

2004

## Considerations in counseling international students

Michael L. Williams  
*University of Northern Iowa*

*Let us know how access to this document benefits you*

Copyright ©2004 Michael L. Williams

Follow this and additional works at: <https://scholarworks.uni.edu/grp>



Part of the [Educational Psychology Commons](#), and the [Student Counseling and Personnel Services Commons](#)

---

### Recommended Citation

Williams, Michael L., "Considerations in counseling international students" (2004). *Graduate Research Papers*. 1743.

<https://scholarworks.uni.edu/grp/1743>

This Open Access Graduate Research Paper is brought to you for free and open access by the Student Work at UNI ScholarWorks. It has been accepted for inclusion in Graduate Research Papers by an authorized administrator of UNI ScholarWorks. For more information, please contact [scholarworks@uni.edu](mailto:scholarworks@uni.edu).

**Offensive Materials Statement:** Materials located in UNI ScholarWorks come from a broad range of sources and time periods. Some of these materials may contain offensive stereotypes, ideas, visuals, or language.

---

## Considerations in counseling international students

### Abstract

Much has been written about the culture shock that international students experience while studying at a United States college or university. Sometimes adjustments to new living conditions, language, food and culture have exacerbated latent emotional issues in some international students or contributed to the development of emotional disturbances in others. While living in their home countries, many students from other cultures rely on sources such as older family members or spiritual, religious, or medical experts to discuss emotional conflicts. This population often views counseling as performing two primary services: one, to meet education or career goals; or, two, to deal with severe mental disorders. As a result, international students often avoid potentially helpful therapeutic treatment offered at university and college counseling centers. Convincing such clients to discuss their emotional issues is only half of the dilemma. Counselors are also challenged to find effective interventions for international students.

This Research Paper by: Michael L. Williams

Entitled: CONSIDERATIONS IN COUNSELING INTERNATIONAL STUDENTS

has been approved as meeting the research paper requirements for the Degree of Master of Arts.

9-13-04

Date Approved

Ann Vernon

Adviser/Director of Research Paper

7/15/04

Date Received

John K. Smith

Head, Department of Educational Leadership,  
Counseling, and Postsecondary Education

# CONSIDERATIONS IN COUNSELING INTERNATIONAL STUDENTS

---

A Research Paper

Presented to

The Department of Educational Leadership, Counseling,  
and Postsecondary Education  
University of Northern Iowa

---

In Partial Fulfillment

of the Requirements for the Degree

Master of Arts

---

by

Michael L. Williams

December 2004

## Abstract

Much has been written about the culture shock that international students experience while studying at a United States college or university. Sometimes adjustments to new living conditions, language, food and culture have exacerbated latent emotional issues in some international students or contributed to the development of emotional disturbances in others. While living in their home countries, many students from other cultures rely on sources such as older family members or spiritual, religious, or medical experts to discuss emotional conflicts. This population often views counseling as performing two primary services: one, to meet education or career goals; or, two, to deal with severe mental disorders. As a result, international students often avoid potentially helpful therapeutic treatment offered at university and college counseling centers. Convincing such clients to discuss their emotional issues is only half of the dilemma. Counselors are also challenged to find effective interventions for international students.

Many international students experience the same adjustment challenges as United States undergraduates when they leave home for the first time as young adults and venture to a new place to study, live, and work. In addition, international students who move to colleges and universities in the United States also undergo the added burdens of adjusting to a new language, educational system, lifestyle, religions, foods, and cultures (Yi, Lin, & Kishimoto, 2003). Over one-half million international students attended United States universities and colleges during the academic year 2000-2001 (Yoon & Portman, 2004). Slightly over one-half of this number came from countries in East Asia, with another nearly one-third from countries in Europe and Latin America combined, according to Yoon and Portman (2004). Many experience culture shock to varying degrees as a result of having to communicate, live, and adapt to the daily tasks of living in a new and often strange environment (Kraft, 1992). They also faced feelings of isolation and loneliness while living here (Parr, Bradley, & Bingi, 1992).

Such cultural adjustment issues can be amplified when international students do not have their traditional sources of mental, emotional, social, and spiritual support available. Leong and Chou (as cited in Pedersen, Draguns, Lonner, & Trimble, 1996) explained that international students often display their emotional and cultural adjustment stress through physical complaints and seek medical attention for those problems instead of counseling. Depending upon their cultural backgrounds, previous experiences, and opinions concerning counseling, international students may avoid seeking help for culture shock or other mental

health issues at their respective university and college counseling centers in the United States. Many find it “more culturally acceptable to seek help in improving their grades or choosing an esteemed career than to seek personal counseling for anxiety or depression” (Yi et al., 2003, p. 339).

The purpose of this paper is to explore the cultural backgrounds, experiences, and beliefs of international students studying in the United States and what cultural information counselors need to be cognizant of as they appropriately prepare to work with them in a therapeutic relationship. In addition, mental health competencies and interventions that can effectively be used by counselors working with a variety of international students will be addressed.

### Cultural Influences

International students may come from cultures where the western idea of professional counseling does not exist or even shamefully suggests that a client who seeks such assistance is mentally ill (Zhang & Dixon, 2003). In general, international students often depend on other mental, emotional, and spiritual health support systems and sources in their home cultures to help them manage personal issues. Traditional healers are often sought for dealing with emotional problems and relieving somatic symptoms related to emotional or mental stress, according to Mori (2000). For example, Kressing (2003) explained that people living in the region of Ladakh in northern India have traditionally relied on community shamans and oracles for helping them to cope with emotional and mental stress. Kressing (2003) found that in recent years such use of these

traditional healers has increased as a result of local populations experiencing more social change and development.

Familial and social relationships play a paramount role in more group-oriented cultures than they do in an individual-oriented society like the United States. Baker (1999) explained that families often serve as the anchor for the individual in many Middle Eastern cultures. The individual's identity is tied to the family, which creates a comfort zone on many levels, especially when the family is uprooted due to political conflict. Stability in the family is essential to maintain both individual members' and the collective group's mental health. Therefore, the collective consciousness supercedes the individual's goals. International students who have been raised with such cultural or mental health resources might find a lack of such support disheartening in times of stress and adjustment while living and studying in the United States.

In their study of international students from Asian countries, Zhang and Dixon (2003) reported that these students were generally reticent or even ashamed about going to a counselor to talk about personal issues. However, the more acculturated Asian international students became to the mainstream culture in the United States, the more confident they felt about seeking counseling.

### Counselor Preparation

Considering the importance that culture plays in the stability of individuals in these examples, how could a mental health counselor on campus fill such culturally oriented roles for potential international student clients? Certainly, a



counselor would need to adapt current counseling strategies to work with international students, according to Mori (2000). Chung and Bemak (2002) recommended counselors first expand their idea of empathy beyond the mainstream culture in the United States. Counselors have to become more culturally empathetic and work together with their international clients to better understand how culture affects each other's ideas about the world and how those ideas may affect the therapeutic relationship. Baker (1999) suggested that counselors must prepare for working with international clients by educating themselves about the countries and cultures from which the students originated. International students are a divergent group and may only have in common the experience of studying in a different country, according to Ho (as cited in Baker, 1999). Therefore, to work effectively with these clients, counselors need to become aware not only of the general transitional experiences the students might share, but at the same time, the cultural differences they possess. Savaya and Malkinson (1997) emphasized that dominant-culture counselors in the United States develop cultural sensitivity and humility when they work with clients from other cultures. Althen (as cited in Yoon & Portman, 2004) recommended that counselors adjust their interventions and be cognizant of the cultures of the individuals or groups they are counseling. They also need to cultivate and possess multicultural counseling skills to begin to actively facilitate and intervene when necessary (Fuertes, Bartolomeo, & Nichols, 2001). However, counselors may often discover and develop successful strategies within a particular counseling

relationship and be flexible, learning from what succeeds and what does not, according to Savaya and Malkinson (1997).

Such competencies focus on counselor attitudes and skills in three areas: racial and cultural self-awareness; participants' worldviews, beliefs, cultural values, sociopolitical experiences and influences; and, the capability of using culturally and contextually sensitive intervention strategies (Fuentes et al., 2001). Counselors also have to consider the low/high context communication styles of different cultures. For example, the United States is considered a low context culture, or one that emphasizes the use of words in verbal communications, and this contrasts with cultures such as those from China that are considered high context and focus more on the context of verbal and nonverbal communications (Pedersen et al., 1996). Harwood (2001) recommended that counselors place themselves in the shoes of the students: How would they feel if they arrived in another country; what goals would they want to reach or what would they hope to gain from the experience? This sensitivity, along with interest in the students' homes, families, and cultures plays an important role in building trust.

International students who come to the university counseling center may be reluctant to directly discuss their goals for therapy. Perhaps they would like some time to briefly introduce their culture, language, or beliefs to the counselor.

Leong and Chou (as cited in Pedersen et al., 1996) explained that unlike many students from the United States and more western societies, some international students expect a more problem-solving/directive approach from the counselor

rather than a student-centered/nondirective approach. However, that may not always be the case. Leong and Chou (as cited in Pedersen et al., 1996) cited studies indicating that counselors need to avoid generalizing about appropriate interventions based on an international student's culture. Perhaps a combination of counseling styles and techniques would work best. Whatever interventions counselors consider, they need to remember to confirm that international students truly understand them.

Yi et al. (2003) found that in order to encourage international students to come to counseling when they have personal issues, campus counselors have to more actively promote their services. Yi et al. cited a case in which counselor outreach to the international student community on campus possibly reduced international students' inhibitions about seeking counseling services when needed. The counselor was familiar to the students because the counselor often attended campus functions organized by the international student organization on campus. Zhang & Dixon (2003) echoed their support for programs that reached out to international students beyond the counseling center, including married international students whose spouses and children had joined them.

Mori (2000) added that a counseling staff with diverse cultural backgrounds might also appeal to international students. Those staff who are bicultural and even competent in another language other than English may be highly valued, even for staff consultation on general cultural issues. Clemente and Collison (2000) suggested that counseling programs encourage counseling students to seek

a “multilinguistic training approach” (p. 345) and consider studying Spanish or other languages to widen their cultural perspective and understanding of the changing client populations.

### Culturally Sensitive Interventions

Perhaps counselors’ greatest challenge will be to determine the appropriate interventions to employ, given each client’s unique cultural background and personal experience, according to Savaya and Malkinson (1997). Counselors need to review their own cultural history, and strengths and weaknesses within their own theoretical preferences, before working with the international student population. Family systems, Gestalt, Client-Centered, Behavioral, Existential, Reality, Rational Emotive Behavior Therapy, Psychoanalytic, Adlerian, and Adventure therapies each offer their individual approach to counseling and potential benefits for international student clients. Likewise, each theoretical approach presents its own obstacles as well. A discussion of these theories within the context of working with international student clients will subsequently be explored.

#### *Family Systems*

Traditionally, the extended family has played an important role for many of those students from other countries who come to study in the United States (Parr et al., 1992). Corey (2001) explained that counselors might find it helpful to include aunts, uncles, and grandparents in a family systems approach to counseling students from cultures that emphasize the importance of the extended

family. However, sheer physical distance and lack of financial resources to travel often precludes such extended family members from attending counseling sessions with a student who finds her or his values and traditions in conflict with those of the culture in which he or she now lives. Therefore, counselors need to understand the roles extended family and culture have played in international students' lives (Garcia, Cartwright, Winston, & Borzuchowska, 2003). Those roles might differ from the counselor's training in the Western family systems approach.

Students from some cultures might resist exploration of personal family issues with a stranger and consider it intrusive (Komiya & Eells, 2001). Furthermore, Zhang & Dixon (2003) found that the Western counseling approach with the focus on the individual taking responsibility for solving his or her own mental health issues runs contrary to the cooperative group approach with which many international students might be more accustomed. If the family systems counselor can reframe the approach to counseling within a psycho-educational experience rather than within a mental health focus, then perhaps international students may be more ready to participate (Komiya & Eells, 2001).

### *Gestalt*

International students seeking to integrate their bicultural experiences of coming from one culture and living in a second culture may find the flexible and open approach of Gestalt-oriented counselors especially suitable. The creative therapist may enable clients to use nonverbal communication in expressing their

experiences. Gestalt-oriented counselors may also encourage clients with their efforts to comprehend what the clients value as most important in their cultures.

However, clients often experience intense emotions through Gestalt methods of counseling. Such high displays of feelings may be in direct opposition to those international students whose cultures or societies do not value open displays of emotion. Such clients may resist directly expressing their emotions if it is considered culturally inappropriate (Zhang & Dixon, 2003). However, counselors and their international student clients could explore alternative means of indirectly expressing emotional experiences. For example, Pettid (2003) studied Korean shaman songs and stories and found that those narratives often provided acceptable emotional outlets for individuals experiencing stress in their lives. Writing down personal experiences in the form of cultural narratives proved helpful in preserving traditions; perhaps this could be applicable for some international students studying far from home.

### *Client-Centered*

While the Rogerian ideas of counselor genuineness, unconditional positive regard and empathic understanding may encourage cross-cultural communication between counselor and client, Corey (2001) noted that aspects of client-centered theory and practice may overlook some clients' needs. Clients from other cultures who are used to more direct guidance in addressing their problems may be confused by the less solution-oriented, client-oriented approach. On the other hand, clients used to more indirect methods of communication may be

uncomfortable with being open and expressing inner feelings. Also, cultures which value group consensus over individuals' wishes may be reluctant to participate in this person-centered approach because individual development would run counter to their experience of what's good for the group or family (Dadkhah, Haarizuka, & Mandal, 1999).

Leong and Chou (1996) maintained that if international students regard counselors as experts or teachers, then they may find that Rogers' client-centered approach is inappropriate for them. Counseling has been thought of as helping clients to learn better and more satisfying ways of dealing with the world (Colvin, 1999). However, in client-centered counseling, any teaching is supposed to derive through the counselor's attitudes of genuineness, caring, and empathy. According to Corey (2001), while the client-centered counselor may find it difficult to empathize with the divergent worldviews of some international students, the attributes of a client-centered counselor cannot be underrated.

### *Behavioral*

Since behavioral counseling doesn't focus on experiencing emotions, it might be more appealing to clients from cultures whose values are in opposition to the free expression of feelings and the sharing of personal concerns (Corey, 2001). Those clients interested in planning and changing behaviors may find that this approach offers them more practical ways for approaching their difficulties. The cultural context in which the difficult behavior occurs is also important. Counselors need to be aware of and sensitive to what is considered normal and

abnormal behavior in the client's culture (Yoon & Portman, 2004).

Sometimes counselors have focused too much on the behaviors of clients, instead of sociocultural factors that play a role (Corey, 2001). Therefore, counselors may first want to assess the interpersonal and cultural components of the international student's issue. Then the counselor and international student client need to explore the pluses and minuses of therapeutic goals within a cultural framework before enacting a plan for change. Behavior modification may not be appropriate for some cultures or situations, especially if this requires in drastic lifestyle changes for the client, according to Yoon & Portman (2004). Counselors who work with international students as clients have to be especially conscious of what behaviors are acceptable in certain cultures and which are not before they begin encouraging clients' behavioral changes (Mori, 2000). At the same time, counselors must consider what works best for individual clients, despite their cultural background. This could be a delicate balance. However, behavior therapy does not simply focus on specific behaviors, but also assesses clients' life situations and what changes would be most effective in their cultural circumstances.

While behavioral counselors may be more action-oriented and directive, they also focus on working together with clients to establish goals and select which techniques might be most useful in their situations, according to Corey (2001). Through behavior therapy, clients learn to utilize techniques that empower them to take more personal responsibility for their therapy process and



progress. Behavior therapy would be applicable over a wide spectrum of socio-economic class and could not be limited to gender or life-styles.

### *Existential*

Vontress (as cited in Corey, 2001) recommended that counselors operating from an existential theory examine international students' shared traits as well as their differences. A counselor who is culturally sensitive and broadminded won't have to worry about tailoring interventions to different cultures. Clients are free to explore how their culture influences their behavior and any social limitations they may be encountering. They can examine how they might be contributing to their own difficulties. Even though culture may limit their circumstances, clients can realize that the attitudes they adopt may help them change the way they adapt to their situation.

However, some clients may feel that their circumstances are so limiting that they have no influence on outer forces affecting them (Mori, 2000). If the counselor continues to encourage them to explore what makes them feel meaningful and this conflicted with the culture, the clients could suffer and feel frustrated. In some cultures talking about individual needs and seeking personal meaning may not be acceptable in the socio-cultural framework (Yi et al., 2003).

### *Reality Therapy*

Glasser (as cited in Corey, 2001) maintained that since most human difficulties are related to relationships, it is important for counselors and their international student clients to explore their levels of acculturation in this area.

International students need to find the appropriate balance that allows them to preserve their cultural identity as well as combine useful behaviors to build positive relationships while studying in the United States. In reality therapy, clients take responsibility for their own thinking and behaving. Corey (2001) noted that Glasser considers his theory to be applicable to anyone in any cultural context, but first the therapist needs to be aware of what behavior is considered acceptable in that culture. Likewise, international students need to monitor how their behavior or choices are not working in the mainstream culture in which they live or work.

Wubbolding (as cited in Corey, 2001) examined the practice of reality therapy in context of Japanese culture and discovered that counselors following this theory need to adjust their approaches to suit the culture of the international student with whom they are working. Counselors may have to modify their direct questions, for example, to a more indirect approach with some international students. Also, counselors may find that some ideas related to counseling may not translate from one culture to the next, especially when an international student comes from a collective-conscious culture. Such a client may consider the groups' needs more important than the individual's needs.

In such situations, counselors may need to refrain from pressing clients to assert their wants and needs. This approach could even alienate some clients and discourage them from counseling they may find useful. Therefore, counselors need to refrain from applying their theoretical approaches to all clients in the

same way. They need to do their homework on what's applicable and acceptable for each client.

### *Rational Emotive Behavior Therapy*

From a multicultural perspective, Rational Emotive Behavior Therapy (REBT) could help those clients who appreciate a collaborative, teacher-student, thought-action oriented process. REBT could help increase clients' awareness of how their thoughts and beliefs affect their feelings and actions in their daily lives. Counselors who understand the principle values of their clients from other cultural backgrounds will surely benefit when attempting to help those clients explore or modify some selected beliefs (Corey, 2001).

At the same time, REBT-oriented counselors need to be cautious about challenging clients' beliefs that are rooted in their culture. Counselors need to be aware of the history and cultural relevance of these beliefs, first. Clients from other cultures may be reluctant to question beliefs based on cultural values, especially where strict rules apply to marriage, family, religion or other areas (Yi et al, 2003). Another limitation in the multicultural context for REBT is that this theory prizes independence. This could clash with the beliefs of clients who come from a collective culture that considers family and other social relationships important in the decision-making process. If REBT-oriented counselors find their clients becoming overly dependent on their direction and decision-making, then they may need to modify their approaches so clients are more collaborative in the counseling process (Corey, 2001). In addition, counselors could help their

international student clients to examine any past behaviors or ways of thinking that might contribute to their current personal challenge of adjusting to the new culture and environment. Counselors could explore alternative behaviors or thoughts with their international student clients that are culturally acceptable and potentially useful in their new cultural environment. Perhaps some of those past thoughts and behaviors are no longer effective or useful and preventing clients from considering new possibilities (Ellis & Harper, 1975).

### *Psychoanalytic*

Some international students have found that they don't share the same values of those underlying psychoanalytic therapy. For example, in cultures where collectivism supercedes that of individualism, psychoanalytic therapy may find few adherents. Asian societies, which focus more on the family and group, may not find the value in individual psychoanalysis (Zhang & Dixon, 2003). However, if clients are willing to explore critical events may have influenced them in their past, perhaps psychoanalytic approaches would help. Psychoanalysts who focus on building the client's identity strengths found in the culture may prove helpful as well.

### *Adlerian*

Adlerian counselors work together with their clients to achieve goals, so if international students can define those within their cultural context, they might find some success. This theory emphasizes the individual taking responsibility for changing self-view and behaviors. This individualistic approach may conflict

with those international students coming from a more high context culture where group considerations are more important. However, one important component of this theory is that clients consider changes within their social perspective. Those international students coming from high context cultures that stress the welfare of the family and other social connections may find this aspect of the Adlerian counseling process encouraging.

In addition, counselors following the theory are flexible enough to offer international student clients a range of techniques to working with their practical issues. Helping international students become more aware of how their culture has affected their behaviors in the current social system and their family system is an important goal for clients in this theory, too. Therefore, counselors need to understand the unique, original cultural world of the student and how that is intertwined within the student's current cultural experiences.

### *Adventure Therapy*

International students in the United States experiencing culture shock, adaptation, and communication in another language (English) may find that Adventure Therapy activities offer support and help build trust in a group or community. Such activities focus on members of a group cooperating together to achieve group goals ranging from simple outdoor games to more physical and emotional challenges and metaphorically transferring these experiences to daily life. Perhaps such activities introduced during international students' orientation

to their universities or early in their first semester of study can help ease the stress of adapting to a new culture and environment.

Jung (as cited in Gass, 1993) maintained that the way people organize and understand some life experiences transcends cultures and approaches universality. Physical and psychosocial activity that challenge participants in the wilderness or outdoors can be transferred to international students' daily lives outside of the wilderness experience creating a sort of metaphorical coherence (Gass, 1993). International students participating in an outdoor adventure therapy program could also apply their physical and psychosocial experiences metaphorically to the difficulties they encounter in their daily challenges of adapting to a new culture, language, and education system.

Specific issues and challenges arise when applying adventure based counseling within a group of international students. Uncertainty and unpredictability often arise in outdoor or wilderness adventure activities, even when the participants come from the same language, cultural, ethnic, or national backgrounds. When participants come from a variety of cultural groups, then uncertainty and unpredictability increase (Sarbeck, 1992). Counselors in such international student adventure therapy groups not only need to educate themselves about the countries and cultures of the student participants. They also need to possess multicultural counseling skills to begin to actively facilitate adventure-based activities and intervene appropriately when necessary (Fuertes et al., 2001).

Harwood (2001) recommended that counselors think of themselves as international counselors when working with international students and try to place themselves in the shoes of the students: They are in another country, so what are their goals or what do they hope to gain from this experience. In adventure therapy counselors need to enthusiastically welcome the students, cheer them on during adventure activities, and ask the students for their input and experiences from their home countries, cultures, and languages. Counselors who demonstrate a genuine interest in the international students' homes, families, and cultures can play an important role in building trust.

### Conclusion

Counselors face unique challenges when working with international students as clients. Not only may counselor and client worldviews, cultures, and first languages differ, but also counselors may find that they must become more proactive to attract those international students in need of their services. Traditional approaches to counseling may sometimes prove unsuccessful with this population. To be successful, counselors need to become sensitive to their clients' respective cultures, the challenges international students experience, and how they manifest and manage their stress in such situations. At the same time, counselors of international students need to be prepared to go beyond basic understanding of the unique situation of international students and work with them to explore appropriate and efficient interventions.

## References

- Baker, A. B. (1999). Acculturation and reacculturation influence: Multilayer contexts in therapy. *Clinical Psychological Review, 19* (8), 951-967.
- Chung, R. C. Y., & Bemak, F. (2002). The relationship of culture and empathy in cross-cultural counseling. *Journal of Counseling & Development, 80*, 154-160.
- Clemente, R., & Collison, B. B. (2000). The relationships among counselors, ESL teachers, and students. *Professional School Counseling, 339-348*.
- Colvin, G. (1999). Person-centered counseling after fifty years: How is it fairing in school-land? *American Secondary Education, 28* (1), 19-16.
- Corey, G. (2001). *Theory and practice of counseling and psychotherapy*. (6<sup>th</sup> ed.). Belmont, CA: Brooks/Cole.
- Dadkhah, A., Harizuka, S., & Mandal, M. K. (1999). Pattern of social interaction in societies of the Asia—Pacific region. *The Journal of Social Psychology, 139* (6), 730-734.
- Ellis, A., & Harper, R. A. (1975). *A new guide to rational living*. Hollywood, CA: Wilshire Book Co.
- Fuertes, J. N., Bartolomeo, M., & Nichols, C. M. (2001). Future research directions in the study of counselor multicultural competency. *Journal of Multicultural Counseling & Development, 29*, 3-11.



- Garcia, J. G., Cartwright, B., Winston, S. M., & Borzuchowska, B. (2003). A transcultural integrative model for ethical decision making in counseling. *Journal of Counseling & Development, 81*, 268-277.
- Gass, M. A. (1993). *Adventure therapy: Therapeutic applications of adventure programming*. Dubuque, IA: Kendall/Hunt.
- Harwood, B. (May/June 2001). Tools for tapping an intercultural gold mine: Integrating international staff into your camp program. *Camping*. [On-line]. Available: <http://www.acacamps.org/campmag/cm015tools.htm>.
- Komiya, N. & Eells, G. T. (2001). Predictors of attitudes toward seeking counseling among international students. *Journal of College Counseling, 4*, 153-161.
- Kraft, R. J. (1992). Closed classrooms, high mountains and strange lands: An Inquiry into culture and caring. *The Journal of Experiential Education, 15* (3), 8-15.
- Kressing, F. (2003). The increase of shamans in contemporary Ladakh: Some preliminary observations. *Asian Folklore Studies, 62*, 1-23.
- Mori, S. (2000). Addressing the mental health concerns of international students. *Journal of Counseling and Development, 78*, 137-144.
- Parr, G., Bradley, L., & Bingi, R. (1992). Concerns and feelings of international students. *Journal of College Student Development, 33*, 20-25.
- Pedersen, P. B., Draguns, J. G., Lonner, W. J., & Trimble, J. E. (Eds.). (1996). *Counseling across cultures*. Thousand Oaks, CA: Sage Publications.

- Pettid, M. J. (2003). May the gods strike you dead! Healing through subversion in shamanic narratives. *Asian Folklore Studies*, 62, 113-132.
- Sarbeck, C. (1992). Hands-off leadership and multicultural programs. *The Journal of Experiential Education*, 15 (3), 33-37.
- Savaya, R. & Malkinson, R. (1997). When clients stay away. *Social Service Review*, 71, 214-231.
- Yi, J. K., Lin, J. C. G., & Kishimoto, Y. (2003). Utilization of counseling services by international students. *Journal of Instructional Psychology*, 30 (4), 333-343.
- Yoon, E. & Portman, T. A. A. (2004). Critical issues of literature on counseling international students. *Journal of Multicultural Counseling & Development*, 32, 33-44.
- Zhang, N. & Dixon D. N. (2003). Acculturation and attitudes of Asian international students toward seeking psychological help. *Journal of Multicultural Counseling & Development*, 31, 205-222.