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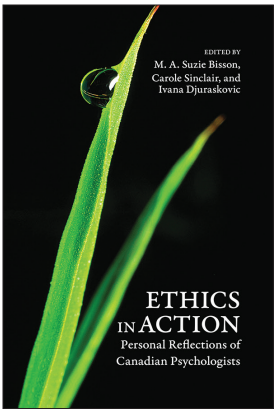

ETHICS IN ACTION: PERSONAL REFLECTIONS OF CANADIAN PSYCHOLOGISTS

Edited by M. A. Suzie Bisson, Carole Sinclair, and Ivana Djuraskovic

ISBN 978-1-77385-570-7

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1

The Faith and Courage of Immigrant Families: Some Lessons Learned Along the Way

M. A. Suzie Bisson

I love working with children; they are the next generation of our world. Children are enthusiastic, expressive, quirky, insightful, genuine, knowledgeable, energetic, curious, and creative. When offered a safe space to express their thoughts and emotions, I find that they consistently respond to the invitation by sharing their stories. They express what troubles them, what solutions they think would improve their lives, what gives them hope, and what they dream about. In sharing their stories, children demonstrate that despite their life circumstances they still have faith in life and faith in humanity—albeit to different degrees. It is both a humbling experience and an honour, as a psychologist, to be one of the recipients of these stories and a witness to their faith.

In my 20-plus years of working with children who have experienced trauma, they continue to amaze me. For over 12 years, my work focused more specifically on providing counselling services to children who are either foreign-born or born in Canada to immigrant parents. My goal in writing this chapter is not only to share my passion for the work I did with children but, more importantly, to share what these young people have taught me about being a more ethical counselling psychologist and, I believe, subsequently a better person. In this chapter, I use the term *children* to refer to persons younger than 18 years of age, and I use the term *immigrant* to refer to persons who were born outside of Canada. It is important to note that immigrant children are seldom the ones who decide to resettle in a new country. In fact, some children learn about the transition only a few days or weeks ahead of time; still others are informed of the permanency of their stay only once they are on the plane or after having landed in Canada.

Vulnerability and Resilience

Immigrant children are vulnerable persons. The *Canadian Code of Ethics for Psychologists* (Canadian Psychological Association [CPA], 2017) defines the term *vulnerable* as:

> individuals or groups whose dignity, well-being and best interests are more easily violated due to such factors as: (a) characteristics of the individual or group (e.g., level of cognitive and emotional functioning; history of oppression); (b) level of voluntary consent/assent (e.g., serious consequences threatened if consent not given); (c) interests of individual or group compete with interests of more powerful individual(s) or group (e.g., claimant and insurance company); and (d) high risk of harm (e.g., life-changing decision based on inadequate assessment) (CPA, 2017, Preamble).

The children's vulnerability was made clear to me on many occasions during my conversations with them. I vividly recall listening to a youth asking me how far he and his family should live from a high-rise building located in downtown Calgary that had a myriad of glass windows, in case the building was to explode. I also paid close attention when: (i) an elementary student asked if teachers in Canada force students to stand naked in front of the classroom when they misbehave, and (ii) when a child asked about why he was asked to write a thank-you letter to soldiers in preparation for Remembrance Day when, in his country of origin, soldiers had killed his parents. With the establishment of a strong and positive therapeutic alliance, children's questions and comments speak loudly about their experiences and their worries. Their words and behaviours highlight the areas of their lives where they feel more vulnerable and where healing is needed. The examples I offer throughout this chapter are shared not to foster judgement or criticism upon any person, system, or country, but rather to help develop a greater understanding of the subtle intricacies that play a role within the context of counselling, and to foster a stronger perspective of respect, caring, and kindness for all persons.

Despite the many challenging experiences they encounter, children tend to be persistently resilient, even when their ways of doing so are not the healthiest. More often than not, they are willing to learn, to experience, and to give humanity a second, a third, and even a fourth chance to show them that peace, joy, and health are viable and feasible options in their lives. In their willingness to share their story and to look towards the future, children become excellent teachers. They teach us the importance of community, of respect and kindness, and of paying attention to what matters; also, they often help us understand that our words

need to match our actions for trust to flourish. Moreover, they teach us that hope is one of the crucial elements in helping people move forward.

Principle I: Respect for the Dignity of Persons and Peoples

Throughout the chapter, I have chosen to highlight Principle I of the *Code* (Respect for the Dignity of Persons and Peoples), because of the central role it plays in an immigrant family's healing process. Due to having experienced limited control over their life circumstances, it is particularly important to take special care to integrate respect for immigrant families' self-knowledge, abilities and skills, as well as their goals and dreams, into the process and context of counselling. Although this could be said for all clients who seek counselling, immigrant families tend to have limited knowledge of the Canadian culture within which the practice of counselling psychology is embedded. As such, a more intentional and conscientious approach to Principle I is required to best meet the needs of immigrant families. The remainder of this chapter focuses on explaining and exemplifying what is meant by such a more intentional and conscientious approach.

Understanding a Family's Journey to Canada

Working with immigrant children entails also working with their parents or guardians. The parents' journey to Canada, at times, differs from that of their children. For instance, parents who come to Canada to work under the Temporary Foreign Worker program eventually are able, after having met numerous conditions, to become permanent residents and subsequently sponsor their spouses and/or children to join them in Canada. The process tends to take years and requires the parents residing in Canada to be separated from their spouses and children for an extended period of time. The long separation impacts not only the children and the parents as individuals, but also their relationship with one another. When trying to understand the journey of both parents and children, I have found that combining the model of refugee adaptation and development (Anderson et al., 2004) and narrative theory (White, 2000) is very helpful, as the combination provides structure and context to each immigrant family's journey. Through the process of learning about immigrant families' experiences, psychologists have the opportunity to demonstrate respect for the often-challenging life journey of each family member and to understand the influences that have fostered the decision to resettle in Canada.

Model of Refugee Adaptation and Development

The model of refugee adaptation and development proposed by Anderson and her colleagues is based on Bronfenbrenner's (1977; 1986) ecological systems

theory. In this model, the pre-migration environment, the trans-migration environment, and the post-migration environment are each represented by an ecology (Anderson et al, 2004; Stewart, 2011). For instance, a parent who grew up in Eritrea (i.e., pre-migration environment), who then fled to Sudan (i.e., trans-migration environment) before resettling to Canada (i.e., post-migration environment) would have experienced three distinct ecologies. However, a parent who grew up in Eritrea (i.e., pre-migration environment), who then fled to Sudan (i.e., trans-migration environment), followed by a stay in the United Kingdom (i.e., second trans-migration environment) prior to resettling in Canada (i.e., post-migration environment) would have experienced four distinct ecologies.

Once in Canada, some families begin their journey in one province only to move to a different province months or years later. The level of similarity and differences between the two provinces is also important to consider. For instance, the provinces of Québec and Alberta are different in regard to their official language, culture, and some of their social systems (e.g., the structure of the education system). However, these provinces are similar in regard to other aspects (e.g., access to health care). As such, depending on the amount of time spent in various provinces and the level of integration experienced, a further ecological system could be added to represent the family's journey within Canada.

Taking the time to draw an ecological map, as originally illustrated by Bronfenbrenner, for each migration environment of a person's journey to Canada, including how much time the person spent in each environment, can be helpful to deepening psychologists' understanding of their clients' journey. The creation of such a visual representation for each parent's and child's journey serves to highlight the diversity of family members' experiences. For instance, parents may have met at different stages in their journeys (e.g., one parent was in their pre-migration environment when s/he met the other parent, who was in her/his trans-migration environment). Furthermore, children may have been born at different stages of the parents' migration. In addition, children might have been sent to live with relatives in various parts of the world (e.g., sending sons to live with a relative in an area where child-soldier recruitment is not as prominent) before reuniting with their parent(s), either prior to or after their resettlement into Canada. The creation of a visual representation is also helpful for identifying and understanding the similarities and differences between each ecology in regard to political, legal, and social structures.

In addition to creating a visual representation for each family member, is it important to consider each individual's developmental stage and level of integration within each of the ecologies (Stewart, 2011). For instance, a parent who spent 25 years in Eritrea before fleeing to Sudan will have a different experience of adaptation and integration in Canada than the parent who left Eritrea at the age of five and eventually resettled in Canada at the age of 10. Their sense of identity

and their parenting approach will most likely reflect the strongest internalized aspect of their cultural heritage, which might differ for the parent who left Eritrea at the age of 25 years when compared to the parent who arrived in Canada at the age of 10.

The influence of an ecology is exemplified when looking at the impact immigrant children's Canadian school experience can have on their families. For instance, as a result of attending school where various educational and social supports are provided, immigrant children tend to learn ways of thinking and doing that are particularly encouraged and valued in Canadian society (Bisson, 2012; Rousseau et al., 1997; Stewart, 2011). Values are a good example in the sense that, although there are many common values across cultures, the way they are demonstrated can differ. Respect, for example, is a value that is important in all cultures of the world. Eye contact or the lack thereof is often an example of how demonstrations of respect can vary across cultures. In some cultures, a lack of eye contact is considered a sign of respect whereas in other cultures eye contact is encouraged. Another example would be that, in Canada, students learn and are strongly encouraged to develop and demonstrate critical thinking abilities in most, if not all, of their school projects. Through the process of developing such skills, children often practice them with their parents (e.g., Why can't my brothers help with the cleaning and cooking? Why is it only the girls who are expected to do this?). Depending on parents' culture and parenting perspective, being challenged by the children may be acceptable or may be viewed as a blatant form of disrespect.

Another dimension of respect relates to societal efforts to ensure everyone feels valued, appreciated, and safe in their community. In Canada, an important aspect of this includes helping people learn to appreciate and embrace diversity in all its forms so that everyone can experience a strong sense of belonging. Such differences in how respect, among other values and ways of life, is demonstrated can lead immigrant children to feel as if they live in two different cultural worlds (Fuligni & Tsai, 2015). Being able to successfully navigate two distinct and possibly overlapping worlds takes time and effort (Baffoe, 2006; Stewart, 2011). Therefore, understanding the nature of the ecologies that have fostered the development, and the formation of each family member's narrative, is imperative to supporting the creation of meaningful bridges between the various perspectives.

The Influence of Narratives

Although creating a structure from which to understand individuals' experiences is important, it is only one part of the equation. People are self-determined beings and as such they are the primary interpreters of their experiences. This is the premise of narrative theory, and culture plays a significant role in the development of people's dominant narratives (Hoshmand, 2005). Listening and

paying very close attention to how parents and children interpret situations cannot be overstated. This lesson became very clear to me in the case of a child who had been diagnosed with schizophrenia. The mother had never heard the word schizophrenia before, and her understanding of the disorder was extremely limited. In her cultural perspective, the mother understood the condition to be a curse, which she suspected had been placed on the child by a jealous extended family member. As such, her plan for helping her child included taking her child to someone in her own culture who shared her spiritual beliefs and who could conduct a curse-removal ceremony. On the other hand, the psychiatrist who provided the diagnosis recommended that the child take medication and connect with other forms of support and therapy, such as counselling and recreational and group therapy. The psychiatrist also recommended that the mother connect with parenting supports. In addition to such different perspectives, people tend to hold various narratives about medication. This includes viewing medication as a placebo, a great help, or/and an approach for controlling the mind. This situation required that I take the time to listen to the mother's perspective and offer the family a creative approach that would best serve the child.

Regardless of where people are born or live, narratives exist. No one can live without them. They are simply a part of life, akin to breathing and dying. Immigrant parents and children are no exception. Although the model of adaptation and development (Anderson et al., 2004) helps to provide a structure from which to understand immigrants' journeys to Canada, it is the way parents and children interpret their experiences and reinforce the dominant narratives that carries greater weight. As such, being open to different perspectives and becoming excellent at *suspending judgement* are imperative for psychologists working with culturally diverse populations. This point was strengthened for me when a youth shared with me that Mr. Saddam Hussein, former President of Iraq, had been detrimental to the well-being of his ethnic group. A few days later, an adult shared with me that Mr. Hussein had provided great support to her ethnic group. Although surprised, it became clear to me that, while the content of the narrative is important, paying attention to the impact it has on the person's overall well-being cannot be overstated. This is where openness and suspending judgement can be most helpful.

Counselling Amazingly Resilient Immigrant Families

I have learned a great deal from the immigrant families I have met in my role as a psychologist, including how political decisions can impact vulnerable persons (e.g., how sanctions imposed by one nation on another can negatively hurt people who are just trying to survive). Perhaps, most importantly, I have learned that healing occurs when two or more human beings engage in a purposeful conversation or activity for the benefit of a child, adult, couple, family, or group.

Informed Consent

Not every language has a word or a term that is equivalent to the word *psychologist*. There are some parts of the world where people's knowledge about the role of psychologists is either limited or relatively non-existent. In other parts of the world, the role of psychologists focuses almost exclusively on supporting those suffering from a severe and debilitating mental health disorder. As such, I have found that spending time with parents and children explaining what psychologists in Canada do, and using words that make sense to them, is a crucial part of an ethical informed consent process. An important aspect of this process includes correcting the fairly common cultural/social misunderstanding that psychologists only work with people suffering from severe forms of mental health disorders. Since every culture has some form of counselling system (e.g., via a religious or/and a community leader, a group of elders, family members, or appointed peacemakers), making a conceptual connection between the role of psychologists and that of what the family would have experienced in their pre-migration or/and trans-migration environments can help family members understand how they could benefit from counselling services. In this regard, explaining what psychologists do in Canada is perhaps one of the first cultural bridges that therapists must construct with a family.

Confidentiality

During a first session, a mother once told me that she wanted "the Canadian version of confidentiality." Although I assured her that the Canadian version is the only one I provide, her request made sense because, at the local level, her cultural community is relatively small, and news appeared to travel quickly. There were even instances when the mother would connect with a family member living abroad only to find out that this family member was aware of information about her that was communicated by a local resident. These types of situations can be devastating for parents and families. This is especially relevant when a behaviour that is accepted in Canadian culture (e.g., a man who is cooking or cleaning the dishes at home; a woman who is working as a car mechanic) holds a negative interpretation within a different cultural context.

Explaining what confidentiality means within the Canadian context is extremely important. There are some parents who, due to their pre-migration or trans-migration experiences, may not fully believe that such adherence to confidentiality is possible. This is why it is important to earn their trust by diligently ensuring that words and actions closely match one another. Explaining the meaning of confidentiality also entails explaining its limits. Immigrant parents tend to be most worried about the limit related to child abuse. This is due to the frequent acceptance of corporal punishment as a disciplinary approach to

parenting children in some cultures. As such, taking the time to explain the reasons why Canada enforces this limit and to create bridges between the two cultural contexts is imperative. This being said, asking parents to refrain from using an approach to discipline that is culturally appropriate to them can leave them feeling like they have lost a part of their power. Accordingly, bringing forth disciplinary approaches that are in line with the cultural and legal context of Canada can help mitigate parents' perceived loss of power. This is an important aspect of adaptation, which in turn does take time.

Interpreters

Psychologists have knowledge and skills that can be very helpful to immigrant families. However, if they cannot communicate with their clients, their knowledge and skills are of little value. As such, interpreters are a wonderful and indispensable resource in the field of counselling. Interpreters are often mistaken for translators. Although there is an overlap in the two roles and both are essential to the world, interpreters are the professionals who tend to be called in to bridge the language gap between psychologists and families. This is because there are many concepts (e.g., psychologists, some of the mental health disorders) for which no words exist in some languages. As such, an interpreter's role is to find a way to convey the meaning of a message from a psychologist to the person. Their role also is to convey the person's message back to the psychologist. Such messages consist of interpretation of verbal and nonverbal elements such as emotions, body language, gesturing, and facial expressions (e.g., in some of the cultures, raising the eyebrows means *yes*). In this way, interpreters can help psychologists understand and navigate the intricacies of a culture. This being said, the selection process of an interpreter can be filled with nuances.

Respecting families' preferences in selecting an interpreter is very important whenever possible (Kirmayer et al., 2011). Some families prefer to have an interpreter who is from the same country, cultural heritage, or religion as them. Other families prefer to work with an interpreter who can speak their language, but who is from a different region of the world, cultural heritage, or religion. Families' preferences for the latter often relate to their concern over confidentiality, especially when the local cultural community tends to be very small, and everyone seems to know each other. Depending on the presenting concern, it might also be important to consider the gender of the interpreter. For instance, a girl whose presenting concern relates to her experience as a sexual assault survivor might feel more comfortable working with an interpreter whose gender she gets to select (e.g., if the assault resulted from the actions of a male perpetrator, the girl might prefer a female interpreter). Being able to work with the same interpreter for the duration of the therapeutic process, or until the family has developed enough language skills to understand and express themselves in a

language in which the psychologist is also fluent, is important. Doing so, I have found, increases consistency, trust, and predictability.

Like psychologists, interpreters also can be impacted by the experiences of families. Many interpreters have chosen this career path to help others, or because they have had the experience of not being able to communicate with service providers themselves when they first came to Canada, or both. For some, elements of a family member's story can serve to remind them of their own past experiences, no matter how long ago. Therefore, supporting interpreters' well-being is essential. One way to do this is to give them advance notice about what the plan is for the session. This is especially important when providing trauma therapy. Another way is to point out the improvements that are occurring from session to session (assuming that it is the same interpreter) and to remind them how their work has contributed in part to the changes. Further, taking the time to foster a positive working alliance is imperative to creating a foundation of trust and openness. This is especially important as it serves to create a safe space for the interpreter to communicate their experience should they happen to feel triggered in a session. Lastly, checking in with the interpreter after the session to find out how they are doing serves to strengthen the working alliance. Finding a professional interpreter who meets the family's preferences, who is consistently available, and who understands the process of counselling is both a gift and a pleasure to work with.

Approach and Interventions

Most counselling programs strongly encourage students to explore and select an approach to counselling that best corresponds to their own perspective of human nature and of healing. This is done for various valid reasons, including the need for therapists to feel in harmony with their approach to counselling (Arthur, 2001). However, I would like to propose that when working with culturally diverse clients, it is also important to select a counselling approach that best corresponds to the person's worldview and counselling goals. Not everyone will respond or benefit from the same therapeutic approach (Meier & Boivin, 2011). As such, it is crucial to develop and strengthen approaches to therapy that best serve the persons in need. In other words, while it is important to feel in harmony with a selected approach to counselling, it is imperative to choose an approach that will be well received by the people who sought support. This is one of the many ways that psychologists can demonstrate attunement and respect.

Selecting a culturally appropriate counselling approach, however, is easier said than done. I was working with a little girl on recognition and expression of feelings. Since she was not fluent in either French or English (the languages I speak), I invited an interpreter to join us to help us communicate. I selected a lovely children's book filled with beautiful and colourful images to help with the

child's knowledge and skill development on feelings. The book used an externalization approach that is common in narrative therapy (i.e., the externalization of feelings by attaching different shapes and colours to them). At the end of the book, the interpreter, with a pleading tone, asked me to reconsider my approach. She informed me that in this particular language and cultural heritage, people tend to think more in concrete terms. As such, she went on to explain, externalizing feelings does not make much sense and kind of sounds silly. It then became clear to me why this little girl was giggling the entire time. She probably thought that I too needed help! I was, of course, very thankful to the interpreter for letting me know.

Although this experience continues to make me smile, it demonstrates that selecting a culturally appropriate intervention is more complex than anticipated. This is when having taken the time to develop competencies in a number of counselling approaches can be useful. However, it also is a time when supervision or peer consultation can be very helpful. The following two composite stories illustrate this very point. Specifically, they demonstrate when the interventions that are deemed appropriate in a Canadian context are simply not enough or do not bring the relief that they are meant to bring.

The first story pertains to a mother who managed to end family violence for herself and her children, which had begun after the family's arrival in Canada. The information, which she shared months following our initial meeting, was that she was tired of living in and out of women's shelters, of having to go to Court to obtain restraining orders that did not seem to make much of a difference, and of moving her children from school to school depending on which shelter had space at the time. The mother explained that she finally opened up about her struggles to one of her family members who was still living in her country of origin. She explained that this family member resolved the situation by contacting her husband and threatening to harm one of his family members each time he committed an act of violence against the mother or her children. This family has been living in relative peace ever since.

Another mother in a similar situation decided, with the extensive support of social services, to leave her husband and to live on her own with her children. In making this decision, some key members of her family and community chose to shun her for having left her husband. The mother, who adheres to a collectivist way of life, found the loss of support from her social network to be more painful to bear than the ongoing abuse. The mother felt stuck, discouraged, and confused. As a result of the pressure she experienced from her family and community, the mother decided to reunite with her husband.

Both situations were learning experiences for me. Although peace and harmony are optimal outcomes whenever violence is part of a problem, the actual outcome is influenced by an interplay of a multitude of factors for which

psychologists have little or no control or influence. Persons are self-determined beings who must decide what is best for themselves and their families given the knowledge, skills, and resources they have. Interventions and counselling approaches that are deemed appropriate in a Canadian context can at times fall short of producing the optimal outcomes sought. Or, as in the case of the second example, the intervention can produce unintended outcomes that can be perceived by the person as a greater source of harm than the original presenting concern. Hence, there is a need for psychologists to be aware of, and to communicate and prepare clients for, potential unintended outcomes that well-intended interventions can have. In doing so, clients can then choose if they want to proceed with the intervention. Overlooking the importance of communicating, or at least discussing, potentially unintended outcomes with clients can negatively influence the therapeutic alliance. This is when professional experience and regularly connecting with mentors can help.

When People in Need Decline

Research has demonstrated time and time again that the therapeutic relationship plays an essential role in counselling (Norcross, 2010). This relationship serves as the foundation for both parents and children to express their goals and wishes. For instance, many parents will accept counselling for their children in order to ensure that the family's pre-migration and trans-migration experiences have limited impact on their children's development. However, despite feeling emotional pain or distress from their experiences, many parents will decline counselling services for themselves. Although there can be a time, a cultural, a spiritual, or a personal component to their decision, I have come to understand that for some parents, holding on to the pain serves as a reminder of their journey, a connection to their past, and a reminder that not everyone was able to survive or to come to Canada. It also serves as an active connection with local community members. Although it can be a challenge to accept, that pain can have such a uniting role. I find that respecting parents' decisions is key to ongoing collaboration. Perhaps one day they may come to embrace the realization that pain need not be a uniting factor.

Like some of the adults, some of the children also choose to hang onto the pain of their experiences. In such instances, the goal of counselling becomes less about reducing the impact of the painful experiences in their lives and more about how to transform these experiences into a source of inspiration. For instance, a child who struggles with anger as a result of his family having been negatively impacted by an armed conflict could be encouraged to speak up about the importance of peace or, depending on age, to become involved in social justice events. Empowering children to use their time and energy to support peace and justice can show them that their voice matters and that healing can take place on

their own terms. Helping children to develop into strong yet peace-promoting advocates can foster their healing and their leadership skills. Psychologists are aptly capable of nurturing the development of peaceful leaders. The world is certainly in dire need of them.

Time and Timing

Time is a culturally driven concept (Fulmer et al., 2014). Psychologists generally structure individual sessions to last approximately 50 minutes. Language variations, however, influence the amount of time a session needs to be. In my experience, a 50-minute session, where English is the language at hand, takes 75 minutes for the same conversation in French (e.g., the French version of an abstract for a paper is consistently longer than the English version). When the session is being interpreted, doubling the allotted time is essential. Allowing enough time for each session is key to helping immigrant parents and children feel welcome to the process of counselling.

In addition to time, self-expression is also influenced by one's cultural heritage. Some people tend to be very direct and to the point. When they present the concern that brings them to counselling, they tend to voice their goal near the beginning of the conversation. Others need to communicate their presenting concern by telling their story from the beginning to the current time. It is only after they have completed telling their story that the goal becomes evident. Individuals who relay information by telling their story from beginning to end tend to need more time. Trying to rush or interrupt them or to find out what their goal is for counselling before they are ready to voice it tends to impact the establishment of a positive therapeutic alliance in a negative way. Taking the time to listen, on the other hand, tends to strengthen the alliance. Although it can feel like a challenge at times since psychologists are also human beings, demonstrating patience, acceptance of a person's storytelling style, and kindness can foster trust and openness. After all, counselling is a process for which time cannot and should not be a restrictive factor.

Conclusion

Counselling is an approach to health that should be both available and accessible to everyone. As this chapter has demonstrated, there are many factors that influence immigrant parents' and children's therapeutic experiences. In respecting Principle I (Respect for the Dignity of Persons and Peoples), psychologists must adapt and respond to the culture and needs of immigrant families. Until such time as they are more fully integrated into Canadian society, immigrant parents and children can be considered particularly vulnerable. As such, they have the right to receive the additional attention they need, including extra time,

information, understanding, perspective taking, and empathy. By imagining what it might be like for them within the context of a myriad of situations, the approach to helping them achieve their counselling goals becomes clearer. By connecting with immigrant parents and children, we demonstrate to them that their voice matters, they have choices, we are open to learning from them, and we all are connected in some way or another. The latter is especially important for children to learn and internalize, as they are the leaders of tomorrow. My hope for all children is for them to experience a world in which violence and trauma are not current and are reflected upon only as historical events. My hope is for all of them is to experience an ongoing sense of belonging to their community, peace and joy.

Questions for Reflection

1. What do you think about the model of refugee adaptation and development discussed in this chapter? What do you like or dislike about the model? Can you see yourself using it?
2. You are 14 years old and have been living in Canada all your life. Your family is moving to Baku, Azerbaijan. What would facilitate your successful adaptation? How would you like your public-school teachers to support you? What would facilitate your parents' adaptation?
3. How would you go about creating bridges for differing cultural beliefs and responses to family violence, child expectations based on gender, or serious mental health problems (e.g., a psychotic episode)?
4. What biases do you have that could impact your work with Canadian newcomers? What strengths do you have that would help you meet the counselling needs of immigrant families?

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