

Effectiveness of Providing Counseling with Understanding Intercultural Communication

Raka Sutateon Ivanda Kara^{*)1}

¹Psychology Study Program, Universitas Nahdlatul Ulama Gorontalo, Indonesia

^{*)}Corresponding author, E-mail: rakakara@gmail.com

Abstract. Cross-cultural counseling involves providing support to minority groups within various cultural contexts. It recognizes that counseling is a cultural exchange between the counselor and the client. Behaviors considered problematic and methods of adjustment vary across cultures, highlighting the importance of cultural sensitivity for effective counseling. Counselors must overcome cultural biases and possess skills that acknowledge and respect diverse cultural backgrounds. Intercultural communication occurs across nations, encompassing differences in norms, race, language, religion, education level, social status, and gender. It requires diplomatic approaches from individuals such as foreign students, international school teachers, and social workers. Understanding intercultural communication involves examining communication approaches, identifying barriers between cultures, and assessing how these barriers impact communication. During counseling sessions, it's crucial for counselors not only to understand the client's culture but also to recognize the individual cultural nuances of each client. Failing to do so may lead to cultural insensitivity, lack of empathy, and the imposition of the counselor's cultural values onto the client.

Keywords: Cross-Cultural Counseling, Intercultural Communication, the Effectiveness of the Counseling Process



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Introduction

Counsellors must have a rich understanding of various cultures beyond culture counsellors themselves to understand cultural sensitivities, especially regarding background client culture. Within the counsellor, there is a kind of "set of repertoire on various cultures." to prevent him from cultural shock when faced with different clients. For Cultivating cultural awareness in counsellors is something that takes work. Hence the curriculum Counsellor education has an actual contribution to the counselling process, which has a cultural bias, and explicitly on the part of the counsellor, which results in the counselling not being effective. Curriculum Counsellor education needs to pay proper attention to the cultural introduction of candidates' counsellors and likewise in their practices.

Cross-cultural counselling is understood not solely to relate to the relationship between counsellors with clients in a micro context (Supriatna, 2009), but also includes strengths an environment that shapes counsellor-client behaviour and educational practices (Adi, 2013; Marpaung et al., 2022). Counselling based on cultural awareness and pluralism can contribute to achieving educational goals. With the influence of globalization, the need is felt Cross-cultural counselling as a movement is called the fourth force in counselling. The first strength is the behaviourist/behavioural approach, the second strength is the approach of psychoanalysis, and the third force is the humanism approach. The first, second and third powers are monocultural. Reasons behind the need for Cross-Cultural Counseling as a strength the fourth is: (1) The existence of global cultural trends and cultural transformation; (2) Each culture shapes personality patterns, behaviour and counselling processes; (3)

There is a process of acculturation; (4) There are obstacles and limitations in counselling practice with models/approaches that lack perspective, cultural aspects, and; (5) There is a counselling practice with indigenous cultural sources (indigenous values).

Cross-cultural counselling is counselling carried out in different cultures. (Has et al., 2023; Suhartiwi & Musifuddin, 2013). Sue et al (1981) formulated that counselling. Cross-cultural counselling is provided to minority groups such as black people, blacks, Hispanics, Indians, and Asian Americans. Locke & Bailey (2013) formulated cross-cultural counselling occurs when cultural differences exist between the counsellor and the counselee in a counselling process.

In cross-cultural counselling activities, counsellors still use principles that are not much different from general counselling principles (Marpaung et al., 2023), namely: (a) the principle of confidentiality, (b) the principle of volunteerism, (c) the principle openness, (d) activity principle, (e) independence principle, (f) contemporary principle, (g) integration principle, (h) dynamism, (i) principle of normativeness, (j) principle of expertise, and (k) principle of referral. Meanwhile principles cross-cultural counselling, which has been summarized by (Marpaung et al., 2022; Lestari, 2012; Basuki, 2016) include: (1) counsellors' techniques or activities are increasingly changing, namely adapting or implementing In different cultural environments, (2) problems in the counselling process will tend to arise increases if, between the counselee and the counsellor, there are increasingly vast cultural differences, (3) problems, patterns of problematic behaviour will vary in various cultures, (4) norms, expectations, Stress behaviour also varies across cultures; Counselees from multiple cultures have their ways differences in self-adjustment, and (5) the concept of counselling and helping patterns related to something cultural.

Carrying out cross-cultural counselling, counsellors lead clients in a better direction achieving a good life so that individuals can make decisions and are capable interpret the values contained in him because the effectiveness of the counsellor will depend on counsellor communication with clients and counsellors also understand the client's cultural background diverse, if the counsellor has this, then the implementation of the counselling process will be very effective.

Cross-cultural counselling is counselling that involves counsellors and clients who come from different backgrounds different cultural backgrounds (Lestari, 2012; Marpaung et al., 2023; Yusuf, 2016), and therefore the process counselling is very vulnerable to the occurrence of cultural biases on the part of the counsellor, which results in counselling is not effective (Marpaung et al., 2017; Has et al., 2024). Based on this description, for the counselling process to run effectively, counsellors are required to: have cultural sensitivity and escape from cultural biases, understand and can appreciate cultural diversity, and have culturally responsive skills. From this perspective, counselling is a cultural encounter between counsellors with the clients it serves.

Method

In the counselling process, the counsellor will ask the client, where are you from? A total sense of togetherness or kinship reflects Eastern culture but in each culture. For example, when talking to each other, the measure of physical distance is It's normal for Europeans and Asians to be different. For Western society, eye contact when speaking is meaningful politeness and showing an assertive attitude, whereas, for some Eastern cultures, it is behaviour "challenging" and even considered rude.

The use of touch as a way to motivate clients in counselling and use Non-verbal communication using vocal media also contains culturally solid content. In the counselling process, counsellors and clients bring with them their psychological characteristics, such as intelligence, talent, attitude, motivation, will, and other tendencies. So far, in Indonesia much attention was paid to these psychological aspects (especially on the part of the client) and still is less attention is paid to the cultural background of the counsellor and the clients who contribute to it behaviour and determine the effectiveness of the counselling process.

Intercultural communication activities are communication activities that occur between clients with different customs, races, languages, religions, levels of education, social statuses or even genders (Rahmila et al., 2024). By paying attention to the above limitations at a glance, intercultural communication should be done by diplomats, international students, teachers in international schools, social workers, and so on. But every communication we have with other people contains the potential

for intercultural communication because we always have different "cultures" from that person, no matter how minor the differences are, so intercultural communication should be anyone's concern to communicate effectively with others.

The effectiveness of the counsellor will significantly depend on the effectiveness of communication with other people (clients), Counsellors must study intercultural communication because it is a deep In the counselling process, a counsellor will ask the client about the client's area of origin with great feeling togetherness or kinship, this is a mirror of Eastern culture. To be able to understand more about intercultural communication and several obstacles that influence the effectiveness intercultural communication, Has et al (2020) suggests the following: (1) several communication approaches intercultural, (2) barriers to intercultural communication, (3) what are the barriers This disrupts intercultural communication.

Results and Discussions

Intercultural communication approach

There are two approaches to understanding intercultural communication: the ethnographic approach. (Sabon, 2009; Has et al., 2023) It is direct observation, reporting and evaluation of the daily behaviour of a culture. Ideally, ethnography takes time to study society. Ethnographers take time to research society. Para, the ethnographer, knows the language of a group, participates in some of the group's activities and uses observation and recording techniques. Meanwhile, the modern ethnographic approach is an approach that seeks to avoid questions and formal interviews in an artificial or pretend setting. In this setting, observation is more natural.

The cultural approach (Andang & Ikwan, 2013) is an approach that strives. Develop an ideal description of culture, which is then used to explain individual cultural activities. The ethnographic and artistic approaches are mutually exclusive complements and can help us in intercultural communication.

Barriers to intercultural communication

In Barna 1997 (Moon, 2023) he stated six things that hinder communication between culture (1) anxiety, (2) equating things when they are different, (3) ethnocentrism, (4) stereotypes (5) misinterpretation of non-verbal and verbal language, this will be explained as follows:

1. Anxiety

Anxiety is an emotional condition that causes a feeling of discomfort in oneself someone (Annisa & Ifdil, 2016), when someone is anxious, they don't know what This must be done; this will prevent someone from communicating between cultures. Example, A person may experience anxiety when entering an unfamiliar campus or job in which the atmosphere has just entered. In a state of anxiety like this, a person may make a mistake because of focusing too much attention on things so as not to make mistakes so that they are visibly clumsy. Thinking they are the same even though they are different. Someone who transfers from one college to another will feel like a barrier because the situation is different. After all, the same assumption in registering will cause someone to become anxious and make mistakes or take extra time. So also in culture. So, someone will be trapped in actions that do not notice differences.

2. Etnosentrisme

This is an attitude that arises because someone believes too much in the superiority of their own culture and looks down on other cultures (Hamdani, 2014). More extreme forms and Ethnocentrism is a person who considers his culture accepted and rejected by different cultures. This attitude will hinder communication and exchanging ideas and skills between people.

3. Stereotype

The term stereotype is an extension of the term commonly used for negative judgment or a positive attitude created by, and directed at, an individual based on some observable or

believed group membership. Psychologists have tried to explain stereotyped behaviour as our brain's mistakes in perceiving other people. Everyone can be a behaviour Stereotypes are both negative and positive.

4. Prejudice

Prejudice refers to dislike, hatred or illogical suspicion towards certain racial, religious or sexual orientation groups (Rothenberg, 1992 in Moon, 2023), people within the group are not seen as individuals as they are, but are seen by superficial characteristics that make them part of that group. Strength and Suspicion is two underlying things, and remains valid, and is a reason makes sense. Every counsellor can understand intercultural communication and some of the obstacles which affects the effectiveness of intercultural communication because the effectiveness of the counsellor will be very depending on the effectiveness of communication with the client, it is imperative for the counsellor to learn to understand intercultural communication so that the counselling process runs smoothly.

Conclusions

Cross-cultural counselling is counselling that involves counsellors and clients who come from different cultural backgrounds. Therefore, the counselling process is very vulnerable to cultural bias on the part of the counsellor, which results in ineffective counselling. That view states that when a client enters a counselling situation, what will be the focus is the individual, not the culture, and that during counselling, the counsellor does not deal with the client's culture nor the counsellor's culture but with the individual client. This view is dangerous for the counselling process because counsellors who are not culturally sensitive, not empathetic, and very likely to impose their cultural values on their clients will appear. Then, the counsellor comes from different socio-cultural environments or is educated in certain other conditions with the clients it serves. So, the counsellor must consciously and quickly adjust to make responses more effective. Besides that, counsellors must have cultural sensitivity to understand and help clients. Such a counsellor is one who truly realizes that Culturally, individuals have unique characteristics in the counselling process; in this case, Anyone involved in intercultural studies is required to have a global perspective.

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