

accountable, and Donald Polkinghorne's work offers a sound rationale for remembering the unique qualities of each client and situation. It is a book that I feel very comfortable recommending to students and colleagues alike, and one that will remain on my shelf for years to come.

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Pedersen, P. B., Draguns, J. G., Lonner, W. J., & Trimble, J. E. (Eds.). (2002). *Counseling across cultures*, 5th ed. Thousand Oaks, CA: Sage. ISBN 0-7619-2086-2. 425 pages.

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Practicing counsellors, counsellors in training, and counsellor educators position culture as central to any counselling experience, increasing the need for contemporary cross-cultural counselling literature. The editors of the fifth edition of *Counseling Across Cultures*, Pedersen, Draguns, Lonner, and Trimble—recognized contributors in the field of multicultural counselling—have assembled the writings of 39 authors from various cultural backgrounds in a single volume that incorporates and explores a broad range of issues central to the cross-cultural counselling field today.

*Counseling Across Cultures* consists of 18 chapters that are organized in five parts. Part I addresses some of the significant and basic issues relevant to multicultural counselling. More specifically, this part (a) aims to demonstrate the importance of culture-centredness to professional issues in cross-cultural counselling, (b) explores ethical and competency issues in cross-cultural counselling, and (c) addresses the need for indigenization of psychology as a necessary step toward effective culture-centred counselling. In addition, this part of the volume surveys the current state of etic and emic conceptualizations relevant to counselling across cultures. The authors review highlights of the partial progress as well as the persistent problems in the cross-cultural counselling field since the mid 1970s when the first edition of *Counseling Across Cultures* was published. This overview helps to contextualize the topics explored in the subsequent parts of the volume.

Part II of the edition is devoted exclusively to ethnocultural groups. It surveys the problems, issues, and perspectives associated with the counselling of Native American Indians, African Americans, Asian Americans, and the Latina/o population. In general, this part of the book provides information to help counsellors become more competent in their efforts to understand and to work with the aforementioned ethnocultural groups. Although information pertaining to particular ethnocultural groups tends to highlight differences among these groups, these differences are addressed in balance with cultural generalities. The basic assumption that counsellors should be aware of both similarities and differences among cultural groups seems inherent throughout the writings of this volume.

In most counselling textbooks, culture is closely associated with race and ethnicity, and as a consequence other cultural, contextual, and personal dimensions such

as gender, age, sexual orientation, religion, social class, and lifestyle, among others, are either ignored or given insufficient space and attention. The fifth edition of *Counseling Across Cultures* devotes Part III to some of the more broadly defined cultural groups. One chapter discusses the interconnectedness of gender and culture, and it invites counsellors to become sensitive to the political impacts of social constructions of these concepts. Another chapter reviews the current literature on counselling with international students and sojourners, and provides guidelines for working with these populations. The impacts of pre-migration trauma, acculturation, cultural belief system, and associated adjustment issues on the psychological well-being of refugees are explored in a separate chapter. The historical and sociopolitical contributions leading to the marginalized status of some groups, and the effects of being a marginalized individual or population, add to the broad context of this part of the volume as well. In addition, a special chapter addresses the complex intersection of culture and aging, highlighting the importance of considering culture in gerontological counselling.

Part IV of the volume highlights additional selected issues of interest in cross-cultural counselling, such as spirituality, health psychology, and cultural empathy. This part of the volume adds to the mosaic of issues present in the cross-cultural counselling field and emphasizes the importance of counsellor sensitivity of these issues.

Part V of the volume focuses on (a) the application of cognitive-behavioural strategies with diverse clients, (b) cultural issues in formal and informal appraisal and assessment, and (c) the importance of school counsellor responsiveness to culturally diverse students. The final chapter of the volume explores research trends in cross-cultural counselling and draws attention to the need for broadened and alternative research paradigms and methods for the investigation of cross-cultural counselling experiences.

The breadth of knowledge presented in the book reminds us that cross-cultural counselling competency is an ever-evolving process requiring continuous efforts that go beyond textbook consultations. It is important that professionals in the field appreciate that cross-cultural competency calls for the utilization of multiple and often non-traditional strategies and avenues of professional development. The readers of this book could have benefited from a deeper discussion surrounding current discourses on cross-cultural competency development, a point that deserves central attention in many contemporary counselling textbooks. *Counseling Across Cultures* addresses many of the broad and complex issues pertinent to cross-cultural counselling in a well-structured and easily comprehensible manner. The book provides clear and concise practice guidelines across many diverse cultural groups and is a practical and informative textbook source for counsellors, counsellors-in-training, and counsellor educators.