

**PROSPECTS AND CHALLENGES OF CROSS CULTURAL COUNSELING IN TERTIARY
INSTITUTIONS. THE CASE OF THE MIDLANDS STATE UNIVERSITY STUDENT
AFFAIRS DIVISION**

BY

MAKAKAYI REGIS (R102900J)

A dissertation submitted to the department of African languages and culture of the midlands state university in partial fulfilment of the requirements for the Bachelor of Arts honours degree in African languages and culture.

SUPERVISOR MR R NHONGO

JUNE 2014

DECLARATION

I Regis Makakayi registration number R102900j declare that, **“Prospects and challenges of cross cultural counseling in the tertiary learning institutions: The Case of the Midlands State University student affairs department”** is my own work and it has not been submitted before any degree or examination in any other university. I have acknowledged all sources quoted by means of complete referencing. I also authorise the Midlands State University to lend this dissertation to other institutions for the purposes of scholarly research only.

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APPROVAL FORM

The undersigned certify that they have read and recommend the Midlands State University to accept a dissertation entitled:

“Prospects and challenges of cross cultural counseling in the tertiary learning institutions. Case of the Midlands State University student affairs division”

Submitted by Regis Makakayi in partial fulfilment of the requirements for the Degree of Bachelor of Arts Honours in African Languages and Culture.

Signature.....

Date.....

Internal Marker

Date.....

External Marker.....

Date.....

Abstract

This study is in the field of culture and counseling studies. The main focus of the study is on the prospects and challenges of cross cultural counseling at tertiary learning institutions. The research was informed by the culture relativism theory. The research was given impetus by the cultural diversity at the Midlands State University and how it causes challenges to counseling. The researcher discovered that there are challenges that are associated with cross cultural counseling in tertiary institutions. The research also noted the effects of the challenges to the students, counselor and to the Midlands State University. The study was qualitative in nature. Purposive and snowball sampling techniques were employed by the researcher in this study. Data was collected from the members of staff of the student affairs division and students using questionnaires and interviews. The study concludes that communication barrier, conflicting cultural values, lack of counseling experience and knowledge of culture, religion and beliefs, client's lack of trust in the counseling relationship and mode of counseling used have been identified as the challenges of cross cultural counseling at the Midlands State University.

Dedication

This dissertation is dedicated to my unborn child.

Acknowledgements

Special thanks to my supervisor Mr Nhongo for his guidance and support which helped me to complete this dissertation. I also want to thank my parents Mr and Mrs Makakayi and family members for the financial support. I owe my gratitude to my brothers Ronald and Yonder for their support. Above all I would like to thank the almighty God for guiding me through the four years of my honours degree studies and for the successful completion of my dissertation.

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CHAPTER ONE

GENERAL INTRODUCTION

1.1 Introduction

This chapter is an introduction to the research. The study focuses on the prospects and challenges of cross cultural counseling in tertiary learning institutions. The chapter addresses the following area of investigation, justification of study, background of study, literature review, research methodology and theoretical framework. The main thrust of this chapter is to introduce how the study is going to be carried out.

1.2 Area of investigation

The study falls in the area of culture and counseling. The study focuses on the prospects and challenges of cross cultural counseling in tertiary learning institutions. The members of staff of the midlands state university student affairs division and the students were the key respondents during the course of the research. Most of researches on cross cultural counseling have been conducted in Europe and America chief among them *Counseling American Minorities: a Cross Cultural Perspective*, *Hand Book for Cross Cultural Counseling and Therapy* and *Essentials of Cross Cultural Counseling*, this is noted by McLeod (2009) who says “it is perhaps worth observing that most research in counseling and psychotherapy has been published in North America.” Earlier studies have focused on defining what is cross cultural counseling and the desirable qualities of a cross cultural counselor.

1.3 Background of study

One of the defining characteristics of the contemporary world is the salience of cultural difference. Mcleod (2009) points out that:

...In earlier times, it was much more isolated to live as a member of a relatively isolated and self contained social class or group and remain relatively unaware of and be unaffected by the existence of different forms of life. In recent years all this has changed. There has been an increase in accessibility of information of other cultures and an increase in the number of people travelling from one country to another has made it impossible for people to deny that we live in a multi- cultural environment.

This has resulted in the development of the concept of cross cultural counseling because people no longer live in isolated groups defined by ethnicity. According to Pedersen (2007) culture controls our lives and defines reality for each of us, with or without our permission and or intentional awareness. Problems differ from one culture to the other and the solutions do not apply uniformly across all cultures. Pedersen (1991) argues that “culture is central to all counseling”. Midlands State University is a multicultural institution it houses students from all corners of Zimbabwe. It also has a considerable number of international students. The institution provides counseling services to all these students who come from different cultural backgrounds. Given this background it is prudent to investigate on the prospects and challenges that are associated with cross cultural counseling in tertiary learning institutions with the major focus being Midlands State University.

1.4 Statement of the problem

Tertiary learning institutions house students from different cultural backgrounds. All students have access to counseling services offered by the institutions through the Student Affairs Department. The cultural differences between the counselors and the students have resulted in challenges on and before the counseling sessions. The publications made so far have not done justice on the challenges of cross cultural counseling.

1.5 Research Objectives

The objectives of the study are:

- To unravel the challenges of cross cultural counseling in tertiary learning institutions.
- To find out the effects of the challenges of cross cultural counseling in tertiary learning institutions
- To explore the most possible ways of amicably dealing with counseling at tertiary learning institutions where there are students from diverse cultural backgrounds.

1.6 Research questions

The study sought to answer the following research questions:

- What are the challenges of cross cultural counseling in tertiary learning institutions?
- Who is the most affected by these challenges?
- How best can these challenges be mitigated?

- What are the most possible ways of dealing with counseling at tertiary institutions where there are students from diverse cultural backgrounds?
- What are the effects that emerge from the challenges of cross cultural counseling in tertiary learning institutions?
- What are the best possible solutions to challenges surrounding cross cultural counseling?

1.7 Justification of study

Counseling has been done at the Midlands State University through the student affairs division. Students from diverse cultural backgrounds have accessed this service; no research has been done to assess the challenges raised by the cross cultural relationship between the counselor and counselee. This gives room for this study to look at the prospects and challenges of cross cultural counseling in tertiary learning institutions. This study is worth carrying out because most of the researches on counseling have been published in Europe and America chief among them *Counseling American Minorities: a Cross Cultural Perspective, Hand Book for Cross Cultural Counseling and Therapy and Essentials of Cross Cultural Counseling*, this is noted by McLeod (2009) who says “it is perhaps worth observing that most research in counseling and psychotherapy has been published in North America.” The study is worth carrying out because culture differs from one country to the other.

1.8 Literature review

Pedersen (2004) points out that in general the phrase cross cultural counseling has been frequently employed to capture the international and national applications of counseling strategies across cultures. Reppeto (2002) defines cross cultural counseling as:

...a psycho pedagogical intervention based on a meta theory which recognizes that all counseling approaches and theories are developed in a specific inter-active context. Refers to interaction in which two or more participants come from different cultural backgrounds.

Gerstein (2006) is of the view that the line between cross cultural counseling and multi cultural counseling has been and continues to be ambiguous some scholars have used the terms interchangeably as if they are equivalent. Early in the multicultural counseling literature authors used the term cross cultural counseling and not multicultural counseling to describe the work of mental health professionals serving a client from different culture, ethnicity or country. These scholars have focused on defining what cross cultural counseling. Gerstein (2006) gives the

relationship between cross cultural counseling and multi cultural counseling; this current study does not define cross cultural counseling or give a comparison between multicultural counseling and cross cultural counseling but rather it focuses on the prospects and challenges of cross cultural counseling in tertiary leaning institutions.

Cross cultural counseling arose, as did counseling in the United States of America but in the middle of the 20th century, not at its start. The history of cross cultural counseling is linked to the American counseling Association (ACA) that was created in 1955. Copeland cited by Reppeto (2002) postulates that, “the objective of counseling the minorities during the 1950s was to assimilate them into the dominant North American culture rather than to emphasize differences as in multicultural counseling”. During the time counseling was considered to be a principle or an objective to be met which according to Hoyt (1967) was based on strong American principles. It was the American personal and guidance association convention of 1966 that introduced the need to provide counseling services to the culturally disadvantaged. According to Renolds and Pope (1991) interests in cross cultural counseling grew substantially during the seventies, with a number of studies being carried out into counseling for people from different cultures. In 1991 Pedersen published articles where he explains that culture is central to all counseling. Gerstein (2006) considers Pedersen as one of key leaders of the cross cultural counseling movement. Pedersen contribution helped in the realization that there was need to come up with a counseling theory that is culture sensitive. Pedersen’s view is also echoed by Courtland (2008) “in a culturally pluralistic society they must understand that culture is more than just race or ethnicity. Given that elements of culture are present in all aspects of life”. These works are of great importance to this study, they are giving a historical background of cross cultural counseling and the position of culture in counseling. This gives room to the researcher to look at how cultural differences cause challenges during the counseling process.

Paul Heppner assumed the leadership of the association; he focused on giving counseling an international recognition and the importance of becoming cross culturally competent. Heppner (2006) argues that greater cross cultural competence will promote a deeper realization that counseling occurs in a cultural context and will increase not only counseling effectiveness but also the professional’s ability to address diverse mental health needs across different populations. The researcher agrees with Heppner that counseling occurs in a cultural context and

that cultural competence is key to effective counseling; however Hepner did not address the issue of cultural differences between the counselor and counselee. This gives the researcher room to study cross cultural counseling with the main objective being to explore the challenges of cross cultural counseling and their effects.

Courtland (2008) argues that any cross cultural counselor who claims to be culturally competent must ground his or her practice with a solid understanding of history and the social movements which shape it. Courtland is advocating for a culturally competent counselor with other extra qualities such as understanding the social and historical context, understanding the dynamic of the cross cultural zone which he explains as the significant cultural differences between the helper and helpee. Blenvenne and Ramsey cited by Courtland (2008) point out that counselor also need to be aware of how issues of social class may affect the lives of clients or students. Harley et al (2000) say that “a counselor who is sensitive to a client’s experience or any form of oppression or discrimination must realize that culturally competent counseling is a vehicle for client empowerment. Cross cultural counseling as a process for empowerment can help clients’ combart the negative effects of marginalization”. The researcher agrees with what the scholars are saying and that gives room for the researcher to fill in by researching on the challenges of cross cultural counseling.

1.9 Theoretical framework

Cultural relativism theory

The theory was propounded by Franz Boaz in 1887. Acoording to O’Byrne (2000) the theory that all cultures and communities contain their own particular value systems is known as cultural relativism. The theory was popularized in the writings of Franz Boaz (1940), Ruth Benedict (1934) and Margret Mead (1928). The theory emerged as a challenge to the Universalist approaches. Cultural relativists advocate for the need to understand particular practices in their context. This theory is used in the analysis of the challenges of cross cultural counseling at tertiary learning institutions.

The study makes use of three claims out of the five that have been forwarded by the cultural relativist, these claims are:

- Different societies have different moral codes

- The moral codes of a society determine what is right within that society; that is if a moral code of a society says that certain action is right then that action is right at least within that society.
- It is arrogant for us to judge other cultures we should always be tolerant of them.

The theory is used to reveal that some of the challenges faced in cross cultural counseling are a result the inability of the counselee or client failing to tolerate the cultural differences. The arguments of this study are premised on the idea that we should not compare cultures we should tolerate other cultures this helps when coming up with solutions to the problems that are going to be identified by the study.

In this study the view that culture determines the solution to any problem is ideal. Sue and Sue (2012) argues that cultural values and world views affect the expression and determination of deviant behavior, culture and life experiences affect the expression of deviant behavior. Culture relativists propose the use of culture specific strategies in counseling and therapy.

1.10 Research methodology

This section highlights the research approach, the population, data collection techniques and sampling techniques and how they were used in the research.

1.10.1 Research design

The research used qualitative research methods. Qualitative research allowed the researcher to source data from people who should not be objects but subjects. It also allows the researcher to get detailed and descriptive information on the prospects and challenges of cross cultural counseling.

The case study was also used under the research design. The study focuses on the Midlands State University. Yin (2003) points out that a case study limits the area of study and allows the use of several methods as well as allowing the researcher to economize the resources. The case study helped the researcher to generate information on cross cultural counseling.

1.10.2 Population description

Levy and Lemeshow (2008) describe a population sample as the entire set of individuals to which findings of the survey are to be extrapolated. The researcher sourced information from the members of staff of the Midlands State University Student Affairs Department and students in general for information on how counseling is done at the institution.

1.10.3 Sampling techniques

This section looks at the sampling techniques. The study adopted non probability sampling techniques which are purposive sampling and snowball sampling.

1.10.3.1 Purposive sampling

According to Tongco (2007) “it is non random technique that does not need underlying theories or a set number of informants. Simply put the researcher decides what needs to be known and sets out to find people who can and are willing to provide information by virtue of knowledge or experience”. Five members of staff of the student affairs division were selected using the purposive sampling technique. Purposive sampling helped in targeting people with the required information. These respondents were targeted because they have first hand information on counseling at the Midlands State University.

1.10.3.2 Snowball sampling

This is a sampling method based on the identification of a unit which constitutes a sample (Tongco, 2007). Snowball sampling is appropriate when dealing with rare characteristics. The researcher asked his respondents to nominate another person with the same characteristics. The students were selected using the snowball sampling technique. The student selected referred the researcher to other respondents with knowledge on the subject in question. This helped in the identification of participants who do not volunteer and are difficult to find. A total number of thirty five students were considered using snowball sampling technique. The sample selected was interviewed and responded to questionnaires with the aim of getting information on counseling at the Midlands State University.

1.10.4 Data collecting instruments

This section focuses on the data collection methods employed during the course of this research. The study utilized the use of interviews, questionnaires and desk review of literature.

1.10.4.1 Interviews

Woods (2011) the interview is used widely to supplement and extend our knowledge about individuals' thoughts, feelings and behaviors, meanings, interpretations. Interview is a technique of gathering data from humans by asking questions and getting them to react verbally. Interview allows clarification and gives room for a detail discussion of a concept. In order to come up with a good research, members of staff of the student affairs division were interviewed. The researcher also interviewed ten students. Four members of staff from student affairs division Midlands State University were interviewed because they are the counselors at the institution and the students are clients who seek help. Closed and open ended questions were used during the course of the interviews.

1.10.4.2 Questionnaires

Twenty five questionnaires were distributed among the students. Questionnaire enabled the collection of data from a wider population over a short period of time. A questionnaire also assures respondents that information they provide is kept confidential because they don't provide their names. Guided and open ended questions were included in the questionnaire; however questionnaires suffer from poor return rate. Questionnaires were used to gather views and experiences of counseling among the students.

1.10.4.3 Desk review of literature

The desk review of literature was done in order to provide the researcher with current information on cross cultural counseling. For the purposes of this study the researcher referred to journals, published articles and books for more information on cross cultural counseling, background of counseling in Zimbabwe.

1.10.5 Data presentation and analysis

The research used qualitative data analysis and presentation methods. Qualitative data analysis is much an art as a science, there is no right or wrong way to analyse options...the researcher's experience and judgment are important tools in making sense of qualitative data (WEDC,

2006). Data collected was analysed and presented using the qualitative approach, descriptive and narrative forms. This allowed the researcher to understand the data collected. WEDC (2006), the main format for the presentation of qualitative data is narrative. This narrative needs to be supported using evidence from raw data. This raw data is information gathered from the field of study chosen by the researcher.

1.11 Delimitation of study

The researcher specifically chose to base his study on the midlands state university. The case study was selected based on accessibility and availability of respondents. The study focuses on the prospects and challenges of cross cultural counseling in tertiary learning institutions.

1.12 Organization of study

The study is organized into five chapters. Chapter one is the introductory chapter it gives the background of study, statement of the problem, literature review. The chapter identifies the problem that is going to be addressed by the study and the methods that are going to be used during the course of the research. Chapter focuses on the overview of counseling in Zimbabwe. Chapter three looks at the concept of cross cultural counseling and tertiary learning institutions. The chapter gives a brief historical background of cross cultural counseling and counseling at tertiary learning institutions. Chapter four discussion and analysis of research findings on the prospects and challenges of cross cultural counseling at the Midlands State University. Chapter five is summary, conclusion and recommendations.

1.13 Definition of terms

Cross cultural counseling: a type of counseling where the client and the counselor are from different cultural background

Culture: a people's way of life, it influences the way they dress, talk and socialize with others

Diverse cultures: this refers to different cultures

1.14 Limitations of study

The researcher faced difficulties during data collection some of the respondents were unwilling to give information. Time was also another challenge considering that the research had to attend lectures and carrying out the research at the same time.

1.15 Conclusion

This chapter is a general introduction .it looks at the problem in its context. It also focus on the theoretical framework, research methodology and a brief literature review in order to show the point of departure for this research or how this research is going to differ from those that have already been done. The chapter also explores how the research in the field was carried out. The next chapter focuses on the overview of counseling in Zimbabwe.

CHAPTER TWO

OVERVIEW OF COUNSELING IN ZIMBABWE

2.1 Introduction

The previous chapter was a general introduction that also touched on the various research techniques that were used during the course of this research. This chapter is an overview of counseling in Zimbabwe. The chapter focuses on the trends of counseling in Zimbabwe from the pre-colonial era to the present day. The chapter will also highlight the development of counseling from being culture specific to being a cross cultural practice.

2.2 History of counseling in Zimbabwe

The history of counseling in Zimbabwe can be traced back to the pre-colonial period, before the coming of the British colonial rule. Richards (2003) points out that counseling as a practice was present in Zimbabwe indigenous culture prior to the first Rhodesian pioneer settlement of 1890, this counseling was carried out by leaders such as chiefs, kings, headmen, traditional healers and elders such as grandparents and youth received guidance and counseling from their aunts and uncles. The practice has evolved through three main stages pre-colonial era, colonial era and the post independence period. During colonisation the colonialists brought with them their European version of counseling psychology (Richards, 2003). Counseling in Zimbabwe can be studied from two dimensions traditional counseling and professional counseling.

2.3 Traditional counseling in the Pre-colonial era

The pre-colonial era is characterized by traditional methods of counseling. According to Richards, Zivave, Dupwa, Govere and Maphala (2011) “counseling as an art was practiced in Zimbabwe prior to British colonization. Traditional healers, spiritual leaders and elders provided guidance and advice to community members in individual, family group contexts”. Counseling existed in the pre colonial era. People who faced challenges consulted the elders for help this is because Shona grandfathers are seats of wisdom and the grandmother is an expert on domestic matters (Ashwanden, 1982). Richards et al (2011) argue “that as a communal society, all village members were responsible for the community. The health and well being of the

village its families and individuals were dependant on the guidance, support and sacrifice of all members of the community”. The mental wellbeing of the people in the pre colonial societies depended on the sharing of ideas as members of the society. Education in the pre-colonial era was informal and it came in stages especially the rites of passage where it was rendered in form of counseling by the elders. Traditional counseling was core to this informal education and this education was determined by the culture of the linguistic group in question. Adeyemi and Adeyaka (2002) see this idea of having an education system that is applicable to one culture as a weakness of African pre colonial education, they argue that, a major short coming of African traditional education is that it is focused almost exclusively on the clan or tribe and hardly prepared its recipients for outside contact. However this was appropriate because during this period contact with other foreign linguistic groups and cultures was minimum.

2.3.1 What counseling entailed in the traditional society.

In traditional African societies counseling was given in various ways, the most common were giving advice and sharing of wisdom (UNESCO, 2011). This section will discuss advice giving, proverbs, folktales and reprimanding as types of counseling.

2.3.1.1 Advice giving as a way of counseling

This was the most used in traditional counseling. The elders gave advice to those that had approached them for help. Advice was not only given to those that would have approached the elders, the elders could offer advice to anyone who they felt was going out of line with the rule of law. UNESCO (2011) notes that, “giving advice has been a common way of providing help for other people. The advice offered was instrumental in helping people to consider their future. In many instances the extended family was the main source of advice”. People would seek advice on issues of marriage, health and dealing with rare phenomenon. Advising as counseling was done before and after the problem had occurred. Anyone could seek advice whenever they faced problems. Individuals would seek advice from the grandparents, aunts, uncles, chiefs, traditional healers and parents. For example people would get advice about marriage and what it is all about. Individuals would also consult a traditional counselor for advice if they encounter problems.

2.3.1.2 Reprimanding as a way of counseling

This type of counseling was done before and after the problem has occurred. The elders warn the individual to stop whatever he or she will be doing that would have caused the problem or what they thought would cause problems. This was done at a traditional law court or the *dare repamusha* (family law court) where men sat at night. This was instrumental in resolving dispute between relatives. Bourdillon (1977) point out that, the children were required to know their customary law that was used in settling disputes. According to Gelfand (1979), the grandfather invited his grandchildren to sit at the *dare* (men's council place) when these matters were discussed and took their grandsons particularly to the nearest court of the headman or chief. This was done so that the children learn to argue or participate at the courts. It also trained children ways of dealing with problems in a peaceful manner. The court was one of the instruments used to solve problems in the Shona community. According to Gelfand the main aim of the court system was not to punish but to ensure harmony within the community. When reprimanding proverbs such as *rinamanyanga hariputirwi* (you cannot hide an animal with big horns in a parcel) were used. Reprimanding also made use of avoidance rules. Gelfand (1981) postulates that "principle that emerge from the avoidance rules is that a child must conform and behave like others in order to avoid unusual occurrences. Avoidance rules were used in order to avoid danger". *Kugara pa mutswia unokuvara musana* (sitting on a pestle you will suffer a backache). These avoidance rules ensured good behavior. They forced people to follow the warning issued.

2.3.1.3 Folktales as a way of counseling

Folktales are stories that were told to the young children by the elders usually grandparents. The folktales were used to attack bad behavior that would have been observed by the elders. According to Gelfand (1979), "children are told stories from about five to six years of age when they are sitting with their parents and especially their grandparents" The folktales were also used to teach children the proper way of life. For example the folktale *vakomana vaisanduka kuita shumba* (boys who could turn into lions) the folktale was used to teach not to fall in love with strangers. It was also told when the elders suspected that a certain individual was dating a stranger to the clan. The Shona believed that people should not marry strangers but people who are close to the family *rooranai vematongo* (marry people who come from your village). Folk tales were also used to encourage children to work hard like in the folktale *tsuro nedzimwe mhuka* (the hare and other animals). Mukanganwi cited by Gelfand (1979) gives a firsthand

account of the story telling through which the Shona child learns shona feelings, language, morality and aspirations. This counseling went a long way in determining the behavior of individuals. Story telling was one of the effective ways of dealing with deviant behavior in traditional society.

2.3.1.4 Proverbs as a way of counseling

The Shona proverbs have been used in traditional counseling. The proverbs were used to encourage people to work and to be united. In Shona traditional society there was a proverb for every situation for example when they wanted people to work together they would say *rume rimwe harikombi churu*, (one man cannot put his arms around an anthill) emphasizing the idea that people should work together in everything they do. The proverbs were also a part of the Shona education system. Aschwanden (1981) comments that to the karanga education means to learn to behave well. Without education the child would grow into a human animal. For example Shona proverb *baba vanoviga rushamhu vanovenga mwana wavo* (the father who hides a whip hates his child). The Shona proverbs were also used to train children not to be lazy. To the karanga work means life and it keeps one healthy, only the hard working people are of good character (Aschwanden, 1981). Shona proverbs were also used in marriage counseling, *mhandara inoda hombarume, simbe inofira mugota* (a virgin wants a hard working husband, lazy men die in the house of bachelors). This promoted the spirit of hard work among the Shona.

2.3.2 The nature of traditional counseling

The major objective of traditional counseling was to solve problems. The elders would come up with strategies that would see the problems dealt with before it caused serious problems. Traditional counseling was done before the problem or after the problem had occurred. This section will discuss marriage counseling, rite of passage, mental health and childhood counseling. These are not the only problems and aspects of life that required counseling in traditional society.

2.3.2.1 Marriage counseling

In Shona and Ndebele traditions when people were about to get married, they were taught what was expected of them in marriage. According to Mapala (2004) at marriage females and males are taught what proper behavior for their gender, in particular their sexual and marital roles. The

elderly women had a duty to teach the girls on their roles as mothers while the elderly males did the same with boys. The traditional marriage counselors are engaged to teach the acceptable behavior required for married women. Traditional marriage counselors instruct a boy or girl about acceptable behavior for a married person in and outside marriage (Mapala, 2004). These counseling sessions continued up to a time the elders felt that the marriage was now mature but they would still intervene when problems arose or when they felt that they were needed to avoid certain challenges befalling the marriage. According to Aschwanden (1982), during puberty a girl was given detailed instruction with regard to sexual matters. A few months before the wedding her aunt starts to teach her all she wants to know as a married woman the aunt explains everything in detail and demonstrations on the mat, playing the bride's part. The aunt was the most important traditional counselor especially when it comes to issues of marriage. Her duty continued even after marriage.

2.3.2.2 Rite of passage

Reed (1975) cited by Mapala (2004) Van Gannep coined the useful term "rites of passage" to describe the rituals performed on the occasion of life's crises such as birth, initiation and marriage. Mapala (2004) goes on to say that these ceremonies involve actual passage from one age group to another. This was also part of the traditional education system that is described by Adeyemi and Adeyinka (2002) as the process of cultural transmission and renewal, the process whereby the adult members of a society carefully guide the development of infants and young children, initiating them into the culture of the society. This was a very important ceremony in the tradition of the Ndebele and Shona people. It was during these rites of passage when boys are taught to become men and girls become women. According to Gelfand (1979), from a little before the age of puberty, punishment is meted to the boy by his father and to the girl by her mother the father wants his son to possess a 'manly' image like his and the mother wishes her daughter to be hard working like her. The grandfather is also involved in the counseling during the rite of passage. The grandfather is responsible for the sex education for his grandchildren and for warning them to keep their purity until they marry (Gelfand, 1979). This counseling was instrumental in sustaining marriages in the Shona society. On the other hand the aunt and the grandmother were responsible with the girls. This helped in shaping the behavior and character of children in the traditional society.

2.3.2.3 Mental health

According to Richards et al (2011) malevolent spirits (ngozi and mamhepo) were thought to be the causes of mental illness. If there was an individual who had a mental illness the elders would consult the traditional healers for guidance. The traditional healer usually advised them to do a cleansing ceremony or to brew beer for their ancestors. Richards et al (2012) to cure or alleviate mental illnesses individuals, families and communities could be cleansed of negative spirits and herbal medicines and psychosocial interventions could also be used. This showed that the traditional African community was tolerant of mental illness and it was in line with the communalist philosophy of life. This also shows that ancestors played a role in the life of the traditional African society. Consulting the traditional healer was a part of traditional counseling. This counseling was instrumental in helping people with mental challenges.

2.3.2.4 Childhood counseling

The main focus of the counseling is to mold the behavior of the child. Gelfand (1979) points out that as a child grows certain developments are anticipated and during the toddler period the child is clothed according to its sex and provided with playing things suitable for that sex, by the end of this stage the child should have learnt the use of the right hand, the use of good language, clapping hands and cleanliness. This is very important counseling to children it developed their senses and expected behavior. The counseling helped the in development of language and gender roles. The children should also observe various rules of conduct and obey orders, the girls are mostly in the company of their mothers and boys are influenced by their fathers (Gelfand, 1979). Girls and boys had different roles in the society. They were both expected to behave in different ways and were not allowed to socialize freely in the up sense of the elders who monitored their behavior. This shows that duties were gender based, childhood counseling was used to make sure boys and girls understood their separate gender roles.

2.4.1 Professional counseling in colonial and post independence Zimbabwe.

Professional counseling is a process of giving help to someone by means of sharing ideas and experiences in a formal setting with the main objective being to come up with solutions to a particular problem. The Irish Guide to Counseling and therapy (1991) cited by Costigan (2004:56) points out that:

...counseling is a searching human relationship where you and the counselor are committed to finding creative responses to your present difficulties and needs,

counseling incorporates the giving of time, attention and respect in a confidential relationship. It provides an opportunity to explore, to discover and to clarify ways of living more resourcefully towards greater well being.

As noted in the definition above counseling involves a number of strategies that are used in order to make life better. In other words counseling can be described as the relationship that is established between the counselor and client in order to come up with solutions to problems facing a client. Burks and Steffle (1979) cited by Mcleod (2009:5) defines counseling as:

... a professional relationship between a trained counselor and a client. This relationship is usually person to person though it may sometimes involve more than two people. It is designed to help clients to understand and clarify their views of their life space, and learn to reach their self determined goals through meaningful, well informed choices and through resolution of problems of an emotional or interpersonal nature.

This definition stresses the idea of a professional relationship and the importance of professionalism in counseling. This relationship is of great importance in the counseling relationship. The definition also addresses the aims of the counseling session. The client should be able to come up with working solutions to the problems affecting his wellbeing. The main focus of professional counseling is to help the client reach his determined goals by allowing him to make informed choices. The relationship between the counselor and the client is strictly professional and is guided by principles.

2.4.2 Historical background of professional counseling in Zimbabwe

The coming of colonialism disturbed the communalist philosophy of life. It displaced people introduced the formal education system, Christianity and the cash economy. All these changes had effects on counseling. The cultural hegemony of colonialism systematically destroyed indigenous systems of survival (Ngara, 2007). Traditional counseling is one of the systems that have been destroyed by the introduction of professional counseling which is a product of colonialism. Traditional counseling was culture specific this is why it could not stand the test of time in a country that was now characterized by the mixing of cultures in urban centres and mines. Chiwome and Mguni (2012) asset that “the introduction of compulsory tax system and various other forms of monetary demands, the Africans were forced to render cheap labor to European owned farms, mines and urban centres”. During this period counseling was no longer the duty of the community. Counseling is now managed by various organizations. UNESCO (2011) observe that counseling in different forms and with different interpretations has existed

in societies for a long time, counseling has now been institutionalized, schools for example have to a larger extent taken over the task of providing psychological support to boys and girls. A number of institutions have been formed to manage the counseling after colonization which are the national guidance and Counseling Association, connect, Southern Africa Counseling Association.

The University of Rhodesia established the Psychology Department which was largely attended by white people. The ministry of education created a schools psychology unit, its job was to help all troubled students and provided support for the physically challenged students (Richards et al, 2012) these organizations were largely meant for the white minority. The National Guidance and Counseling Association (NGCA) was created in the 1970s, it was responsible for student career activities. The people involved lacked counseling skills because there was no known counselor training institution in Rhodesia. The NGCA continued its work after independence. Counselor training only began in 1987 through the ministry of health and child welfare that was responding to the HIV and AIDS pandemic. The aim of the training was to provide counselors with skills to help clients reduce the effects of HIV and AIDS.

Richards et al (2003) point out that in 1990 a high school teacher went for counselor training in the United States of America. She was instrumental in the formation of the guidance and counseling program at Prince Edward high school which was the first of its kind in Zimbabwe. She was also the brain behind the CONNECT program which offered certificate and diploma in counseling. In 1993 the contact counseling centre was established in Bulawayo, its work was based on the CONNECT model. Richards (2003) points out that in 1994 the southern African Counseling Association (SACA) was formed. SACA was the first organization to establish code of ethics for counselors in Zimbabwe. In 2001 the Zimbabwe Open University (ZOU) launched a counseling degree program, the aim of the program was to offer counseling training to teachers and health care workers the Ministry of Health and Child Welfare still trains counselors (Richards, 2012). The ministry has trained a number of primary care counselors through the help of funding from the Global Fund and other NGOs (Richards 2003, Richards 2012). The ministry of Education has made it compulsory that all schools should include guidance and counseling lessons on their time tables. However lack of skilled personnel has hindered full implementation of this program.

Counseling in Zimbabwe has changed from being culture specific to being a discipline that can be used uniformly across all cultures. The development of counselor training institutions has meant that counseling is now a professional qualification and culture should be put at the centre of this discipline because it is now accessed by everyone regardless of gender, race or ethnicity. Traditional counseling has been replaced by professional counseling.

2.5 Conclusion

This chapter looked at the history and trends of counseling in Zimbabwe. It can be argued that the history of counseling in Zimbabwe can be traced back to the pre-colonial era where traditional forms of counseling were used. The chapter also highlighted the trends in counseling where counseling has changed from being a culture specific to a cross cultural phenomenon. It can also be concluded that traditional counseling still exist in the rural areas of Zimbabwe and it is being used alongside the professional counseling. The next chapter will focus on tertiary learning institutions and cross cultural counseling.

CHAPTER THREE

TERTIARY LEARNING AND CROSS CULTURAL COUNSELING

3.1 Introduction

Having looked at the history of counseling in Zimbabwe in the previous chapter, the focus of this chapter is now on look at the tertiary learning institutions and cross cultural counseling. The main thrust of the chapter is to give a brief historical background of cross cultural counseling and counseling in tertiary learning institutions. This section will also define cross cultural counseling for the purposes of giving a clear understanding of the concept.

3.2 Cross Cultural Counseling

Cross cultural counseling and multi cultural counseling have been used interchangeably as if they have the same meaning (Gerstein, 2006). Cross cultural counseling can be described as the process of offering counseling services to a client whose ethnicity, language, race, citizenship differs from the counselor. Cross cultural counseling and multi cultural counseling have been used by scholars to describe a situation where the culture of the counselor differs from that of the client, in relation to this Moodley (1999) mentions that “multicultural counseling with its variety of nomenclatures such as cross cultural (Pedersen, 1985), trans cultural (D’Ardene and mahtani, 1989), culturally different (Sue and Sue, 1990), inter cultural (Karen and Littlewood, 1992) and multicultural counseling (Pedersen, 1991)”. Moodley (1999) gives the words with the equivalent meaning to cross cultural counseling as used by various scholars in the field of cross cultural counseling. The concept of cross cultural counseling can be defined from two main positions exclusivist and inclusivist, according to Chen (2001:557):

...The exclusivist confines the definition of multiculturalism to racial and ethnic variables. The inclusivist argue for a broader definition by expanding its discussion beyond race and ethnicity to include variables such as gender, sexuality, physical disability or socio economic status because members in each minority group share a similar experience of oppression from the majority culture.

The concept of cross cultural counseling is described by Pedersen (1988) cited by Aluede and Maliki (2005: 117-118) as a situation in which two or more people with different ways of perceiving their social environment are brought together in a helping environment. Jackson

(1987) also cited by Aluede and Maliki (2005: 117) defines cross cultural counseling as any counseling relationship in which counselors and clients differ with respect to cultural backgrounds, values and life styles. The two definitions stress the idea of cultural differences, however all counseling can be cross cultural. If we are to define cross cultural counseling from Pedersen's view because people view their own experiences and environments in different ways. The definitions take an inclusivist approach they include other cultural variables. Pettersen (1996) points out that multicultural counseling takes place when a counselor and a client are from differing cultural groups. Because significant demographic changes are taking place, multiculturalism is becoming increasingly important. In fact multiculturalism has been called the fourth force in a helping relationship. This definition is an exclusivist definition it confines multicultural counseling to cultural groups. Pettersen also mentions the issue of demographic change and the importance of the multicultural approach to counseling. It is the change in demography that has been given impetus by colonialism, free trade and migration for various reasons that has led to the development of the concept of cross cultural counseling.

3.3 Historical background of cross cultural counseling

The history of cross cultural counseling can be traced back to the 20th century United States of America. According to Reppeto (2002) cross cultural counseling arose as did counseling in the United States but in the middle of the 20th century its history has been linked to that of the American Counseling Association that was created in 1955. Reppeto credits the origins of cross cultural counseling to the American Counseling Association (ACA). Patterson (1996) argues that:

The multi cultural movement in counseling began years ago. An early statement was Warren's (1962) article "the culturally encapsulated counselor", but the movement gained momentum from observations that minority group clients received unequal and poor mental health services.

Cross cultural counseling originated from the need to offer counseling services to the minority ethnic and cultural groups that resulted in the development of the concept of cross cultural counseling. Copeland cited by Reppeto (2002) gives the reason why there was need for cross cultural counseling in the United States of America when he says the idea behind counseling the minority in America was to force them to become a part of the dominant culture and this counseling was based on white American culture. During this time counseling was being used a tool to suppress the minority groups and also buy the ideas of white Americans.

The 1966 convention marked a new phase in the history of cross cultural counseling a few professional articles were published that pointed out that psychologist were poorly prepared to held ethnic minority clients (Olfert, 2006). The convention advocated for the development of counseling for the minority cultures of the United States of America. According to Mcleod (2009:75):

In the 1960s and 1970s, the counseling and psychotherapy community attempted to react to the political, legislative and personal pressures arising from the equal opportunities movements and debates over racism and equality by developing strategies for building a greater awareness of cultural issues into counseling and training practice.

This is a very important period because a number of researches were carried out with the main objective being cross cultural counseling. Mcleod (2009) goes on to say, “this phase, which generated substantial literature on cross cultural...approaches to counseling and psychotherapy, represented an attempt to assimilate a cultural dimension into mainstream counseling practice”. Pettersen (1996) argues that:

...early concern focused on minority groups in the United States. Publications on these groups mushroomed, D.W Sue’s book *Counseling the Culturally Different* contained chapters on the minority populations of America. But multiculturalism expanded to include other groups; various subcultures, racial groups, gender groups, economic groups including the poor. Curiously, little has been written about counseling in other cultures outside the United States. The book *Counseling Across Cultures* edited by Pedersen, loner and Draguns (1976) did not include some material on this topic.

Cross cultural counseling originated in the United States of America. The first publications mainly focused on the American minority cultures, this later on change as the concept of multicultural counseling was broadened to include other cultures that were not in America. The inability on the part of the scholars to include other cultures is seen by Patterson (1996) as a shortfall. The work of Sue and Pedersen provided a corner stone for most of the cross cultural counseling literature (Olfert, 2006). Their work has been used as the reference in most cross cultural counseling research.

Cross cultural counseling originated from the need to apply counseling theories into international issues. Gerstein (2009) point out that cross cultural counseling originated from the need to join United States of America counseling issues with international issues. The efforts to involve counseling in international issues started in the 1940s. It was during this period that

American psychologists started to secure positions in many countries and they have gone to win awards in these countries (Gerstein, 2009). American psychologists were used as negotiators during peace talks. They also offered counseling to the victims of war in foreign countries. The spread of American counseling ideas led to the development of the concept of cross cultural counseling.

3.4 Tertiary learning institutions

Tertiary learning institutions have many departments that save different functions. This section will look at the student affairs department and its operations specifically the counseling services.

3.4.1 Student affairs department

Counseling at tertiary institutions is offered through the Student Affairs Department. The student affairs division has the duty to make sure that the physical and mental wellbeing of the student is taken care of. According to Chen (2001) “providing effective and culturally sensitive counseling and psychotherapy to a diverse student population is the core mission to every college or university”. The type of counseling that is practiced at tertiary institutions is largely cross cultural because of the diverse cultures of the student population. This counseling is very important to the student this is why it is recognised as a core mission of tertiary learning institutions to provide this service. Student counseling has been a supportive tool to a lot of students who are first entering tertiary education, many students who attend tertiary education are faced with many problems that they try to deal with independently (Manamela and Oberholear, 2011). Student counseling is a pillar to the development of tertiary students, it enables the students to adjust and get used to the new environment.

3.4.2 Nature of student counseling

Student counseling include a lot of things. Tait (1995) cited by Manamela and Ebaholzer (2011) point out that “each institution has a unique task and no general schemes can be drawn up on an international or even national basis”. Problems differ from one institution to the other and the intervention strategies depend on the institution and how it deals with student counseling. University counseling is made available to all students in order to help students; this is more of a helping relationship. Adegoroye (2008) point out that:

...the counseling services had to be made available due to greater percentage of student population in modern days and dispensation are youth in their teens and early adulthood and have need relating to security (feeling of fitting into the university framework), social, emotional and intellectual relationships with members of the opposite sex and feeling self reliant and becoming independent of family and parents.

Student counseling is made available so that it helps students overcome day to day challenges, it also help in the transition from high school to tertiary. This is very crucial to the development of the student. Adegoroye et al(2008) go on to give a definition of university counseling as helping a student learn and mature through a relationship with a mature therapist.

3.4.3 Modes of counseling in tertiary institutions

Modes of counseling explain the medium of counseling used. According to Kanyai et al (2011) the counseling techniques vary according to distance between the counselor and the client and the type of information technology used. These counseling techniques vary from one tertiary institution to the other. These modes of counseling include face to face, internet counseling, counseling through letters and use of hand books and manuals.

3.4.3.1 Face to face counseling

Face to face counseling is one of the most widely used medium of counseling in tertiary institutions. It is the most effective medium of counseling. It gives one to one interaction between the counselor and the client. Face to face counseling can also be done through group counseling which enables students to share their experiences and come up with solutions to uniform problems.

3.4.3.2 Internet counseling

It is the use of internet facilities in counseling. The organization designs an online platform that enables the student to access counseling from anywhere. For example the Midlands State University Student Affairs Department recently introduced the e-counseling platform. According to Kanyai et al (2011) the counselor interacts with students simultaneously at different locations. Email is another commonly used method of counseling.

3.4.3.3 Counseling through letters

The student writes a letter to the counselor and the counselor responds. The process of counseling through letters whether as a counselor initiative or a response to a letter received

follows the basic principles of counseling (Kanyai, 2011).this is usually used by distance learners, block and visiting students. This medium of counseling is not longer preferred by most students and counselors because of the internet which is cheaper at faster.

3.4.3.4 Counseling through handbooks and manuals

According to Kanyai (2011) print materials such as student hand books, getting to know your university is developed printed and distributed to the students. They are mostly used to address information and advisory needs of the students. This a very important medium because it reaches to a wider population and it enables the students to constantly check with the printed material whenever they encounter a problem.

3.4.4 Role of the student counselor

Role of the student counselor is usually determined by the institution but basically the counselor major task is to provide counseling services to the students. Manamela and Eberholzer (2011) postulate that the work of the higher education student counselor should be seen as a compromise of two main functions the first is individualized formal counseling and the other institutional work. The counselor does not only offer counseling services but may be required by the organization to carry out other duties that are different from counseling. Grieger and Tohver (2001) give the roles of counselors as organizational consultants and institutional change agents to division of student affairs that are committed to moving along a continuum from being mono cultural and merely compliant to being truly multi cultural. The counselor should be committed to serving people from diverse cultures. The idea of the roles the counselor are largely influenced by the concept of diversity. According to Grieger and Tohver (2001) the role of the counselor is to provide crisis intervention and debriefing following a bias incident, offering psycho educational counseling for a diverse student population, assessing and addressing the level of utilization of counseling services by underrepresented student populations and engaging in scholarly research and presentations regarding diversity on the college campus. The role of the counselor has to extend beyond the counseling office in order to deal with certain problems that continuously affect the student on campus.

3.5 Conclusion

The chapter has given a historical background to the international development of cross cultural counseling. Cross cultural counseling originated in the United States of America because there

was need to offer counseling services to the culturally disadvantaged and also due to the anti racists movement that characterized the American society in the 1960s. The chapter also defined the concept of counseling which can be defined from two dimensions the inclusivist and the exclusivist. The chapter also looked at counseling in the student affairs department highlighting the role of the counselor, the techniques used and the nature of the counseling. The next chapter will make an analysis of the prospects and challenges of cross cultural counseling in tertiary learning institutions.

CHAPTER FOUR

PROSPECTS AND CHALLENGES OF CROSS CULTURAL COUNSELING AT THE MIDLANDS STATE UNIVERSITY

4.1 Introduction

The previous chapter looked at the concept of cross cultural counseling and tertiary learning institutions. This chapter will discuss and make an analysis of data gathered at the Midlands State University on the prospects and challenges of cross cultural counseling. The chapter will also discuss the effects of the challenges and possible solutions.

4.2 Challenges of cross cultural counseling

Data on the prospects and challenges of cross cultural counseling at the midlands state university was collected using questionnaires and interviews. Ten Students and five members of staff of the student affairs division were interviewed. Twenty five questionnaires were distributed among the students of Midlands State University. Out of the twenty five questionnaires distributed twenty one were returned.

4.2.1 Challenges faced by Counselors at the Midlands State University

The data was solicited from the respondents through interviews. Four respondents from the midlands state university student affairs division were interviewed. The respondents all agreed that they are challenges associated with cross cultural counseling at the midlands state university. The major challenges raised were language barriers, lack of counseling experience and knowledge of culture of the client and his/her background.

4.2.1.1 Language as a challenge to counseling

All the four research participants agreed that language poses a challenge to cross cultural counseling at the Midlands State University. They also agreed that that they used English during the counseling sessions mainly because it is a “neutral” language and also the university policy demands that they use English. Three of the respondents pointed out that they sometimes code switched to Shona when they felt there was need to express certain ideas that could not be fully expressed in English. These counselors are also well versed with Shona and English though two of them claimed that they could understand a bit of Ndebele but could not speak the Ndebele

language. One of the respondents pointed out that the language to be used depends on the situation at hand, for example emotionally charged issues require the use of an indigenous language. The idea of using the first language when dealing with emotionally charged issues is a challenge to international students whose first language cannot be understood by the counselors. The respondents also claim that the majority of international students find it difficult to communicate in English. The language barrier has affected the quality of data collected during the counseling session. For example clients when aroused with emotions express themselves in their first languages which the counselor does not understand. The counselors depend on interpretation and explanations given by clients. The respondents pointed out that the interpretations and explanations are not reliable because clients at times omit certain information. This affects the quality of data and rapport in the counseling setting. Language is a very important tool used to express thought. The challenges in language use during cross cultural counseling are a result of the inability by both parties involved to tolerate the culture differences. Every culture has its own language that it uses and counselors should respect that. The use of English as a neutral language undermines the needs of the client and counselor because English is a neutral language not a culture specific language that can address problems of a particular culture. Romero cited by Sue and Sue (1990) indicates that “counseling psychologists are finding that they must interact with consumers who may have English as a second language, or may not speak English at all. The requirement that the culturally different client communicate in English may limit the person’s ability to progress in counseling and therapy”. The use of English at the midlands state university is a challenge to the counselor who misses valuable information during the counseling session and the student who finds it difficult to present his problem to the counselor. Sue and Sue (1990) proceed to argue that if bilingual individuals do not use their native tongue in counseling many aspects of their emotional experience may not be available for treatment. Language is a vital resource in a counseling relationship and should be used as part of the culture specific strategies employed to help the clients deal with his problems.

Two research participants also gave another aspect of language that cause challenges in a counseling setting which is body language. The respondents commented that the meaning of the body language differed from one individual to the other. One of the respondents gave an example of crying saying some people cry in order to seek attention, others cry when admitting their guilty and others cry to show appreciation of the service rendered. This is a challenge to

cross cultural counseling at the midlands state university. According to Sue and Sue (1990), “the same non verbal behavior may mean something quite different...failure to understand imagery, analogies and nuances of cultural sayings may render the counselor ineffective in establishing a relationship and building credibility”. Culture relativists argue that different cultures have different moral codes. These codes if not well understood by the counselor causes challenges in counseling.

4.2.1.2 Counseling experience and knowledge of culture

One of the four respondents commented that the lack of counseling experience has resulted in numerous challenges during cross cultural counseling. Out of the four respondents interviewed only one had the counseling related qualification. The respondents also commented that their limited knowledge of culture has resulted in challenges when dealing with clients from diverse cultures. One respondent pointed out that the lack of knowledge in culture has resulted in them using counseling strategies that offer little help to the client and also strategies that end up confusing the client. This challenge shows that counseling strategies do not apply uniformly to all students. The students who seek counseling might face similar problems but the cause and magnitude of effect differs from one culture to another, this shows that cultures are relative. Each and every individual’s problem requires that the counselor use strategies that apply or that are acceptable to the client’ culture. Heppner (2006) argues that greater cross cultural competence will promote a deeper realization that counseling occurs in a cultural context and will increase not only counseling effectiveness but also the professional’s ability to address diverse mental health needs across different populations. Limited knowledge of culture result in counselors using universal approaches to counseling. As a result the counselors fail to accommodate other cultures, due to the limited knowledge. Counselors with limited knowledge of culture and how culture influences human behavior finds it difficult to serve clients from diverse cultural backgrounds.

4.2.1.3 Client’s lack of trust in the counseling relationship

Three out of the four counselors interviewed at the Midlands State University said that their clients would doubt and mistrust their suggestions as a result of the cultural differences. Counseling clients with this kind of attitude is very difficult. Clients who do not tolerate the culture differences presented by the counselor makes the counseling fail to serve the purpose. Counselors base their suggestions on assumptions that causes and effects of student problems

are uniform at the Midlands State University not realizing that cultures are different. According to Sue and Sue (1990), there is a present danger of over generalizing and stereotyping. The belief and perceived characteristics of the group is applied to all members of the group without regard for individual variations. Assuming that cultures are uniform results in doubting the suggestions offered by the counselor because at times they may fail to apply they may feel there are being looked down upon.

4.2.1.4 Modes of counseling

The respondents when asked to comment on the modes of counseling available commented that the recent introduction of the e-counseling services has been viewed as posing challenges to the cross cultural counseling at the midlands state university because the written language does not carry with it the body language, Para-linguistic features and facial expression that help in determining the problem and its causes. Mcleod (2009) argues that for the multi cultural counselor non verbal behavior and expression of emotions present a kind of mental checklist through which the world of the client can be explored and a helpful mutual client-counselor world can be constructed. The absence of these non verbal and emotional expressions in the mail causes challenges to the counselor who finds it difficult to help the client because of these missing elements. These non verbal and verbal elements that cannot be found in the mail can help the client determine the culture of the client. For example the accent can determine the first language of the speaker even when using English.

4.2.2 Challenges faced by Clients at the Midlands State University.

The data was solicited from the clients using questionnaires and interviews. Twenty five questionnaires were distributed and ten student clients were interviewed. Twenty one out of the twenty five questionnaires distributed were returned.

Nineteen clients who responded through questionnaires agreed that they had faced problems that required counseling and went on to seek counseling at the student affairs division. All nineteen respondents commented that the counseling was helpful but faced a number of challenges as a result of the cultural differences between the counselor and client. Also from the data gathered three out of the twenty one informants who responded through questionnaires did face problems that required counseling but did not seek help.

4.2.2.1 Communication barrier as a challenge to cross cultural counseling

Nineteen clients who responded through questionnaires commented that language used during the cross cultural counseling sessions was difficult to penetrate and at time they failed to express their problems because they could not communicate in English. Language is also another issue why the other three members of the sample did not seek counseling. One of the respondents pointed out that when I discovered that the counselor was a Shona speaker I decided not to go for counseling. Six out of the ten students interviewed agreed that language is a barrier to cross cultural counseling at the Midlands State University. Sue and Sue (1990) argue that, if bilingual individuals do not use their native tongue in counseling many aspects of their emotional experience may not be available for treatment. Majority of students at the Midlands State University use English as their second language and have a limited knowledge of the language. This makes them unable to communicate and fully express themselves in English. Culture relativist advocate for the use of culture based techniques of counseling and in this case native languages are the most appropriate.

4.2.2.2 Conflicting cultural values

Conflicting cultural values are also another challenge to cross cultural counseling at the Midlands State University. Six interview respondents revealed that they could not review some of the culturally sensitive issue because they knew that it was not accepted in their culture thus they had to omit some of the information that included these issues during the counseling session. Ten participants who responded through questionnaires commented that they could not discuss issues to do with sex and other sensitive issues with counselors whose sex differed from theirs. This was also echoed by four interviewees who argued that they could not feel free discussing their problems with counselors of the opposite sex. Culture relativists argue that culture determines behavior of individuals. It is also prudent from these findings that values and world views differ from one culture to the other. Mcleod (2009) observes that “making moral choices, deciding between right and wrong is central to life. However the moral landscape is constructed differently in different cultures”. This supports the claim forwarded by the culture relativists that every society has its own moral codes. In this case the counselor cannot enforce his cultural values on the client. It is difficult to come up with meaningful counseling in an environment that offends the other culture group present.

4.2.2.3 Religion and beliefs

Two out of the ten respondents who were interviewed said that religion is also a hindrance to effective cross cultural counseling. One of the informant openly said that the counselor gave biblical examples that made it difficult for him to keep in touch with the counseling. The other commented that he was referred to the chaplain whom he felt they belong to different Christian denominations and was informed by conflicting doctrines. He didn't attend the counseling. Four out of the ten students interviewed said that the belief that women cannot offer men counseling made them to doubt the counseling strategies and suggestions that were being given by the counselor. The challenge is a result of the inability on the part of the student to accept that cultures are different but the counselor can offer help even if they don't share the same world view. The counselor should not also assume that religion is used uniformly across all cultures and also that religion does not have all the solutions to the problems faced by students at the Midlands State University. O'Byrne (2006) postulates that cultural relativists emphasize the diversity of human cultural linguistic and genetic characteristics and are deeply critical of attempts to impose external values upon local cultures. Giving examples that tend to impose foreign idea on the client results in the client failing to cope up with the counseling. This results in the students missing appointments and losing of self confidence.

4.3 Effects of the challenges

A number of effects were identified from the data gathered from the interviews and questionnaires. The counselors interviewed said that the challenges of cross cultural counseling have affected the quality of data collected during the counseling sessions. The four respondents also said that the language barrier has resulted in the information being given by clients to become unreliable and that they had to depend on unreliable ways of extracting information from clients which are interpretation, asking for meaning and explanation. Six out of the ten students interviewed said they ended up giving false and inaccurate information as a result of their failure to communicate in the languages chosen by the counselor. Out of the twenty one questionnaires that were returned seven research participants hinted that the counseling was not helpful as a result of the communication barrier, counselor's lack of knowledge of culture and conflicting cultural values. Another four pointed that their problems remained unsolved. Four of the ten students interviewed said that they did not go for their appointments because they felt it was not worth attending. Three of the ten students interviewed said that these challenges destroyed their self confidence resulting in them failing to reveal all their problems. The effects

of these challenges show that cultures are relative and solutions don't apply uniformly to all cultures. Not only solutions but the way the counseling is done should show that process accommodates and tolerate other cultures. One of the culture relativist principle states it is arrogant for us to judge other cultures; we should always be tolerant of them. Failure to accommodate and tolerate other culture is key to the disillusionment in counseling at the Midlands State University.

4.4 Who are the most Affected?

The data gathered shows that the students at the Midlands State University are the most affected with these challenges to a larger extent. The student is the one who encounter the problems not the counselor. The failure to reach a solution to a problem as a result of some of the challenges mentioned above means that the client has to carry the burden alone. Failure of the first attempt to solve a problem through counseling results in students not seeking counseling when they encounter a problem. This leads students to try and use other alternatives in order to deal with their problems. Usually these second options have disastrous consequences they are not culture sensitive and they expose the students to danger. The most affected students are the international students because their needs have been violated they are struggling with the language barrier and cannot benefit from the counseling. However to a lesser extent the counselor is also affected with these challenges because they are forced to work in an environment where they fail to meet their goals, which is demotivating. The challenges also affect the quality of service offered. This usually results in students painting a bad picture of the Student Affairs Department at the Midlands State University.

4.5 Effects of the challenges to the counseling profession at the Midlands State University

The challenges identified from the data gathered show that the challenges to cross cultural counseling have a considerable effect on the counseling practice at the Midlands State University. If the challenges are not attended to they can lead to the collapse of counseling at the institution. The counseling at the institution can be labeled ineffective as a result of these challenges. The inability of the counseling to fully accommodate diverse student cultures has got detrimental effects to the welfare of students. It is the good welfare of students that enables the university to attract a large number of students. So a struggling counseling service can have a negative effect on the enrollment of the university at large.

4.6 Possible solutions

Four counselors interviewed suggested some possible solutions to the challenges of cross cultural counseling at the Midlands State University. The first suggestion was that the university should employ more counselors from diverse cultural backgrounds so that the students can have a variety of choices. They also suggested that the counselors should learn more international languages such as French and Portuguese in order for them to be able to help international students whose second language is not English. The counselors should also learn a considerable number of official languages of Zimbabwe. One of the informants welcomed the introduction of the applied languages department saying that they could benefit from the language studies that are going to be offered in this department. The counselors should also make a follow up of their clients and not to wait for them to come back and also allow feedback from the students through suggestion box and conducting research. The research findings also suggest that counselors should be aware of culture and how culture informs the life of the diverse student population. The counselors should be tolerant of the cultural differences displayed by the diverse population of the Midlands State University. From the research findings the university should revise its language policy to accommodate other international languages and other local official languages so that if there are individuals who can use these languages for the benefit of the student they can do so.

4.7 Prospects

Diversity is the order of the day at the Midlands State University. Cultural difference is one of the characteristics of the Midlands State University campus. The counseling needs of this diverse population cannot be ignored because it helps them improve their relations, academic results and improve their standard of living. Cross cultural counseling has become a requirement at the Midlands State University and this counseling should be premised in the idea that cultures are different and these differences ranges from ethnicity, values, language and beliefs. It is the duty of the student affairs to provide culturally sensitive counseling that does not fight the differences but accommodate and tolerate the differences. According to Chen (2001) “the client and counselor each enter into the counseling context with a particular set of individual characteristics which are primarily grounded in the socio-cultural context and life circumstances as well as by specific expectations”. It is the duty of the counselor to provide culturally sensitive counseling and not to force culture change. The counseling should consider the feelings of the clients and should make use of the clients’ culture resources to come up with

strategies and suggestions to help the client. Cross cultural counseling can be used to promote a high self esteem among the international students and the development of tolerance of other cultures among students of diverse characteristics. Cross cultural counseling can also be used to fight oppression by lecturers, security officers and the non teaching staff at the Midlands State University campus. Greiger and Tohver (2001) argues that:

It is increasingly clear that it is becoming increasingly clear that providing culturally sensitive counseling and psychotherapy is not a sufficient prerequisite for effectively addressing multiculturalism on campus. In fact it can be argued that counselors have an ethical responsibility to move beyond the office, conventional modalities of counseling and psychotherapy if they are to adequately challenge systems and environments that are oppressive to their clients.

Cross cultural counseling can be used to fight oppressive elements at the Midlands State University. Counselors have to move the practice to outside the office so that they can identify these elements and move to deal with them for the good of the student. The promotion of diversity and tolerating cultural differences can be achieved if cross cultural counseling is given full support at the Midlands State University.

4.8 Conclusion

The chapter looked at the prospects and challenges of cross cultural counseling at the Midlands State University. The data gathered from the field show that there are challenges of cross cultural counseling at the institution. The chapter also gave possible solutions to the challenges faced by students during counseling. The prospects of cross cultural counseling at Midlands State University and the effects of the challenges indentified were also discussed in the chapter. The next chapter is the final chapter its main thrust is to give a summary, conclusion and recommendations.

CHAPTER FIVE

CONCLUSION

The first chapter gave the area of investigation, research objectives, research questions, justification of study, limitations of the study, theoretical framework, and definition of key terms. The chapter explains how the research was carried out. The research was informed by the cultural relativism theory; the theory was used in the analysis of the prospects and challenges of cross cultural counseling at the Midlands State University. Qualitative research design was used because the ideas and feelings of individuals were key to the study. The population sample was selected using the non probability sampling techniques purposive sampling and snowball sampling technique. Data was collected using questionnaires and interviews. Questionnaires were distributed to the students at the Midlands State University. Students and members of staff of the student affairs division were also interviewed to gather their views on the prospects and challenges of cross cultural counseling. The data gathered was presented and analysed using the qualitative approach.

The second chapter gives overview of counseling in Zimbabwe. The chapter gave an insight into the historical development of counseling in Zimbabwe. The history of counseling in Zimbabwe is divided into three eras which are the pre-colonial era, colonial era and the post independence era. The pre-colonial eras is characterized by traditional counseling methods, were people of the traditional society practiced counseling but were not aware. The colonial era marks the coming in of British ideas of counseling that replaced the traditional methods. Like the colonial era the post independence era is characterized by professional counseling and the improvement of the practice through the formation of various counseling organizations. The chapter also explores the changes that have taken place as a result of the change from traditional counseling to professional counseling which is the transition from culture specific counseling methods to cross cultural counseling. Tertiary learning institutions and cross cultural counseling dominated the discussion of chapter three. The chapter gives a brief historical background of cross cultural counseling. It also defined cross cultural counseling. Cross cultural counseling was defined as counseling relationships were the culture of the counselor differs from that of the

client. In defining cross cultural counseling there are two approaches the inclusivist and the exclusivist. The chapter also discussed counseling at tertiary learning institutions where it was discovered that counseling at tertiary learning institutions is offered through the department of student affairs. The chapter also highlighted the role of the student counselor, the modes of counseling and the nature of student counseling.

The fourth chapter is the discussion and analysis of the research findings. The chapter investigates the prospects and challenges of cross cultural counseling at the Midlands State University. The data gathered from the field confirm that there are challenges faced by students and counselors during counseling at the Midlands State University. Challenges identified include communication barrier, client's lack of trust, conflicting cultural values, religion and beliefs. The respondents also gave information pertaining to the possible solutions to the challenges identified the suggested solutions include counselor training in international languages and employing more counselors to ensure variety. The chapter also discussed the prospects of cross cultural counseling at the Midlands State University. Under prospects the researcher discussed on the future of cross cultural counseling at the institution by means of identifying the uses and benefits of cross cultural counseling at the Midlands State University. The effects of the challenges were also discussed the study identified that the students were the most affected by the challenges. The study reviewed that the challenges had an effect on the counseling profession and institution.

Having identified the challenges of cross cultural counseling at the Midlands State University. The researcher makes the following recommendations the Student Affairs Department should employ more counselors of different cultural backgrounds in order to be able to accommodate minority groups and to ensure that students have a variety of choices when it comes to counseling. During the course of the study the researcher came across a number of students who said they were not aware that counseling services are offered at the midlands state university. It is against this background that the researcher recommends that the Student Affairs Department should host public lectures to promote the Counseling Department. The field of cross cultural counseling is still open for further research in tertiary learning institutions researchers can also study the student perception on cross cultural counseling and also look at the prospects and

challenges of cross cultural counseling in other tertiary learning institutions besides the Midlands State University. Challenges of cross cultural counseling can also be studied in relation to HIV and AIDS counseling in Zimbabwe.

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APPENDIX A

Interview questions

Counselors

1. How often do you help students whose cultural backgrounds differ from yours?
2. What language do you use during the counseling sessions?
3. Do you think your clients understand this language?
4. What sort of problems do u face do you face in counseling as a result of students who come from diverse cultural backgrounds?
5. How do you deal with these problems?
6. What do you think should be done to reduce these problems?
7. What are the effects of the problems to the counseling profession on this institution?

APPENDIX B

Interview questions

Students

1. Have you attended a counseling session at this institution?
2. Was the counseling session helpful?
3. Did you share the same culture with the counselor?
4. What challenges did you face as a result of the cultural differences?
5. How did you deal with these challenges?
6. How did the challenges affect you as an individual?

APPENDIX C

Research Questionnaire

My name is Regis Makakayi, I am a student in the department of African languages and culture. As a requirement for my BA African Languages and Culture Honours Degree, I am conducting a study on the Prospects and Challenges of cross cultural counseling in tertiary learning institutions. The information is solely for academic purposes and the information you are going to provide will be treated as confidential. For this reason you are not required to write your name on this questionnaire. Feel free to give the information needed.

Have you encountered a problem that required counseling?

YES

NO

Did you seek counseling?

YES

NO

If NO give

reasons.....
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If YES, was the counseling helpful?

YES

NO

If NO, give

reasons.....
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Did you share the same culture with the counselor?

YES

NO

What challenges did you face as a result of these cultural differences?

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What are the effects of these challenges to you as an individual?

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Thank you!!!