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1 AN INTRODUCTION TO THE 2017 MULTICULTURAL GUIDELINES

Ours is a diverse society. To be a multiculturally responsive helping professional, educator, researcher, and consultant in the 21st century means being open to and engaging with the diverse identities presented by clients, students, research participants, and consultees. Relationships between and among reference group identities have a profound influence on an individual's self-definition and experience. Introduced as an important consideration by Crenshaw (1989), *intersectionality* broadly helps us understand how reference group identities such as race and gender intersect with one another. Crenshaw argued that “Black women are sometimes excluded from feminist theory and antiracist policy discourse because both are predicated on a discrete set of experiences that often does not accurately reflect the interaction of race and gender” (p. 140). She further stated, “Because the intersectional experience is greater than the sum of racism and sexism, any analysis that does not take intersectionality into account cannot sufficiently address the particular manner in which Black women are subordinated” (p. 140). A central task for 21st-century students, trainees, and psychologists is to be open to hearing, understanding, and then grasping how reference group identities

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Applying Multiculturalism: An Ecological Approach to the APA Guidelines, by C. S. Clauss-Ehlers, S. J. Hunter, G. S. Morse, and P. Tummala-Narra

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intersect with one another and the impact intersectionality has on the lives of clients, students, research participants, and consultees with whom we work (Cho et al., 2013; Crenshaw, 1989).

To provide a framework for these issues, the American Psychological Association (APA) published *Multicultural Guidelines: An Ecological Approach to Context, Identity, and Intersectionality*, 2017 (hereinafter referred to as *2017 Multicultural Guidelines*; APA, 2017c). This volume is intended as a user’s guide for that document (please see the description of the Task Force, described later). Our aim with this user’s guide to the *2017 Multicultural Guidelines* is to assist you in thinking about how development unfolds across time and in connection with intersectional experiences and identities, contributing to rich lives with impact and meaning. For helping professionals at the start of the third decade of the 21st century, advances in research and clinical scholarship lend themselves to an evidence base that supports a contemporary psychological approach that “incorporates human differences across their varied elements” (APA, 2017b, para. 3).

The purpose of this user’s guide is to encourage practitioners, educators, students, trainees, researchers, and consultants to discover the ways in which the *2017 Multicultural Guidelines* can support efforts to be multiculturally responsive and attuned to the varieties of human experience that exist. Appreciation, understanding, and willingness to learn about the multicultural backgrounds of individuals, families, couples, groups, research participants, organizations, and communities are critical to our work as clinicians, educators, researchers, and consultants.

To this end, each of the 10 guidelines is described in detail in a single chapter, expanding on the information provided in the *2017 Multicultural Guidelines* (see Table 1.1 for a list of the guidelines). These chapters each

TABLE 1.1. The 2017 Multicultural Guidelines

Guideline no.	Guideline
Level 1: Bidirectional Model of Self-Definition and Relationships	
1	Psychologists seek to recognize and understand that identity and views of self can change and that the interaction between the two is dynamic. To this end, psychologists appreciate that intersectionality is shaped by the multiplicity of the individual’s social contexts.
2	Psychologists aspire to recognize and understand that as cultural beings, they hold attitudes and beliefs that can influence their perceptions of and interactions with others as well as their clinical and empirical conceptualizations. As such, psychologists strive to move beyond conceptualizations rooted in categorical assumptions, biases, and/or formulations based on limited knowledge about individuals and communities.

TABLE 1.1. The 2017 Multicultural Guidelines (Continued)

Guideline no.	Guideline
Level 2: Community, School, and Family Context	
3	Psychologists strive to recognize and understand the role of language and communication through engagement that is sensitive to the lived experience of the individual, couple, family, group, community, and/or organizations with whom they interact. Psychologists also seek to understand how they bring their own language and communication to these interactions.
4	Psychologists endeavor to be aware of the role of the social and physical environment in the lives of clients, students, research participants, and/or consultees.
Level 3: Institutional Impact on Engagement	
5	Psychologists aspire to recognize and understand historical and contemporary experiences with power, privilege, and oppression. As such, they seek to address institutional barriers and related inequities, disproportionalities, and disparities of law enforcement, administration of criminal justice, educational, mental health, and other systems as they seek to promote justice, human rights, and access to quality and equitable mental and behavioral health services.
6	Psychologists seek to promote culturally adaptive interventions and advocacy within and across systems, including prevention, early intervention, and recovery.
Level 4: Domestic and International Climate	
7	Psychologists endeavor to examine the profession's assumptions and practices within an international context, whether domestically or internationally based, and consider how this globalization has an impact on the psychologist's self-definition, purpose, role, and function.
8	Psychologists seek awareness and understanding of how developmental stages and life transitions intersect with the larger biosociocultural context, how identity evolves as a function of such intersections, and how these different socialization and maturation experiences influence worldview and identity.
Level 5: Outcomes	
9	Psychologists strive to conduct culturally appropriate and informed research, teaching, supervision, consultation, assessment, interpretation, diagnosis, dissemination, and evaluation of efficacy as they address the first four levels of the <i>Layered Ecological Model of the Multicultural Guidelines</i> .
10	Psychologists actively strive to take a strength-based approach when working with individuals, families, groups, communities, and organizations that seeks to build resilience and decrease trauma within the sociocultural context.

begin with a case illustration that highlights key concepts from its respective guideline, followed by discussion questions for readers to consider and a review of relevant literature. Then, these chapters provide important, practical considerations for applying each guideline in four fields: clinical practice, teaching and training, research, and consultation.

Like the *2017 Multicultural Guidelines*, this book principally uses non-binary pronouns, with the exception of case illustrations and quoted material. And like the *2017 Multicultural Guidelines*, this book advocates for a more diverse and inclusive population of psychologists.

INTRODUCTORY CASE ILLUSTRATION: YOU THE READER

This introductory case illustration asks you to focus on yourself and your experience. We encourage you to consider next steps in your own personal and professional development. We invite you to consider the following reflection questions: As you think about your life and who you are, what factors influenced your interest in psychology? What made you want to be a helping professional?

Do you remember an early experience where you felt different from those around you (Clauss-Ehlers, 2006b)? Perhaps you felt you stood out, weren't accepted, or were discriminated against. Looking back on this early experience of difference, consider the impact it had on your development. What impact did it have on your interpersonal relationships and your sense of self?

You may feel challenged when thinking about articulating a vision for your life, given the realities of the larger current political climate and environmental risks. Every day—as we write this and as you read it—we are bombarded with news of rollbacks of previous civil rights gains, decimation of the Voting Rights Act, police brutality, health and mental health care disparities (specifically at this time related to COVID-19), the policy shift currently taking place that bars trans persons from military service, the burning of Black churches and escalating gun violence by White supremacists, the housing of asylee children from Central America in cages, a policy of forced separation of asylum-seeking families at the southern border of the United States, the gradual and progressive legal blocking of women's and girls' right to choice over their body integrity, and just recently, the attempted mandated inclusion of a citizenship question in the 2020 Census. It takes immense effort to envision the future when every day can feel like a stark fight for the most vulnerable amongst our communities and ourselves.

As you think about the next steps in your life, how do you see yourself growing as a person? Is there anything from reading through the list of the *2017 Multicultural Guidelines* that resonates with your life story? If so, what factors do you feel capture your experience? What factors are missing that we need to consider to move us forward in the future? What do you envision your contribution will be as you move forward in your current professional role or in your next role as a professional?

Discussion Questions Related to You the Reader

Questions for Undergraduate Students

1. What has prompted your interest in psychology?
2. To what extent does the psychology field reflect how you define yourself?
3. To what extent does the psychology field speak to the experiences of your community/communities?
4. What changes would you like to see in the psychology field?
5. How would you like to contribute to those changes?
6. How do you view your role as an advocate?

Questions for Graduate Students

1. Do you find the psychology field to be currently responsive to your reference group identities and their intersectionality? How so and/or how not?
2. Has your training been focused primarily on a Western model of psychology? How so and/or how not?
3. In what ways can you learn more about cross-cultural approaches to psychology?
4. Are there areas of training in which you would like to gain more experience? What are those areas? How can you pursue that learning?
5. To what area(s) of psychology do you see yourself contributing the most? The least?
6. Where do you see yourself contributing as an advocate?
7. How are you pursuing your interests in the psychology? What barriers stand in your way? Who in your network can collaborate with you to overcome those barriers?

(continues)

Discussion Questions Related to You the Reader (Continued)

Questions for Professionals

1. How do you engage with the profession as a multiculturally responsive psychologist?
2. Are there areas where you feel you could learn more and gain more training? What are those areas? How can you pursue additional training in them?
3. How did your training prepare you to be engaged in the field as a multicultural practitioner? How did it not?
4. How can you address barriers to multicultural training moving forward?
5. What is the role of cultural humility in your life?
6. What is the role of advocacy in your life?
7. As you envision the next 5, 10, 15, and 20 years of your career, what kind of professional do you want to be? How do you see yourself contributing to the psychology field?
8. What kinds of training opportunities do you see yourself providing the next generation of psychologists?

BACKGROUND ON APA'S MULTICULTURAL GUIDELINES

In 2002, the *Guidelines on Multicultural Education, Training, Research, Practice, and Organizational Change for Psychologists (2002 Guidelines)* were adopted by APA's Council of Representatives as APA policy. The attention given to these original multicultural guidelines underscored the seminal contribution they made to the profession and to society (APA, 2002, 2003). Their support also indicated that the field was ready to further multicultural scholarship and practice as a priority. Certainly, this has been the case. Between 2002 and 2017, the field saw tremendous growth in multicultural scholarship and practice.

APA guidelines are generally considered to be in effect for 10 years (APA, 2019b, pp. 13–14, Association Rule 30-8.3). As this time frame was reached with the *2002 Guidelines* and the evidence base for multicultural psychological science expanded, the APA's Board for the Advancement of Psychology in the Public Interest (BAPPI) put out a call for membership for two separate task force groups. BAPPI decided to convene two task force groups because of advancements in scholarship related to race/ethnicity and additional reference group identities in the years since the initial guidelines. The objective for the

Task Force on Re-Envisioning the Multicultural Guidelines for the 21st Century was to consider scholarship across a range of reference group identities and the intersectionality between them. This task force was charged with

[reviewing] the diversity scholarship across the full expression of all aspects of human diversity with the goal of developing “pan” or “umbrella” guidelines that capture the universal concepts that are common across the experiences of diverse groups. The hope is by reviewing this broad cross section of literature focused on various identity groups that the authors will be able to create a framework for diversity guidelines that position psychology going forward. (APA, 2015a, para. 4)

The goal of the APA Task Force on Re-Envisioning the Multicultural Guidelines for the 21st Century was to review scholarship specific to race and ethnicity, given that the *2002 Guidelines* were largely focused on these two variables. In tandem, the Task Force on Guidelines Focused on Race/Ethnicity was charged with “[reviewing] the abundant literature published since 2002 on race and ethnicity and determin[ing] a new framework of guideline statements that organizes the totality of scholarship both within psychology and from other disciplines about race/ethnicity” (APA, 2015a, para. 5). We (along with BAPPI) view the work of these two task force groups as complementary to one another, with reciprocal guidelines that further the role of multicultural psychological practice and scholarship.

We also recognize the important multicultural work being done in related helping professions. This work includes the American Counseling Association’s (ACA) *Multicultural and Social Justice Counseling Competencies: Guidelines for the Counseling Profession* (Ratts et al., 2016), the *Standards and Indicators for Cultural Competence in Social Work Practice* (National Association of Social Workers, 2015), and the American Psychiatric Association’s *Cultural Formulation Interview* (American Psychiatric Association, 2013a), as well as work by other professional groups (e.g., APA, 2017a).

OVERVIEW OF THE 2017 MULTICULTURAL GUIDELINES

The book as a whole is based on the work of the Task Force on Re-Envisioning the Multicultural Guidelines for the 21st Century, who wrote the *2017 Multicultural Guidelines*. Task Force membership included Caroline S. Clauss-Ehlers (Chair), David Chiriboga, Scott J. Hunter, Gargi Roysircar, and Pratyusha Tummala-Narra. The document that emerged from our work as a task force, *Multicultural Guidelines: An Ecological Approach to Context, Identity, and Intersectionality, 2017* (i.e., *2017 Multicultural Guidelines*), addressed the

multicultural science that has evolved since the publication of the *2002 Guidelines*.

The *2017 Multicultural Guidelines* speak to the profession's recognition of the important role that multiculturalism plays with regard to how individuals and groups define themselves. The 2017 revision views an intersectional, ecological approach as central to our understanding as helping professionals. Our hope is that this user's guide to the *2017 Multicultural Guidelines* will walk you through developmental and contextual antecedents of identity and structural institutional factors, such as racism, that have an impact on human experience. We encourage you to consider how the *2017 Multicultural Guidelines* can be acknowledged, addressed, and embraced to engender more effective models of professional engagement.

As mentioned in the description put out by BAPPI, the *2017 Multicultural Guidelines* address reference group identities broadly while considering contextual factors and intersectionality. This broad approach is responsive to current trends that focus on contextual factors and intersectionality between and among the reference group identities. The variables considered in the *2017 Multicultural Guidelines* include ethnicity, gender identity, race, ability status, socioeconomic status, sexual orientation, religion and spirituality, age, culture, immigration status, education, and employment. However, it is important to note that other variables or subsets of these variables may intersect to have an impact on an individual's experience and are encouraged to not be ignored.

KEY CONCEPTS IN MULTICULTURAL PSYCHOLOGY

This book presents three key organizing concepts. We hope they will guide you in reading and understanding the material. The key concepts are additive in that they augment important dimensions to the way in which we as students and professionals think about our work and roles. These three organizing principles are described in more detail in the sections that follow.

The first key concept involves the inclusion of a domestic and transnational focus. This focus accounts for that fact that most of the globe does not make up the 5% to 7% of research participants who are reflected in articles published in APA journals, a group described by transnational feminist scholars as the Global Minority (L. H. Collins et al., 2019). Adding a transnational focus urges us to engage in research, practice, and training endeavors that include what transnational feminist scholars describe as the Global Majority, the 93% to 95% of people across the globe who are not represented in research and practice efforts.

The second key concept is a focus on cultural competence and cultural humility. Cultural competence is important because of the knowledge and skills it applies to being multiculturally responsive in our work. At the same time, cultural humility is an acknowledgment of the important roles of empathy and advocacy that are required for working multiculturally. Through cultural humility we understand cultural competence as a lifelong process that we are engaged in and by which we seek to truly understand another person's experience. Taken together, this approach says that the end goal of our work is not just being culturally competent; it is also striving toward competence and constantly learning about what lives hold for our contemporaries. Having both cultural competence and cultural humility allows one to make this lifelong commitment to being multiculturally responsive to the needs of those with whom we work as well as in our own self-awareness.

A third key organizing concept is a focus on bidirectional relationships. This book encourages bidirectional relationships between client, student, research participant, and consultee and the practitioner, educator, researcher, and consultant. A bidirectional relationship includes a give and take between the parties. The idea is not that the professional is doing something to the party receiving services. Instead, both parties are jointly influenced by each other. This consideration of a mutual exchange is, for many, a paradigm shift in how we view our work as psychologists.

Domestic and Transnational Focus

Increasingly, ours is a globalized world. Although the *2017 Multicultural Guidelines* come from the APA, our approach incorporates a domestic and transnational focus that recognizes members of a society do not exist alone. Wherever we engage in professional practice, there are always transnational elements to our work as psychologists. As stated by L. H. Collins et al. (2019),

As globalization spreads connections and increases mobility, psychologists are called on to diagnose and treat clients, help with disaster responses, consult on research, assist communities, and work with a wider range of populations in settings both inside and outside their home countries. (p. 3)

Being responsive to globalization involves being aware of what is happening beyond our own borders. For instance, one area related to globalization and the work of psychologists is the increase in forced migration around the world (UNHCR, 2019). *Forced migration* is “a process where people have to leave their homes and homelands due to situations such as political instability, human rights abuses, torture, war, and other factors” (Clauss-Ehlers, 2019a, p. 330). It has increased to the point that the United Nations High

Commissioner for Refugees described it as a “global trend” (UNHCR, 2019). The Pew Research Center (Budiman, 2020) reported that the United States has more immigrants than any other country across the globe. In 2018, the U.S. foreign-born population was 44.8 million (Budiman, 2020). According to a 2020 Pew Research Center publication, immigrants make up 13.7% of the U.S. population, compared with just 4.8% in 1970 (Budiman, 2020).

And yet, despite this global reality, the psychology field appears to have lagged behind, as shared by L. H. Collins et al. (2019). More psychological research is needed including populations that are not represented in the literature, country experiences that are not given voice in the literature, and issues that lack intervention and an evidence base (Clauss-Ehlers, 2021b; Clauss-Ehlers, Weist, et al., 2020). Such issues include the importance of our understanding the global context of poverty (Iotti & Jungert, 2020); the status of educational access for women and girls (Pasquerella & Whitehead, 2020); the impact of COVID-19 on global mental health (Clauss-Ehlers & Tummala-Narra, 2022); systemic racism (Clauss-Ehlers, 2021a; Demby & Miraji, 2020); the need for greater support for LGBTQ+ communities (Gowin et al., 2017); human trafficking (Chuang, 2020); communities affected by war (Musisi & Kinyanda, 2020); the need for greater support for people with diverse ability statuses (S. J. Hunter, 2021); mass incarceration, including the incarceration of youth (Jensen et al., 2021); and immigration trauma (Tummala-Narra et al., 2021), among many other pressing concerns. Given these global trends, it is imperative that our work incorporates a transnational context. A key addition to this book that differs from the *2017 Multicultural Guidelines* is an intense focus on working with communities from a transnational perspective. This book approaches domestic and transnational work from a frame that values bidirectional relationships and cultural humility.

Cultural Competence and Cultural Humility

Table 1.2 presents key approaches related to cultural competence and cultural humility, in chronological order starting with Sue and colleagues’ (1982) description of cultural competence and ending with the revised *2017 Multicultural Guidelines* published in *American Psychologist* in 2019 with the article titled “APA Multicultural Guidelines Executive Summary: Ecological Approach to Context, Identity, and Intersectionality” (Clauss-Ehlers et al., 2019). As shown in Table 1.2, cultural humility was first introduced by Tervalon and Murray-García (1998).

Debate exists in the field about whether we should practice cultural competence or cultural humility (Blume et al., 2020; Garcia et al., 2017).

TABLE 1.2. Conceptualizations of Cultural Competence and Cultural Humility

Focus of approach	Sources	Key descriptors
Cultural competence	Sue et al. (1982) Sue et al. (1992)	Cultural awareness Cultural knowledge Cultural skills
Cultural humility	Tervalon & Murray-García (1998)	Lifelong commitment to: “Self-evaluation and self-critique” “Redressing the power imbalances in the patient-physician dynamic” (p. 117) “Developing mutually beneficial and nonpaternalistic clinical and advocacy partnerships with communities on behalf of individuals and defined populations” (p. 117)
Multicultural competence grounded in a social justice approach	Vera & Speight (2003)	“Macrolevel analysis of issues of multicultural competence” (p. 269) “Definition of multicultural competence centered on social justice” (p. 270) Multicultural advocacy
Cultural competence via cultural adaptation research	Bernal & Domenech Rodríguez (2012)	Culturally adapted interventions Culturally adapted evidence-based practice Culturally adapted clinical approaches
Cultural humility	Fisher-Borne et al. (2015)	“Acknowledges power differentials between provider and client” p. 165) “Challenges institutional-level barriers” (p. 165) “A move from a focus on mastery in understanding ‘others’ to a framework that requires personal accountability in challenging institutional barriers that impact marginalized communities” (p. 165)
Cultural humility	Foronda et al. (2016)	Attributes: “Openness, self-awareness, egoless, supportive interactions, and self-reflection and critique” (p. 210) Antecedents: “Diversity and power imbalance” (p. 210) Consequences: “Mutual empowerment, partnerships, respect, optimal care, and lifelong learning” (p. 210)
Cultural competence that incorporates cultural humility	APA (2017a); Clauss-Ehlers et al. (2019)	“Cultural competence as a lifelong process of reflection and commitment” (APA, 2017a, p. 8)

Note. Approaches are presented in chronological order.

Much of this debate has centered on the view that cultural competence implies that once mastery is achieved, the work of the multicultural professional is complete. The concern is with the idea that once a person is competent, or considers oneself to be so, there is no need to continue to be accountable (Fisher-Borne et al., 2015). Other critiques of cultural competence are that the concept tends to focus on acquiring knowledge about cultural competence rather than self-awareness and reflection, that the term doesn't have enough of a focus on social justice, that a "cultural competence script" can promote stereotypes, and that cultural competence does not adequately address institutional inequities (Campinha-Bacote, 2018; Fisher-Borne et al., 2015; Tervalon & Murray-García, 1998). In contrast, cultural humility addresses the importance of self-reflection, self-evaluation, being open to feedback, addressing systemic inequities, engaging in critical theory that explores power relationships, and being aware of power imbalances (Campinha-Bacote, 2018).

At the heart of cultural humility is a "lifelong commitment to self-evaluation and self-critique, to redressing the power imbalances in the patient-physician dynamic, and to developing mutually beneficial and nonpaternalistic clinical and advocacy partnerships with communities on behalf of individuals and defined populations" (Tervalon & Murray-García, 1998, p. 117). It incorporates the idea that one is always engaged in learning. Material is never mastered; rather, the development of knowledge, skill, and self-awareness is an ongoing process. Cultural humility includes understanding power differentials within the helping relationship. It incorporates the role of advocacy.

The *APA Dictionary of Psychology* (APA, n.d.-a) defines *advocacy* as

speaking or acting on behalf of an individual or group to uphold their rights or explain their point of view. An individual engaged in advocacy is called an advocate, of which there are two general types: A case advocate represents a single individual, and a class advocate represents a whole group.

For example, a clinician who advocates for additional school-based counseling services as part of a student's individualized education program is a case advocate. A student who advocates for additional mental health benefits offered by a university health center is a class advocate. Being an advocate is a critical role for psychologists, who have training and unique areas of expertise that can influence public policy (e.g., the provision of mental health care services, consultation regarding how to build an equitable and diverse workforce). As psychologists, we can provide the general public with an awareness of psychology and what professional psychologists do. We can encourage high school students and undergraduates from diverse backgrounds to develop an interest in the field, thus creating a pipeline of future professionals who represent a diverse workforce (APA, 2020a, 2020b). Psychologists engage in

advocacy efforts when they share their expertise, raise awareness, advance the field, and garner funding (APA, n.d.-b). At the same time, as trainees and psychologists, we can encourage others to engage in self-advocacy and efforts directed toward the issues they care about.

We take a “both/and” rather than an “either/or” view of cultural competence and cultural humility. This view acknowledges both concepts as complementing each other and as jointly important. Throughout this book, we encourage you the reader to think about how cultural competence applies to your work and role while acknowledging that such applications may change and shift as you develop greater awareness and insight (Yancu & Farmer, 2017).

Bidirectional Relationships

Historically, the field of psychology viewed the role of the professional psychologist as the expert in responding to the needs of patients. This idea is very much founded on a medical model that looks at the doctor (i.e., the expert) as the person treating the ills of the patient. The bidirectional relationship at the heart of the *2017 Multicultural Guidelines* moves away from this unidirectional medical model of the expert “treating” the patient; medicine, too, has moved directly toward a bidirectional, patient-centered collaborative care model (Siegler, 2019). Instead, the bidirectional relationship reflects mutuality, or a give and take, within the context of a professional relationship, whether as practitioner, educator, consultant, or researcher. Ongoing growth and accountability applies to both parties involved in the relationship and its progression. Within the research domain, in a bidirectional relationship, the social scientist doesn’t simply take data and knowledge from the community being studied. Rather, within the context of a bidirectional relationship, the social scientist partners with the community, giving something back and co-creating knowledge jointly (Cabassa & Baumann, 2013).

Within the context of the bidirectional relationship, the multiculturally responsive psychological professional and the client, student, research participant, or consultee acknowledge and address structural barriers and systems that have an impact on experiences. In this book, we urge educators, researchers, consultants, and practitioners to consider the larger institutional barriers that have an impact on institutional engagement, or a lack of it. For example, the racial/ethnic health disparities that have emerged during COVID-19 (Centers for Disease Control and Prevention, 2020), along with ongoing incidences of police brutality toward people of color (Elliott & Bowman, 2020), tell us that we need to look beyond individual instances of

inequity and racism to acknowledge and address how systems perpetuate oppression. The bidirectional relationship is a paradigm shift from the idea of psychologists “doing” something to someone else. Instead, psychologist and client are addressing something together.

A REFLEXIVITY ORIENTATION TO THE BOOK

When the task force finished writing the *2017 Multicultural Guidelines*, we wanted to create a user’s guide that would help undergraduates, graduate students, trainees, early career professionals, and mid-career and seasoned professionals to engage and use the material presented. One of our goals as a task force was to make sure that we presented the evidence base that informed the guidelines. It was critical to show how the literature and research generated since the *2002 Guidelines* supported each guideline in the *2017 Multicultural Guidelines*. A difference between our user’s guide and the *2017 Multicultural Guidelines* is that, while research is presented, this user’s guide is more focused on how to incorporate and engage the material in our everyday lives as clients, clinicians, students, trainees, educators, research participants, researchers, consultees, and consultants.

Each chapter in this user’s guide focuses on a specific guideline. After a brief introduction, we present a case illustration that highlights the main aspects of the guideline, with discussion questions at the end of each case to encourage you to engage actively with the case material. After case presentations, each chapter provides detail about how the guideline may be relevant to our work as psychologists, with sections that consider how the guideline of focus applies to practice, education (e.g., training experiences), research, and consultation.

Reflexivity

Before providing an overview of the book’s contents, we thought it would be helpful to provide an orientation to the reflexivity work that is central to becoming a multiculturally responsive clinician, researcher, educator, student/trainee, and consultant. We believe that reflexivity work is a critical aspect of building cultural competence and cultural humility. Our hope is that you engage with us in reflexivity work related to who you are as a student, trainee, or professional. There are many paths to self-awareness; we present a few ideas that we hope will guide you as you absorb the material presented in the pages that follow.

Being self-reflective is an important part of cultural competence and cultural humility. As you read through the chapters that follow, we encourage you to think about how what you are learning reflects your own background and experience. How do the *2017 Multicultural Guidelines* sit with you? What are the ways in which they may or may not reflect your experiences? How does your own awareness better inform your ability to understand the work of a multiculturally responsive psychologist?

A second concept is active listening. By “active listening,” we mean not just listening to information but truly taking it in. Active listening requires moving from listening to hearing in a way that fosters understanding or fosters your ability to ask questions that seek to promote understanding. One way to listen actively as you read this user’s guide is to hear the perspectives being presented, such as the voices of the people presented in case studies.

Empathy is another central concept for cultural competence and cultural humility. So much of what we can offer as psychologists involves empathy. We are being empathic when we want to know more about someone else’s perspective. When we have empathy, we are committed to trying to understand someone else’s emotions and experiences. Empathy can serve as a bridge, helping us to have and to hear difficult conversations in our attempt to understand where a person is coming from. Self-awareness and active listening help us be empathic.

Being open to learning throughout the lifespan is another important process to keep in mind while reading this book. Whether you are a student or professional, you will always have things to learn. This is good news, as it means that you are engaged in a dynamic process of understanding the world around you and considering how psychology as a field connects with that world. Being open to learning can take many forms. For a student, whether undergraduate or graduate, it might involve exploring what interests you and identifying the area of psychology you are interested in pursuing. For a predoctoral or postdoctoral trainee, being open to learning might involve responding to training and supervision in active ways, such as engaging and questioning. For a professional, being open to learning might involve incorporating new perspectives and being informed by the work that you do in innovative ways. Certainly, the bidirectional relationship that is central to our approach suggests that individuals in a professional role are also informed by clinical, student, research, and consulting interactions. The bidirectional relationship reflects that being open to learning is a two-way street: We can be as informed by those with whom we are working as we are by the work we are doing.

Another aspect of knowing one’s self to keep in mind while reading this book is to strive to be nondefensive in your openness to learning. It is natural

to be defensive and respond to uncomfortable material in ways that suggest, “That’s not me. I’m not like that.” In pushing beyond these initial responses, we can work toward having more self-awareness about our own behaviors, thoughts, and reactions. We can have more awareness about how our own sense of privilege and power might play out in clinical, research, consulting, and educational interactions. In working through defensiveness, we can see the larger contextual, institutional nature of racism, sexism, homophobia, ageism, xenophobia, classism, and ableism.

Working through defensiveness may also involve acknowledging areas of growth, rather than seeing these areas as weaknesses. Identifying areas of growth can help us respond to things we need to work on in our professional and personal lives. Just as our clinical work invites clients to change and view themselves in different ways, acknowledging and working through areas of growth can encourage us to get to a different place. As you read through the chapters that follow, you might find some content is familiar but that other content is unfamiliar and challenging. The goal is for you to be aware of that dynamic and not to run away from what registers as unfamiliar and scary.

At the same time, we think it is important to identify strengths that you bring to the bidirectional relationship and your understanding of the *2017 Multicultural Guidelines*. The strength-based focus of this book takes us away from a traditional disease-driven model. Just as the *2017 Multicultural Guidelines* encourage a strength-based approach, so do we encourage you to think about the positive qualities you bring to clinical, teaching, consulting, and research encounters.

Finally, this book encourages you to apply the *2017 Multicultural Guidelines* to your work and learning. An applied approach is important. These ideas don’t simply remain ideas; rather, the application of concepts makes them come alive. It is what makes them relevant. We hope that in applying the *2017 Multicultural Guidelines*, you can see how they resonate with the experiences of those with whom you are working and your own experiences in these interactions. At the same time, you may find gaps or areas that don’t resonate. These are important also, as they set the stage for upcoming work and future areas to consider.

ORIENTATION TO THE BOOK’S STRUCTURE

This book is divided into seven parts to facilitate your learning. Part I, Foundations of Multicultural Practice, includes this chapter, as well as Chapter 2, which provides an understanding of the theoretical framework and corresponding ecological layers that form the foundation for the guidelines. The

theoretical framework for the *2017 Multicultural Guidelines* incorporates a five-level model in which each layer is nested within another. These layers move from the micro level, which focuses on the bidirectional relationship, to the larger societal context and ultimately focus on building resilience and responding to trauma as part of outcomes in our work. Our hope is that you approach Parts II through VII of the book from this theoretical standpoint.

Parts II through VI are each dedicated to a level from the layered ecological approach described in the *2017 Multicultural Guidelines* and in Chapter 2. Each chapter focuses on one of the 10 multicultural guidelines. As described earlier, each chapter includes a case illustration and discussion questions, a literature review, and practical applications for clinical practice, teaching and training, research, and consultation.

Part II, *A Bidirectional Model of Self-Definition and Relationships*, presents guidelines that correspond with Level 1: Bidirectional model of self-definition and relationships. This first level of the ecological model is concerned with mutuality in the context of a professional relationship, whether that involves the practitioner/clinician, educator/student, researcher/research participant, and/or consultant/consultee. Chapter 3 focuses on Guideline 1, with an emphasis on identity formation and the intersectional nature of identity development. Chapter 4 discusses Guideline 2 with its focus on conscious and unconscious biases that helping professionals bring to clinical work and how these have an impact on the therapeutic relationship.

Part III, *Understanding Community, School, and Family Context*, presents Level 2 guidelines that reflect the community, school, and family context. Chapter 5 focuses on the cultural significance of language and communication that are emphasized in Guideline 3. Language is viewed as a complex interaction that involves verbal and nonverbal domains of communication. Chapter 6 focuses on Guideline 4, which specifically addresses the impact of social capital on the experiences of clients, students, research participants, and consultees. This chapter discusses how disparate experiences of social capital promote inequities, for example communities having differential resources allocated to them.

Part IV, *Considering the Institutional Impact on Engagement*, includes chapters that reflect Level 3 guidelines. This third level of the ecological model examines how the surrounding context has a systemic impact on engagement with institutions. Level 3 guidelines underscore the institutional barriers that prevent engagement. Chapter 7 emphasizes key themes presented in Guideline 5, such as structural stigma and disparities in legal, educational, and health care systems. Chapter 8 follows from Chapter 7, focusing on the important role of systemic advocacy, as well as prevention and intervention initiatives, key themes presented in Guideline 6.

Part V, Psychological Practice Within a Domestic and International Climate, includes chapters related to the layer of the ecological model addressing domestic and international climates. This fourth layer of the model examines how the nature of domestic and international climates affects the preceding three levels of the model. To this end, Chapter 9 encourages practitioners, educators, researchers, and consultants to understand the impact of globalization on psychology, as presented in Guideline 7. Chapter 10 focuses on understanding life transitions within a biosociocultural context, a theme that is central to Guideline 8.

Part VI, Outcomes, focuses on the fifth and last level of the ecological model: outcomes. Chapter 11 discusses Guideline 9, encouraging psychologists to engage in culturally responsive teaching, research, practice, and consultation. Chapter 12 takes a strength-based approach to the work of psychologists, presenting culturally informed ways we can increase resilience and decrease trauma.

Finally, the book concludes with Part VII, Future Directions in Multicultural Psychology. Chapter 13 presents benchmarks to consider as we move toward the future of multicultural psychology and the subsequent *Multicultural Guidelines* that will build upon this work and incorporate advances in research, practice, teaching models, and theoretical approaches that have developed since the *2017 Multicultural Guidelines*. We look forward to this day, as it will reflect a continued advancement of practice, teaching, research, consultation, and theoretical models.

We now encourage you to begin your journey by reading Chapter 2. That chapter, “The Layered Ecological Model of the Multicultural Guidelines,” starts us on this journey with a presentation of the theoretical orientation to the *2017 Multicultural Guidelines* and a description of the ecological model.