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Author(s): Richard Stamford Mason

Title: An investigation into counsellors' perspectives of working with multicultural worldview: A qualitative study

Date: November 2010

Originally published as: University of Chester MA dissertation

Example citation: Mason, R. S. (2010). *An investigation into counsellors' perspectives of working with multicultural worldview: A qualitative study*. (Unpublished master's thesis). University of Chester, United Kingdom.

Version of item: Submitted version

Available at: <http://hdl.handle.net/10034/140792>

**An Investigation into Counsellors' Perspectives of
Working with Multicultural Worldview: A Qualitative
Study.**

Richard Stamford Mason

“Dissertation submitted to the University of Chester for the Degree of Master of Arts
(Counselling Studies) in part fulfilment of the Modular Programme in Counselling Studies”

November 2010

Abstract

Aims: This qualitative study aimed to explore counsellor's perspectives of working with multicultural worldview. **Literature Review:** The literature reviewed is from the cultural and counselling psychology base, and is biased towards the client perspective and predominantly US based. Whilst not directly informing the question within the aims of the study, it provides a valuable and informative insight into the subject of worldview and validates worldview as a subject worthy of investigation from the counsellor's perspective. **Methodology:** Drawing on data captured from recorded semi-structured interviews with counsellors, transcripts were analysed using the constant comparative method. Ethical considerations are addressed, and a reflexive account provided by the researcher. Findings are presented in narrative form, including supportive quotations taken from the recorded interviews. **Main overview of findings:** Participants focussed on client worldview rather than culture. Participants suspended their own worldview when working with clients, this was more important when working with clients who have very different worldviews to the counsellor. The degree of worldview suspension was dependent on the model in which the counsellor was working. The efficacy of recommendations that counsellors should immerse themselves in client culture to aid multicultural counselling competence was challenged. Empathy was used as a guide to how well the counsellor understood client worldview. Individualist participants tended to be more stable in worldview perception than collectivist participants. Participant worldview hybridity was explored and an explanation offered in relation to the links between modality, counsellor worldview, motivational ethos, and the theory of cultural accommodation. **Discussion:** An informed and pertinent discussion of the findings, limitations of the study and implications for practice are presented. **Conclusion:** The study highlights the importance of worldview. It is implied that, irrespective of a client's culture, race or ethnicity, multi-cultural counselling practice could be improved by the counsellor's perceptive use of their own, and their client's worldview in the counselling relationship.

Declaration

“The work is original and has not been submitted previously in support of any qualification or course”

Richard Stamford Mason

Acknowledgements

The love, encouragement and unshakable belief in my ability, that my wife Bernardine provides has been my greatest motivation over the course of the last three years of study. I am grateful to, and thank Dr Rita Mintz, University of Chester, for her guidance, support and encouragement throughout my course of study. I am also grateful to, and thank Dr Andrew Reeves, University of Liverpool, for his guidance, support and encouragement during the research, analysis and writing up stages of this study.

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List of Abbreviations

BACP	British Association for Counselling and Psychotherapy
CBT	Cognitive Behavioural Therapy
COL	Collectivism
IAPT	Improving Access to Psychological Therapies
I-E	Internal - External
IND	Individualism
IND-COL	Individualism and collectivism
NHS	National Health Service
PTSD	Post Traumatic Stress Disorder
UK	United Kingdom
US	United States

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1. Introduction

The broad and overarching term multi-cultural counselling has many subordinate categories. Within those categories is an area that focuses on the counselling relationship, and a subordinate category of that is the area which is concerned with the experience of the client in the counselling relationship. There is not a great deal of literature on the counsellor's perspective of working in multi-cultural counselling. This study is aimed at exploring that area of counselling work.

This study grew out of the researcher's interest in multi-cultural counselling. The researcher is a primary care counsellor within the National Health Service (NHS), working in a city of northern England with a population of diverse culture and a caseload which reflects that diversity. When searching for studies to help inform and underpin practice, it became apparent that much of the literature regarding multi-cultural counselling was based on studies conducted in the United States (US) amongst undergraduate student populations. The literature reflected a need for counsellors to immerse themselves in client culture to help them understand the way in which they perceive and make sense of events, how they make decisions and behave and contextualise their relationship with the world, in short their worldview. It was notable that the perspective of counsellors working in multi-cultural relationships was poorly represented, providing an incomplete picture of the work being undertaken in that area. It was this perspective that the researcher sought to identify and consider.

There are two areas of knowledge that inform this study: cultural psychology and multi-cultural counselling psychology. Within the former, the literature amassed over many years provides insight into the subject of culture: what culture is, how it develops, how those cultures are categorised and effect nations, societies, groups and individuals. Within the latter, the literature provides insight into the effects of counselling when applied to people of diverse culture from the perspective of western models of counselling. In both of these categories the literature can be theoretically dense, and the descriptions used to explain cultural differences ambiguous, often describing the same thing with different labels, i.e. individualism and collectivism is also described as independence and interdependence (Markus, & Kitayama, 1991), or idocentricity and allocentricity (Triandis, 1989). People and cultures are complex and the literature does not fail to reflect that complexity.

It is important to understand that labels used to categorise culture, at both macro and micro levels, are also used to describe individuals and the way in which a person makes sense of experiences, understands the world around them, and formulates their worldview. Therefore, the concepts of individualism and collectivism (IND-COL) can be used by cultural psychologists to categorise the difference between western and eastern cultures. It is also a model of worldview that counselling psychologists use to explain the difference between how people make sense of their world and behave. A key perspective of this study is the counsellors' experiences of working with different worldview. Therefore, an important task in this research was for the researcher to identify ambiguity and decide on which terms to use and then apply those terms to the research, so that the study could remain focussed, and the findings assimilated and understood.

The research was conducted in the north of England, in a city which has a multicultural and diverse population. The participants were all counsellors working in NHS primary care psychological services. The location of the study was dictated by the scale of the study and a lack of resource and time on behalf of the researcher. However, the research setting provided a rich opportunity to explore the research questions at depth. The participants' working environment provided experience of clients who had diverse worldviews, and that supported the aims of the study. The aims of the study were:

- To explore any perceived differences between counsellor and client world view from the counsellor's perspective
- Explore any resultant counsellor thoughts or behaviour and the impact they might have on the therapeutic relationship
- Reflect upon and synthesise methods adopted to resolve, overcome or capitalise upon any such impacting issues
- Investigate and reflect upon the counsellor's personal learning pertinent to the experience of counselling in a diverse societal setting

It was hoped that the findings from this investigation would add the counsellors' perspective to the literature base, and provide an exploration of participants' experiences of working with diverse cultural, racial and ethnic clientele. For example, what dynamics do counsellors focus on when working with their clients; whether counsellors have methods of managing their own and their clients' worldviews in the counselling relationship, and how much more difficult counselling is when working with a client who has a very different worldview to their own. It was hoped that such an exploration of the participants' perspective would open theoretical doors and examine the efficacy of previous recommendations in respect of multi-

cultural counselling theory and practice. That it may even produce unexpected areas of findings on which new insights and theories could be developed.

The dissertation will begin by exploring the literature base, and then consider the method and methodological rationale for the study. This will lead to an outline of the findings, and the implications of those findings will be discussed in detail and linked to practice, with thoughts on areas for further research prior to a conclusion.

2. Literature Review

Introduction

There is a body of literature within cultural and multi-cultural counselling psychology, largely credited as being generated by the work of Hofstede (1980), which describes and debates worldview and how it is influenced by national, cultural and social influences (Bond, 2002; Oyserman, Coon, & Kemmelmeier, 2002). The purpose of this review was to consider the available literature related to cultural, and multi-cultural counselling psychology that would give insight into the subject of counsellors working with multicultural worldviews, and how it might inform the study. A number of models of worldview were considered prior to selecting IND-COL as a viable model of worldview to inform the study. While there is no shortage of literature in relation to IND-COL, there is little literature that focuses directly upon the subject from the perspective of a counsellor working with diverse client worldviews. An important part of the literature review was to identify those aspects of the literature that contributed to that perspective and applying them in context to the study.

To obtain literature, searches were conducted utilising electronic databases, PsycInfo, PsycARTICLES, SocINDEX, PubMed, EBSCOhost and ScienceDirect. Search terms and key words used included: *individualism; collectivism; self construal; world view; counsellor; counselling; therapeutic relationship; counsellor perspective*. Research of the literature base was undertaken prior to the interviews as a means of informing the researcher, and allowing a frame of reference to develop on the subject. As a supporting strategy, reference lists in documents considered to be pertinent, provided a rich source of relevant and informative

literature. Identification of the same literature across publications provided reassurance of its relevance. In order to manage the volume of literature on the subject of IND-COL, much of it supporting previous findings, a decision was made to exclude articles on a basis of date of publication. Therefore, literature was included in the review if it identified new perspective on the subject. Later publications which referred to, but did not challenge the original perspective were excluded. When a newer publication challenged the perspective of the original the two publications were included and critically reviewed.

A dominant paper in the literature review was an evaluation of theoretical assumptions and comprehensive meta-analyses of literature published over a 20 year period prior to 2002, (Oyserman, Coon and Kemmelmeier, 2002a). In response to this document four key respondents, (Bond, 2002; Fiske, 2002; Kitayama, 2002; Miller, 2002), all accepted the document as an accurate and valuable representation of the literature and provided critical, further opinion on the subject. Whilst not detracting from the value of those documents to this literature review, it is worth noting that the publication, responses and a further response from Oyserman, Coon and Kemmelmeier (2002b), were all, perhaps for editorial convenience, published in the same journal on the same date. For the sake of brevity, and given the comprehensive nature and general acceptance of this document, a decision was made, to accept it as an accurate summary of the relevant literature on IND-COL over that period. It also provided a single source document from which to consider or discard other literature. These publications were all concerned with IND-COL from a cultural psychology perspective, providing a macro and micro perspective on worldview in relation to culture, and a wealth of knowledge on the subject. Though they required interpretation and assimilation to ensure the transferability of its relevance, much of this knowledge was

transferable to the area of multi-cultural counselling. This research study was concerned with worldview from an individual or micro perspective, and therefore it was necessary to identify a definition of worldview.

World View

A world view may be broadly defined as how a person perceives his or her relationship to the world (nature, institutions, other people, things, etc.). World views are highly correlated with a person's cultural upbringing and life experiences...not only are they composed of our attitudes, values, opinions, and concepts, but they may affect how we think, make decisions, behave, and define events.

(Sue, 1978b, p. 419).

Academics seeking to understand human behaviour have worked towards grouping similarities in behaviour, attitudes, and values across societies and cultures for ease of analysis. Variation and ambiguity is present in the terms and labels used to define and describe world view within the literature. It is arguable that for every person alive today, there is a different world view. Sue (1978b) stated that across the socioeconomic scale "...Americans do not necessarily have identical views of the world" (p. 419). It would appear that there is no ultimate truth in relation to individual worldview, and a consequence of that suggestion is that there are many models of worldview. The literature on worldview is theoretically dense and often ambiguous; ambiguity has a regular presence throughout the literature relating to worldview, and was an impediment in selecting a worldview framework. Lyddon (1989), in attempting to identify a preference between peoples dominant way of knowing and their preference for a counselling approach, commented

upon the lack of a “viable conceptual framework for the world view concept” (P. 423). Whilst IND-COL has been used for many years to describe worldview (Perkin, 1977), post Hofstede publications developed variations on that theme. A number of examples of worldviews were considered.

The I-E Continuum

In the field of personality development (or world view), research published by Rotter (as cited by Sue, 1978a) identified the construct of two dynamics: an internal and external locus of control. This construct was, according to Rotter (1975) misunderstood, and had given rise to problems in its application. Sue (1978a) introduced the I-E continuum, describing it as corollary to Rotter’s work, which proposed two further dynamics to personality development: a locus of external and internal responsibility. The I-E continuum is posited by Sue (1978a) as describing four kinds of world view, one of which appears comparable to individualism and three which share common collective attitudes and behaviours. Sue argued that counselling was culturally oppressive calling for counsellors to become more culturally aware by understanding their own, and their client’s worldview so that they could work in a less oppressive manner. Sue saw his I-E Continuum as “...an aid to understanding possible psychological dynamics of a culturally different client” (p. 461). Perplexingly, Sue sought to aid counsellors by offering a structure that would help them avoid prejudgements, yet the very introduction of a framework is a prejudgement in itself, implying that people can be explained categorically. A consequence of this work, could be that it influenced a body of literature which focussed on the client experience and sought to direct counsellor’s behaviours; thereby excluding the counsellor’s perspective, and limiting growth and development in that area of counselling.

Idiocentric-Allocentric

Triandis (1989), in an effort to explain different views of self and social behaviour in differing cultural contexts, stated that IND-COL should be used to characterise cultures and societies, and the terms *idiocentric and allocentric* should be used to characterise individuals. In this respect the terms IND-COL would not be considered as worldviews, but used to explain social and cultural norms of behaviour amongst groups of people at a macro level. *Idiocentric and allocentric* would be used to describe a person's worldview within those cultures and societies. Somewhat confusingly, his descriptions of *idiocentric* and *allocentric* world views are strikingly similar to IND-COL world views.

Independent-Interdependent

Markus and Kitayama (1991) prefer to use the terms *independent* and *interdependent* self construal to describe a person's world view. Confusingly, they describe *independent* construal of the self as being a 'similar label' to the term Individualist (IND), and *interdependent* construal of the self as a 'similar notion' to Collective self construal (COL). As in the case of Triandis and his *idiocentric-allocentric* terminology, Markus and Kitayama's *independent-interdependent* is strikingly similar to IND-COL. Whilst exploring aspects of IND-COL in multicultural society and endorsing individualism as a worldview, Oyserman (1993), critically reflected upon Markus and Kitayama's terminology, stating that they "...choose to call the Japanese 'interdependent' as opposed to 'collectivist'." (p. 1005). In a later paper, Kitayama (2002), whilst commenting upon a meta-analysis of IND-COL research by Oyserman, Coon and Kimmelmeier (2002a), stated "...cultural values such as IND (or independence) and COL (or interdependence)" (p. 89) which appears to validate Oyserman's

earlier reflection and highlights the ambiguity which is present throughout the literature. This exemplifies the confusion of terminology in the literature, highlighting the need for a concept of worldview to be adopted and used consistently in the study. IND-COL was identified, and a decision taken to apply this concept to facilitate discussion and investigation.

Individualism and Collectivism

Oyserman (1993) stated that IND-COL can be thought of as a worldview that explains aspects of self and characteristics of interpersonal and intergroup behaviour; highlighting that the nature of what is termed IND-COL may vary in different cultural contexts. This view was exemplified by Topalova (1997) who studied Bulgarian society, and characterised IND-COL after the fall of the Soviet Union. Bulgarians had been characterised by integrated collectivistic attitudes, yet when an opportunity had arisen for people to adopt different worldviews, Bulgarian individualism appeared to develop as a desire to adopt a 'European' identification. This would be different to an integrated individualistic world view that was indigenous to Bulgaria. Amongst the literature, the presence of Western indigenous collectivism is not widely recognised or acknowledged. This may be explained by the dominance of US based research, but also contributes to the dichotomy of a Western-Eastern-IND-COL. Whilst neither of the above studies were counselling based, their relationship to individual and group behaviour are relevant to counselling. Of most interest is the finding that people can adopt behaviour associated with a culture that they are attracted to, or desire (Topalova, 1997). This suggested that worldview is not a static or predictable concept. In relation to this study, it indicates that worldview should not be assumed on the basis of culture.

Oyserman, Coon and Kemmelmeier (2002a), in an evaluation and meta-analyses of theoretical assumptions, and drawing upon twenty years of literature on the subject, developed a detailed discussion on the subject of IND-COL. This included a summary of the concept and a series of plausible implications for psychology. Whilst this was not counselling based literature, it did provide insights on the psychology of individuals, which were relevant to the study. These plausible implications directly related to worldview and illuminated behavioural motivations which would reasonably be expected in the counselling relationship. They were critical of the literature base from a methodological and analytical perspective, arguing that cultural psychologists had become too reliant on the concept of IND-COL at cross-national or cross-group level. A consequence of this was that the literature did not explain individualist and collectivist differences in psychological processing at a personal level. This finding was directly transferable to the study, suggesting that there may be a gap in knowledge between macro understanding of worldview and micro understanding of worldview. In simple terms, that which is relative to national behaviour, may not translate to individuals from that nation. This suggested that the application of individualist and collectivist worldview theory in relation to counselling may have negative or unhelpful consequences. Counsellors aware of such literature may be primed to make assumptions about clients based on culture, ethnicity or nationality. The paper was widely accepted and welcomed and further comments made by Bond (2002), Fiske (2002), Kitayama (2002), and Miller (2002) substantiated the general acclaim.

Oyserman, Coon and Kemmelmeier (2002b), in their reply to the aforementioned authors, acknowledged concerns with regards to the limitations of using IND-COL to model culture, but clearly defended their use of the model as a structure from which to discuss the

influence of culture on the mind. In this respect the literature, and its responses, provided a valuable insight with regards to this study. The most valuable insight was to use the literature as a general guide in respect of worldview, remaining open minded in respect of individuals, irrespective of their culture, race or ethnicity when attempting to understand worldview.

In a later paper Oyserman and Lee succinctly offer the following definition of the concept of IND-COL:

Within individualism, the core unit is the individual; societies exist to promote the well-being of individuals. Individuals are seen as separate from one another and as the basic unit of analysis. Within collectivism, the core unit is the group; societies exist, and individuals must fit into them. Individuals are seen as fundamentally connected and related through relationships and group memberships.

(Oyserman & Lee, 2008, p. 311).

Having reviewed the literature on worldview, it is the above definition that was selected to define the difference between individualism and collectivism for use in this study. The reason was best summed up by Oyserman et al, "...the model focuses on a few central dimensions of cultural difference that provide a powerful explanatory tool for understanding the variability in the behaviour of individuals in different parts of the world." (p.44). It is important to distinguish between central dimensions of cultural difference, and the worldview of an individual person. The literature in relation to multicultural counselling and worldview appeared to direct counsellors on the basis of central dimensions of cultural

difference. This may not be appropriate when applied to individual relationships, such as a counsellor-client relationship.

Impact of Worldview on the Counsellor-Client Relationship

The literature reviewed did not examine the counsellor-client relationship from the perspective of the counsellor. It focussed on the client perspective, with the assumption that the dynamics of a counselling relationship are defined by an independent counsellor worldview and a collectivist client worldview. This is a common assumption in multi-cultural counselling literature (Corey, 2009). None of the literature reviewed validated or tested this assumption, suggesting that the worldview of counsellors working with participants of research studies was not taken into account. Counsellor worldview will have an impact, and could be helpful, neutral or damaging in the counselling relationship, so the lack of research from this perspective was worrying. In relation to worldview in the counselling relationship, the literature was again client focussed, and did not recognise the presence of the counsellor's worldview.

Markus & Kitayama (1991), in an examination of culture and the self, discussed the consequences of self construal, or world view, in relation to self processing. They claimed that self esteem for an Independent self (IND) is based upon abilities, attributes, and achievements which would be internally validated. An Interdependent self (COL) would be endorsed through relationships that form an interdependent (COL) whole or group. They argued that the view a person holds of the self is critical in understanding individual behaviour, and that world view plays a major role in regulating psychological processes. This validated worldview's importance in the counselling relationship and in this study.

Sue, Arredondo and McDavis (1992) identified multicultural counselling as being a distinct speciality focussing upon counselling relationships which cross racial and ethnic boundaries. They suggested that to be culturally competent, counsellors needed to build cultural knowledge. Such a perspective limits the boundaries of worldview, particularly in relation to what is visible about a client. There is a large amount of literature which focuses attention toward cultural, racial and ethnic perspectives, and proffers responsibility onto counsellors. This suggested that clients are prejudiced by a lack of counsellor multicultural counselling knowledge and ability. For instance, that counsellors should develop cultural competence and become aware of ethnic and cultural issues prior to treatment in order to gain better insight into their clients' worldview (Barry, Elliott, & Evans, 2000; Mogan-Aydin, 2000; Pope-Davis, Toporek, Ortega-Villalobos, Ligierio, Brittan-Powell, Liu, Bashur, Codrington, & Liang, 2002). To employ strategies such as collaboration with churches, temples, civic organisations and other cultural and ethnic support systems (Kim, & Omizo, 2003). Counsellors are encouraged to explore their own values and belief systems and identify how these may reflect cultural bias (Constantine, & Sue, 2006). To conduct 'valid' cross cultural research, to better inform other cross cultural counsellors (Aegisdottir, Gerstein, & Cinarbas, 2008). Such recommendations can seem impractical when viewed in the wider context of counselling services, particularly in the UK NHS, where counsellors may see up to six clients per day in a four day clinical week. This apparent lack of pragmatism in the literature may have resulted in a divided approach to the area of multicultural counselling. There is a body of literature which tends towards identifying existent counsellor skills and behaviour that can be enhanced and applied in multicultural counselling relationships.

Constantine (2000) suggested affective empathy as an application of existent counsellor skill, which can be used to build relationships across cultural differences. Mascolo and Li (2004) focussed on the efficacy of the counselling relationship being predominantly related to and often defined by that of impacting culture. This highlighted that within those cultures individuals should not be defined by the IND-COL distinction, and described “the nuances and textures of culture and the multiplicity of selves” (p. 3) that exist across the breadth of societies. Turiel (2004) warned that the characterisation of cultures serves to stereotype people and groups. Oishi, Hahn, Schimmack, Radhakrishan, Dzokoto and Ahadi (2005) highlighted the issue of cross-cultural similarities and differences, that may be overlooked through essentialised characterisations of cultural groups. Wei & Heppner (2005) recognised the importance of an effective initial establishment of the working alliance, and the importance of providing information to counsellors about cross cultural counselling, to enable practitioners to “...tailor their interventions to fit different people in different social contexts as well as... in different cultures and countries” (p. 68).

Frazier, Lee and Steger (2006) cite the unique strengths of counselling psychologists, highlighting that the study of race, culture and ethnicity has been central to the science and practice of counseling psychology for more than 25 years. They were critical of Constantine and Sue (2006) who argued for the focus to be on understanding the role of ethnicity, race and culture. Lago (2006) appeared to support the move away from learning about culture. He argued that counsellors should suspend judgements of what they see when engaged in a culturally or ethnically different pairing, and attend to what they hear of the client’s inner world. All of the literature reviewed above supported a movement towards the identification and enhancement of counsellor skills. It supported a movement away from the

traditional reliance on cultural and psychological knowledge to guide counsellors when working with clients who have different worldviews.

The suggestion that counselling skills can be enhanced to improve cross-cultural counselling competence, rather than focus on cultural knowledge, is complimented by the current efforts under the Improving Access to Psychological Therapies (IAPT) programme in the UK. This report created a map of competencies and demonstrated how they fitted together in the delivery of psychological therapies (Roth, Hill, and Pilling, 2007). This indicated a focus within UK counselling towards professional consistency. It is hoped that this will provide a framework for measurement and improvement of skills, such as those required in multicultural counselling.

Conclusion

In conclusion, the research was predominantly US based and biased toward the client's perspective. The field appeared to be polarised. On the one side were the cultural and counselling psychologists who for over twenty years have focussed on the perspective of the multicultural client; a perspective which bemoaned the lack of multicultural counselling competence and called for more effort, learning and understanding from counsellors. On the other side were the cultural and counselling psychologists, who recognised that the research may have been unreliable, and that there may have been another way to approach multicultural counselling. Heppner (2006) reflected upon the US bias in literature, and hoped that in the future, counselling psychology would no longer be viewed as counselling psychology within the US; it is also to be hoped that in the future multicultural counselling

psychology will include the perspective of the other person in the relationship, the counsellor.

The question that this study investigated was how counsellors worked with multi-cultural worldview. It was approached by seeking counsellors perspectives of that aspect of their work, with the stated aims being:

- To explore any perceived differences between counsellor and client world view from the counsellor's perspective
- Explore any resultant counsellor thoughts or behaviour and the impact they might have on the therapeutic relationship
- Reflect upon and synthesise methods adopted to resolve, overcome or capitalise upon any such impacting issues
- Investigate and reflect upon the counsellor's personal learning pertinent to the experience of counselling in a diverse societal setting

The literature was client biased, and was not specific or easily transferable to these aims. However, when considered and applied to the main question it did provide valuable insights which were informative in relation to worldview. The prominence of worldview in the literature validated the question of how it is managed in the counsellor-client relationship. The lack of counsellor perspective was disappointing, but worthy of exploration in this study.

3. Methodology

Philosophy and Design

The study was designed to discover counsellors' perspectives of working with multicultural worldviews. The underlying reason for this was that a large amount of the literature base dealing with multicultural counselling was focussed on the perspective of the client and based in the US amongst populations of undergraduates. Counsellors seeking knowledge and guidance in respect of working with clients, whose worldviews differ from the counsellors, were often directed to the study of client culture and cultural psychology. The voice of the client was well represented, and the perceived need of the client to be better understood was championed. With such parameters limiting the study of the counselling relationship to one participant, the resulting literature base and recommendations were understandable and a valid reflection of the area of human experience studied. In social constructionist terms this reflects one understanding of the counselling relationship, suggesting that there are many more, "...what we perceive and experience is never a direct reflection of environmental conditions but must be understood as a specific reading of these conditions." (Willig, 2001, p. 7). The conditions under which much of the research had been conducted did not include counsellor perspective, and this was the perspective that this study sought to investigate.

In philosophical terms then, the researcher was clear that the findings of this study would be another 'reading' of the counselling relationship. This was an important philosophical point and had a great influence on the design of this study, attracting the researcher to a

qualitative approach. Consideration was given to a quantitative approach and rejected. Worldview is a very individual concept, and by adopting a qualitative approach the researcher was able to explore these concepts. Silverman (2008, p. 43) argued that coherent attitudes of research participants may not be present in quantitative data, and that a qualitative approach allows the researcher to search for that coherence in the participant's responses. Therefore, whilst a quantitative approach may identify counsellor behaviour using operational definitions, such as the use of empathy, unconditional positive regard and respect, a qualitative approach would allow the researcher to seek the manner in which these behaviours are achieved.

McLeod (1999), in discussing qualitative research and the perspective of social constructionism, explored the 'reality of everyday life' and posited that research is a process of constructing multiple knowledges, that reflect multiple realities: "One of the primary aims of social constructionist qualitative research is to keep the human conversation open, to keep pointing out that there is no *one* truth." (p. 122). In choosing a qualitative approach to the study, the researcher was influenced by a desire to 'keep the human conversation open', understand the 'quality and texture' of, and the 'meaning attributed' (Willig, 2001, p. 9) by the participants to their experiences of working with multicultural worldview. Given limitations on the availability of time and resource, a small scale study was favoured. The desire to give voice to the participants suggested an open minded method of data collection, rather than the development of a pre conceived hypothesis. Semi structured interviews were chosen to capture the data in an explorative and flexible discussion of the participants' history, historical and current perception of worldview and perceptions of working with multicultural worldview. The data was captured on audio recordings and transcribed by the researcher. The transcripts were shared with the participants, to enable feedback prior to

analysis. This data collection method was combined with a constant comparison data analysis method, chosen to enhance the researcher's immersion in the data and to contribute to validity of findings.

The Sample

Recruitment

Participants were recruited through an advertisement circulated to NHS primary care psychological services and university counselling courses in a fifty mile radius of the researcher's home (see Appendix A). This method and distance was chosen to accommodate limited time and resources. Respondents were then given a fifteen minute, face to face presentation (see Appendix B) on the outline of the research in order to clarify the concept of IND-COL and enable the prospective participants to consider taking part in the study, and thereby facilitate informed choice. This method also allowed the researcher to establish that the participants fitted the criteria for inclusion in the study.

Participants

The five participants were all qualified counsellors, aged between 45 years and 65 years, who had between 7 and 20 years counselling experience in the NHS primary care psychological services, private practice and charitable organisations. Two of the participants were male and three female. Four of the participants were white British and one was black Asian. All had worked in supervised practice within the preceding twelve months, in a city of northern England recognised as having a multicultural, multi ethnic population. The participants worked in short term therapy (6 to 12 sessions) and saw clients with a broad

range of presenting problems. Clients were from a broad range of culture, ethnicity and race; though mostly white British and indigenous to that city. The participants were originally selected as holding values indicative of an independent worldview and who had worked with clients who they perceived to have held values indicative of a collectivist worldview. All the participants had access to personal counselling and were members of a recognised professional association i.e. British Association for Counselling and Psychotherapy (BACP).

Data Collection

Pilot Interview

A pilot interview was undertaken in order to test the semi structured interview strategy, the recording equipment and to allow the researcher to identify aspects of the interview process that may require attention prior to the commencement of the research interviews. A participant was identified and the interview procedure was adopted in full, from recruitment, supply of information, letters and documentation (see Appendix C), through to the conduct of an interview and production of a partial transcript. The pilot participant was consulted for feedback on the process and conduct of the interview. Feedback was incorporated and the information and interview schedule adapted accordingly.

Development of the Interview Schedule

In order to develop the interview schedule, a pilot interview process was conducted. This replicated the process from recruitment through to transcription of the interview. The full range of documents required for this process was developed and produced (Appendix C).

This included: Letter to Participants; Participant Information Sheet; Audio Recording Introduction, Consent Form and the Interviewer's copy of the Interview schedule.

The pilot interview was conducted. A section of that interview was transcribed to enable the researcher to judge the time and commitment necessary to undertake full transcription (between 13 and 18 hours per interview) prior to undertaking the full process with research participants. The pilot participant was de-briefed, and feedback requested on the documentation and interview process. The researcher conducted a critical appraisal of his own performance at interview and applied his own thoughts to the process. The feedback and introspection was applied to the interview schedule; documentation and interview plans were adapted as required. An example of this is evident in the Pilot Interview Schedule document (Appendix C) and the Interview Schedule (Appendix D) the document has been extended from the Pilot Interview document, to include some narrative prompts to the interviewer. The researcher found that he had lost focus at times because the interview responses had been interesting, which resulted in a loss of objective focus. The extra narrative served to refocus the interviewer's objectivity and purpose. These changes were then applied to the interview schedule documentation and process.

Each interview lasted between 45 and 65 minutes. Participants were given a choice of interview location which included participant's workplace, home and researcher's home. It was hoped that interviews would be arranged and take place with a gap of five days between them, to allow the researcher to personally transcribe the interviews from recordings onto a word document format. This was expected to happen prior to the next interview taking place, in order to afford opportunity for reflection and any further adaptation to the interview plan. This proved to be impractical as scheduling was not

possible owing to participant availability. The researcher chose to transcribe the recordings personally in order to maximise exposure to, and immersion in the data. Participants were sent information prior to the interview, explaining how the interview would be conducted, the expected time commitment, clarification of how the interview data would be handled and outlining the four areas that the interview would cover and an explanation of the concept of IND-COL (see Appendix D).

Research Interviews

The interviews took place over a three week period. All interviews were audio recorded and transcribed by the researcher prior to copies being shared with each participant. One of the strengths of the qualitative, semi structured interview methodology was that any assumptions made from the researcher's perspective when engaging with participants, could be challenged and clarified by the participants. This allowed the study to capture data from the participants which was unexpected, for instance that from the participants' perspective, individual worldview could not be assumed on the basis of ethnicity, race or culture. It also allowed the researcher to explore the participant's history and explore with them the concept of worldview in relation to how they perceived that they were socialised, and compare that to the present day understanding of their worldview. These themes will be the subject of further consideration in the discussion chapter.

Another example of the efficacy of the semi structured interview approach in this study is evident in the findings relating to the participants motivational ethos in the counselling relationship. It was not envisaged that the question would evoke such profound consideration from the participants and it was clear that the concept of motivational ethos

had not occurred to the participants in relation to IND-COL, and whether they were acting from an individualist or collectivist worldview when working with clients. Again this theme is addressed in more detail in the discussion chapter.

In relation to the choice of data collection method, these examples underline the value of the method in relation to exploring and understanding the meaning which the participants attached to their experience. It appeared to support the decision to use a qualitative semi structured interview approach.

Data Analysis

Constant comparative analysis (Willig, 2001) was adopted to facilitate the researcher's immersion in the data. It had the added value of ensuring that the researcher's own worldview, which is a necessary component of the process, would constantly challenge and mitigate findings based on the researcher's perspective. To facilitate this constant comparison of the data, the transcribed interviews were read and re read, prior to a line by line analysis being undertaken. During the line by line analysis, meaningful units of information and significant and meaningful conversational sequences (see Appendix D) were highlighted, cut out and pasted onto index cards for ease of manipulation. These cards were then categorised and integrated into higher meaning analytical categories or themes, such as 'managing the presence of their own worldview in the relationship'. At this stage the transcripts were again used as a reference to challenge the selection of meaningful units, and to ensure that the context of the data was not lost by removal from the transcript. Units of information were then compared to other units of information which had been integrated into other analytical themes. This cross comparison of the units served to justify inclusion

into themes, or to develop new analytical themes. The resultant themes were then organised into three overarching categories: Contributory factors to participants' worldviews; experience of working with multicultural worldview; participants understanding of worldview.

Consideration was given to the use of technology, such as Microsoft spreadsheets, to facilitate management and analysis of the data. The researcher chose to adopt a less technical, kinaesthetic approach to data manipulation and management for personal preference only.

Validity

The importance of validity in relation to all research, but especially in relation to qualitative data studies, is highlighted in many research text books and is the term used to assess findings in respect of them being reliable and true, accurate and credible. (McLeod, 1999; Willig, 2001; Silverman, 2006; Denscombe, 2007). Validity in qualitative research appears to be less about proving these qualities, and more about demonstrating a commitment to achieving them. This is directly attributable to the nature of qualitative data. Qualitative data takes the form of spoken and written words and visual images (Silverman, 2006, p. 286). Validity is ensured by various means in qualitative studies. McLeod (1999, pp. 17-19) discussed the concepts of 'descriptive' and 'personal' validity. In this study an accurate conceptualisation of the subject of worldview through the literature, a description of the participants, research method and setting within which the study was undertaken contributes to descriptive validity. A clear and reliable audit of action throughout the study, and a balanced reporting of the participants' perspectives on the subject, coupled with

sufficient reflection on the researcher's personal perspective contributes to personal validity.

Silverman (2006, pp. 296-303) discusses several contributory options to the establishment of validity in qualitative research. Respondent validation, is described as the process of returning to the participants with the findings of the study. In this study, the semi structured interview method of gathering the data, allowed for discussion of the concept being investigated and clarification of responses. The possibility that analysis may have presented a finding, which was beyond immediate recognition by the participant (Denscombe, 2007, pp. 297-298), was considered alongside the risk of silencing the participants' voices (McLeod, 1999, p. 133). The level of participant involvement was seen by the researcher as a suitable contribution to the validity of the findings, and was considered to be a practical level at which to engage the participants, without over involvement in the analytical process and maintaining the researcher's analytical responsibility.

The audit trail through which Silverman considers the question of whether another researcher would produce the same results is apparent in this chapter's sub sections of, Sample; Data Collection; and Analysis, supported by the Reflexivity account and Appendices. Silverman's question of 'transferability' could be applied to the findings in respect of the 'Implications for Practice' section of the Discussion chapter. Here, the findings are hypothetically applied to practice in a way which, the researcher argues, addresses the question "To what extent *could* the findings be transferred to other instances?" (p. 299). The presence of the researcher's 'self' is addressed in the 'Reflexivity' section below. The subject of 'self', or the researcher's worldview in this study is directly relevant to the question of objectivity. The objective skills which the researcher, as a counselling practitioner, brings to

the study are difficult to measure. However, the researcher's awareness of the management of worldview or self in the process of analysis, demonstrates an objectivity that supports the commitment to demonstrating validity.

In relation to ensuring validity with regards to the analysis of the data, the researcher has relied on the constant comparative method described in the data analysis section. The researcher has been immersed in the data through the following stages. Initially, the process of semi structured interviewing provided the researcher with an opportunity to identify issues and phenomena, which could be explored and clarified within the interview. The process of listening to, and transcribing audio recordings of those interviews continued the immersion process. This process required between ten to fifteen hours of listening and transcription, per one hour recording. After transcription, a reading and re-reading of the transcript ensued to identify items of meaning within the text. Codification of these categories was completed and then related back to the transcripts, to ensure the context and relevance of the items had not been lost. On occasion the recording was replayed to satisfy the researcher that punctuation was reflective of inference. This constant comparison and reference to the original data was undertaken to reduce the possibility of meaning being inaccurately attributed by the researcher.

In conclusion the validity of this study is demonstrated in the planning, implementation and production of this dissertation. The researcher is aware that validity is a judgement made by the reader and not an irrefutable criterion.

Ethics

Ethical approval for this study was obtained from the University of Chester Ethics Committee. Careful attention was given to participant identity in order that data could not be linked to either the counsellor or client thereby causing embarrassment or stigmatisation to those individuals and to conform to the BACP Ethical Framework for Good Practice in Counselling & Psychotherapy (2007). Informed consent was sought from each individual in the sample group and documented. Prior to interview, participants were read a consent statement which was dated and timed, participants then recorded their agreement to audio recording of the interview (see Appendices C & D). Participants were afforded anonymity, and confidentiality was discussed individually with each participant as a part of the interview. Participants were given the right to withdraw from the study at any time up until submission of the dissertation.

Codification of participants was devised and employed i.e. Participant 1, relating to a separately stored list of all participants which cross referenced to the audio recording of the interview, and any interview notes. The documentation generated, along with recordings, is subject of a data storage policy, shared with the participants. In order to ensure that each participant was treated fairly during the data collection period, the same process was applied to each with regards to discussing interview locations, access to data, sharing and clarification of findings, storage and use of data. Whilst it was expected that practising counsellors will have a strong ethical frame of reference in respect of their counselling work, it was not taken for granted that this knowledge and experience would be transferred to the research environment. Therefore the researcher took final responsibility for the identification and management of ethical issues.

Participants were not asked to present case studies. However, it was recognised that, during interview, this may present issues of collateral intrusion upon the confidentiality contract with clients and therefore vigilance was employed during the interviews, and any references to case work sanitised to protect confidentiality of clients. If there was doubt as to whether such collateral intrusion occurred during or on reflection after interview, the researcher and participant had a plan to identify the issue, and assess the risk prior to agreeing an appropriate course of action. This did not occur.

Reflexivity

My purpose in conducting this study was to examine one aspect of worldview: its influence on the counselling relationship. The bulk of the literature that I discovered on this subject was orientated towards the worldview of the client, and client needs. There is a general assumption that because counselling is perceived as a western phenomenon, that the counsellor will have an individualist worldview (Corey, 2009). It follows then, that if counsellors are engaging with clients from collectivist cultures that the clients will have collectivist worldviews, and that counsellors are required to adapt to this clash of worldviews to facilitate client needs. In the literature, culture, race and ethnicity, whilst being strong influences on a person's worldview, become the focus of the subject and individual worldview becomes lost in the theorising. It is assumed that knowledge of the client's culture, race and ethnicity makes the counsellor multiculturally competent. Given that counselling is a relationship and that the literature was orientated to the client's experiences of counselling, I was interested to hear the counsellor's voice on the subject of working with multicultural worldview, and so adopted a subjectivist perspective.

As a practising counsellor, I had my own thoughts on the subject and could have developed a hypothesis to test. However, I felt that whilst developing the study in such a way would give voice to my understanding of the subject, and perhaps reflect the view of counsellors in general, it might also assume that counsellor experiences were similar to my experiences. In that regard I felt that while I would learn more about the subject, I would be reinforcing my own beliefs and lose the opportunity for the data to educate me. I chose a constant comparison approach for this reason which, if not giving voice to my own experiences, allowed my understanding to play a role in the analysis of, and meaning contained within the data through constant comparison analysis. Interestingly, and on a deeper level it opened up a discussion in my own mind around a parallel process playing out in the research; that counsellors (or researchers) can suspend their worldview when with clients (or interpreting data), in order to better access the client's worldview (or understand the data), but for the counsellor (researchers) worldview would always be present and an influence on the counselling process (or analysis). In this regard I accepted that I could never be totally objective in my analysis, but trusted that my analysis would benefit from the subordinated presence of my own worldview.

An inhibiting factor in relation to the research was that the focus of the study (multicultural worldview) is theoretically dense. Researchers have used a number of different models and labels to describe culture and worldview since the early 1980's and the literature takes a bit of unpicking, and analysis to develop an understanding of how it informs the study. Examples of this are the models of worldview which have been devised to explain the apparent difference in Western-Eastern culture and are discussed in the literature review chapter. Ironically, western theorists have approached this issue in a very individualistic manner, creating variations on the theme which serve to identify their own interpretation of

the paradigm. This makes the study of that area of cultural psychology more complicated than it needs to be, and those complexities transfer into the study of cross cultural counselling. A key motivation for my undertaking this study was to make the study of cross cultural or multicultural cultural counselling more accessible, as I believe that in all practicality counsellors do not have the time or resources available to devote to the study of culture, ethnicity and race prior to engagement with a client. Perhaps a consequence of the theoretical density of the subject is the apparent lack of counsellor perspective in relation to working with multicultural worldview.

4. Findings

The analysis generated an initial 262 meaningful units that were organised into 10 descriptive categories or themes and then 3 overarching categories. *Contributions to counsellors' worldviews; Experience of working with multicultural worldview; and Understanding of worldview.*

Overarching Categories	Contributory Factors to Counsellors' World Views	Experience of Working with Multi-cultural World View	Participants' Understanding of World View
Themes	Antecedent History Theme 1	Managing the Presence of their Own Worldview in the Relationship Theme 4	Perceptions of Their Own Worldview Theme 9
	Training and Modality Theme 2	Accessing the Client's Worldview in the Relationship Theme 5	Opinions of IND-COL as Worldview in Relation to Counselling Theme 10
	Working Environment Theme 3	Empathy and Worldview in the Relationship Theme 6	
		Motivational Ethos in the Relationship Theme 7	
		Influence on Counsellor of Working with Other Worldviews Theme 8	

Table 1: Overarching Categories and Themes

Contributory Factors to Participants' Worldviews

Theme 1: Antecedent History

The five participants were domiciled in Northern England in the United Kingdom. Three reported having been socialised as collectivist and two as individualist.

Researcher: *"...and for me that sounds a really Collectivist ethos"*

Participant 1: *"Yes, ethos, Yeah"*

"...that was the culture... where I come from and man was a breadwinner and woman was always Mrs so and so, rather than having her own name in her own sake, so she is depending on the husband who bring the money, and she is the one who will be taking care of the house" (Participant 3)

"I think, I was socialised very much in individual culture" (Participant 5)

All had had careers or worked before training as counsellors and pursuing a counselling career. Four participants had working class backgrounds, and one participant a middle class background. Both the male participants' fathers had died whilst the participants were young. One of the participants was of Asian (Indian sub continent) ethnicity, the remainder were white British. Of the five participants, two identified their perception of their own worldview as historically individualist and three as historically collectivist.

Theme 2: Training and Modality

Of the five participants, four had originally trained in the person centred model. One had originally trained in the psychodynamic model. All participants felt that the original models had fitted with their worldview at that time. The person centred participants had undergone further training in various models, such as psychoanalytic, psychodynamic, cognitive

behavioural therapy (CBT), solution focussed, and described themselves as integrative with a strong person centred basis:

“As a basic, as the core base no, it hasn’t (changed from person centred) erm, my willingness to incorporate other ways of working has certainly developed” (Participant 1)

“I would say underpinning everything is person centred training” (Participant 4)

The original psychodynamic participant reported a recent change in modality, which still fitted with the original worldview:

“...I’ve just done my CBT training, it seems as though that has influenced me tremendously” (Participant 5)

One further participant had recently undertaken training in the interpersonal psychotherapy (IPT) model, reporting that:

“...it does feel that it fits with basic person centred approach...” (Participant 2)

Theme 3: Working Environment

The participants offered a broad spectrum of experience and exposure to differing worldviews. All the participants worked primarily in the NHS, and three had worked in social support roles where counselling skills were of value prior to full time counselling:

“I’m very clear that social work is not counselling, but I was in roles were I could actually be a counsellor as well” (Participant 1)

“I was a Victim Support Manager for a number of years... so I managed, it was using counselling skills but I wasn’t technically counselling...” (Participant 2)

All worked in an English city which is home to a broad spread of cultures, ethnicities and race. The client profile reflected this and whilst having a majority of white British clients, the participants all reported broad experience of different clients:

"...my health service experience was quite different. I think that was a very, very broad mix of clients..." (Participant 1)

"...in one of the surgeries particularly, a mix of permanent residents and asylum seekers or immigrants..." (Participant 4)

Socio economic background:

"...you have quite affluent clients with very good jobs, and the next client, somebody from a much more economically stringent background" (Participant 1)

"I think it's very varied really...I've seen people who come from a background where nobodies worked for several generations, a lot of prison and drug and alcohol problems, that kind of thing, right the way up to Counselling people who are University Lecturers" (Participant 2)

Presenting problems:

"It's very wide...it's everything from reactive depression and stress; to what...most people would accept as quite, sort of the obvious reasons. So, illness, divorce, losing a job, you know, all the usual kind of things that are likely to make people question what they are doing and think about whether they want to make changes in their lives in some way." (Participant 2)

"...there are a lot of different issues...Socially; people are isolated because of all different reasons. People with, of course, bereavement and other issues, self esteem issues, there are all different kinds of issues I would say, or people's traumas or reasons that they don't think they are fitting into the society, and they are not feeling happy within themselves" (Participant 3)

"Everything and absolutely anything...undergoing change, any sort of abuse, sexual, physical abuse the whole range, both as child and adult, bereavement, stress, anxiety, depression" (Participant 4)

Experience of Working with Multicultural Worldview

This overarching category represents the counsellors' perspectives of working with multicultural worldview. A clear theme from all participants was that counsellors recognise that people will have unique worldviews, irrespective of race, ethnicity or culture. Consequently the term multicultural worldview was interpreted by participants as being broad and inclusive of micro cultures, such as families or groups:

"When I'm meeting a client, I'm just one little bit of their life at this particular time...so the bit of their, of the life that they share with me, it's only a bit of it...and this is why as counsellors we cannot make judgements" (Participant 1)

"...I will view it that people have very different ways of working with family or community or whatever. So, I don't go from a world view that says, you are automatically very close to your parents or, or whatever. I go from a world view that says, you may be, but you may not be..." (Participant 2)

"...two people from any country, two people from any city can have totally different experiences and it wouldn't be right to assume that they have the same (worldview)" (Participant 4)

This unexpected finding should be borne in mind when considering the wider findings.

Theme 4: Managing the Presence of Their Own Worldview in the Relationship

Participants were clear about the methods used to manage the presence of their own world view when with clients. These methods were present across modality and were attributed to original training and practice, though recognition was given to the effort and commitment required to maintain and implement these skills. Counsellors strive to suspend their own worldview and attend to the client's worldview:

“it becomes most acute when the client says something or describes something, which is very, very close to maybe something that’s going on for me, or something that has gone on for me, and then for that moment, you’re back in your own world” (Participant 1)

“It’s that thing of being a counsellor of being alongside somebody, you’re not taking their place, because you can’t ever be totally in their world and you wouldn’t try to, but you’re standing alongside them, and trying to see the world the way they see it, in order to understand them a little bit better” (Participant 2)

“... (It’s important) to put your own (worldview) to one side, to be able to be there with them, to explore that (client worldview)...” (Participant 4)

The balance of counsellor to client worldview focus, when engaged in this method, was biased toward the client, and most participants found it difficult to verbalise the level of that balance:

“You get so caught up in their world, that you can no longer do the job properly because if you get caught up totally in their world, then you are no longer being able to have the perspective on what’s going on, are you? You know, you would then be, you would then be in the same place as they are and that’s stuck” (Participant 2)

“...there is a listening, and listening without putting my own condition (worldview) in the way, rather than just pretend to be there with them...” (Participant 3)

“I would say ninety percent of the time... (I focus on the client’s worldview)” (Participant 4)

This indicated the level of focus on the client’s worldview. This practice was seen as valuable in the building of the relationship, and also allowed the counsellor to immerse themselves in the clients world view. Irrespective of the level of focus on the client’s worldview, the presence of the counsellor’s own world view was never dismissed:

“My worldview is there and I know that it’s there, but I’m not attending to it at the moment and I don’t need it as a filter to see the clients (worldview)” (Participant 1)

“I think it informs the work I do...because of the experience of all the other clients I’ve seen, so sometimes working with a client can bring up other clients and other

people's experience, I guess, so I'm listening to what they're saying to see whether it's fitting in with what, with how other people have experienced things, in a way, trying to be with the client more" (Participant 4)

Recognition was given to the depth counsellors can achieve in accessing client worldview, and the power of that experience in relation to the danger of becoming too involved. At these times the presence of the counsellor's worldview is welcome:

"it's like distraction sometimes (counsellor's own worldview) but I think for me it's a safety thing, that I sometimes say to myself, 'I'm going home to my house tonight', not quite those words, but there's something about, I need to have that (as a protective factor)" (Participant 4)

"... I'd always be conscious that this wasn't how I thought, but that wouldn't make it any less. It's just that I would probably be conscious of the fact that that wasn't my experience" (Participant 5)

In order to operate in this way, strong personal boundaries and self awareness were valued by all the participants:

"I reckon it's (self awareness) very, the most important thing, yeah" (Participant 3)

"But I'm saying, it's not always as black and white, we can spill over...we can spill over the boundaries...not that often or whatever, but sometimes being a human, we have that capacity to make mistakes" (Participant 3)

"I would say that I have very strong boundaries" (Participant 4)

Theme 5: Accessing the Client's Worldview in the Relationship

Participants were asked how they accessed the client's worldview:

"I believe that the counsellor's task is to make it safe enough for the client to let me enter their world, on their terms..." (Participant 1)

"I think I probably do work quite hard to see it through their world view" (Participant 2)

“Well they are revealing what they are revealing; it’s not for me to recognise what type of person they are. It’s like a mirror; they would be just being them and just saying in their time...” (Participant 5)

Being patient and listening actively to what the client offers, not forcing them to share their worldview and encouraging them to share, by showing a genuine interest in their worldview:

“...ask them...to let me know what their worldview was like for them in their culture...” (Participant 4)

“...in whatever model you’re working to, if you’re building a relationship you can try and facilitate that...and check their understanding” (Participant 5)

Also, by showing respect when the client responds to that encouragement:

“...but I’m aware that it is their view, it’s their world view, and it’s the way they see things, it’s not necessarily the way that other people see things” (Participant 1)

“...I have to be respectful and I have to listen.” (Participant 5)

One of the participants discussed counselling clients who do not speak the same language. This experience recognised that access to client worldview is considerably more difficult when working through an interpreter:

“...with an interpreter present, it’s really extremely difficult...” (Participant 4)

“...and obviously dealing with people from different cultures, there can be a difference with male and female, and with an interpreter present there’s all things going on in the room that you’re not always aware of and it’s not always possible to investigate with them” (Participant 4)

Theme 6: Empathy and Worldview in the Relationship

Participants were asked how, when responding empathically to clients, which type of empathy best described their process; affective (responding to observations) OR cognitive (being able to intellectually assume the client's world view). Empathy was seen as a dynamic phenomenon, and participants found the question difficult to answer accurately as it ebbed and flowed throughout sessions:

"It's not always black and white, sometimes its intellectual (affective), sometimes I am really listening from the heart (cognitive)..." (Participant 3)

"...it depends what level I get to, so whether you are working at a very deep level with somebody then it's possible to, just be totally oblivious to anything that's going on outside of the room, but when you are working at a shallow level...then it's much more easy to be...disturbed" (Participant 4)

Empathy was perceived as being valuable across cultures and even across languages:

"If we use that (empathy) as the basis of everything, then there aren't really going to be many problems, because...you can treat somebody like a human being without being able to speak their language..." (Participant 5)

Empathy was seen as a good measure of the counsellors understanding of, and access to client worldview:

"...that's where you are actually accepting that you are feeling something because they are feeling it, it's got nothing to do with my world view...at that point" (Participant 2)

Theme 7: Motivational Ethos and Worldview in the Relationship

Participants were asked to consider their motives, in respect of worldview whilst in session with clients, and whether they were working from an individualist (counsellor is primarily

fulfilling own needs and client is benefitting from that process) or a collectivist (counsellor is primarily attending to client needs and counsellor derives benefit as a result of that process) ethos. Motivational ethos was different, dependent upon the model a counsellor was working with, for instance in the person centred model, the counsellor was working from a collectivist ethos:

“Deep down I know...no matter how altruistic you are, there is something that is quite rewarding, self rewarding about doing something that’s helping somebody else...”
(Participant 1)

“...I need to remember that, really I need to serve them and around their need, I am supposed to be concentrating on the client needs, so it is person centred...”
(Participant 3)

This illustrates that personal reward was an indirect consequence. Whereas, when working from an individualist ethos, as with a directive model, a counsellor is asserting their knowledge and subordinating the client’s needs to the therapist’s world view:

“...and CBT can (build a new world view rather than explore the current one) and sometimes feels like we’re putting a sticking plaster over something...helping people to learn some techniques that might help...” (Participant 2)

“...one of the main problems around psycho dynamic theory...it is actually a theory that is applied to people” (Participant 5)

The temptation to work from an individualist ethos and primarily satisfy counsellor needs was cautioned by those participants with a collectivist ethos:

“...and if I say read this book...this is me being the expert, this is me saying ‘I know how you will feel better’” (Participant 1)

“...if I’m giving my own side of the story rather than hearing them; because I can be a good fixer, rescuer, or any of that, so I need to be watchful, if I am going that way”
(Participant 3)

This appeared to be a taboo area for the counsellors who work from a collectivist ethos:

“...in the individual work this is about the client it isn’t about the counsellor, it’s about the client, it’s about what they would get out of it, not what I would get out of it” (Participant 1)

“I mean, technically it is to serve the client, if you look at it, and there will be a time when...the boundaries could be blurred” (Participant 3)

This hybrid area of motivation was not explored in the study, but is considered in the discussion chapter and could be an area for further research.

Theme 8: The Influence on the Counsellor of Working with Other Worldviews

The impact of working with other worldviews was explored. No negative impact was reported, all participants reported positive influences, such as becoming more tolerant of other people, learning from clients, and being more secure in their own worldview:

“...Oh yeah, yeah, made me more tolerant I think...” (Participant 1)

“In life, maybe everybody is a teacher and everybody comes for something to learn, something to challenge” (Participant 3)

Participants reported personal growth as a result of the insight that counsellors gain into other people’s worldviews:

“I think that I had quite a strong liberal, Western...sort of feeling, of I make my way in the world, me as an individual, not as part of a big, of a bigger whole...but I then made those things for myself, because I’ve made a family, I have made groups of friends etc, and all of those things would now be part of my world view” (Participant 2)

*"Oh absolutely yes, just seeing their own journey...I learn in that moment"
(Participant 3)*

Participants reported preference for clients whose worldviews were easier to access:

"People who are quite, erm, giving quite a lot, are responsive, I enjoy working with them..." (Participant 1)

"I probably struggle with people who don't appear to want to change anything...they might say they are unhappy, but when you look at all the options they never seem to want to change anything" (Participant 2)

"...possibly it would be the collectivist, I would have thought, possibly I would gel more quickly with them, being that way inclined myself" (Participant 4)

Participants' Understanding of Worldview

Theme 9: Perceptions of Their Own Worldview

Participants were asked about their own worldview in relation to IND-COL. The participants were clearly able to articulate whether they had come from either individualist or collectivist backgrounds, in the past tense:

"Very much individual, very much western, very much individual, probably even from my background, more individual than the average" (Participant 2)

"I've actually been part of a very collectivist upbringing" (Participant 1)

Participants' current perspective of their worldview was not as clear:

"I'm probably more individualist, I think..." (Participant 1)

"Well I've certainly moved and I would imagine at different points, I probably do move up and down slightly...but I've certainly moved...from my earlier days" (Participant 2)

Participants reported a tendency to move between IND-COL, dependent on circumstance:

“Maybe, I’ve never ever thought of it that way, but maybe. I think that when you said before about being able to move between one and the other to some extent, that there’s some element of that...” (Participant 1)

“It probably sounds a bit odd, but I suppose I am an individualist in the sense that, as I said I think everything in my background has sent me in that direction, but...I also recognise that it is not healthy to be too individual. It’s not healthy to...totally think what’s right for you. It’s actually some of the time, to think about what’s better for other people as well...” (Participant 2)

“I work in different ways, so my work is a very individual thing that I do, but I see it as part of a bigger picture, of the group” (Participant 4)

Of the five participants, two had historically perceived themselves as individualist, and held to that perception in the present. The remaining three participants had historically perceived themselves as collectivist, but were unsure how they would categorise themselves in the present tense. This finding is presented in a quantitative diagrammatical format in the discussion chapter.

Theme 10: Opinions of IND-COL as Worldview in Relation to Counselling

Participants were not convinced that IND-COL as a concept was straightforward based upon their experience of clients’ worldview:

“I think that the way in which counselling has developed, as a western style of working with people’s coping strategies, I think does run the risk of putting people into individual atoms, you know, or individual units” (Participant 1)

“...it’s written about in some of the literature as though there aren’t any gradients, and who decides...because that’s not necessarily coming from the client is it?” (Participant 5)

Participant's experience of working with different worldviews encouraged a belief that a continuum of IND-COL was more realistic:

"I guess there must be a continuum, (and) there must be people who could behave differently in different environments..." (Participant 4)

"People are likely to be a mixture (of IND-COL) aren't they..." (Participant 5)

5. Discussion

This discussion is based upon data generated from semi structured interviews, conducted with five participant counsellors working in NHS primary care counselling roles. They worked with clients from a variety of cultural, racial and ethnic groups across a broad range of presenting problems. The literature that was reviewed prior to, and which informed this work spanned the period 1978-2010. The studies were overwhelmingly conducted in the US, using populations of undergraduates (Oyserman, Coon,& Kemmelmeier, 2002a). Many of the studies had focussed on the client perspective of the counselling relationship and whilst the culture, ethnicity, race and worldview of the client had been researched in those studies, this was not the case in relation to the counsellors. This lack of counsellor perspective was a key element of the researcher's desires to undertake the study. This study was designed to give voice to the participants' experience of working with multicultural worldviews. The purpose of the interviews was to examine the relational dynamics between counsellor and client from the perspective of the counsellor, with the stated aims being:

- To explore any perceived differences between counsellor and client world view from the counsellor's perspective
- Explore any resultant counsellor thoughts or behaviour and the impact they might have on the therapeutic relationship
- Reflect upon and synthesise methods adopted to resolve, overcome or capitalise upon any such impacting issues
- Investigate and reflect upon the counsellor's personal learning pertinent to the experience of counselling in a diverse societal setting

The analysis of the data resulted in three overarching categories: *Contributions to counsellors' worldviews; Experience of working with multicultural worldview; and Understanding of worldview.*

All of the participants had experience of working outside of counselling in roles that were broadly community service based, i.e. social services, public sector, and hospitality industry. These roles would have had exposure to other peoples' worldviews as a result of that work; in much the same way as the general population might be exposed to other worldviews. While it is recognised that there would be value to the general exposure of participants to other people's worldviews outside of the counselling relationship, this study was interested in the impact of worldview in the counselling relationship. Therefore, minimal relevance has been associated with the participant's exposure to other worldviews, prior to the participant's employment in the counselling industry and their subsequent exposure to other worldviews as a result of that work.

In general terms and in relation to the information shared with the researcher, there appeared to be nothing that would strike the reader as unique about the participant's current worldviews in terms of values, ethics, religious and spiritual beliefs. In the context of the culture and society in which the study was undertaken, the participant who came from the Indian sub-continent was the most diverse of the five. However, this participant held views around race, culture and ethnicity in relation to counselling which were similar to the other participants. This raised the question of whether counsellors develop a 'counsellor's

worldview' and, if so, to what effect in relation to the counselling relationship? This question was not addressed in this study.

An interesting discovery was that the participants appeared to focus upon worldview rather than culture, race and ethnicity in their practice. This was identified as a result of the study framing their thinking, and giving them a language with which to describe that behaviour. This expanded the range of client experience being investigated because culture was being viewed as a contributor, along with race and ethnicity to worldview, taking the data collection from a macro perspective to a micro level. This aspect of the participant's worldview was very inclusive and conforms to a list of characteristics that distinguish culturally effective counsellors:

1. Culturally effective counsellors understand their own values and assumptions of human behaviour and recognise that those held by others may differ.
2. Culturally effective counsellors realise that no theory of counselling is politically or morally neutral.
3. Culturally effective counsellors understand that external socio-political forces may have influenced and shaped culturally different groups.
4. Culturally effective counsellors are able to share the world view of their clients rather than being culturally encapsulated.
5. Culturally effective counsellors are truly eclectic in their counselling, using counselling skills because of their appropriateness to the experiences and life styles of the culturally different.

(Arredondo-Dowd & Gonsalves, 1980, p. 657)

It is arguable that each of the above points is applicable to good counselling practice 'per se'. The participants in this study reported qualities and practices that accord with the above list of characteristics across the range of their client work. This suggested that they may be

categorised as culturally effective counsellors. If this were the case, i.e. that the participants displayed and exemplified these characteristics with all clients, irrespective of culture, it raised the question; how would they adapt their behaviours when working with clients, who had very different worldviews? All the participants responded in a similar way, which amounted to treating each client equitably, but having to work harder with clients who had very different worldviews:

“Yeah, yeah I think I probably do work quite hard to see it through their worldview...”
(Participant 2)

Such a response may have been of concern had the participants suggested nonchalance in respect of cultural difference. However, the presence of qualities and practice such as those outlined above supported the observation that the participants may have been already culturally effective in their practice, or were working towards cultural effectiveness. When discussing cultural effectiveness in counselling, it is worth noting that the concept of worldview in counselling is always linked to multi-cultural counselling studies. It is important to keep in mind the distinction between culture and an individual person’s worldview. Culture is one of a number of dynamics that informs a person’s worldview:

A world view may be broadly defined as how a person perceives his or her relationship to the world (nature, institutions, other people, things, etc.). World views are highly correlated with a person’s cultural upbringing and life experiences...not only are they composed of our attitudes, values, opinions, and concepts, but they may affect how we think, make decisions, behave, and define events.

(Sue, 1978b, p. 419).

Sue (1978b) highlighted that counselling the culturally different required counsellors to identify differences in counsellor-client worldview. The participant's ability in this respect, i.e. to suspend their own worldview and strong sense of self was attributed to original training, continued professional development, and practice. Experience gained from working in a multicultural environment will also have supported the participant's behaviours.

Both Sue (1978b) and Arredondo-Dowd and Gonsalves (1980) highlight that working with clients who are culturally different presents the issue of diverse and often opposing worldviews between the counsellor and the client. Bringing those different and sometimes opposing worldviews together in the counselling relationship, in a way that does not impose the counsellor's worldview upon the client, was an area explored in the study under the overarching category of *Experience of working with multi-cultural worldview*. The way in which the participants managed their worldview whilst with clients was largely determined by the model in which they were working at that time. In the directive models, such as CBT, the counsellor worldview is less exposed as the counsellor is involved in diagnostic skills and the provision of treatment. In CBT they are seen more as an 'expert', delivering a treatment to a client as opposed to one in which their own position is viewed differently. In the non directive models, such as person centred, the counsellor is required to put their own way of perceiving reality aside and experience the client's perception of the world 'as if' it were their own (Mearns & Thorne, 1988). This *perception of reality* appears to describe worldview, which the participants describe as *suspending*, whilst focussing on the client's worldview. The dominance of several participants' person centred training experiences might explain its prevalence in this study.

Within the literature reviewed, it is clear that significant research recommends counsellors should focus on cultural, ethnic and racial differences, and that in order to become culturally competent, there is a requirement to study these areas (Sue, Arredondo, & McDavis, 1992; Kim, & Omizo, 2003). The participants in this study would appear to place more confidence in their ability to engage at a personal level with clients from all cultures, and to achieve that through the process of learning about a client's worldview, through immersion in the client's worldview:

"...somebody doesn't walk in the door and I assume their worldview is going to be the same as mine, it's only by them talking and it becoming obvious to me...that I can relate more easily, I can get into their world..." (Participant 4)

It would seem that, the suggestion that clients are prejudiced by a lack of multicultural knowledge on the counsellor's behalf, may be valid. Particularly, when the views of the client are the only objective of the study. This may lead to a perspective, where recommendations would be focussed on ways in which the counsellor can reduce that prejudice. Barry, Elliot and Evans (2000) encourage counsellors to become aware of client culture prior to treatment in order to gain better insight into the the client's worldview. The participants of this study report that such insight can be gained through the development of the counselling relationship, in order to facilitate engagement with the client's worldview. Mocan-Aydin (2000) claimed that counsellors require "a strong knowledge base in cultural as well as sub-cultural and individual differences" (p.295). Again, the way the participants of this study reported they would achieve such knowledge, particularly in regards to individual difference, is through engagement with the client's worldview. There are other examples of this tension throughout the literature, however when searching for a validation of the participants' methods it becomes clear that other researchers, notably in the last decade,

have identified that the use of counselling skills can transfer across cultures. Constantine (2000), examines the concept of cultural empathy, describing it as:

“... cultural empathy appears to be ... a developmental, dynamic, and interpersonal process by which counsellors are actively involved in collecting relevant cultural affective and cognitive data from clients for the purposes of better understanding these clients’ worldviews and experiences... “

(Constantine, 2000, p. 860)

Constantine described affective empathy as responding to another person’s emotion with the same emotion, and cognitive empathy as the more profound state of being able to intellectually assume the perspective of another person. The use of empathy in the counselling relationship is more often practised in the non directive models, such as the person centred model. Empathy was investigated in relation to worldview in this study and appeared to be a valuable measure of how well the counsellor was engaging with the client’s worldview:

“It starts as a more intellectual thing...you know, what peoples lives are like, what they are doing etc and then at some point in that, it becomes much more...”
(Participant 2)

“...at what level I do the best work...I would say the deepest level yeah, if you can get below the surface then that’s when generally there’s a connection and that’s when the best work is done” (Participant 4)

These findings continue to compliment the literature in respect of multicultural counselling and support the movement away from the study of culture, towards investment in the

individual relationship. It is at this stage of the discussion that the question of a counsellor's perception of their own worldview, individualist or collectivist, becomes more relevant.

Mascolo and Li (2004), articulating the efficacy of the counselling relationship and recognising that culture can impact upon that, were keen to caution against defining people as IND-COL because they come from a collectivist or individualist culture. Turiel (2004) discussed the cultural psychology movement and its varying tenets; for example that cultures can be divided into individualistic and collectivistic, which Turiel highlights are usually Western and Eastern respectively. Some proponents of cultural psychology believe that culture regulates and constitutes individual self construal. Another tenet is that cultures have their own individual logic, and can differ from each other. Turiel argues that it is the search for a logical system or organised element to culture that leads to the theories which define cultures and individuals within them as either individualistic or collectivistic; warning that the characterisation of cultures serves to stereotype people and groups.

These approaches to working with differing worldviews, again appear to be compatible with regards to the behaviour and beliefs of the participants in this study, particularly, not making assumptions about the client's worldview, based on culture, race, ethnicity or other factors. It was interesting to note that not all the counsellors viewed themselves as individualists, either in their upbringing or in the present. Consideration of the participant's historical view of themselves revealed that they were clear about their worldview and categorised themselves as individualist or collectivist with confidence. The participants' view of themselves was surprising, in that they all considered that they had changed in some way, including the individualists, who believed that they had benefitted by learning through exposure to other peoples worldviews. Some of the participants, all originally collectivists,

reported that they had clearly changed their categorisation of worldview and were presently unsure of how to categorise themselves. These changes could be viewed in two ways: in the first a minor change to an already established worldview, i.e. the development of tolerance; the other would be about a shift in the actual worldview, i.e. from collectivist to individualist or a degree of shift between the two. Whichever way these changes were considered they were attributed to the influence of exposure of the participant’s worldview to other worldviews, particularly in the counselling relationships they had experienced. It was not perceived as a negative consequence of their work.

In relation to the shift between past worldview and present worldview, there had been more change amongst those participants who had perceived themselves as collectivists. They reported being unsure of how they would categorise themselves, either individualist or collectivist, in the present and were therefore ambivalent or a hybrid of the two worldviews, IND-COL. This change in perception of worldview is presented in diagrammatical form (see Figure 1) below, depicting the participant’s perception of their historical (past) worldview, and their perception of worldview in the present. For an explanation of how these segments are calculated, please refer to page 44 of the Findings chapter.

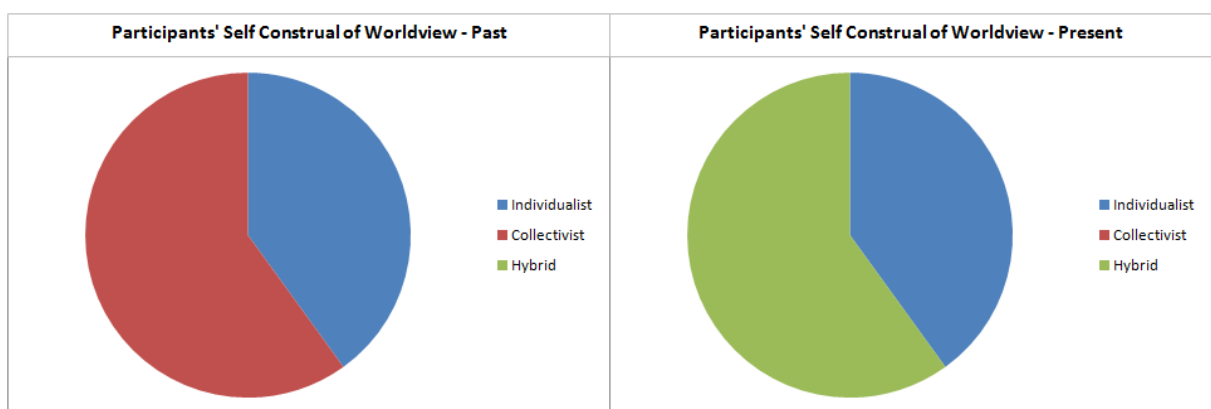


Figure 1: Changes in Participants’ Self Construal

This change in self perception and the struggle for some participants (the collectivists) to identify themselves as individualist or collectivist in the present was interesting when considering that they had been clear about their worldview in the past. It was not known why the participants who had originally perceived themselves as collectivists had been more affected. Constantine and Sue (2006) stated that "...the lines between individualism and collectivism are blurring and the existence of both is found in almost any cultural context" (p. 232). However, this does not relate to a hybrid state of worldview, somewhere between individualism and collectivism. It is also interesting to note that the two participants who had previously perceived themselves as individualist remained individualist, and that although one had originally trained in the person centred model and the other in the psychodynamic model, both now used directive models, such as CBT. It was the individualists who identified that the directive models were distinguished by the counsellor asserting their knowledge and subordinating the client's worldview to the therapist's world view:

"I think that it probably is very right, that that is one of the problems around psychodynamic theory, that it is actually a theory that is applied to people..."
(Participant 5)

"...and CBT can (build a new world view rather than explore the current one) and sometimes feels like we're putting a sticking plaster over something...helping people to learn some techniques that might help..." (Participant 2)

These comments seem to support a hypothesis that when working in a directive model, the counsellor would be more focussed on applying theory (working from the counsellor's worldview) to achieve a beneficial change in the client. This could be perceived as an individualist way of working or having an individualist motivational ethos.

The participants were questioned about their motivational ethos when working with clients. They considered whether they were being motivated by individualist values, i.e. subordinating the client's worldview to the counsellor's worldview; or being motivated by collectivist values, that is to say, whether they considered that they were subordinating their own worldview to the client's worldview. Motivational ethos appeared to be related to modality, in that the directional models tended to be more individualist, with the counsellor getting a sense of personal reward from the role:

"It has to do with making somebody's symptoms better. So, you're making them able to go out into, on a bus and not have a panic attack for instance, or drive on the motorway without having a panic attack, or more able to go into social situations and speak to somebody and being socially anxious, so it's functional" (Participant 5)

A plausible relational consequence of an individualist worldview is described by Oyserman, Coon and Kimmelmeier (2002a) as having an ambivalent stance, using relationships to attain self relevant goals and being non intensive. Whereas the non directive models tended to be more collectivist, with the counsellor playing down the sense of personal reward:

"It's about the client; it's about what they would get out of it, not what I would get out of it..." (Participant 1)

"...really I need to remember that, really I need to serve them and around their need, I am supposed to be concentrating on the client needs..." (Participant 3)

The dynamic of playing down the sense of personal reward was interesting, as it also linked to the literature on collectivism and supported the hypothesis that counsellors could work from an individualist or collectivist motivational ethos. Oyserman, Coon, & Kimmelmeier (2002a) highlight that amongst the values, attitudes and traits valued by collectivists is that of sacrifice for the common good, successfully carrying out social roles and obligations, and

restraint in direct expression of emotional and personal feelings. This may explain the reticence of the collectivist participants to accept personal reward as a motive for counselling and suggested an area between individualism and collectivism, where the individualist and collectivist motivational ethos' overlap. This area was not investigated during this study and may be worthy of further investigation or research. In the diagram below (see Figure 2) the counsellor's motivational ethos is represented by two circles; individualist, with the counsellor's needs being primary in the relationship and the client's needs being secondary; or collectivist, with the counsellor's needs being secondary in the relationship and the client's needs being primary. The circles are seen to overlap each other representing an area of motivational ethos between the two worldviews.

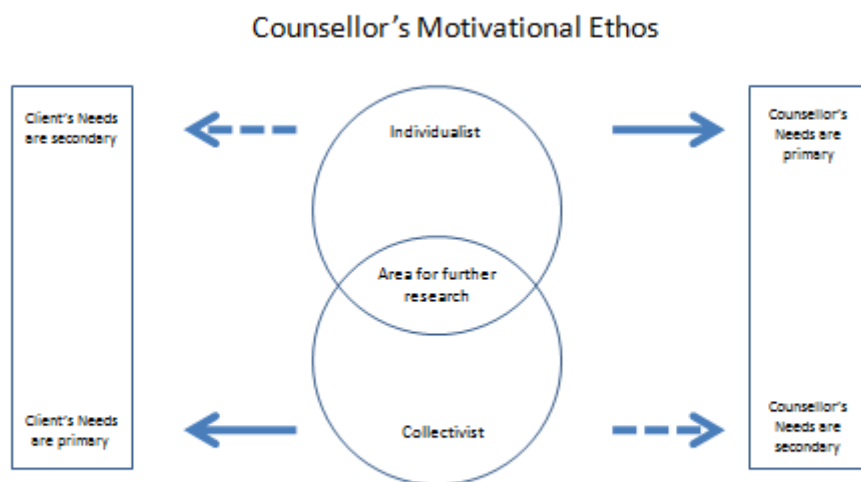


Figure 2: Counsellor's Motivational Ethos

Another possible explanation in respect of this apparent change of worldview was offered by Oyserman "...One thing I was thinking as I read your email is that people who are both ind and col are more likely to feel socially obligated...so that would make sense that your

counsellors feel that way." (personal communication, August 30, 2010). This suggestion of social obligation is supported by research undertaken by Oyserman, Sakamoto and Lauffer (1998). In this study the authors suggested that people who are high in individualism would be less inclined towards social obligation, people high in collectivism would be more inclined towards in-group social obligation and people who were high in both IND-COL would be inclined towards obligation to the larger society. This was referred to as cultural accommodation or 'hybridization'.

In this respect, it would be fair to assume that the participants who originally identified themselves as collectivist would have had an already high inclination to in-group social obligation. An example of this intensity was offered during the interview process:

"...it depends what level I get to, so whether you are working at a very deep level with somebody then it's possible to, just be totally oblivious to anything that's going on outside of the room, but when you are working at a shallow level ...it's much more erm, easy to be, to be disturbed." (Participant 4)

This intensity may contribute to that hybrid condition, as a result of the professional and emotional responsibility, or obligation a counsellor extends to their clients. Oyserman et al's (1998) 'cultural accommodation' may be related to, or a state of, that which the participants reported as suspending worldview to accommodate access to client worldview.

In the diagram below (see Figure 3), the counsellor's worldview is depicted as interacting with the client's worldview; moving closer to each other as the counsellor works to understand the client. As the counsellor connects with the client's worldview, there is an overlap which is depicted as cultural accommodation. This would be the area in which a counsellor is better able to understand the client's worldview, and the client would feel understood. This would also be the area in which a counsellor, working from either an

individualist or collectivist motivational ethos would derive the most personal reward. In the case of a counsellor working from an individualistic ethos this would be a welcome and direct consequence. In the case of a counsellor working from a collectivist ethos this would be an undesired and indirect consequence. The more often this sense of personal reward is experienced by the counsellor working from a collectivist ethos, the more challenging it may become to rationalise because ownership of personal reward is more likely to be an individualist trait. Such an overlap in values may explain why the counsellors working from a collectivist motivational ethos experienced confusion or inability to categorise themselves as individualist or collectivist in this study.

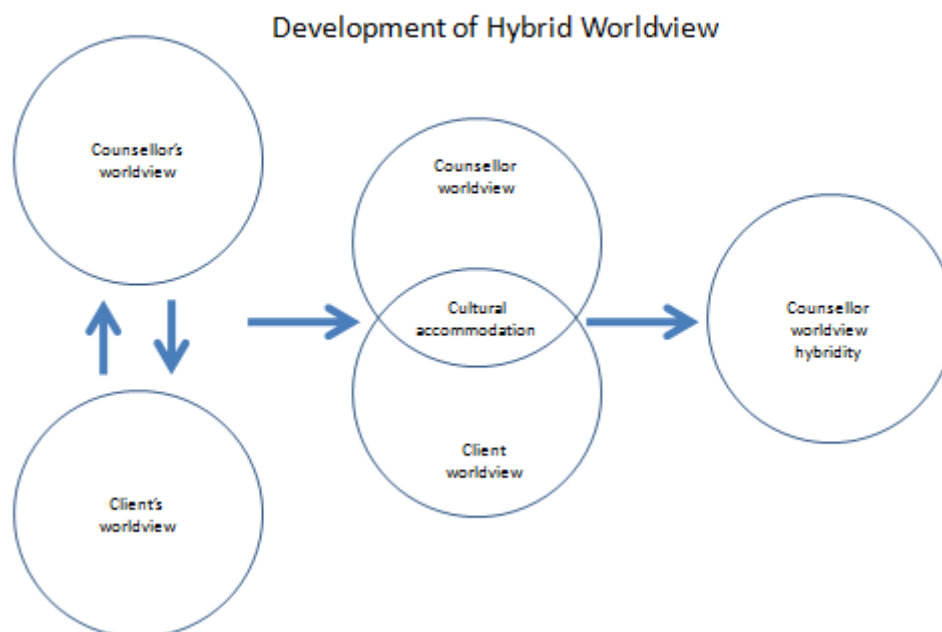


Figure 3: Development of Hybrid Worldview

All of the participants who had previously perceived themselves as collectivist, appeared to have developed a hybrid worldview, whilst the participants who had originally perceived themselves as individualists, remained clear in respect of their current worldview. This could

be interpreted as suggesting that collectivists may be more inclined to develop 'hybridity' in their worldview than individualists, when engaged in counselling relationships.

In considering whether modality was a contributory factor in this hypothesis, it is worth noting that all of the collectivists were originally person centred trained. That may have relevance insofar as the person centred model requires the establishment of six core conditions, and may facilitate the process of cultural accommodation. In an ideal form the practice of person centred counselling seeks to establish six core conditions, necessary and sufficient for therapeutic growth. These are considered with the researcher's alternative interpretations in brackets. That two persons are in psychological contact; that the first person, termed the client, is in a state of incongruence, being vulnerable or anxious; that the second person, termed the therapist is congruent in the relationship; that the therapist is experiencing unconditional positive regard toward the client (*alternatively, the suspension of the counsellors worldview*); that the therapist is experiencing an empathic understanding of the client's internal frame of reference (*alternatively, the client's worldview*); that the client perceives, at least to a minimal degree, the unconditional positive regard of the therapist for him, and the empathic understanding of the therapist (*Cultural accommodation*) (Rogers, 1957, p. 96).

The issue of motivational ethos may contribute to an explanation of why the individualists did not report doubts about categorising their current worldview. Perhaps individualists may be motivated toward working in a way that requires less cultural accommodation and so less exposure to the client's worldview (see Figure 3). By contrast, collectivists may be motivated toward working in a way that requires more cultural accommodation and so more exposure to the client's worldview.

In order to achieve this suspension of worldview, which facilitated the access to the clients worldview, the participants were asked to explain how they achieved this skill. Reference was given to original training in the person centred model, and practice in the counselling relationship. None of the participants were able to explain a clear understanding of the process. An explanation for this behaviour may be found in the work of Fear and Woolfe (1996), which discussed the concept of dialectical thinking, and suggested that the process of dialectical thinking is important in the search for an integrated counselling model, defined by an ability to integrate seemingly opposing factors. They state that a key component of this process is *"...the ability of the individual counsellor to develop a mind-set by which he or she is capable of thinking dialectically"* (p.400). It may be that the process which the participants of this study describe as suspending worldview is, or is closely related to, the process of dialectical thinking. This process of dialectical thinking appears to play a facilitative role in the achievement of cultural accommodation.

Limitations

There are a number of limitations to be kept in mind when considering the findings of this study. The original research proposal was limited by the density of the literature on the subject which was a key factor to consider in the recruitment stage. The advertisement (Appendix A) circulated presumed that potential participants had knowledge of the concept of individualism and collectivism and its relevance to counselling. Whilst the offer to present an outline of the proposed study mitigated possible lack of understanding, the theoretical complexity of the concepts under exploration was unlikely to capture the imagination of potential participants. It was important to make the research question as accessible as

possible. For example the term 'self construal' was adapted to 'worldview'; worldview proved to be more accessible to participants. This not only provided for a livelier and informed dialogue in the interview process, but also meant that the subsequent findings were relevant and accessible to both counsellors and those in allied professions.

The discovery of the meta-analyses by Oyserman, Coon, and Kemmelmeier (2002a) was a mixed blessing as it provided a catalogue of literature on the subject of individualism and collectivism over a 20 year period. This was invaluable as a reference, but was not focussed on counselling and required interpretation and assimilation to ensure the transferability of its relevance. The contextual importance of this study however, was that the literature on the subject of counsellor perspective of worldview in the counselling relationship was limited.

The researcher's lack of experience in undertaking research interviews, and particularly in the context of a theoretically dense literature base, had the potential to hinder a full exploration of the participant's experience. This was compounded by some of the participants use of richly contextualised narrative, which provided valuable data, but required interpretation on behalf of the researcher. This often resulted in the researcher paraphrasing the participants' responses. This meant that much of the meaning was clarified in the paraphrasing. While participants were able to affirm or change meaning, it meant the emphasis of the dialogue was too often with the researcher and not the participant.

This study was devised to capture the perspective of the counsellor in relation to working with client worldview in the counselling relationship. The study would have benefitted from capturing the perspective of the client also, as a means of comparison, and to provide a

fuller picture of the complexity of worldview in the counselling relationship. The study was based on five participants, and therefore small in scale. The population was made up of three, white British female, one white British male, and one black Asian male counsellors. The participants represented an age group between 45 years and 65 years. All worked in the NHS as primary care counsellors and were integrated or eclectic in orientation, though two had trained and worked primarily in directive models. If time and resources allowed, then a broader range of study population would have enriched the findings.

Implications for Practice

The study highlighted that across modality, worldview is an important aspect of psychotherapeutic work. When related to the practitioner, worldview can offer a personal insight into motivational ethos, and guide them towards a congruent theoretical orientation from which to practise. In individualist terms this may be a more directive ideology, where diagnosis and treatment of disorder are primary considerations, and the client's worldview is subordinate to the process. In collectivist terms this may be a non directive ideology where exploration of the client's worldview, relative to the presenting problem is primary and the counsellor's worldview is subordinated to the process. In relation to the client the most interesting and compelling perspective is, irrespective of presenting problem, a client's worldview will most probably not be considered in relation to treatment choice. This could have profound implications for practice, particularly when applied to areas of treatment that require directive models of therapy, such as psycho traumatic injury.

Recent research in the area of treating psycho traumatic injury focuses on modality, recommending brief trauma focussed CBT treatment without consideration of world view (O'Donnell, Bryant, Creamer, and Carthy, 2008). To put this thought in context, an example

of a typical presenting problem, that may not conform to cultural expectations but would have a clear worldview implication, could be soldiers returning from active service with psycho traumatic injuries. A soldier on active service will have been part of an intense collective where each soldier looks after the needs of another in order for the collective or group to function efficiently. On returning to the UK and leaving service, the 'collectivist' who has been 'in-group' suddenly becomes 'out-group' and would be deprived of the collective support of colleagues and organisation. Deprived of group support, and referred to primary care psychological services, the client is most likely to be diagnosed with psycho traumatic injury, such as post traumatic stress disorder (PTSD). The treatment of choice would be trauma focussed CBT, as recommended by the National Institute for Clinical Excellence (National Institute for Clinical Excellence, 2005); a directive model.

The guidelines for treatment of PTSD in adults and children are considerate and fulsome, but do not include the perspective of worldview. The findings in this study suggest that worldview is an over-arching consideration in relation to the practice of counselling and psychotherapy and should be considered when deciding upon treatment choice. There are also opportunities for a complimentary approach that would recognise and respect client worldview and resultant needs. In such cases, a client with a collectivist worldview could be offered a non directive introduction to therapy to address the need for a highly contextualised exploration of underlying and contributory emotional issues. After this, a client could be introduced to a directive model with a view to focusing on the symptoms of a disorder. The way in which a counsellor recognises and manages the presence of worldview, be it their own or their clients, may depend on the theoretical orientation and model of therapy. This could have significant implications for clients who have a worldview that is very different to the practitioner.

Future Research

It is worth considering two subjects of further research, raised during this study. Firstly, the value of worldview in relation to treatment choice and treatment method has been discussed in the implications for practice section above. A study which explored the validity of accommodating client worldview in treatment, may give insight into how effective the differing models of counselling and psychotherapy are when account is taken for client worldview, and the counsellor works in a worldview perceptive manner. This study would necessitate participant counsellors to be aware of their own worldview and motivational ethos relative to their own worldview.

Secondly, the state of cultural accommodation identified in this study would be another interesting area of research. Such a study could explore the difference between empathy and cultural accommodation from the perspective of both counsellor and client and its impact on the counselling relationship.

Conclusions

This study set out to explore any perceived differences between counsellor and client world view from the counsellor's perspective; explore any resultant counsellor thoughts or behaviour and the impact they might have on the therapeutic relationship; reflect upon and synthesise methods adopted to resolve, overcome or capitalise upon any such impacting issues; investigate and reflect upon the counsellors personal learning pertinent to the experience of counselling in a diverse societal setting.

These aims led to an interesting exploration of the differences between counsellor and client worldview from the counsellor's perspective. The participants always allowed for difference in worldview; the issue was more about how different? The resultant insights into the participant's practice and application of knowledge in the counselling relationship can be summarised as follows:

- Participants focussed on client worldview rather than culture, as culture was seen as a contributor to client worldview.
- Participants suspend their own worldview when working with clients. This is more important and requires more effort when working with clients who have very different worldviews to the counsellor.
- The degree of worldview suspension is dependent on the model, directive or non directive in which the counsellor is working.
- The efficacy of recommendations that counsellors should immerse themselves in client culture to aid multicultural counselling competence is challenged by the practice of participants focussing on client worldview, and suspension of counsellor worldview.
- Participants in this study preferred 'learning on the job' through the client.
- Empathy is present, and used as a guide to how well the counsellor understands the client's worldview.
- IND-COL was contextualised in the study and found not to be a clear cut concept. Individualist participants tended to be more stable in worldview perception than collectivist participants.

- Participant worldview hybridity was explored and an explanation offered in relation to the links between modality, counsellor worldview, motivational ethos, and the theory of cultural accommodation.

In seeking the counsellors' perspectives of working with multicultural worldview, there have been some key insights regarding worldview and modality. When applied in IND-COL terms this may illuminate tensions between counsellor and client, particularly when modality and counsellor worldview is in contrast to a client's worldview. This study suggests that counsellors working in directive models focus less on the client's worldview, and that counsellors working in non directive models immerse themselves in client worldview. A consequence of this immersion is the state of cultural accommodation, which appears to have a deeply empathic value and is facilitative of working with multicultural clientele. However, it is suggested that this practice of cultural accommodation may have an effect upon the practitioner's own worldview. In this study, some participants have moved from a collectivist self construal to a hybrid self construal where the values and behaviours of individualism and collectivism are shared and accommodate a flexible motivational ethos in the counsellors practice.

In our modern and diverse society, this is an area which could have profound consequences in relation to non directive models of psychotherapy, when the counsellor's worldview is subordinated to the client's worldview. Under the 'Improving Access to Psychological Therapies' (IAPT) programme, diagnosis and treatment of disorder has become the mainstay ethos of primary care psychotherapy in the UK. Evidence based directive models of treatment, where the client worldview is subordinated to the therapist worldview are preferred to non directive models:

“Cultural oppression occurs when...world view is blindly imposed upon the culturally different client.”

Sue, 1978b, p. 419

If the imposition of worldview is oppressive towards the culturally different client, and culture is seen as a contributor to worldview, then it follows that the imposition of worldview upon a client with a different worldview may also be oppressive. This study has discovered some interesting and compelling insights into the importance of working perceptively with worldview. It would be a shame if Sue’s statement, which was made over thirty two years ago, was allowed to become an inconvenient echo from our professional past.

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Appendix A: Advertising Flyer



Counsellor Colleagues

I am undertaking to complete a Master of Arts in Counselling at University of Chester and am looking to interest five Counsellors in participating in my research study. It will take a minimum of 15 minutes of your time; at the conclusion of which I believe that you will have a clear understanding of the difference between Independent and Collectivist Self Construal and some plausible implications to consider, of the impact those self concepts may have on the counselling relationship.

I will also hope to interest you in offering a further hour of your time to discuss your experiences of working with Collectivism for the completion of my study which is entitled;

“Does a Difference in Counsellor / Client Self Construal Influence the Therapeutic Relationship? Individualist Perceptions of Working with Collectivism”

This is all I am asking you to consider

- 15 minutes of your time, either individually or in groups, with no further commitment or expectations.
- A possible further hour of your time to participate in an audio recorded, semi structured interview; in which we will explore your experiences of working with collectivism.

I believe that anyone who takes me up on the 15 minutes will benefit, at the very least, from the opportunity to indulge in an interesting clarification of the meaning of Individual and Collectivist Self Construal. Beyond that, you may gain from the opportunity to contribute to the body of knowledge that underpins counselling practice with research theory; The prospect of personal and professional learning and be able to demonstrate individual CPD along with a willingness to support others to achieve the same.

If you are interested please contact me to arrange a presentation either by calling 0778 ** ** ** or e mail me using ***** which delivers direct to my phone.

Many thanks

Richard Mason

Appendix B: Presentation to Recruit Research Participants

Set out below is the outline Power Point presentation which was shown to potential research participants:

1. Does a Difference in Counsellor - Client Self Construal, Influence the Therapeutic Relationship?

Individualist Perceptions of Working with Collectivism.

2. An explanation of the term Self Construal

- Self is the individual.
- The word Construal derives from the Latin Construere which means to construct.
- Self Construal is the construct or model which an individual uses to ascribe meaning to life experiences and develop a series of values, characteristics, behaviours and personality traits derived mostly from the influence of their lived experience.

3. Individual Self Construal and Collectivist Self Construal

- Within Individualism, the core unit is the individual; societies exist to promote the well-being of individuals.
- Individuals are seen as separate from one another and as the basic unit of analysis.

Oyserman & Lee (2008)

4. Individual Self Construal and Collectivist Self Construal

- Within Collectivism, the core unit is the group; societies exist, and individuals must fit into them.
- Individuals are seen as fundamentally connected and related through relationships and group memberships.

Oyserman & Lee (2008)

5. Plausible Consequences of Individualism from a Counsellor's Perspective

- Creating and maintaining a positive sense of self is a basic human endeavour.

- Feeling good about oneself, personal success and having unique personal attitudes and opinions is mostly valued.
- Open emotional expression and attainment of one's personal goals are important sources of well-being and life satisfaction.

Oyserman, Coon & Kimmelmeier (2002)

6. Plausible Consequences of Individualism from a Counsellor's Perspective

- Judgement, Reasoning and Inference are generally directed toward the person rather than the situation or social context (internal locus of evaluation).
- Individuals need relationships and groups to attain self-relevant goals; they may balance relationship and group costs with benefits; and may leave those relationships and groups when the cost exceeds the benefit or personal goals shift.

Oyserman, Coon & Kimmelmeier (2002)

7. Plausible Consequences of Individualism from a Counsellor's Perspective

- Individualism implies a somewhat ambivalent stance towards group memberships, which are impermanent and non intensive.

Oyserman, Coon & Kimmelmeier (2002)

8. Plausible Consequences of Collectivism in a Counselling Context

- To the Collectivist group membership is a central aspect of identity.
- A Collectivist views individual sacrifice for the common good and maintenance of harmonious relationships with close others as a valued personal trait.
- A Collectivist derives life satisfaction from successfully carrying out social roles and obligations and avoiding failure in these domains.

Oyserman, Coon & Kimmelmeier (2002)

9. Plausible Consequences of Collectivism in a Counselling Context

- Restraint, rather than open and direct expression of personal feelings is likely to be valued by a Collectivist.
- Judgement, Reasoning and Inference are generally influenced by situational constraints, social context and social roles (external locus of evaluation).

Oyserman, Coon & Kimmelmeier (2002)

10. Plausible Consequences of Collectivism in a Counselling Context

- Important group memberships are ascribed and fixed, viewed as “facts of life” which a Collectivist must accommodate.
- Collectivism implies a commitment towards group memberships, which are stable, relatively impermeable and important.

Oyserman, Coon & Kimmelmeier (2002)

11. What this Study is Seeking to Achieve?

- Explore any perceived differences between counsellor/client self construal from the counsellors perspective.
- Explore any resultant counsellor thoughts or behaviour and their impact upon the therapeutic relationship.
- Reflect upon and synthesise methods adopted to resolve, overcome or capitalise upon any such impacting issues.
- Reflect upon Counsellors personal learning pertinent to the experience of counselling in such circumstances.

12. What is Expected of Participants in this Study?

- Engage in an audio recorded one hour semi structured interview.
- Interview will be semi structured to cover the afore mentioned bullet points relating to ‘Plausible consequences of Collectivism in a counselling context’.
- Opportunity to proof read and validate the resultant interview transcript.

13. What is expected of participants in this study? How will the interview be conducted?

Introduce plausible consequence i.e. “Restraint, rather than open and direct expression of personal feelings is likely to be valued by a Collectivist”.

Examine Counsellors experience of the above in Therapeutic relationship.

Examine Counsellors resultant Emotional response to that dynamic.

Examine any resultant Physical response in the Counsellor.

Examine resultant Counsellors Behaviour i.e. How did the Counsellor respond towards the Client in that circumstance.

The interview will be semi-structured and will allow for further exploration and consideration of the participants experiences.

14. What may Participants Gain from Engaging in this Study?

- Opportunity to contribute to the body of knowledge that underpins counselling practice with research theory.
- Prospect of personal and professional learning.
- Example of commitment to individual CPD and supporting others to demonstrate same.

15. Contact Details

Richard Mason

Email: *****

Telephone:

Landline: *** ** *****

Mobile : *****

Appendix C: Pilot Interview Documentation

Letter to Participant

Dear Participant

Thank you for offering to take part in my research, by way of explanation I am writing to prepare you for the interview that we will shortly undertake. I am working to explore the difference between how you as a Counsellor view yourself in relation to your world and your clients may view themselves in relation to their world and how that difference impacts upon you and your counselling relationships.

I will be using terms like;

Individualism: whereby a person sees themselves as primarily responsible for their own behaviour, achievements and ambition; using and moving amongst groups either socially or in their workplace; using relationships with friends, family or acquaintances to promote and fulfil their needs and ambitions.

Collectivism: whereby a person sees themselves primarily as a member of a group; such as their family, company of employment or group of friends; putting their own needs and ambitions after those of the group and trusting that their personal aspirations will be fulfilled through their role within and through their membership of the group.

This will be a semi structured interview and therefore will be quite relaxed and flexible with some general questions, which we can develop during the interview, exploring areas of interest. Those areas I am looking to explore are

Your Background: I will be looking to gather information about you; your model of counselling; experience as a Counsellor; the type of social, economic, ethnic picture of the geographical area in which you work, whether you work in private practice, primary, secondary care etc.

How you view yourself in relation to your world: I will be asking you to consider, how you see yourself in relation to your world. That is to say the things that make up your world and the way you think and feel about them.; exploring how that may clash with your training, model of counselling, the type of work you do, the clients you work with and the places that you do your work.

How your world view relates to your Model of Counselling and Continuous Professional Development: I will be seeking to explore how your view of self in the world may compliment or clash with your model of Counselling.

How your World View impacts upon your interaction with clients:

I will be asking you to reflect upon your work with clients and consider how you recognise difference between your view of the world and your client's view of the world and how you work with the differences between your own and your clients' world views.

There are no rights and no wrongs to be implied in the findings of this research, so I don't want you to feel as though you are being examined. On the contrary, I am genuinely interested in the subject and

seeking to expand my own and hopefully, others understanding of this aspect of counselling. Your willingness to share experiences with me will be an important part of my getting an insight into world view and how that impacts upon the therapeutic relationship from the counsellors' perspective.

The research will involve an interview which will last for approximately one hour. Your anonymity will be preserved throughout the analysis and writing up, and in any subsequent publications. All identifying information will be removed from transcripts, and you will be given the opportunity to review your transcript once it is available. I will ask you to sign a consent form which will confirm your willingness to participate in the study. You will retain the right to withdraw your consent throughout and up until the submission of my final dissertation. This research has been scrutinised and approved by The University of Chester, Ethics Committee.

Participant Information Sheet (Pilot Interview)

I am Richard Mason a Counsellor/Psychotherapist working in Primary Care in Liverpool and studying for a Masters Degree at the University of Chester. I have an interest in the concept of self and am particularly interested in the influence that a person's self construal, or how they see themselves, has upon the counselling relationship. It is generally accepted that self construal has two variants; what is often described as, a western biased 'individual' self construal or eastern biased 'collectivist' self construal.

Individualists would see themselves as primarily responsible for their own behaviour, achievements and ambition; using and moving amongst groups in the workplace or socially; leveraging relationships with friends, family or acquaintances to promote and fulfil their needs and ambitions. Their self construal is often a complex balance dependent on how they see themselves and how they perceive others seeing them.

Collectivists would see themselves primarily as a member of a group; such as their family, company of employment or group of friends. They accept responsibilities for other group members and contribute to the groups' needs and ambitions. Groups are the vehicle through which their needs and ambitions are fulfilled. Their self construal is also complex and dependent upon how others perceive their group and their groups' status. Group perception is really important to Collectivists.

Most of the theory and literature on Counselling and Psychotherapy is biased towards the Individualist and it is generally accepted that Counsellors are Individualists; therefore, I would like to explore your thoughts on this subject, and my question is ***“Does a difference in Counsellor/Client Self Construal influence the therapeutic relationship”*** and if so, then how you think it does.

The research will involve an interview which will last for approximately one hour. Your anonymity will be preserved throughout the analysis and writing up, and in any subsequent publications. All identifying information will be removed from transcripts, and you will be given the opportunity to review your transcript once it is available. I will ask you to sign a consent form which will confirm your willingness to participate in the study. You will retain the right to withdraw your consent throughout up until the submission of my final dissertation. This research has been scrutinised and approved by the University of Chester, Ethics Committee.

My academic supervisor for this research project is Dr Andrew Reeves, BACP Senior Accredited Counsellor/Psychotherapist. From the University of Liverpool / University of Chester.



University of Chester

**Department of Social & Communication Studies
M.A. in Counselling Studies**

Research Project Audio Recording Introduction

The date is

The time is

This is a recorded interview between Richard Mason and (Participants identification code). The purpose of the interview is to explore Counsellor world view and the impact that may have on work in the therapeutic relationship.

Before we start, I would highlight to you that whilst this interview is intended to provide data that can be used to inform a research dissertation for a Master of Arts in Counselling and future publications; it may also serve to positively inform your professional knowledge through reflection of those experiences. A consequence of that process may also be that you discover issues which may require further exploration through your counselling supervision. You should therefore, be aware that whilst it is envisaged that the experience will be of a positive nature; that it may also raise issues worthy of further personal examination beyond the scope of this study.

I have also previously given you information on confidentiality and how your contribution will be sanitised and managed. Are you clear in this understanding and willing to continue with this interview?



University of Chester

**Department of Social & Communication Studies
M.A. in Counselling Studies**

Research Project Consent Form

I,.....hereby give consent for the details of this interview, involving myself and Richard Mason, recorded using audio technology to be submitted as part of a research project for the M.A. in Counselling Studies at University of Chester. I understand that the recording of said interview will be transcribed by Richard Mason or a typist appointed by Richard Mason and bound by a confidentiality agreement and any references that may lead to my identification will be deleted or sanitised to protect my identity. I understand that whilst my words or phrases may be used in the main body of the project dissertation, this undertaking will ensure that no reference made will identify material as my own. I understand that I will have access to the transcribed material should I wish to and would be able to delete or amend any part of it. I am aware that I can stop the interview at any point, or ultimately withdraw the interview before the publication of the dissertation. Upon completion of the research the audio recording will be offered to me, or, by prior agreement with me, destroyed. Transcripts will need to be kept for a period of five years and will then be destroyed.

I also understand that, without my further consent, the transcript could be read and seen by University of Chester course staff for the purposes of assessment and moderation and by the external examiner for the course in question, and I understand that all of these people are bound by the BACP Ethical Framework with regard to confidentiality. I permit Richard Mason to use excerpts in presentations or any future publication.

Excerpts from the transcript will be included in the dissertation and will exclude any personally identifiable material. Copies of the dissertation will be held at the University of Chester and may be made available electronically through the University's digital archive system.

Without my further consent some of the material may be used for publication and/or presentations at conferences and seminars. Every effort will be made to ensure complete anonymity.

Finally I believe I have been given sufficient information about the nature of this research, including any possible risks, to give my informed consent to participate.

Signed:

(Interviewee).....Date.....

Signed:

(Researcher).....Date.....

Pilot Interview Schedule (Interviewer's Copy)

Their Background:

- Tell me about your experience as a Counsellor
- Describe the social, economic, ethnic picture of the geographical area in which you work
- Service based or private / both
- What type of clients / presenting problems do you work with?

How they view themselves in their world:

- Tell me about who you are
- What sort of socio/economic background do you have?
- Tell me about what it's like to be you?
- What are thoughts on Ind/Col?
- How does Ind/Col work for you professionally / privately

How their world view relates to their Model of Counselling and Continuous Professional Development:

- How does your world view fit with your counselling model?
- What sort of training Cpd do you pick for yourself? What are your thoughts on that?
- What sort of training Cpd do you get sent to? What are your thoughts on that?

How their World View impacts upon their interaction with clients:

- How do all those things relate to your client work.
- Tell me about how you recognise difference in your own and a clients worldview
- Tell me about how you adapt your world view to a client yet remain true to yourself/your own worldview?
- You talked about..... Tell me about how that relates to.....

Anything Else they want to cover:

Appendix D: Participant Documentation

Dear Participant

Thank you for offering to take part in my research, by way of explanation I am writing to prepare you for the interview that we will shortly undertake. I am working to explore the difference between how you as a Counsellor view yourself in relation to your world and your clients may view themselves in relation to their world and how that difference impacts upon you and your counselling relationships.

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Collectivism: whereby a person sees themselves primarily as a member of a group; such as their family, company of employment or group of friends; putting their own needs and ambitions after those of the group and trusting that their personal aspirations will be fulfilled through their role within and through their membership of the group.

This will be a semi structured interview and therefore will be quite relaxed and flexible with some general questions, which we can develop during the interview, exploring areas of interest. Those areas I am looking to explore are

Your Background: I will be looking to gather information about you; your model of counselling; experience as a Counsellor; the type of social, economic, ethnic picture of the geographical area in which you work, whether you work in private practice, primary, secondary care etc.

How you view yourself in relation to your world: I will be asking you to consider, how you see yourself in relation to your world. That is to say the things that make up your world and the way you think and feel about them.; exploring how that may clash with your training, model of counselling, the type of work you do, the clients you work with and the places that you do your work.

How your world view relates to your Model of Counselling and Continuous Professional Development: I will be seeking to explore how your view of self in the world may compliment or clash with your model of Counselling.

How your World View impacts upon your interaction with clients:

I will be asking you to reflect upon your work with clients and consider how you recognise difference between your view of the world and your client's view of the world and how you work with the differences between your own and your clients' world views.

There are no rights and no wrongs to be implied in the findings of this research, so I don't want you to feel as though you are being examined. On the contrary, I am genuinely interested in the subject and seeking to expand my own and hopefully, others understanding of this aspect of counselling. Your

willingness to share experiences with me will be an important part of my getting an insight into world view and how that impacts upon the therapeutic relationship from the counsellors' perspective.

The research will involve an interview which will last for approximately one hour. Your anonymity will be preserved throughout the analysis and writing up, and in any subsequent publications. All identifying information will be removed from transcripts, and you will be given the opportunity to review your transcript once it is available. I will ask you to sign a consent form which will confirm your willingness to participate in the study. You will retain the right to withdraw your consent throughout and up until the submission of my final dissertation. This research has been scrutinised and approved by The University of Chester, Ethics Committee.

Participant Information Sheet

I am Richard Mason a Counsellor/Psychotherapist working in Primary Care in Liverpool and studying for a Masters Degree at the University of Chester. I have an interest in the concept of self and am particularly interested in the influence that a person's self construal, or how they see themselves, has upon the counselling relationship. It is generally accepted that self construal has two variants; what is often described as, a western biased 'individual' self construal or eastern biased 'collectivist' self construal.

Individualists would see themselves as primarily responsible for their own behaviour, achievements and ambition; using and moving amongst groups in the workplace or socially; leveraging relationships with friends, family or acquaintances to promote and fulfil their needs and ambitions. Their self construal is often a complex balance dependent on how they see themselves and how they perceive others seeing them.

Collectivists would see themselves primarily as a member of a group; such as their family, company of employment or group of friends. They accept responsibilities for other group members and contribute to the groups' needs and ambitions. Groups are the vehicle through which their needs and ambitions are fulfilled. Their self construal is also complex and dependent upon how others perceive their group and their groups' status. Group perception is really important to Collectivists.

Most of the theory and literature on Counselling and Psychotherapy is biased towards the Individualist and it is generally accepted that Counsellors are Individualists; therefore, I would like to explore your thoughts on this subject, and my question is ***“Does a difference in Counsellor/Client Self Construal influence the therapeutic relationship”*** and if so, then how you think it does.

The research will involve an interview which will last for approximately one hour. Your anonymity will be preserved throughout the analysis and writing up, and in any subsequent publications. All identifying information will be removed from transcripts, and you will be given the opportunity to review your transcript once it is available. I will ask you to sign a consent form which will confirm your willingness to participate in the study. You will retain the right to withdraw your consent throughout up until the submission of my final dissertation. This research has been scrutinised and approved by the University of Chester, Ethics Committee.

My academic supervisor for this research project is Dr Andrew Reeves, BACP Senior Accredited Counsellor/Psychotherapist. From the University of Liverpool / University of Chester.

Interview Schedule (Interviewer's Copy)

This will be a semi structured interview and therefore will be quite relaxed and flexible with some general questions, which we can develop during the interview, exploring areas of interest. Those areas I am looking to explore are

Their Background:

Gathering information about them. Cover Their model of Counselling; experience as a Counsellor; type of social, economic, ethnic picture of the geographical area in which they work; which will help you to reflect upon and me to understand something of the way in which they work; whether they are self employed in private practise, or employed by a service and in what type of service i.e. primary or secondary care.

Tell me about your model of Counselling

- Tell me about your experience as a Counsellor
- Describe the social, economic, ethnic picture of the geographical area in which you work
- Service based or private / both
- What type of clients / presenting problems do you work with?

The information from this stage will then help to inform the interview in the next area,

How they view themselves in their world:

Consider the things that make up their world and how they think and feel about them and touch upon how that world view developed. At this stage it is important that you start to use the terms Individualist and Collectivist. Seek to discuss their views on Individualism and Collectivism in relation to them and if they consider themselves categorised by either; and if so, how that is demonstrated by them and their attitude towards society, work, family, friends, personal ambition and achievement.

- Tell me about who you are
- What sort of socio/economic background do you have?
- Tell me about what it's like to be you?
- What are thoughts on Ind/Col?
- How does Ind/Col work for you professionally / privately

This will lead to our exploring the way in which, they see their worldview fitting into their model of counselling and their continuing professional development.

How their world view relates to their Model of Counselling and Continuous Professional Development:

Seek to explore how their view of self in the world may compliment or clash with their model of Counselling, the work they do and the place that they do it; the Training that they are expected to undertake and/or choose to engage in with regards to their Continuous Professional Development.

Tell me about how Ind/Col fits with your model of counselling

- How does your world view fit with your counselling model?
- What sort of training Cpd do you pick for yourself? What are your thoughts on that?
- What sort of training Cpd do you get sent to? What are your thoughts on that?

Apply all of this learning towards exploring how their world view fits with their client work.

How their World View impacts upon their interaction with clients:

Seek to relate all of the above discussion to their Counselling work and reflect upon how their view of the world and any conflicting themes around that world view, your Counselling model and ongoing training might translate into their therapeutic work. How they identify and manage those issues. How they identify and work with difference in their own and their client world view. What kind of emotions those differences may generate within them and how they manage those emotions. Whether client world views influence or reinforce their own world views and any tensions that may arise between themselves and their clients in relation to differences in world view.

- We have talked through a lot of stuff; I now want to explore how all those things relate to your client work.
- Tell me about how you recognise difference in your own and a clients worldview
- Tell me about how you adapt your world view to a client yet remain true to yourself/your own worldview?
- You talked about..... Tell me about how that relates to.....
- Any further questions or comments

Appendix E: Meaningful Units of Information

Contributory Factors to Counsellors' Worldviews

Theme 1. Antecedent History			
Participant	Reply No.		
P1	14	Researcher	So that's, I mean it paints a picture to me of erm a close nuclear family (yeah) erm supported and surrounded by the church (the church, yeah) and you had the community around you
P1	22	Researcher	Right and for me that sounds a really Collectivist (Yes) ethos, yeah, yeah
		Participant	Yes, ethos, Yeah
P2	28	Participant	I tend to do some work on this because I had a quite unusual upbringing and if you want me to tell you more about that, I can do, but I don't know if that's relevant, so, I do, my feeling is that I have had to do a lot on this that other people haven't had to do (right, okay) because I had, I didn't have erm a settled upbringing which was, which I knew where I stood and I knew what was expected of me and erm, all that kind of thing
P3	19	Researcher	What sort of social and economic background do you have?
		Participant	It has never been anything static
P3	19	Participant	Then my own sense, I worked all sorts of things, I worked in a factory, I worked in a petrol station, I work as a cleaner, I worked in whatever, restaurant, I worked to survive and I learned too, part of the life as it unfolded and so forth yeah
P3	19	Participant	My father he died when I was about three and a half and I had my Mother and Mother was obviously very much hiding behind Father, as a support, because that was the culture in (Names Country) where I come from and man was a breadwinner and woman was always Mrs so and so rather than having her own name in her own sake, so

			she is depending on the husband who bring the money and she is the one who will be taking care of the house and, and suddenly the father died and it was whole life, whole thing was shaken and he was only thirty seven and she was very young and had five of us and erm he was working himself, he worked as a Doctor, he was, came here, I was born here and he came for his err specialisation.
P5	11	Researcher	How do you think you were socialised when you were growing up?
		Participant	I think....I was socialised very much in individual culture.

Theme 2. Training and Modality			
Participant	Reply No.		
P1	3	Participant	Yes, yes it was because their basic training, erm was a Person Centred training erm, (Right) but it was very much as a bereavement counsellor.
		Participant	So I did a two year Diploma erm and did a full time job at the same time, and found in the process, that erm I was beginning to incorporate more formal aspects of counselling in some of my work and so I began to erm, erm I began to be given clients erm were there were counselling elements around; tended to be complicated family issues.
P1	32	Researcher	Has your Person centred model altered or changed at all?
		Participant	As a basic, as the core base no, it hasn't erm, my willingness to incorporate other ways of working has certainly developed (right, okay). At its, at its most basic I suppose; I find that, I find that when I don't know what to do and I with the client and think I don't know what to do here, I don't know what to say, you know, I just really don't know what to do and I find that I say to myself 'stick with the process' (yeah) just operate the core, core conditions and something will happen.
P2	34	Researcher	How did your world view fit with the Counselling model that you chose; the Person Centred Counselling?

		Participant	I think it fitted in several senses, one that my overall opinion is that, generally speaking, unless people have really serious mental health problems, people actually do have the resources inside them in order to get themselves better.
P2	35	Researcher	And did that inform your choice of person centred model?
		Participant	Not really (laughs) (right) I think I just went for that because that was what was available at the time.
P2	36	Researcher	Okay and, and, and thinking back to when you qualified and to where you are now, is your model of Counselling the same?
		Participant	No, no the overall opinion is still, my overall ethos would still be definitely Person Centred.
P2	37	Researcher	Would it be fair to say then that you would be erm, that you still hold the main ethos of Person Centred (Yeah, yeah) but you've developed to use other methods.
		Participant	And I don't know how it's exactly as to describe that now, err, I know you can call it integrative or whatever I suppose, but it's erm, so you know, I will, quite often work with people with fairly structured ways to work. I don't think they would be thinking, this is a straight Person Centred approach.
P2	45	Participant	I've not been overly erm, proactive in searching out new training, I do, I have just done the IPT, that's the Interpersonal Psycho Therapy and that does feel like it's Okay in the world view that we're talking about, it does feel that it fits with basic Person Centred approach/
P3	2	Participant	Right well, my model of counselling, I well, I would say it is mainly Person Centred and erm, it can be eclectic model, you know together, with maybe some Cognitive or Psychodynamic or other approaches, ah Zen Buddhism or Spirituality or, so you know it could be all models and it depends on the client or what the client is having or what, it's all depends really.
P3	23	Researcher	What influenced your choice of person centred counselling?
		Participant	Person centred, I don't know, the way I see Person Centred maybe, Person centred is person is all, what is

			the organismic self, it's like you're content.
P3	26	Researcher	And so it sounds like you're erm, you're own sense of self, you're own world view fits quite well with Person Centred Counselling
		Participant	I would say so, I would say so, I think so, yeah I would say that, because it is, in the end, it's like err, being congruent, if one is congruent and we both are congruent in our relationship then we can see what is separating us and what is uniting us, and who is uniting from the intellect and is it being, it cannot be united it is just there in humanity.
P3	45	Researcher	And you seek out that learning?
		Participant	Well if I don't, then I will be always in pain and always in conflict and always learning which I do, I mean I notice in the books, I mean I hardly can speak at work I just withdraw and get on with the books and hide or whatever.
P3	68	Researcher	You mentioned earlier about how you are quite eclectic, (Hmm) in your counselling model, has that developed since you qualified as a person centred counsellor?
		Participant	I was gone erm, Richard I was gone, for group therapy for a year and a half and I was psychoanalytic group, then two years I have been on a course of psychoanalytic. Going to certain number of workshops at weekends.
P4	56	Participant	I would say, underpinning everything is Person Centred training yeah.
P4	55	Participant	My training was Person centred and it was the only course available, at that time I knew nothing about counselling, I didn't know about other models, so that was what was on offer.
P3	65	Researcher	Do you pick any training for yourself now?
		Participant	Do I pick any training, yes I have group discussions with my colleagues, we sit and we can be, we try to be with some friends very open, there is a, we have a sometime meetings where our friends will sit and maybe reading together or study this person like Krishnamurti.
P4	60	Participant	I'm not interested in doing any more CBT because I don't feel as if that's the path I want to go down and there are enough CBT therapists in the service and I don't feel that

			I need to do that, I would be interested in doing some EMDR work, because a lot of people I've worked with have been traumatised and it would be nice to be able to offer them something different to work with.
P5	3	Researcher	Okay, and you're using all those different models in your work now?
		Participant	I generally decide, or when I've assessed the clients, whether they're going to be offered counselling or CBT – so I try and assess and make sure that the model is right for them.
P5	6	Researcher	Would it be fair to say you've got an integrative model?
		Participant	Yes, definitely.
P5	7	Researcher	Right, How has that changed to today?
		Participant	It's changed quite a lot in that because I've just done my CBT training, it seems as though that has influenced me tremendously, really.
P5	10	Researcher	What type of personal development...professional personal development did you choose?
		Participant	In the past I've done lots of things...but at the moment, because I've trained so much over the past few years...
P5	25	Researcher	Yeah, and what I heard earlier from you, was that you developed this model of being by, by sort of cherry picking I suppose [yes] different parts of different models [yes] and building it in, is that way that you would be with your client
		Participant	Yes, that's true as well. I think that even though that theory, I'm adopting other people's ideas and other people's theories [yeah] it comes together in me doesn't it, so I'm unique, and we're all unique in the counselling room
P5	26	Researcher	Yeah, yeah so a model for every counsellor, or a model for every therapist
		Participant	Yeah, everybody will practice in their own unique way, won't they?

Theme 3. Working Environment

Participant	Reply No.		
P1	2	Participant	<p>Err, I guess my experience as a counsellor, although I tend to divide it into two bits, one, one was erm, when, when I, in a sense I was the informal or untrained counsellor erm (Yeah) and then I did volunteer work as a counsellor at the same time as doing a full time job. Err and then from that I decided to apply for a diploma (Right) and then I did my professional counselling from that date.</p> <p>I was a Priest from 1966 to erm 19.. early 1980's (Yeah) during that time I erm, some of my reading was certainly, in err, included Carl Rogers; so I was familiar with some sort of person centred idea's.</p>
P1	5	Participant	<p>So I used to work one day a week for them and the focus of that work was working with children and young people and who were erm, dealing with bereavement and loss erm or with abuse erm and it was, it was around, it was a social care worker technically and I was regarded as a senior practitioner in that, the work was actually counselling.</p>
P1	6	Researcher	<p>It's quite a broad experience as well, although I hear what you're saying there's quite a bit of sort of erm quite a bit of sexual abuse work.</p>
		Participant	<p>Yeah, although it's erm, erm I wouldn't I think the formative, formative bit was, with (names service) and with Bereavement work and I think I been aware over the time that very, very many of clients, I think I can't think of any clients this doesn't apply to.</p>
P1	7	Participant	<p>Well I did do a little bit of private work erm in the late 90's erm and I still do a little bit of private work now, but the majority of my work was actually linked, my counselling work, was either linked with my social work job erm and I'm very clear that social work is not counselling (okay) but I was in roles were I could actually be a counsellor as well and those were in (names Town) which is a very working class area and in the two large estates in (names City and Districts in that City) which are areas of high deprivation.</p>
P1	8	Researcher	<p>So it sounds like you've worked in predominantly sort of working class areas in the sort of lower end of the social</p>

			scale or areas
		Participant	And I think that for me, that strength of my belief that the counselling should be available to people who could not afford to pay for it, and that thing was quite a strong motivator for me in terms of working in the Health Service (Right) erm, that, that, that it wasn't, erm you know, a middle class talking luxury.
P1	9	Participant	Mainly, mainly, mainly white, mainly white, white British. Erm, I mean with colleagues and with some clients there has been a mixture of minority communities as well. Erm, mainly black British. Erm I have only worked with an Asian family and this was in a bereavement situation. Erm, worked with a couple of Asian families on one occasion
P1	10	Participant	Some area's in (names City) we're talking about you have quite affluent clients (Right) erm, with very good jobs and the next client, erm somebody from a much, erm, a more economically stringent background and struggling much more, maybe a single person on benefit. So a quite a wide variety of client.
P1	10	Participant	When I've just been reflecting upon type of clients, I was thinking back to prior to my health service experience, my health service experience was quite different. I think, that was a very, very broad mix of clients, much broader, but that may, but that may, say something about my work in social services that is maybe.
P1	11	Researcher	So a quite wide variety of sort of social class.
		Participant	And also ethnic groups as well, now I know that in Primary Care there's an under representation, I think, but there was more representation than I had in Social Services.
P1	12	Researcher	Was there any difference between the classes?
		Participant	No, not that I'm particularly aware of (Right) not that I can recall. I think particularly things like domestic violence; certainly I can remember quite vividly two distinct clients who I saw in the same surgery on separate occasions. One very, very poor, err, woman who was, erm, who had, had an awfully abusive life and a very elegant, erm, very well dressed client who held down a very responsible job who used the counselling sessions to talk about how she needed to get away from the violence

			in her relationship. So I guess to me, that really gave a reminder, you know, that there's distress across all sides and clearly bereavement issues to do as well.
P2	2	Participant	<p>I've been qualified for about eleven years now and my original training was Person Centred Counselling and I did my placement while I was doing that. I did my placement at (names Service) erm, which was generic counselling but it was there, I was able to do as many sessions as I wanted to.</p> <p>Then I did some crisis counselling work which was very short term. So, two to four sessions for most purposes, which was meant to be quick, for a short period. So, I had a, a quite a good experience of different types of counselling, different types of need of counselling erm, when I did my training. I then worked, just in this as a part time thing for quite a long time, while I was in my day job, which used counselling skills, but wasn't actually counselling at that point.</p>
P2	3	Participant	I've been in this job for five and a half years which is as a Counsellor and a Mental Health Worker and obviously, recently, I've been doing some Management work as well.
P2	4	Researcher	And that's in the National Health Service?
		Participant	<p>Yes, yeah this is all NHS yeah.</p> <p>I started on an okay, Person Centred, working with a number of different types of need for Counselling and I've come to an NHS job which is very much time limited.</p>
P2	5	Researcher	Can you describe the social, economic and ethnic picture of the area in which you work?
		Participant	Okay, I think it's very varied really. I think my clients, I've seen people who come from a background were nobodies worked for several generations, erm, a lot of prison and drug and alcohol problems, erm, that kind of thing, right the way up to Counselling people who are University Lecturers, erm, what else? Managers in ethnic, social work all that kind of thing, so you know, quite a big variety, I think, in terms of peoples backgrounds, expectations of Counselling and the Health Service in

			general.
P2	6	Researcher	What about ethnically wise, do you get a spread of ethnics?
		Participant	Ethnic, ethnic backgrounds, erm, not as much as one might expect.
P2	7	Participant	I have had some people from ethnic backgrounds, were they wouldn't have expected to, err, come to counselling but they have. (okay) Erm, there's been several I can think of in particular. Erm, I'm trying to think of which one was the most obvious. There's one who was Pakistani, erm, and had had major racial abuse problems, in where he worked as a (Describes his job) worker and, you know, as a (Describes his job) and so on, for a while and he ended up having to leave because of racial problems and so on there (okay) and he'd come to counselling because he felt that his, erm, his family, his community, didn't really help him very much with that (Right) and he needed to work out some things about his own identity and how he worked and, you know, how much that mattered to him and everything. So, for him that was of interest, because he talked about saying things like, well people, I don't think my parents would understand why I would come to counselling.
P2	8	Participant	But I have seen quite a few people, from quite a few different places and I've worked with interpreters. Both official interpreters and people who have come along with members of their family who have done some interpreting for them as a preliminary, erm, assessment.
P2	8	Participant	Sometimes they have wanted some practical help, erm, possibly in accessing other services or erm, just in knowing what they needed to do in order to help with housing problems or something like that (Right) and that has, you know, I mean, hopefully it has been some help to them for. I'm not sure that it was really counselling they were looking for.
P2	9	Researcher	Can you generalise about the presenting problems that you work with?
		Participant	It's very wide. Erm, it's everything from reactive depression and stress, to what or, are, most people would accept as quite, sort of the obvious reasons. So, illness, divorce, losing a job, you know, all the usual kind

			of things (yeah) that are likely to make people question what they are doing and think about whether they want to make changes in their lives in some way. (Right) Right through to what I might call existential things about not understanding how they fit in the world or feeling really weird and there's something really different about them and they can't really work out what that is.
P3	3	Participant	I see, erm, I am working in, from (Names Clinic and area), so it's quite a deprived area. Erm, probably problems. I mean, that area's famous for all of those issues. Then there is another area called (Names area, Health Centre and locates it) and there, as well is a deprived area. Then I am working in (Names Health Centre) which is in a similar situation really, in (Locates area and place of centre). So it will be a quite, I think, deprived area as well.
P3	4	Researcher	Quite socially deprived (yeah) and what sort of ethnic, erm, people do you see?
		Participant	I would say, ninety percent would be English people, ten percent of the time there can be err, people from different backgrounds.
P3	6	Researcher	Do you do any private work?
		Participant	No, no.
P3	5	Researcher	Do you work in a service or privately?
		Participant	No I work in (names service) so I work out of Primary Care Trust and they, err, they get all the work for us from GP's and they, we get hand out for whoever is available and which surgery and we will see people from local surgeries.
P3	7	Participant	I think, you know, there are a lot of different issues. It's like, err, anxiety. Socially people are isolated because of all different reasons. People with, of course, bereavement and other issues. Self esteem issues. Erm, there are all different kinds of issues I would say, or people's traumas or reasons that they don't think they are fitting into the society and they are not feeling happy within themselves.
P4	2	Participant	I've been working in primary care for five years in November. Erm, prior to that I worked as a volunteer bereavement counsellor, erm, for a number of years. I

			did some group bereavement, group work, and I also worked as a mentor with the unemployed. So that's my counselling experience
P4	3	Participant	Multicultural, multiracial, erm, mix of. Certainly quite a mix of two of the surgeries I work in, between very poor people and quite affluent people, because there's quite a mix there (okay) and also in one of the surgeries, particularly, a mix of permanent residents and asylum seekers or immigrants. (Yeah) The other surgery I work in is mainly, erm, lower social economic group. I would say, have I covered them all there? (Yeah, I think so) And ages, a variety of ages, and so on.
P4	4	Researcher	Alright, are you service based or private or both?
		Participant	Service based.
P4	5	Researcher	What kind of client presenting problems do you work with?
		Participant	Everything and absolutely anything, erm, from life experiences, changes in life, experiences undergoing change, any sort of abuse, sexual, physical abuse the whole range. Both as a child and adult, bereavement erm, stress, anxiety, depression.
P4	20	Researcher	You mentioned earlier that you worked with immigrants and asylum speakers. I would imagine that they have got a very different world view to you?
		Participant	Hmm, I would imagine so too.
P5	2	Researcher	Can we start if you tell me a little bit about your experiences as a Counsellor?
		Participant	<p>So I trained 10 years ago using an integrative model, so I trained at [named place] which is the voluntary agency which also provided their own placements.</p> <p>So I had split roles, primary care, mental health work; counsellor working half the week as a counsellor half the week as a primary care mental health worker. I also had to train for a year to become a primary care mental health worker, still integrative. Then I did a CBT certificate and I am just coming to the end of a post graduate diploma in CBT.</p>

P5	4	Researcher	So you're service based now?
		Participant	Yeah.
P5	5	Researcher	Do you do any private work?
		Participant	No.
P5	9	Researcher	Can you tell me the type of ethnic, social and economic area that you work in now?
		Participant	White, working class. Probably sometimes not working class, sometimes what they might call, I don't know, what they would call people who don't work? [unemployed?] Yeah, or benefits class. I'd say white working class.
P5	19	Researcher	What sort of presenting problems do you get from the clients you are dealing with?
		Participant	Well, a whole, a whole range of presenting problems really.
P5	20	Participant	I think in counselling, I find that clients bring a lot of loss, [Mmm] and particularly bereavement. Particularly difficult bereavement, that is actually difficult to manage. Like a child that died violently, or death by suicide. Bereaved by suicide. Problematic things really that aren't going to heal themselves or the time scale isn't going to heal them. Umm, loss of people, being away. Loss of health. People who've had strokes, or they've lost something. So loss feels a really big thing in counselling. I suppose CBT, even though it has got the therapeutic relationship, is primarily there to treat, a you know, a disorder. So, someone's got panic disorder, it doesn't matter how many bereavements they've had, the panic disorder will get treated.

Experience of Working with Multi-cultural Worldview

Theme 4. Managing the Presence of Their Own Worldview in the Relationship			
Participant	Reply No.		
P1	32b	Participant	Because I think if I don't do that and say that to myself, I am tempted to start looking for a quick fix thing to do

			(right), (indistinct over speaking between Researcher and Participant) or that I've come across somebody that I can say, I can really recommend somebody, shall we try a bit of CBT (Cognitive Behavioural Therapy) you know? So, so I find that if I'm stuck, the temptation is do something, whereas, I know it would be much more helpful to just stay with the process and operate the core conditions and from that something will happen.
P1	42a	Participant	I think it's really important to get it in proportion isn't it? When I'm meeting a client, I'm just one little bit of their life at this particular time (so how do you get?) so, so then, so the bit, so the bit of their, of the life that they share with me, it's only a bit of it, isn't it? (yeah, yeah, yeah) And, this is why as counsellors we cannot make judgements...
P1	44	Participant	Err, this, it becomes most acute when the client says something or describes something, which is very, very close to maybe something that's going on for me, or something that has gone on for me, erm,, and then for that moment, you're back in your own world. You know, and you make the decision then. My bit can stay over here (indicates right) it's the clients, you know. It's the fact that I went through something similar is totally irrelevant and needs to be irrelevant.
P1	47	Researcher	So what is it about you, that makes it, makes you able to do that, to sort of, put your worldview to one side and enter into someone else's worldview?
		Participant	I think by, by asking them to tell me what it's like (right), erm....
P1	49a	Researcher	Yeah, so, so it's almost as if you can, or you get, into a place where you suspend all of your worldview (right)...
P1	49b	Participant	But, but, but there's a metaphor that I find helpful erm, I think it comes from Gerard Egan (right) you know of Gerard Egan (hmm)? "The Skilled Helper", is the work; a classic. It's a very old book now, erm. I don't think it's in that book but I think it comes from Egan, and he uses the metaphor of the counsellor is on the river bank (right) and the client is in the water (okay). Have you come

			across this one (yeah, yeah)? Yeah, and the counsellor can get in the water with the client and empathise greatly with them about it feels like to be in the water and being washed away, but if he's in the water with the client he's no use to the client whatsoever. The two of them will drown (right). Equally, he can stand up on the bank and he can shout encouraging things and he can throw a lifebelt maybe (hmm) but he doesn't know what it feels like to be in the water (hmm). So he's got to do both (right). He's got to stay on the bank, but he's got to be in the water as well (okay), because once you're in the water you don't know what it feels like, but if you're both in the water, and you're not on the bank, the client is not safe and you're not safe.
P1	48	Researcher	All right, and at some stage do you have to suspend judgement on, on using your own worldview (oh yeah) in order to?
		Participant	Yeah, but I mean I have no issues about gay or straight, or you know I have no issues, philosophically or religiously. I've got no problems about that, erm.
P1	50	Researcher	So your worldview is really important to you?
		Participant	My worldview is there and I know that it's there (yeah) but I'm not attending to it at the moment and I don't need it as a filter, to see the clients.
P1	62	Participant	You can empathise with somebody, without it being none judgemental, always agreeing? It isn't, isn't it, to be non judgemental, in a situation? Isn't to say I agree with everything that you feel. I can suspend my judgement about you as a person. I'm not saying you're a worthless person (Yeah) but I actually don't like, and don't agree, with some of the things that you do (Yeah). Ahh, I think, I can hold those two things together.
P2	15	Researcher	What do you do with your own individualist thoughts when you are working with that person?
		Participant	I think I try to keep it, I try to keep it, looking at both things at once, so I am trying to... "What do you get out of this, because you obviously do get things out of it, this, this has benefits for you".

P2	14	Researcher	And, are they positives and negatives that you bring forward from your own world view, or were they the kind of things that she was recognising?
		Participant	That was, she was recognising that yeah, and I guess I could see it as well because, I've now worked with people in lots of different areas as well as my own personal experience; where families and other wider community can be.
P2	16	Researcher	Are you saying that to them, or are you, is that internal dialogue for you?
		Participant	Well it is internal some of the time, but some of the time, it will be actually saying it, you know, you would what is it that 'you know that you get some benefits out of being, being in this community' well it helps to sort of work through some of the things, where it is benefits, because you're, 'at the moment, you're telling me, about things that are negative, but when I ask you about it, there's obviously something very positive to it as well'. It's a question of, looking for the whole picture as widely as possible.
P2	17a	Researcher	At this level that you work at now (hmm) it sounds like your worldview helps to confirm your responses to the client?
		Participant	Yes, I think it probably does.
P2	17b	Participant	It's that thing of being a counsellor of being alongside somebody, you're not taking their place, because you can't ever be totally in their world (yeah) and you wouldn't try to, but you're standing alongside them and trying to see the world the way they see it, in order to understand them a little bit better and then you can hopefully help them to see, where a slight change possibly, in the way they are feeling or thinking, might actually then, make a difference to them, you know, so.
P2	22	Researcher	So what do you do with your experience of bereavement when somebody's, when you're exploring somebody's experience of bereavement?
		Participant	Err, I feel again, I use the sense of knowing what it feels like to understand where they are coming from, I don't make any assumptions.

P2	23	Researcher	And, can we tie assumptions down, making assumptions, erm, what do you do with the assumptions that you have, or do you not have assumptions?
		Participant	I think I'm probably quite good at not having assumptions (laughs), (okay), and I think that is to do with my background; because of. I've had quite an unusual background, I suppose. So, I think I probably am quite good at not making assumptions. I think I probably am. I think I've noticed that; in comparison to other people. Okay.
P2	24	Researcher	Can, I want to tie this down if I can (okay), erm, so bear with me. Do you have assumptions, and then tie them down or do you not have assumptions and form opinions? What's the process?
		Participant	Ok, I mean I would hesitate to say that I don't make any assumptions, because I think that would be really unreasonable, unrealistic, I must do. I must sometimes make some assumptions, but then I hopefully do check them out (right). But, I think I am also quite good at not making assumptions a lot of the time with a lot of people. So, I don't automatically assume that people are going to be upset about the death of somebody.
P2	25	Researcher	I'm guessing, and correct me if I'm wrong, that your world view will inform you of how somebody should, or should not, be behaving, and then at that stage you do something with that?
		Participant	Yeah, okay, yeah that's, that's fair enough, and I will view it that people have very different ways of working (okay) with family or community or whatever. So, I don't go from a world view that says; you are automatically very close to your parents or, or whatever. I go from a world view that says; you may be, but you may not be, because there might have been reasons why that relationship was dislocated or (Yeah) whatever. Erm, so let's look and find out, what you're, yeah....
P2	40	Participant	When he realised he was gay and it, that just felt to me like that, this isn't CBT anymore. This doesn't make sense. This isn't what we need to do. What we need to do is; we need to go back and see what happened to him at that point.
P2	41	Researcher	Explore his worldview?

		Participant	And explore, yeah, and explore his world view, explore what made him what he is now, kind of thing, in order to help him to see how that relates, to what's going on at the moment.
P2	42	Researcher	And in that example would you then have suspended your own world view and explored his; in the way that you described earlier?
		Participant	Yeah, yeah I think so, yeah.
P2	48	Researcher	And, and that sounds like you were very, it's a very exploratory process (hmm) and, and I heard you say earlier that this sounds the same; you almost suspend your own world view (yeah) in order to explore and find out what it's like to?
		Participant	I think it is...
P2	58	Researcher	How do you get back to your worldview without losing yourself?
		Participant	Erm, after each session, are you talking about? (oh, no, when it's going on) Oh, erm, (when it's happening) okay? I'm trying to think now, erm. I don't know. I think that's something you gradually learn, isn't it? That you don't ever actually lose where you are in this. You know, it's that thing of walking alongside somebody but you still keep a sense of your own identity. You don't lose it completely (yeah). You can't do. Obviously, can you? Otherwise, you know, you start being in trouble (Participant laughs). Yeah, so I don't know. I'm not sure how I do it exactly but I think that is something I have learned over a number of years of counselling.
P2	59	Researcher	Yeah, so still really in touch with your own worldview
		Participant	Yeah, absolutely yeah.
P2	60	Researcher	But viewing it through their filter?
		Participant	Yeah, yeah (okay) that's the trick, I think. Well, some of the trick of being a counsellor.
P2	62	Researcher	Right, what would be that trouble, what would it be?
		Participant	You get so caught up in their world, that you can no longer do the job properly because if you get caught up totally in their world, then you are no longer being able to have the perspective on what's going on, are you? You

			know, you would then be, you would then be in the same place as they are and that's stuck.
P2	71	Researcher	So it's not about, (over talking) so it's not about you being an Individualist, wanting to rescue Individualist's and Individualism, there's something in there for me about you being an individualist and also wanting to explore what everybody, what a client wants (yeah, yeah) and it might be, to make my collective work better.
		Participant	Yeah, yeah sometimes I think it is. Sometimes it's not about trying to get out in any way, shape or form, it's about, or trying to, you know make happen, it's about, how do I help the people maybe see that they could work slightly differently, in a way that is more positive for a number of people
P2	74b	Researcher	And, it's that questioning, that's made you the person that you are now, the fact that you've got your world view and you're open to other world view's, erm, but also able to suspend your world view, whilst you're working and trying understand someone else's (yeah, yeah, yeah; makes sense).
P2	75	Participant	Whatever you're thinking, and feeling, has to have some impact on your clients, obviously. I think I probably am quite, and I come from a scientific background; maybe that helps. I think I'm probably quite good at doing the deliberate staying on one side, and actually letting people, observing people, and letting them work through something, but whether I'm better than other people.
P3	30	Participant	So there is individualism and collectivism there is a listening and listening without putting my own condition in the way, rather than just pretend to be just there with them and listen to them
P3	31/32	Researcher	And when you talk about your condition, is that what I would call your worldview?
		Participant	You can say, yeah, yeah, yeah.
		Researcher	So you have to put your worldview to one side (one side) and listen to their worldview?
		Participant	Hmm, hmm, yeah agree on that, yeah.
P3	33	Researcher	How do you do that without losing yourself?

		Participant	It's just walking along with those people, paying attention, listening with the ears, err, without the mind interfering really.
P3	34	Researcher	Right, listening with the ear's without the mind interfering (Hmm, Hmm, Hmm) and the mind interfering might be, you informing yourself from your own frame of reference, from your own worldview (Hmm) so being non judgemental?
		Participant	Well, when I was saying non judgemental, even when I say, I don't want to judge, still there is a judgement, in a subtle way, but then again, one will say I am not judgemental, so I am judging already, which is saying I am not judging, it's like judgement already, I am not there, I am here, it's still that part exists as well, it's like knowing the balance and knowing, you know, being centred in oneself.
P3	35	Researcher	And I hear that when you get to a stage, were it's working really well, you're really connected with the client and you are hearing and experiencing the world through their eyes, or through their experience and yet at the same time, you still know who you are and you still have your world view secure (Hmm) how have you got to a stage in your life, in your professional career that you are able to do that?
P3	56	Researcher	That kind of takes us back to earlier when we talked about you are capable of putting your own world view to one side, while you get in alongside with that person mirroring them
		Participant	But I'm saying, it's not always as black and white, we can spill over, that's what we talked of we can spill over the boundaries or sometimes, not that often or whatever, but sometimes being a human, we have that capacity to make mistakes or learn from mistakes, too much harsh
P3	58	Researcher	And, not trying to find solutions for them, from your own frame of reference?
		Participant	Yeah, yeah, yeah.
P3	59	Researcher	Do you every feel tempted to do that?
		Participant	Oh yes, of course, of course, I think when I am emotionally vulnerable myself, or I am not very strong or I am kind of caught up or I cannot hold the pain, or I am

			feeling the pain and I am wanting to
P3	62	Researcher	Do you consider those things whilst you are still with the client?
		Participant	Oh yeah, it happens, it happens yeah, it all depends, sometimes may not be as aware, sometimes, I may not be paying that much attention or the other cases
P3	61	Researcher	Do you run your own feelings through at the same time?
		Participant	It could be maybe I am running my own pain and feeling and not forgetting it's not only my pain it's their pain, so it is their pain as well, I need to remember
P3	63	Researcher	How important is self awareness in what you do?
		Participant	I reckon it's, very, the most important thing yeah.
P4	13	Researcher	Are you focussed on the client and what's going on with them or are you focussed on you and what's going on for you?
		Participant	I would say ninety percent of the time, the client..
P4	14	Researcher	What do you do with your worldview?
		Participant	I think it informs the work I do, because I'm, because of the experience of all the other client's I've seen, so sometimes working with a client can bring up other clients and other people's experience, I guess, so I'm listening to what they're saying to see whether it's fitting in with what, with how other people have experienced things, in a way, trying to be with the client more.
P4	16	Researcher	And then when your worldview interrupts that, like you were saying you remember what other people have experienced, what do you do with that, that interruption?
		Participant	I might check out with the client, whether it's similar to their experience to see whether it does ring bells with them but it also gives them the opportunity to say 'no that's not what I'm talking about that's different, that's not how it is', or whatever.
P4	17	Researcher	When they say that's not how it is, what do you do then?
		Participant	I would possibly ask them to explain more about how it is for them (okay) and then dismiss what I have been

			thinking of.
P4	19	Researcher	And summarising that, is it kind of like, you focus on being in and understanding their world by sharing their worldview and suspending your own, but at times your own worldview sends messages to you (Hmm) and you kind of, filter them out, and some of them, you shut out, and some of them you offer up to the client (Hmm) does that summarise how you would work with somebody?
		Participant	I would say so, yeah, hmm
P4	25	Researcher	So honesty is really quite important to you (very, very important) and even making yourself vulnerable in some way, either by saying you know nothing of their worldview or offering maybe some insights into how their world view could be, but always respecting them and allowing them to correct you (Hmm).
P4	27	Researcher	I hear you telling me that you can't assume.
		Participant	No, No, never because every client is different and I see part of my role as almost a part of the settling in, is to listen to what they are telling me and to try and imagine what that was like without every assuming that I know what it's like...
P4	28	Researcher	So every time you engage with a client, you have to, not assume and then that would require you to, I'm going to say suspend your worldview and get into their worldview.
		Participant	It will always be my aim, that would be what I would always aim to do, however, we do know at times, we can be distracted.
P4	29	Researcher	When you get distracted, what do you do to get back to that pace were you have got your worldview suspended as much as possible, and you are into their worldview?
		Participant	It depends on what the distraction is, if it's a noise outside, sometimes that can be difficult, to shut off, if it's continuous noise, but I guess the more you are with a client, I have found I can totally filter any noise that's going on outside, erm, the more I try and focus on the client, then I become able to shut out anything else that's going on outside. I think it's when I'm not connecting very well, that I am much more aware of any disturbances.

P4	17/18	Researcher	Okay, so you sort of like, suspend your worldview and get back with them (yeah, yeah)
P4	45	Researcher	Has there ever been a time when you have been in that state when you have been deep in emp, deep in the levels, I nearly said empathy, deep in the levels, erm; have you ever felt that you have lost yourself?
		Participant	Erm, momentarily, possibly.
P4	46	Researcher	What did you do to get yourself back to your worldview?
		Participant	I always have in my mind, from training, you know, you keep one foot on the bank, so I am always, sort of aware of that really, erm, and I would think if I have lost myself totally, it would only be momentarily, so not long enough to actually lose my foot off my bank.
P4	47	Researcher	Okay, so almost as if you keep a general, you scan all the time, how secure you are
		Participant	I guess so yeah, yeah and I do find myself at times, it's like distraction sometimes but I think for me it's a safety thing, that I sometimes say to myself, I'm going home to my house tonight, not quite those words, but there's something about I need to have that
P4	48	Researcher	Absolutely separate yourself! (Yeah), that's almost like the, erm, the circuit breaker isn't it?
		Participant	Yeah and it's a bit like the foot on the bank really, that's my way of, you know, grounding myself I think.
P4	50	Researcher	Yeah, what I'm saying is that to get to a stage where you've got to remind yourself that, this is not about you that you are going back to your own home. It seems to me that you would have to be really engaged, really you know, at a deep level of working.
		Participant	I guess so, yeah, hmm, hmm.
P4	51	Researcher	With no noise (Hmm)around and just focussed on them
		Participant	Yeah, I've not thought of it in that way, in some ways I think of it as I'm being distracted (right) but I guess it's not, it is about probably, as I say it's just a bit of grounding .
P4	53	Researcher	Right, because there's a kind of, I struggle a bit there, because if you don't know yourself really well, when you

			work at a really deep level, how do you get back?
		Participant	Yeah, I think I do have a strength, so yeah I guess there's a core strength there, that I have yeah.
P4	54	Researcher	Is it fair to say that you've got really good boundaries around your own self?
		Participant	I would say that I have very strong boundaries.
P4	76	Researcher	Okay, and it's a really big part of your work with clients to, to try to get there and aim to (Yeah, yeah) and in doing it, irrespective of that persons worldview, you need to somehow suspend your own worldview (Hmm, Yeah) so that it doesn't pollute (Yeah, yeah) or it doesn't create too much noise for you? (Hmm).
		Participant	Because also you can't assume can you, that because you experience something that the client's experiencing, that it's, they're going to have the same feelings that you've had, erm, you know we certainly talk about that ... you can never assume that they are going to feel the same way, so it's a continual checking out, is this? Is it like that for you? Is what you are saying?
P4	77b	Researcher	But also it's so important
		Participant	To put your own to one side to be able to be there with them, to explore that, you know.
P5	21b	Researcher	Mmmm, because what I'm thinking about is, you've mentioned the idea about assumptive models, and it seems as though in CBT you are working from your frame of reference...your world view [yes....absolutely....yes] and applying them to a problem [yes] somebody's got like an anxiety [yes]....
P5	22	Participant	I think that's what's wrong with psychotherapy is it's very westernised, they all make assumptions, don't they....they are all coming from somebody else's worldview, which I've adopted...(so Carl Rogers' worldview or Beck's worldview), yes, and certainly in psychotherapy, middle class.
P5	29	Researcher	So it sounds like you spend a lot of time with the client trying to understand them, (Mmm) trying to understand their problem, and being with them, walking alongside them, all those kind of cliques , but at the same time your own world view is, is quieter than their world view, but at

			sometimes you get a message from yourself that will say that this could be really important [yes] and you check it out with them .
		Participant	Yes, yes or, or at this stage I know about that from my own world view or from someone else's world view that I've adopted, (right) that is published...
P5	30	Researcher	How, how do you cope with that when somebody comes into the room with a totally different, or very different, to you.
		Participant	Yeah, I think, very different to me. Used to make me more nervous than it does now, because I would be worried about getting things wrong for somebody.
P5	33	Researcher	If you suspend that worldview, or if you suspend your worldview, that you can make the connection?
		Participant	Yeah, yeah, I do think that, yeah, that we all have that same emotions (yeah) and so you can stress our differences not you but somebody can stress our differences, but actually our similarities are always going to be there.
P5	36	Researcher	So if they wanted to make sense of their worldview (Mmm) how would you do that (Mmm) how would you help them to make sense of their worldview?
		Participant	I would just stay with them and not suggest anything to them, and let everything come from them and use me as a, or like a, reflective....
P5	37	Researcher	So, in order to do that do you have to put your worldview somewhere out of the way
		Participant	No, because I think I'd always be conscious that this wasn't how I thought (Mmm) but that wouldn't make it any less. It's just that I would probably be conscious of the fact that that wasn't my experience...
P5	38	Researcher	What would stop you from imposing your values?
		Participant	It's a hard question isn't it, because as a practitioner I try and stick with what the client feels is a problem to them....I can't get a girlfriend, (Mmm) then in that instance, (in that instance) I might help them (right, so you're) to see whether there was some connection you know (yeah) between that worldview and whatever...

P5	39	Researcher	So you have to make a choice whether you're going to, and how you're going to, share your worldview with them.
		Participant	Yes. Yeah, but whether I would share it, I might share it as in, as it sort of, just like a self disclosure, or, you know, I'm going to have to struggle to understand this because, (yeah, so you could) because I'm not from this culture...
P5	40	Researcher	And would you acknowledge that within yourself (Mmm) or would you acknowledge it openly?
		Participant	I supp, I'd like to think that I would acknowledge it openly, but I suppose it would just depend on the client and whether it occurred to me as that time.
		Researcher	Yeah, so some filtering has to go on (Mmm)...
P5	41	Participant	Mmm, yes, yes it's not about swapping of beliefs, is it?
P5	42	Researcher	So you're not swapping beliefs with your clients (No), you're listening to their beliefs?
		Participant	Yes, but not only their beliefs, their thoughts, their emotions.....
P5	43	Researcher	I'm going to offer an analogy here, if, if your client was listening to a piece of music (Mmm) and you were listening to a piece of music, in order to know and understand the music they were listening to, what would you do with your piece of music?
		Participant	Presume they were a different piece of music (Yeah) yes, turn my own music off. (Right)
P5	44	Researcher	And you'd listen to theirs (Yeah...yeah)...so, ok, if we replace music with world view, which includes your values and your experiences, (Mmm) what do you do with your client
		Participant	Yeah, I would do the same thing but if something came up which alerted me to something (yeah) I would choose my right time to say that (Right...so..) if I thought it would be helpful (Okay)
P5	45	Participant	Yes. Well, yes, you're right. Because it's, it's always playing, (Right) and it's always playing in the background, (Right, so it's in the background)"Musak" background music, which is why I like would become alerted.

P5	48	Researcher	So a real drive for you to sort of, to use your individualist world view to support her individualist struggle
		Participant	Yes, Yes, yeah, but you know, but it never occurred to me to support the collectivist (Right)
P5	49	Researcher	So, what did you do with that client, how did it play out?
		Participant	Yeah, well we worked on her thoughts, and on beliefs, and mainly about work, and some about her family background and whatever, and she didn't need very many sessions and she discovered after five that she thought that she'd been basing it on a lot of irrational arguments about herself...
P5	57	Researcher	And, even if their world view is pretty different to your world view, they're somehow encouraged to continue to share it with you, and I'm wondering what it is that you do?
		Participant	Yeah, it depends though, because, you know, if somebody is saying a world view that I find offensive, then I wouldn't necessarily encourage them to share it with me (Okay, so would that be). Unless, unless it was part of the problem they were coming with, again, unless there was some connection

Theme 5. Accessing the Client's Worldview in the Relationship			
Participant	Reply No.		
P1	43	Participant	<p>I believe that the counsellor's task is to make it safe enough, for the client to let me enter their world, on their terms, not mine, erm so it's safe enough for me to move around in that world with them (okay) but they are the guide.</p> <p>...but I'm aware that it is their view, it's their world view and it's the way they see things, it's not necessarily the way that other people see things</p>
P1	54	Researcher	So if it's, say for instance the people that you have described who have totally different world view to you.
		Participant	If they have then, if they can share it then yeah, right.

P2	12	Participant	Whereas, she actually wanted to do other things and there was major problems in the family about that, and that would have felt very foreign to me because I have never had that kind of feeling when I was growing up.
P2	20	Researcher	Is that a really key part of what you do?
		Participant	I think it is yeah, for almost everything. (yeah) Maybe not absolutely everything. I mean, say for bereavement, I would always be wanting to know what their previous experiences of any kind of bereavement were.
P2	18	Participant	I think I probably do work quite hard to see it through their world view.
P2	24	Participant	...with somebody, and looking for reaction, so it's looking for effect. It's looking for, you know, where there is real reaction with somebody. ...so I think all of what i am doing in the early stages in counselling is to try and work those things out.
P2	27	Researcher	What you are saying to me is that, erm, quite a, quite an important part of your world view is that other peoples worldviews are valid (yeah) and (absolutely) and you wait to
		Participant	And, we have lots of different ways of working through this life and yeah, I wait and find out what people are bringing, absolutely, yeah.
P2	52	Researcher	At what stage is it and how do you get into the more feeling, sensing of emotions?
		Participant	I suppose as people let you, I mean, when you are going through, if you are working, say six to eight sessions, then I think you normally know by session three that if you are going to be getting into more heavily emotional stuff and if you are, whether people are going to be how, comfortable people are going to feel with that.
P2	53	Researcher	...but what you're saying is that with your model you spend a lot of time exploring (yeah). You're suspending your own position and exploring theirs and in that exploration, over say two or three sessions, you get a lot. It's almost like you get to share their worldview (yeah) at that stage.

		Participant	Trying to get to the point where I can actually see where they are going with it.
P3	25	Research	And, so I guess if a client comes into the room, how are you recognising the type of person that they are?
		Participant	Well they are revealing what they are revealing, it's not for me to recognise what type of person they are they will be saying, it's like a mirror they would be just being them and just saying in their time and I can see the pain that they bring.
P3	27	Researcher	So irrespective of what another person, a client's worldview would be you offer them that congruence in the hope that they will be congruent with you as well?
		Participant	Yes.
P3	30	Researcher	You have talked about how other people might see things and perceive things and how that might be different to you, how do you get to see, how they see things?
		Participant	That's a very good question, I have to think it erm, well it's like what you're question is, see I listen to your question a it's coming and I can see from your point of view that you are, you know, trying to see, either there is a part of you, clearly you want to get the assessment done.
P3	35	Researcher	Being centred in oneself?
		Participant	Yeah, centred not that centred which is self centred, not from that point I mean, not coming from the centre of intellectual of me, rather than just being grounded in, together you can say together so just let it reveal whatever is.
P3	42	Researcher	So, it's in the moment, it's quite existential?
		Participant	It's a living thing, a living thing cannot be wrestled, it's something, whatever happens, it happens in that moment all those series maybe in my mind or understanding maybe, it depends on where I am in this...
P3	53	Researcher	What makes it easier to connect with people from the heart, do you know?
		Participant	Well it's like when I am not caught up in myself and there is enough, err, love for the other person.

P3	54	Researcher	So you are very much aware of people's way of being when they are with you?
		Participant	Well learning, or I am not saying I am there. I am just learning all the time. Yeah, otherwise I can become very lazy and say I know that and then I lost you, it's like, yeah.
P3	55	Researcher	How do you cope with a client whose view of the world is very different to yours?
		Participant	Very different to my world, well it's like, it just challenges me as well, that I don't need to be possible, I don't have to be the authority over the person. So, I am just there for them in their journey and if this is what they are wanting and if they are asking something and if they are wanting to explore something and where I can share the things or whatever. If that relationship is there, which is not reinforced or, then it's just like, just be as a mirror, as I can, and if the self is coming in then just, be watchful, be mindful of it, and if I can step over the boundary then I need to remember, you know, or explore or whatever.
P3	70	Researcher	And, would it be fair to say, that when you are with a client you are really quite existential and deal with the situations as they arise, that you are putting your own view of the world to one side, to try and understand their world view, but not losing yourself?
		Participant	Well that's, not always the case but yes, that's something of course yeah, if I can do, that's what my aim is, in a way of just being with that person yeah.
P4	15	Researcher	Is it like you are trying to experience what it's like to see the client, what it's like to see the world through their worldview?
		Participant	Yeah, yeah, I would say so yeah.
P4	18	Researcher	Do you know what your motive is when you're doing that; asking them questions?
		Participant	To, to be more present with them, to understand more of how it feels for them, to be in their world.
P4	21	Researcher	Okay, what's your experience of them?
		Participant	Erm, it's not easy to know what their world view is, particularly, when you are working through them, with an interpreter present, it's really extremely difficult and after they have been traumatised, before they've come ,

			they actually are very reluctant to let you into their world, either because it's too painful for them to go back and revisit what's happened to them before they came, or they want to block it out and just be here now, so they may not want to, sort of, lead you into what their world may have been like before they came.
P4	22	Researcher	So that sounds like there is a lot of resistance at times, from people who have a different world view to you
		Participant	Hmm, yeah it can be perceived as resistance, I don't know whether it always is, and part of that can also be because of the language barrier as well, and obviously dealing with people from different culture's there's can be a difference with male and female and with an interpreter present, there's all things going on in the room that you're not always aware of and it's not always possible to investigate with them.
P4	23	Researcher	Sounds like it's not as easy to get to that state that you like to be at whereby you suspend your world view and get into their worldview, and the presence of the interpreter makes it even more difficult (Yeah) would it be fair to say that there are three worldviews in the room?
		Participant	Absolutely, yeah
P4	24	Researcher	...when you are working with a very different worldview, such as an asylum seeker, and their is, what could be resistance, but certainly a reluctance to allow you into their worldview, how do you go about getting past that barrier?
		Participant	...it would be to try and ask them to explain more about what their world is like for them.
P4	25	Researcher	And, is there a way of encouraging them to share more and open up more?
		Participant	Erm, I guess the way I would probably approach it would be to say I had some understanding, some very small understanding of what things, of what maybe the country they came from, if I did, if I didn't I wouldn't say that, but if I did, and then ask them to let me know what it was like for them, to let me know what their worldview was like for them in their culture.

			...I wouldn't imply that I knew something that I didn't.
P4	26	Participant	We can't assume, because two people from the same country can have very different experiences, just like, two people from any country, two people from any city can have totally different experiences and it wouldn't be right to assume that they would have the same.
P4	34	Researcher	And is that about you? Is that about the client letting you in, or is there some kind of like joint thing going on?
		Participant	I would say the relationship that allows that to happen.
P4	36	Participant	Yeah and I think it's quite difficult, in my experience it's quite difficult to get to a deeper level with, working through, through an interpreter.
P4	49	Participant	Well I like to think, I like to think when I'm with a client that I'm fully engaged with them and I guess the experience I have with my clients is that's what they experience.
P4	66	Participant	It's only by exploring their worldview that sometimes I can make similarities, but it's not, somebody doesn't walk in the door and I assume their worldview is going to be the same as mine, it's only by them talking and it becoming obvious to me then, that I can relate more easily, I can get into their world more easily than maybe other people, it's more similar to mine, it's more, erm can't think of the word, familiar.
P4	67	Participant	I mean, find out what their worldview is and hopefully be with them in the sessions, in their worldview to be able to work with them and what they have brought.
P4	72	Participant	I don't think you can every be 100% in their worldview, I don't think that's a possibility. I don't think even people from a similar background could ever understand what somebody's world is like, but it's always aiming to be as understanding as much possible.
P4	73	Participant	Oh Yeah, yeah (Erm) but I also think that, that's an assumption to think that you can be in somebody else's worldview, it's almost like an arrogance, isn't it? It's always we are working towards that, but to actually say you are there, is a hell of an assumption isn't it?
P4	75	Participant	Hmm, Hmm, I don't think you can every assume that you are there.

P5	27	Participant	<p>It's a very good question, it's to do with building the relationship.</p> <p>....in whatever model you're working to if you're building a relationship you can try and facilitate that to people...and check their understanding.</p> <p>....I'd ask them, well, you'd see, I'm coming across as confused model wise, because, if I think somebody hasn't grasped something then I'd ask them if they'd understood it.</p>
P5	28	Researcher	And, is that kind of like making an effort to get into their world view?
		Participant	Yes, yeah, making an effort for it to be collaborative.
P5	31	Researcher	Okay, what would that mean getting something wrong?
		Participant	Umm, I don't know what I was afraid of...just scared of offending somebody [right, okay] you know just putting my foot in it, I don't know that in a way that the background that I had would, you know, set me up for, I suppose, if somebody came from a very different culture. But now, I think that I've changed a bit to sort of think that I can only be who I am [yeah] and I can only try.
P5	52	Participant	Mmm, yeah, it, it, I suppose it was energy, but I found it hard to grasp [Mmm] find it hard to grasp, hard to get, [Yeah] what that must be, what, what that must be like, and I suppose for my client growing up in, both a collectivist and an individualistic culture.
P5	56	Researcher	What do you think encouraged her to share her world view with you, and what do you think encourages clients to share their world?
		Participant	Well obviously, the therapist's got something to do with it, [Mmm], but also I think having that confidential and timely space could also have something to do with it, that actually I can, I can, I can say this here [yeah] and no one's going to know and I'm going to be listened to, I'm not going to be shouted down.
P5	66	Participant	I think there's an expectation that a counsellor will be nice to you.

P5	65	Researcher	Right, okay. So there's a real need for the client to be willing to allow you into them.
		Participant	Yes, and I suppose, you know, as a counsellor, I'm at an advantage because that's what people are there for [right] it's not like I'm trying to engage somebody in the supermarket to tell me their problems, they're actually...they have an expectation of counselling. Usually. They usually know that its... even if they don't have counselling in say the country of their origin, or whatever, that they, that people have an idea [Right] that it's to talk to somebody.
P5	69	Researcher	Right, so there's something about the counsellor, more what the counsellor does which is hugely important?
		Participant	Yeah, yeah, yeah, that they have to be, that I have to be respectful and I have to listen.

Theme 6. Empathy and Worldview in the Relationship

Participant	Reply No.		
P2	50	Researcher	Right, so do you get a feeling for how he's feeling, his emotions or do you observe his emotions.
		Participant	Okay, I think I'm trying at that point, I'm certainly when I'm doing that process, I think it's very much observation.
P2	54	Researcher	Yeah, and is that the stage where you get that deeper empathy?
		Participant	Yeah.
P2	55	Researcher	Right, so is that a separate thing to your own world view and what you are feeling in, with your world view.
		Participant	Yeah, yeah it is definitely a separate think, that's where you are actually accepting that you are feeling something because they are feeling it, it's got nothing to do with my world view, yeah (okay) at that point.
P2	56	Researcher	How do you know the difference?
		Participant	Don't know, hah, hah, hah! How do you know the difference? Erm, Hmm, I think it's because, you know, at that point it's not an intellectual think anymore, is it?

P2	57	Researcher	I just want to clarify that because there is a piece of research that talks about affective emotion and that's like the crying that you see (Hmm) or what they tell you and then, there's, there's, there's another one called intellectually assuming, which is cognitive, whereby it's, it's, it's a deeper level of empathy. So when you talk about intellectual are you talking about the, sort of, the more observational level of empathy or are you talking about that deeper more understanding.
		Participant	Yeah the intellectual to me means it's more about the understanding, the analysis part of it, not the feeling part of it at that point.
P3	51	Researcher	When you respond empathically to a client are you responding to what you are seeing and hearing, or are you somehow connecting with them intellectually?
		Participant	It's not always black and white, sometimes it's intellectual, sometimes I am really listening from the heart more and am open, and sometimes I could be, just, and of my own connection and oh it all depends, isn't it?
P3	52	Researcher	Both, both methods, sometimes you respond to what you are seeing (Hmm)sometimes you get that connection, deeper connection.
		Participant	So it's not always, I wish there was always more of the heart and less of the intellect, so then maybe it needs as well, but it's just not black and white.
P4	30	Researcher	Okay, I mean it sounds almost as if you go into sort of a similar state to a meditation.
		Participant	I was just going to say, it depends what level I get to, so whether you are working at a very deep level with somebody then it's possible to, just be totally oblivious to anything that's going on outside of the room, but when you are working at a shallow level, maybe with somebody, because you haven't got to that level or are not able to, then it's much more erm, easy to be, to be disturbed.
P4	33	Researcher	When do you think you do your best work with a client?
		Participant	I would say the deepest level, yeah, if you can get below the surface then that's when, generally, there's a connection and that's when the best work is done.

P4	35	Researcher	So, if you are both really open to it and there is minimal distractions, and you can both get in there, then that's really good work?
		Participant	Yeah, yeah.
P4	37	Participantgenerally I think it's very difficult working with an interpreter to get to a deep level.
P4	58	Participant	Yeah, yeah it's an instinct often, when I'm with somebody that if something feels right, you know. Like the chair. If they need to talk to somebody, and gauging are they somebody who could actually do that and get something out of it. And, erm, is it appropriate for them at that stage.
P4	68	Researcher	We talked about the different levels, is that empathy?
		Participant	Erm, I would have said so yeah, yeah, what does Mearns call it? Emotional depth I think is what he calls it, but yes I would imagine, going back to my training where we had to identify what level of empathy we were at, then being, working deeper with somebody would be when you are working at that deeper level of empathy.
P5	31	Participant	I can't, I can't understand everything, and I can't be, I can't make myself be, from a collectivist culture or another, you know. But, I can treat people as human beings, [right, okay]. I just take it from there, because I think about, you know, if we use that as the basis of everything then there aren't really going to be that many problems, because you can, you know. You can treat somebody like a human being without being able to speak their language, or for them to speak yours, you know.

Theme 7. Motivational Ethos and Worldview in the Relationship

Participant	Reply No.		
P1	27	Researcher	And, ware of your own needs is the key thing for you. Is it about, in a situation being aware of your own needs?
		Participant	Not in a selfish way, because I think it can be so easily construed in a selfish way that, erm I guess my background makes sure I fight against that, you know, err because if I stray from that area I feel guilty about it.

P1	34	Researcher	Is that because you feel that that's the right thing for them or the right think for you?
		Participant	The right thing for them. It's the right thing for them and if I say read this book, this is me giving them an answer. This is me being the expert. This is me saying, "I know how you will feel better".
P1	38	Researcher	If you were being Individualist, you would be in it for yourself and you would be wanting the results to suit you (I see) and if you were being Collectivist, you would be more looking to help the other person (Right) and in helping them (Right) you get some feedback for yourself (yeah) does that make sense?
		Participant	Yeah, it does yeah err I mean clearly it's nice when clients say 'Oh you have saved my life' you know, not often. ... but deep down I know, okay, that erm it isn't purely altruistic, I know that but erm there is always an element of erm, no matter how altruistic you are there is something that is quite rewarding, self rewarding about doing something that's helping somebody else. ... there's only one expert in the room, and it isn't me (right) is my way of saying, this is your session, your little island, this is about you, not about me.
P1	40	Participant	Okay, well, if in the individual work this is about the client it isn't about the counsellor (Yeah) it's about the client, it's about what they would get out of it, not what I would get out of it (okay) okay, the spinoff, if the work is successful and helpful to the client, the spinoff is, I feel okay about that erm.
P1	42	Participant	I think the hope and belief, I think, is that if this person can feel better about them self, then another spinoff would be the people out there (okay). So the people they live with, their family their friends, their work, if they go back to work for instance, you know, there's a link into the community with that.
P2	43	Participant	CBT, I don't think allows me to do that, and maybe that's about, I mean, not understanding how I do it and there might be ways that you can, but to me CBT asks you to say, that, that's only part of the history, it doesn't say

			ignore it completely, but it says that's part of the history, but what we're looking at is what's going on now and this is.
P2	44	Researcher	I might be getting a bit bogged down here but, is it fair to say then that CBT is building a new world view, whereas the Person Centred work is exploring the whole world view
		Participant	Yeah, I think so, and CBT can and sometimes feels like were just sticking, putting a sticking plaster over something, we are helping people to learn some techniques that might help them on an immediate basis, but we're not . We're almost ignoring something that's behind that, which is actually, you know, is still going to come to the surface at a later point again.
P2	72	Researcher	Everything you have talked about, erm, seems to me about you wanting to help the client and putting your own stuff to one side in to help the client and yet you are an Individualist and that seems to be quite a Collectivist thing to do.
		Participant	Well it is.
P3	38	Researcher	When you are with a client from a motive point of view, are you serving your own needs or serving the client's needs?
		Participant	I see, I think that's, that's
		Researcher	Or is there another way?
		Participant	It all depends really, it's not as black and white...
P3	40	Researcher	When you are with your client, your motive is itself serving or, or is it for the client or is there some other way?
		Participant	I mean, technically it is to serve the client, if you look at it, and there will be a time when it could spell, the boundaries could be blurred and I'll be thinking, what I want to see, how I want to see the client and what, well is this the way out of looking, the way which is their way not my way or your way.
P3	41	Researcher	I guess what you are saying to me, I guess what you are saying to me, is that your motives would flow within the session with a client (Yeah) at one stage you might be serving your own need and then at another time you

			would be serving the clients need (Hmm) but that overall it is a collective need and that the client takes first place.
		Participant	Well, if I can remember, which the case is really, really I need to remember that, really I need to serve them and around their need, I am supposed to be concentrating on the client needs, so it is person centred more. So, yeah.
P3	57	Researcher	When you say spill over, what do you mean?
		Participant	Spill over, in a way well, if I'm giving my own side of the story rather than hearing them, because I can be a good fixer, rescuer, or any of that, so I need to be watchful, if I am going that way because I am not holding the pain, because I can sense their feeling and I cannot deal with the pain and in my own reality will say, how can we find a way to move forward, rather than stay with their pain.
P3	60	Researcher	And if they have that pain and you are struggling, if you could fix it for them then you wouldn't have to struggle with the pain?
		Participant	If I could fix it for them, in my mind perhaps, but then they would not probably, most probably, they will not get anything any longer of benefit.....
P3	69	Researcher	So you see all of the different counselling models, really, all doing the same thing?
		Participant	In some ways, in some ways.
P4	12	Research	When you are actually with the clients, you said you are quite individualist, is that right?
		Participant	I would say I am always, I am not thinking about what the service needs or is driven by, when I am with the client, unless I am doing an assessment with them and I'm thinking actually I might not be the best person to work with this client and then I'm beginning to think as a service what we offer, so in a sense I might be thinking about that but generally, when I am with a client, I'm not thinking about the service issues then..
P4	59	Participant	Erm, I think I still believe that the Person Centred approach works is effective and I like, in some ways, the problems are working in short term, short term relationships with a client it's not possible to be truly Person Centred...

P5	8	Researcher	Right. If you were working psycho dynamically would you be working mostly out of your world view and applying that to the client?
		Participant	I think that it probably is very right. That, that is one of the main problems around psycho dynamic theory, that it is actually a theory that is applied to people.....

Theme 8. Influence on Counsellor of Working with Other Worldviews			
Participant	Reply No.		
P1	46	Participant	I think that particularly people in bereavement situations, who clearly are informed by a religious belief themselves (Hmmm) I feel comfortable about encouraging them to explore it (okay) as opposed to feeling, oh, I can't go down that route.
P1	51	Researcher	Okay and what kind of clients do you like to work with, in terms of worldview, you know, Individualism and Collectivism?
		Participant	I don't know! Is that because I don't know, I don't know! Or is it because, to say, I would be making judgements about clients?
P1	53	Researcher	Is that because they share their worldview freely or it's easy for you to access it?
		Participant	Ahh, I think because they share it quite freely, fairly, fairly, freely.
P1	52	Participant	One I enjoyed working with, are people who are quite, erm, giving quite a lot, erm, are responsive. I enjoy working with them, (so that's, so) but that is about, I think, I feel I can engage, you know with them in that way
P1	65	Researcher	Alright, okay, so the more worldview that you get exposed to (yeah) erm.
		Participant	I guess the more tolerant you become, that mine isn't the only worldview, you know, there are other legitimate ones as well (Right, Ok) yeah and I can, and I can, and I can feel content with mine and I can learn things from other people, erm, without feeling threatened or erm, but that doesn't mean to say its cosy, I think that I've always, we work at things in some way or other.

P1	63	Researcher	Right, Ok, I'm interested to know whether, working with other people with different world views, either influences your worldview.
		Participant	Oh yeah, yeah, err, made me more, more tolerant, I think.
P2	25	Researcher	And is that something you developed through working with people in counselling and then your previous jobs...
P2	26	Researcher	How do other people's worldviews inform yours?
		Participant	They have over time, but I think that as I say, I think that I probably, if we're looking at a spectrum, I think that my upbringing was quite mixed, but I think that I had quite a strong, Liberal, Western, you know, sort of feeling of I make my way in the world, me as an individual, not as part of a big, of a bigger whole, as it were, but I then made those things for myself, because I've made a family, I have made groups of friends etc and all of those things would now be part of my world view, if you like, (Right) if that makes sense.
P2	64	Researcher	What type of clients do you prefer to work with?
		Participant	That's interesting, I think, I sometimes like quite difficult clients and I think that's because, I know I can, there's something I can really get involved with there, yeah and difficult in the sense, the one I'm thinking of, I've had a couple of people who have really intellectualised stuff (Hmm) erm, so intelligent people who work with their heads, you know, and one of them was a (describes his job) erm, and he, I think of him in particular, he very much, sort of, came in and said, you know, I'm depressed, sort of, I've, he was still in work and everything, he was functioning, but he was basically saying ,I've all but no relationships, yeah and the son, what had actually triggered it was that his son, who was in his mid twenties, I think, has more or less said to him, I don't want anything much to do with you any more, I don't think you are, you're basically not any good for me, kind of thing.
P2	66/67	Researcher	How could you know that you could do something with him?
		Participant	Because I recognised him, I suppose. I recognized that it was about, he'd lost his way.

		Researcher	Is it similar worldview?
		Participant	I suppose enough of a similar worldview to what I had been brought up with...
P2	68	Researcher	What are the clients that you struggle with?
		Participant	Erm, I probably struggle with people who don't appear to want to change anything, in their, they might say they are unhappy, but when you look at all the options they never seem to want to change anything.
P2	69	Researcher	Yeah, in the Individual, Collectivist stuff, also, going back to a couple of Collectivist's (yeah) that you've mentioned it sounded like you enjoyed working with them as well.
		Participant	Yeah I did, I did. That's true, there were a couple of people, there's erm, there's a couple of erm, there's been a couple of quite unusual one's, in those terms, there's somebody who was a gay Pakistani, erm, sort of.....
P3	43	Researcher	What kind of clients do you prefer to work with?
		Participant	What kind of clients do I prefer to work with? That's a very, very interesting question.... In life maybe everybody is a teacher and everybody comes for something to learn, something to challenge. So unless I'm out of my depth and I can say, look this person is not suitable for counselling and this it's something I cannot do anything with, this person is not ready to engage....
P3	44	Researcher	So you seem to be sort of, erm, take as much out of each experience as you possibly can.
		Participant	Yeah.
P3	46	Researcher	So there's no preferable client for you, you just take whatever comes your way?
		Participant	Whatever comes but then I could be divided and kicking inside or whatever, but then there is a part of me.
P3	47	Researcher	So it's almost like you don't like to indulge yourself and just take the type of client that you would really like?
		Participant	No, not really. But I, whatever I would be handed, I would just take it. Unless I could see clearly, maybe there

			are issued that would be....
P3	50	Researcher	Do clients sometimes influence the way you are going in your life?
		Participant	Oh absolutely yes, just seeing their own journey as well or their own, when I can take a position or can know, or something, or something and I can see oh what I am doing or what and then the learning comes and obviously I learn in that moment, so it is all understanding over the friends, or over the work, or with you Richard, and learning as well. It's everyday, yeah, yeah.
P4	42	Researcher	...you have been into their worldview, have you ever reflected upon whether it was a good thing or a bad thing and transferred it back into your worldview? You know, so they are really ambitious and you think, I really rate that, so I'm going to be more ambitious myself?
		Participant	Yeah, I guess I have yeah, I have looked at people at times thought I wish I could be that single minded, yeah, I guess. Yeah, I have, yeah .
P4	44	Participant	It's not necessarily clients, particularly, that I would say I have been influenced from. It's probably been other people that I have either worked with, or colleagues, or things like that, that I've, you know erm, maybe seen a way that they have achieved and thought I wish I could do that. I'm not sure there is a client that's particularly done that for me.
P4	61a	Participant	The particular client I was talking about before, was very individualist, he was very, very difficult to work with erm, there was no normalising with him about situations he was in or his family was in, so it was very difficult for him, I mean his worldview in a way was fixed and there was no flexibility whatsoever.
P4	61b	Participant	Someone who is very collective and very much, that I am only the same as everybody else, my experiences are really no different from anybody else's so, like therefore it would be very difficult to work with them I feel, because they would find it very difficult to put themselves first and work on maybe what their issue's are, so they come with different challenges.
P4	63	Researcher	When you say, gel with them, is that it get those deeper levels of work?

		Participant	Yeah, more quickly, so gelling for me would be about being able to develop a deep relationship, more quickly, possibly.
P4	62	Participant	And it's hard to say, in the less extreme who would be easier to work with, possibly it would be the collectivist, I would have thought, possibly I would gel more quickly with them, being that way inclined myself, you know.
P4	64	Researcher	Ok, so I guess if I was to say, you know, who would you prefer to work with, you would prefer to work with people who have got a similar worldview to you.
		Participant	I don't think prefer to, but easier to and certainly easier in a way, erm, well, were I'm working with six clients in a day, who may all have extremely heavy stuff and if I know there is someone coming that it's easier for me to get into their world, then it can be easier in that way.
P5	58	Researcher	What kind of clients do you like to work with?
		Participant	A client comes with a compelling narrative this is something that I really enjoy working with...
P5	61	Researcher	..and you didn't want to say that?
		Participant	No, I just felt that was, I don't know, I don't know. I just felt a bit uncomfortable about saying it, as though it was a bit like, not selfish, but a bit sort of, oh, I like working with people who have interesting stories, [Yeah] interesting narratives. But, it's the truth, I do.

Understanding of Worldview

Theme 9. Perceptions of Their Own Worldview			
Participant	Reply No.		
P1	28	Researcher	Would you see yourself now; Individualist, Collectivist or something else?
		Participant	I'm probably more Individualist I think (Yeah) erm...arrh, I don't want to lose the other err using the terms in which I spoke, I still go to church (Right) so I'm still part of that Catholic community, but in quite a loose way, you know, not in a tight, a closed way, it's part of my life but it's not something that revolves around me in the way that it did years ago.

P1	29	Researcher	When I asked you how you see yourself, you said “well mainly Individualist” (yeah) so I get a sense that there is still the Collectivist there.
		Participant	I think, it comes home to me sometimes, I, and I guess it’s brought into focus for me sometimes in that my wife’s parents are dead, my mum is ninety three and still going, erm and my wife’s parents are dead, she’s got one sister.
P1	30/31	Participant	...so, I think it’s the collectivity in terms of family (right, okay) and yet we have friends and we have circles of friends and we get on well with the neighbours ...
		Researcher	It’s almost like you can move between the two dependent on...
		Participant	I think so, I think so...
		Researcher	What the situation is
		Participant	Yeah, yeah...
P1	65	Participant	I’m a mixed up person, Richard, in lots of ways (laughs).
P1	68	Researcherwhat I’m trying to like almost tie you down to is, erm, is that because you’re neither individualist or collectivist you’re something a mixture of the lot?
		Participant	Maybe, I’ve never ever thought of it that way, but maybe, I think that when you said before about being able to move between one and the other to some extent, that there’s some element of that (some element) some element of that and so, I’m not a great socialiser, I’m not the life and soul of the party in any manner or means, but, you know, I do, I jokingly say to my wife at times, I’m just a moaning old git, you know, erm, I like me own company (yeah) erm, but equally, I’ve got good friends and I think I can enjoy social occasions as well .
P1	70	Participant	And, I thought about it again, I thought yeah, in my own life, I’ve actually been a part of a very collectivised upbringing (yeah) and I have had to make very individual decisions (yeah) and, err, so I thought I may, (researcher indistinct) so I did have something to say.
P2	10	Researcher	Thinking about individualism and collectivism, erm, how do you think you were socialised, when you were growing?

		Participant	Very much individual, very much western, very much individual, probably even from my background, more individual than the average.
P2	11	Participant	You do what you want to do, kind of a think, you know, erm, your family is, your family is there but you don't, you don't have to think about them. You don't have to change what you would do because of them or anything like that.
P2	30	Researcher	Ok, I get it! So, almost like your worldview wasn't really hugely informed by your upbringing it was informed by your experiences.
		Participant	Yeah, yeah, that's true (is that fair?) and I really having to work through them, yeah.
P2	73	Researcher	How where's, how does that Individualist thing, fit with that, what you do?
		Participant	<p>I suppose, and it sounds a bit, it probably sounds a bit odd, but I suppose I am an individualist in the sense that, as I said I think, everything in my background has sent me in that direction, but I think, I also recognise that it is not healthy to be too individual. It's not healthy to be too, it's not healthy to totally think what's right for you. It's actually some of the time, to think about what's better for other people as well (right), erm, if whatever that progress has been.</p> <p>It's been to actually work out where I am on that continuum and I'm definitely more in the middle, closer now than I would have been at the beginning.</p>
P2	74	Researcher	So I guess what you are saying (over speaking) I guess I'm hearing you say that, that there isn't a polarity which is, you are either Individual or you are collective (yeah, yeah) that there is a continuum along that line and you've moved or move along that line.
		Participant	Well, I've certainly moved and I would imagine at different points I probably do move up and down slightly as well, but I've certainly moved from earlier, from my earlier days.
P3	9	Participant	How I grew up, individualism or collectivism, that's a bit, bit, a bit, bit erm, not as black and white question for me. (okay) I think it is both, both in a sense of, there is

			collectivism of, obviously we get every identity with our, where I grow up.
P3	10	Researcher	Right, so is it fair to say that you don't really see that individualism and collectivism is a split thing?
		Participant	No, it's not a split thing, it comes together, err, I would say so, I would say, yeah.
P3	12	Researcher	Okay, so, it's interesting, erm, just bear with me a moment, if, if you don't see individualism and collectivism as being two polarities, it sounds very much like you think that we make choices about how to behave, dependant on circumstances.
P3	18	Researcher	So in different situations you must make a choice, whether to behave in an individual way or to behave in support of a collective.
		Participant	Support of collective yes, so in individual which is assessing that it's like, if you are looking from, if I will say, if I can understand, from looking from Buddha speaking on from his point of view, it's like Buddha will say, there is no stranger, there is no friend and there is no enemy, so all is you, you are the world and the world is you, so from that respect there is the individual who can see as well, but without becoming the individual, it is, can be individual as well, it is being together, so there is being one, and being none, whichever way you want to see it if that is the way.
P3	20	Researcher	Uh huh, okay, so it sounds like you come from a background which was erm, people would often say that (names country) was a collectivist society (hmm) where the family is hugely important and that people should, erm, work within the family for the families benefit (hmm).
P3	21	Researcher	And would it be fair to say that given your background d and the way you live your life, when you're faced with a situation you would make a choice about the consequences, before you choose whether you would indulge your own needs or look after the needs of somebody else?
P4	6/7	Researcher	I want to ask you now, thinking about individualism and collectivism how do you think that you were socialised, in the way that you grew up?

		Participant	Probably I would be more collectivism than individualism (okay) I always, sort of feel more part of a group than I do an individual, so part of the family part of erm, who I work for part of the group there, much more than ever feeling as if I'm an individual.
		Researcher	And is that something that's gone right the way through from childhood and now into adulthood?
		Participant	I would say so yeah, hmm, being part of a large family, yeah I think it's something I am much more comfortable with, being part of a group than being an individual.
P4	9	Researcher	Erm, do the people within that group of yours are they quite focussed on what they want to achieve in the world?
		Participant	Erm, I think different groups differently, erm, certainly, I guess my family of origin, there's certainly a lot of individuals in there, probably out of the six children there's probably two of us who I would say are similar to myself, collective more collectivism than individualism, but I would say the other four are more individuals, erm, and in my family now, my current family, erm, I think it's probably a bit of a mixture (okay) and in my working life I think again it's probably a mixture, I think there's a lot of individuals, but I think there are others that work collectively as well.
P4	10	Participant	I work in different ways, so my work is a very individual thing that I do, but I see it as part of a bigger picture, of the group.
P4	11	Participant	The whole service (right) really, hmm, but I just feel I am a cog in the wheel of a bigger service.
P5	12	Researcher	And do you feel that at some stage that's changed I mean, would you say that you were individualist or collectivist?
		Participant	I'd say that I was individualist. People today are far more focused and intent on getting somewhere in life. Very much individualistic and it certainly wasn't the case when we were young.
P5	14	Researcher	So you're seeing yourself coming from a collectivist background and growing into an individualist?
		Participant	Yeah. I don't think it's quite as clear cut as that. Mmm,

			something's, something's shifted.
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Theme 10. Opinions of IND-COL as Worldview in Relation to Counselling			
Participant	Reply No.		
P1	13	Researcher	How do you think you were socialised as you were growing up?
		Participant	<p>Dad died when I was eight, err and that was a major, major, err, feature of my life.</p> <p>when my Dad died, erm, my parents used to live in, (names City) erm, at the start of the second world war and within a year of their marriage they were bombed out of their house, and lost all their possessions, erm, and had to find their way to my Mothers parents in (names Town and County), erm, and that's where I grew up. (Right) Erm, when my Dad died, erm, my memories very, very vague, erm, and an unmarried Aunt, my Mother's Sister, moved in with us and that was effectively my nuclear family. My Mother, my Auntie, and my Brother and myself. (Yeah) Erm, we were traditionally a very Catholic family. My Dad was Irish, erm, my Mum was, err, was a teacher in a Catholic school, erm, and my Aunt was a teacher in a Catholic school. So, there was a very Catholic ethos around.</p> <p>When my dad died and within six months my Grandmother, my Mother's Mother, dies as well, I was really aware of, erm, the support that a church community gave.</p>
P1	15	Participant	Erm, well I suppose it was very important to be, to be the same as, okay, it was very important not to be an outsider. So, from an early age, you know, I was aware that, err, you know, you were expected to go to church on Sunday.
P1	17	Researcher	Okay, so there kind of, there were a lot of boundaries and there were a lot of, a lot of expectations.
		Participant	Expectations, yeah, yeah, and also you know, erm, yeah, this is a big deal, but you know it's a big thing that you

			obviously put. It's a big deal, it's a big deal for other people, but it's a big deal for you. Well of course you're not....
P1	18	Participant	You were looked after, so you know it was quite safe from that point of view and of course it fed into, erm, I think which must have been aspects that I picked up from a young age, that it was really important to look after other people. That it was really important to be aware of the needs of other people. It was really important not to let people down, (right) err, it was really important, erm, not to let the side down actually as well, (right) erm, but more particularly, it was really important to learn to put other people before yourself.
P1	23	Researcher	What are your views on individualism and collectivism?
		Participant	Well, I think they, they, err, err, is when you originally aired this, I, and I thought about it. Erm, I realised, I hadn't thought about it this way. I realised that the personal crisis in my life was actually conflict between those two things.
P1	25	Researcher	Having made that decision and made an individualist decision about it; what are your thoughts around individualism and collectivism, since then?
		Participant	Right, I think I've seen parallel situations to this in terms of, if collectivism, you know, is a sense of support and a supportive community and people who will, erm, who will not see you stuck. The down side of it is that there is a price to pay, and that price to pay is the element of conformity (okay) and expectation, and a role that you're given, and an expectation that you'll actually do that. But, I think in other ways with clients, well, with clients you hear it when people speak of leaving their partners of many years or leaving their family. Erm, people get divorced; it's the same sort of situation really.
P1	26a	Participant	They're making a very individualist choice, which other people will regard either favourably or unfavourably.
P1	26c	Participant	The conditions of worth, you know, is very much an issue around individual versus the collective and okay, (right) you can't ignore other people and be anti social, but you know, it's about you and not about them, and a part of

			me resists that because a part of me thinks; well, this is about being selfish. But, this isn't being selfish, it's about being aware of your own needs and thinking
P1	37	Participant	How would I be being collectivist with a client and how would I be being individualist with a client?
P1	69	Researcher	And your clients, do you think that clients fit into individualist or collectivist or do they have that, do they have that choice between whenever they want to be one or the other (erm) dependent upon the situation they are in?
		Participant	I think that the way in which counselling has developed as a western style of working with peoples coping strategies, err, I think does run the risk of putting people into individual atoms, you know, or individual units....
P2	7a	Participant	I think counselling doesn't come as the first thing to do for a lot of cultures. It's very much a western, erm, concept for a lot of people. Formal counselling, people that you would talk to who aren't, you know, well known people in your local community or elders at the Mosque, or something like that.
P2	12	Researcher	So you could recognise some differences between the way you were brought up and (yeah, absolutely) other people and you, and what you said was; that yours was very individualist and other peoples may be more collectivist
			<p>Yeah, and I think, I've seen quite a big range and I suppose in the work I'm doing now, as well, I see a very big range. There are people who are very individualist, in terms of how they look at themselves and the world is. Very much, just, you know, 'I go for what I want' and, you know, 'if I get it that's great'...</p> <p>To people where they have a very much wider thought process, you know, so, what they want to do is limited in some ways by their families' requirements or whatever, and their community requirements as well, it's not acceptable. I worked with erm, a Muslim Turkish woman, who basically said, it wasn't acceptable to work as a woman, as a married woman, unless it was within the family. So she wanted to work and do other things outside the family (right) but the family really weren't</p>

			happy about that (okay). So it was okay to work, but only within the family.
P2	13	Researcher	Yeah, and you said that that would have felt foreign to you; what did it feel like, when you were working with her?
		Participant	<p>It doesn't feel foreign now....</p> <p>So there's positive things to it; well she acknowledged, you know, she knows that some of it was about being, keeping her safe and so on, but there's also negative things to it as in, there are, it maybe causes limitations that you don't want to have.</p>
P2	14	Participant	So if it would be that they would do things that the community wouldn't approve of, it would probably stop them from making that decision to do something, whatever that might be (Yeah). So, but they see that as a, as part of a culture and community that matters to them and that they, you know. That, that's not an acceptable way to behave and although on that particular issue, you might not entirely agree, their overall opinion, and certainly with the two people I worked with, was that the overall feeling was that it was a positive thing (Right). That you were part of a community, which had some rules to it, but it was worth keeping those rules because of the benefits you got from it (Yeah). Like being in a club isn't it. Yeah, with membership rules to it, yeah.
P2	31	Participant	I think we need to be really aware and I suppose, I am just talking for me, I think, I know, I need to be really aware that, erm, we have a very individualistic approach at the moment in the west...
P2	70	Researcher	I'm coming back to individualism and collectivism again and I'm not being judgemental, I'm just trying to explore this. The examples you're giving have been working with individualist's who are wanting to sort of work out their problems, obviously to benefit themselves, erm, and collectivist's who are wanting to become more individualist. Is there something in there about wanting to work with individualist?
		Participant	No, because I think, I can really see the benefits as well of

			the more Collective way of thinking....
P4	40	Participant	I guess there must be a continuum, there must be people who could behave differently in different environment...
P4	77a	Participant	So, I think that sometimes we think that they come from a different country so their worldview is totally different to mine and we can loose sight of sometimes that people can live ten miles away but their worldview can be so different to mine...
P4	78	Researcher	In the social psychology element of it, there is an assumption that people from the east, Asians are collectivist's and there is an assumption that people from the west, in Europe are individualists and I'm hearing you say, maybe is that, that's not entirely right?
		Participant	No, because I would say traditional (names city)families are more collectivist because it is all about the family and that may only be in a certain area of (names city)but it's certainly extremely strong in some of those areas.
P5	15	Researcher	Is the concept of individualism and collectivism clear cut?
		Participant	No I don't think so, because, I say that, I gave some thought to this as well and I was thinking; who, who is it that would say that somebody comes from a collectivist background and would they agree? Or, you know what I mean; how would you compartmentalise people?
P5	16	Participant	People are very likely to be a mixture, aren't they...
P5	17	Researcher	Have you any idea what makes the difference with people when people have that mixture of individualism and collectivism; do you know what makes the difference?
		Participant	Family, maybe would be more collectivist.
P5	18	Researcher	So would it be fair to say that you think that individualism and collectivism is situationally based, that dependant on the situation that you are in, you would behave in a particular way that suited that?
		Participant	Mmm, or, who you were with (right)? Is that what you mean (yeah)? Okay.
P5	34	Researcher	Right and you're saying similarities are often recognizable in emotions?

		Participant	So, love would be a good one, and bond would be one, and grief. There're all things that everybody whether they're from a collectivist culture or an individualist would all feel.
P5	35	Researcher	Right, so, so the range of emotions, would irrespective of your worldview (mmm) how, how you behave, the range of emotions would be similar if not the same?
		Participant	Yes, yes, well i would say they would be the same, and so what would differ would, as you put it, would be our worldview. So the bit that I would try and work with maybe, is the bit that wasn't the worldview, unless the client had a problem with their worldview.
P5	54	Researcher	When your clients present to you how do you recognise the difference between their worldviews and yours?
		Participant	I suppose I have to give a specific, ah, a specific example? Say, in that client that I've just brought, the difference would be the difference in family expectations (right), I suppose.
P5	73	Participant	No not really, no, I think there's probably a lot more gradients [<i>indistinct</i>]. I was also interested in who, who, I think I said that before, who decides? Because it's written about in some of the literature as though there aren't any gradients, [right]. And, who decides? You know? Because that's not necessarily coming from the client is it? "Hello I'm from a collectivist culture, but you might not understand me." So, so, you know, and as therapists we're trying to take into account what it is that we might not be understanding.