

**INTERNATIONAL ASSOCIATION for COUNSELLING
SECOND PRESIDENTS' ROUND TABLE
VERONA FIERA CAVALLI CONFERENCE CENTRE
VERONA ITALIA
ROUND TABLE FOR NATIONAL AND INTERNATIONAL
PRESIDENTS/CHAIRS/ AND REPRESENTATIVES OF COUNSELLING ASSOCIATIONS
Thursday September 3rd, 2015**

PROCEEDINGS OF MEETING

Members Present

Massimiliano Babusci	Italy	Vice President Federcounseling /SICCOOL
Jessica Bertolani	Italy	IAC Representative for Italy
William (Bill) Borgen	Canada	Past President IAC Executive Council/IAVEG ¹ representative
Anita D'Agnoles Vallan	Italy	Associazione Disarmo e Sviluppo (Disvi)
Deborah Di Cataldo	Italy	Vice President Associazione Reico ²
Ruth Falzon	Malta	Treasurer, IAC Executive Council
Carmen Galea	Malta	Membership Chair, IAC Executive Council
Silvia Galea	Malta	President, MACP ³
Vilas Gavaskar	India	Hans Hoexter Recipient
Guillermo Garcia Arias	Argentina	Member IAC Executive Council /AAC ⁴
Angela Gordon Stair	Jamaica	Vice-President, IAC Executive Council
Sue Hawick	Australia	National Representative APACS ⁵ (Australia)
Amanda Hawkins	UK	Immediate past Chair BACP ⁶ /IAC Secretary
Naoise Kelly	Ireland	Member IAC Executive Council/National Director, IACP ⁷
Courtland Lee	USA	Past President, IAC Executive Council
Amalia Madihie	Malaysia	Chair for Savawak State
Sukanthi M. Mariappa	Malaysia	Psychology Officer Foreign Affairs Ministry
Barbara MacCallum	Canada	Chief Executive Officer, CCPA ⁸
Eugene Mc Hugh	Ireland	Vice-Chair IACP ⁹
Dione Mifsud	Malta	President, IAC Executive Council
Selebaleng Mmapatsi	Botswana	Member EC, Botswana Counselling Association
Claudia Montanari	Italy	Vice President ASPIC Università del Counselling
Esnaty Obetile	Botswana	President, Botswana Counselling Association
David Paterson	Canada	Member, IAC Executive Council
John Pryor Jones	Wales UK	IAC Executive Council Member
Gay Puketapu Andrews	New Zealand	Te Ahi Kaa, New Zealand Association for Counselling
Nawawi Riziandy	Malaysia	Member, PERKAMA ¹⁰ International
Andrea Rubini	Italy	President, Associazione Disarmo e Sviluppo (Disvi)
Seamus Sheedy	Ireland	President, European Association of Counselling
Blythe Shepard	Member	IAC Executive Council/ Past President CCPA ¹¹
Adelaide Tartaglia	Italy	President, ASPIC ¹² Counselling Training Institution Napoli

Keynote Speaker: Dr Angela Gordon Stair Vice-President IAC Executive Council

Members Excused - Other associations, wanted to be present but could not due to financial, travelling, Visa or time reasons.

¹ International Association for Vocational and Educational Guidance (IAVEG)

² Registro Italian di Counselling (Reico)

³ Malta Association for the Counselling Profession (MACP)

⁴ Argentinean Association of Counsellors (AAC)

⁵ Australian Psychologists and Counsellors in Schools (APACS)

⁶ British Association for Counsellors and Psychotherapists (BACP)

⁷ Irish Association for Counselling and Psychotherapy (IACP)

⁸ Canadian Counsellors and Psychotherapists Association (CCPA)

⁹ Irish Association for Counselling and Psychotherapy (IACP)

¹⁰ Persatuan Kaunseling Malaysia Antarabangsa - PERKAMA - International Counselling Association Malaysia

¹¹ Canadian Counsellors and Psychotherapists Association (CCPA)

¹² Associazione per lo Sviluppo Psicologico dell'Individuo e della Comunità (ASPIC)

The meeting started at 09:13 in spite of not all delegates being present. DM explained the schedule and the agenda which had been sent via e-mail:

Agenda: 2nd meeting of Forum for National Chairs and Counselling Associations

Verona, IAC Conference
3rd September 2015 9.00am-2pm

- 08.30 Registration
- 09.00 Welcome by IAC President Dr Dione Mifsud
- 09.20 Introduction by Presidents, Chairs and Representatives
- 09.30 Keynote Speech Dr Angela Gordon Stair. Followed by questions and discussion.
- 10.30 IAC Questionnaire and Discussion- Naoise Kelly
- 11.00 Coffee Break
- 11:30 Reading of Minutes and points arising from minutes
- 11.45 Moving Forward: Split into Working Groups in preparation for official foundation of forum in Malta. Working groups need to create a structure to be able to work and draft documents in preparation for official foundation.

Group A:

Philosophy of Forum: Leader Dr David Paterson

What is our vision and mission?

What values will guide us?

What do we want to do with this vehicle?

What kind of policies should we be crafting?

What kind of political stands should we be taking?

What should we share? Research? Ethics? Standards? Support? Solidarity? Projects?

Appointment of working group to prepare document about Forum philosophy

Group B.

Forum Structure and Governance: Leader Dr Blythe Shepard

Representations: Regional? National? Approaches based?

What kind of constitution should the forum have?

What kind of structure should the forum have?

How shall it be represented within IAC?

Appointment of working group to prepare report on structures and governance

Group C:

Work with International Organisations and Projects: Leader: Dr Bill Borgen

Brainstorming of projects that can be undertaken by the forum

What will guide us as to what projects we choose?

- 13.45 Evaluation and final Comments

The meeting had simultaneous translation (English –Italian) by Ms Jessica Bertolani

Minute 014: Minutes of the First meeting of the President's Forum (May 2014, Victoria)

Dr Falzon noted that:

- (a) The minutes of the first meeting of the President's Forum (Minutes 1 to 13) had been virtually approved by members present at the first President's forum held in Vancouver in April 2014;
- (b) That she will pass these set of minutes of the First Presidents' Forum on to Dr David Paterson, IAC Executive Council member responsible for the IAC website so that it can be uploaded on the IAC website;

(c) That the minutes of this second meeting will be sent to all members present for approval by September 4th, 2015.

Minute 015: Welcome by IAC President Dione Mifsud

Appendix A presents the welcome speech delivered by IAC president Dr Dione Mifsud. In this speech Dr Mifsud's presented his vision for roles of National Associations' on IAC. He explained the importance of liaison between IAC and National Association, UNESCO and IAC voice on global issues of social justice and human rights (e.g. migration).

Minute 016: Participants' Introductions

Dr Mifsud asked all members present to introduce themselves.

Minute 017: Keynote Speech – Angela Gordon Stair Counselling in Small and Developing Countries: What lessons do we bring to the table?

The Keynote speech was delivered by Dr Angela Gordon Stair. Dr Gordon Stair introduced herself and thanked IAC for allowing her to be the speaker of this forum

Dr Gordon Stair presented a clear and concise presentation of Jamaican history and culture and the birth and growth of counselling in Jamaica. She then reflected on the implications of these experiences on counselling at a local and global level within a context of quality of life and human rights and social justice issues.

Appendix B presents Dr Angela Gordon Stair's paper and Appendix C presents her PowerPoint presentation and keynote speech.



Minute 018: Group Discussion

John Prysor Jones (UK) noted that some are migrating to the UK because of sexual orientation, as their birth country makes it difficult for them to live and where they are also persecuted. He noted that this issue was not mentioned in the keynote speech and queried whether this is an issue in Jamaica.

Angela Gordon Stair (Jamaica) noted that some would be migrating due to issues of sexual orientation but not the majority. She reported that some Jamaicans who have requested refugee status due to sexual orientation have been refused entrance to the UK. She noted that the majority of Jamaicans do not migrate for this reason but for other reasons. She reminded that although the reason for migration may be different, the experience of the change of place and culture is similar.

Sue Hawick (Australia) reported a similar history of growth of counsellor training in Australia and noted that counsellor training in Australian universities started in the 1970s. She further noted that dual relationships is also occurring in Australia within communities. She explained that she lives in a relatively small country town and has experienced dual relationships making it challenging to work.

She explained that she chose to work in another town 80km away from her hometown to avoid dual relationship.

Angela Gordon Stair (Jamaica) reminded that in small island communities, counsellors do not have the luxury of working away from their communities.

Gay Puketapu Andrews (New Zealand) reported similar issues in her home country. She noted that dual relationship is not only present but that it is also culturally important for Maoris to work with their own people and within their own communities, which would be in small communities with a common culture. She reported similarities between the Jamaican and the Maori experience regarding dual relationship issues.

Silvia Galea (Malta) noted that Malta is an even smaller island than Jamaica and dual relationships are present, resulting in difficult issues and situations arising. She stressed the importance of dual relationships being addressed in counsellor training.

She referred to the Jamaican Barrel children and noted that she was rather struck by this experience. She reported that although there are no barrel children in Malta, Malta is seeing a shift in the Maltese Family profile which is also affecting Maltese. She reported that a big challenge for Maltese counsellors is the need for a cultural balance in a context where marriage separations are increasing and where divorce has recently been introduced. She reports that this is having a significant impact on Maltese children and counsellors are faced with children torn between parents, children dealing with restructured and second families. She reported that this has also led to an increase in teenagers self-harm and that these are relatively new phenomena in Malta that School counsellors are facing.

With regard to migration, Ms Galea noted that Malta's geographical position in the middle of the Mediterranean has made migration a big issue in Malta since the year 2000. She noted that in this 15-year period she has observed similar profiles, stories and challenges in migrants. She reported that this has had an impact on the Maltese culture and counsellors are learning how to deal with such clients

Angela Gordon Stair (Jamaica) noted that – although migration from the Caribbean may have different push factors (e.g. economic rather than safety), the underlying issues remain the same. She noted that added challenges of wars and trauma faced in migration going to Europe may be an added burden but stressed that the underlying issues of change in culture would still be the same in all migrants

Esnaty Obetile (Botswana) noted that migration from and to Botswana is not an issue faced by Counsellors in Botswana but that unemployment brings about migration within Botswana and other related challenges. These include children left on their own and becoming heads of families. These children are faced with problems of finding means of making a living for themselves.

She noted that the main problem for counsellors in Botswana is that the government still needs to be mobilized to recognize the need for counselling training and the presence of counsellors in schools and in remote areas of the country, in a context where the country embraces the UN human and children rights' charters.

Bill Borgen (Canada) reported a similar experience of children left alone and children heading families in Canada. He reported that the Canada has large immigration from Asia, where migrants are not economically poor and buy homes in school districts where they perceive schools are best for their children. Their children are then not only social isolated but left on their own with no adult supervision. This leads to situation where teachers become the only adult support or point of reference and this affects what is expected of teachers, with young carers ending up approaching teachers for advice on how to care for their younger siblings.

Angela Gordon Stair (Jamaica) narrated two experiences of such children:

- (a) A university student who comes to her for counselling brought herself up as her mother had left for the United States when she was six years old and her father had been absent from her childhood. She was brought up by her grandmother for a time but then her grandmother had died and she was on her own. Her mother had travelled to America with a tourist visa and then had stayed on working illegally. The mother could not even come for the grandmother's funeral because of this. The mother supports the students financially but the student does not even know where her mother is in the United States. The student feels guilty that, in a context where her mother is funding for education and her living, she still feels very angry towards her mum for leaving her when she was a young eight-year-old.
- (b) A university student had had a traffic accident and broken both legs and was distraught as she was the head of her family and did not know how she was going to cope caring for her younger siblings

Sue Hawick (Australia) noted that in Australia children are having the same experience more due to parents' mental health issues. She reported that Australia has recognized this challenge and that there are support programmes which include emotional, educational and respite support for young carers. (<http://carersaustralia.com.au/how-we-work/national-programs/young-carers-program/>)

Angela Gordon Stair (Jamaica) noted that Jamaican children often do not identify themselves when on their own. She noted that these children cope in practical but not emotional ways.

Carmen Galea (Malta) noted that in the Maltese Culture grandparents usually take care of children whose parents work but that this is changing due to more women joining the work force. Less grandparents are able to take care of their grandchildren as they themselves would be working. In Malta children would not reveal that they would be alone at home as otherwise the state would intervene.

She noted that Counselling in Malta is relatively young and that it started with career guidance in schools. She reports that Counselling is still mostly being carried out in schools. However, since in March 2015 the profession was legally regulated. This gave the association more impetus and the Malta Association for the Counselling Profession (MACP) is trying to find entities other than educational who will employ counsellors. She noted that entities still ask for Psycho-Therapists or counselling psychologist. MACP now has trade union status and that helps the association to approach entities

Angela Gordon Stair (Jamaica) noted that the basic tenets of counselling run across cultures. It is then important for each country/community/culture to see how to make counselling work within the culture and how one respects the values and attitudes of that particular society rather than making it into a western model. As one size does not fit all.

John Pryor Jones (UK) noted that this issue is very pertinent in Wales as, after English and Welsh, Polish is the language most spoken. He reported that the Free European Movement act led to a lot of Polish coming to the UK. This presents a lot of linguistic and cultural challenges in schools, with Polish children with no English language becoming totally isolated at the age of 5 years and upwards. They cannot communicate and no one knows how to communicate with them. He reports that some schools provide help but not many. He narrated that one six-year-old in his family expressed concern at the sadness of these Polish children and that he wanted to become friends with them and make them smile but did not know what to do. He noted the need for support for such children.

Amalia Madihie (Malaysia) reported that the main challenges in her country are homeless children, children living with mothers who work as prostitutes and children in the prostitution trade. This is also linked to emotional problems and domestic violence. She is aware that more needs to be done on these issues.

Angela Gordon Stair (Jamaica) noted that Jamaicans who migrate to large cities may end up as prostitutes as fallback position due to unemployment.

Courtland Lee (USA) queried about Jamaican Gender Equality and the status of women in Jamaica?

Angela Gordon Stair (Jamaica) explained that Jamaica has a unique situation based on a traditionally matriarchal society. The Jamaican prime minister is female, many ministers are female, 80% of university students are female, most personnel below the Chief Executive Officer (CEO) of companies would be women, and slightly less than 50% of CEOs are women. She notes that the traditionally matriarchal society then plays out in social roles. She noted that in Jamaica there is equal pay for equal work. She reported that there had been issues of gender inequality earlier on last century but that a lot of work was done in the 70s and 80s. She noted that Jamaican women feel empowered but that this does not mean that there are no issues of gender balance

She noted that Jamaica now has a lopsided situation – what is happening to Jamaican men? She reports that the state is implementing same gender classes as this seems to be getting better results for boys. She cautioned that this may not be the best solution.

Amanda Hawkins (UK) reported that the use of violence by Jamaicans in the UK created a problem as parents feel it is their right to hit their children and that this is the correct way of dealing with their children. She notes that this created challenges as corporal punishment is not permitted in the UK.

Angela Gordon Stair (Jamaica) notes that even in a contest where Jamaica embraces the UN rights of the child and the rights of women, society is not against the use of corporal punishment as this is traditional in Jamaica. She noted that violence occurs when there is economic frustration and parents lash out at their children. She reported that sometimes parents ask teachers to beat their child. She noted that before we ask parents to stop beating their children we need to see from where this behaviour is coming as well as to provide alternatives

Amanda Hawkins (UK) reported that many noted: 'I was disciplined in this way and it did me a lot of good'

Angela Gordon Stair (Jamaica) reported that counsellor research Audrey Potter has done a lot of work in this area and promotes teaching parenting skills as part of the counselling process. This is valid even for receiving countries and needs to offer alternatives and education, particularly since many parents are not parents by choice.

Gay Puketanu Andrews (New Zealand) notes that this has better success when the counsellor is from the same culture as the client.

Angela Gordon Stair (Jamaica) agreed and added as this decreases suspicions as migrants are often suspicious of and feel unsafe in other cultures. When isolated we relate better with one of our own.

Seamus Sheedy (Ireland) noted that dual relationship inexperienced in Ireland as well and that IAC has a central to inform participants present so that they in turn can present to their country.

He noted that Irish counsellor need to be aware of and understand the client's culture as for years Ireland has lived in its own bubble but now immigrants – thousands of Polish – are moving to and settling in Ireland and. It is part of our professions understand the culture of the client.

Dr Mifsud thanked Dr Gordon Stair for her keynote speech and the participants for the discussion

Minute 19: IAC Questionnaire and Discussion- Naoise Kelly (Appendix D)

Mr Naoise Kelly explained the process of IAC's day meeting held on September 2nd 2015 regarding strategies and the future of the IAC. He reported that the focus of this meeting was how to use the organization's potentials and put ideas into practice. He reported that the IAC executive committee had mandated a revisioning committee to focus on the strategic plan of IAC. He noted that this committee met regularly over skype or blue jeans.

He noted that all members are very conscious of the history of the organization, its great connections to world bodies, and the projects that IAC has carried out in particular countries and between countries and the annual conferences since 1966. He noted that there is great enthusiasm that IAC has a 45-member organization network but that there is concern as IAC is running on a shoe-string budget which limits it significantly and IAC is therefore not doing some of the things that it wants to do.

The brief of the IAC revisioning committee was to look at how IAC can grow and serve its members – whether individuals or associations - and how to answer the request from associations, in a context where the IAC mission is to help empower people.

He reported that the IAC revisioning committee sent out a survey to members and other stakeholders to honour its mandate. 250 surveys were sent and there was a 15% response rate - 45 responses to date and counting. During the Sept 2nd day-meeting the raw data was presented to the IAC Executive Council and this will now be thematically analyzed.

He noted that Angela's speech reflected the mission vision and values of IAC:

What happens in terms of politics or political development that impacts IAC?
How does this impact socially? Societal developments?
What should IAC do about global issues?

He noted that IAC needs to be technologically at the cutting edge to reach out to as many members and as many associations possible. On the other hand, IAC also has the responsibility to reach out to where there is no technology.

He noted that the IAC strategy plan is to identify particularly goals and areas and then move to actual specific objective in concrete terms: targets to meet in specific time frame where objectives are manageable and realistic in terms of times, targets and resources: Who, When, How much?

He reported that a published report on organizations' target achievements concluded that 65% implementation of targeted objectives within organizations was regarded as excellent and that most organizations complete about 40% of what they say they are going to do. He noted that IAC was aiming for the highest targets achieved possible.

Kelly presented some conclusions of the survey data collected so far:

- 1) Tremendous good will towards IAC from members. Respondents note that they liked and believed in the IAC concept and that IAC is essential, worthwhile and important. Respondents noted that they want a global body for leadership, expertise and consultancy to lean back on.
- 2) Respondents expressed a need for better regional representation. In its current state, IAC is seen as too anglo-phone and that there is not enough representation from different parts of the world. There is a need for more equal distribution and representations from all areas of the world, as well as gender balance.
- 3) Respondents value a good website and critiqued that the IAC website needs to improve. IAC is aware that there is need to improve the website, to make the website more user-friendly with the potential for connecting people and sharing projects. Webinars and round tables were perceived as important and of great value.

- 4) Respondents noted that IAC needed to resource itself better financially, technological and human-wise in order to do what it should be doing. Some suggestions include the need for headquarters, staff, more people involved.
- 5) Respondents requested support for national associations. Mr Kelly noted that IAC's targets will include input of national associations
- 6) Respondents noted that counselling should be available for as many people as possible worldwide and that IAC should be at the forefront to work towards this goal, including a stronger voice, stronger participation and more influence with global associations such as UNESCO and ILO.

As membership Chair, **Carmen Galea** (Malta) encouraged members present to become members and to encourage their associations to become IAC members. She noted that an IAC membership application form was in the conference pack.

Amalia Madihie (Malaysia) noted a need that IAC provides professional counselling development.

Dione Mifsud (Malta) noted that this need was also expressed by the survey's respondents. He noted that with this kind of training, one needs to be aware of different cultural bases. He stressed that this called for discussion to be able to do something that can be done respecting the diverse cultures and understandings of what counselling is.

Ruth Falzon (Malta) noted that the IAC's annual conference is in itself professional development and that the direct participation of the host countries addresses cultural issues.

Dione Mifsud (Malta) noted that it is the obligation of IAC to work with the culture of the place, rather than impose a culture.

Esnaty Obetile (Botswana) noted a need for training for associations' officials in order to support associations. She queried: How can IAC help associations to make their government understand and be supportive of counselling. She noted that such conferences are helpful but that more needs to be done. She queried: What can IAC do to address governments?

Dione Mifsud (Malta) noted that the Malta experiences indicates that IAC conferences can be an impetus for governments to listen. He narrated that the IAC 2008 conference was held in Malta. At the time, the first master's degree programme was just started (February 2008) and counselling was not so well known and was seen as nuisance by psychologists and other related professionals. The IAC conference allowed for significantly more exposure with government and parliamentary officials and made these important and influential policy makers aware that Counselling is a global issue. The conference started the chain of events which led to the legalization of the profession in Malta in March 2015. He noted that this model may work for Botswana as it will be hosting the 2018 IAC conference.

Esnaty Obetile (Botswana) noted that in Botswana there is no nomenclature or regulation for counselling and the Botswana association is trying to introduce the term. She requested IAC to help the Botswanan Association.

Amanda Hawkins (UK) noted that this is not an issue for Botswana because it is a developing nation as UK counsellors are in a similar situation. She explained that in UK there is no regulation but only registration with BACP. She noted that there are different experiences across the four countries of Great Britain. For example, in Wales the law stipulates that counsellors must be present in every school but that this is not a law in England. She noted that the UK has 44,000 counsellors but still faces the same issues of Botswana.

Dione Mifsud (Malta) continued that the Botswanan 2018 IAC conference can be a guide for other African nations and that the Botswana Counselling Association can use this event as an opportunity for colleagues across Africa and within Botswana to come together.

Naoise Kelly (Ireland) reminded that many countries have no term or structure for counselling and that the word 'counselling' has actually been adopted into the language (e.g. in Malta and in Italy). He noted that IAC and associations present need to be aware of this and reflect on how to be supportive and to come up with common definitions and be clear of terminology and roles.

Amalia Madihie (Malaysia) noted that her association started working in the 1960s to establish a law to regulate counselling and that this helps. She noted that in spite of a law for counselling is under the Ministry of Education, the term used for this role is 'Psychology Officer' instead of the term 'counsellor'.

John Prysor Jones (Wales, UK) queried: What can IAC do to influence government and politicians? He noted that in 2010 new mental health measures in Wales changed the organization of therapeutic help and also affected some counsellors negatively, as they lost their title of counsellors and became Mental Health Practitioners if working in the Welsh Health services but still called counsellors in schools..

He noted that in UK procedures to address government policies is to go as a constituent to elective representatives at their surgeries to query: What is your party going to do for the people in our community suffering due to lack of services? He stressed that this should also be supported by letters to keep up the pressure. He explained that then, close to election time, 'hustings' are organized in constituencies and voters can attend and ask anything about counselling to the electoral candidates.

Silvia Galea (Malta) notes that mentoring - looking at the experiences of other countries is very helpful and perhaps IAC can create structures of mentoring and shadowing to mentor to support new associations.

Coffee break 11.16 – 12:01

Minute 20: Students' Forum

Dione Mifsud (Malta) informed that he invited Bart Begalka to introduce the Students' Round Table to members present.

Bart Begalka (Canada) explained that he is one of two coordinators leading the Students' Round Table. Valentina Chichiniova was the other coordinator. He explained that when trying to see how to start the student's forum, they explored the possibility of using Blue Jeans and Skype but then decided to use Social media students use more and developed a Facebook page. This was somewhat a bit of success - 40 members. He reported that students joined but then did not remain very active. In fact, he reported, only two to three have remained very active. He noted that those who were active were those who developed relationships through IAC conferences.

He noted that during this year's Student's Round Table they will be focusing on building relationships - getting students to talk about what their interests are, why they came to the conference, what they want from the Round Table and what students' concerns are. He noted that there are three types of international students:

- 1) Those who complete their studies in several countries and move from one county to another
- 2) Student who whose studies include international issues
- 3) Student who go abroad for a short term experiences

These different profiles bring in different ideas, hopes, needs and expectations. The aim of the Round Table is to get a feel of why students are interested in the Students Round Table and why they chose to attend here as well as to ask students present how they want the Students Round Table to evolve.

Begalka reported that although only so few remain active on the Facebook the two success stories they have experiences have given them motivation to continue:

One student had to return and stay for six months to her home country (Canada) due to a sudden death in family. She needed an internship to continue her studies and the through Students' Round Table Facebook managed to find an internship as several people gave her good leads.

Other student had an ethical dilemma and discussed it in the Students' Round Table. This helped him work through the issue with tiny steps in the right direction.

Begalka concluded that he was looking forward to Sunday to discuss face to face why students had come to the Students' Round table and if they could be inspire to network.

Jessica Bertolani (Italy) commented that Italian students would be very interested but that they were hindered by language issues. **Carmen Galea** (Malta) suggested the use Skype with translation from other students.

Dione Mifsud (Malta) thanked Dr Begalka for his input and moved to the next item on the agenda.

Minute 21: The Three Working Groups – Philosophy/Structure/Projects

Dione Mifsud (Malta) explained that members presents could choose to join one of three groups. He explained each of the three groups and their task:

<p><u>Group A</u></p> <p>Leader: David Paterson</p> <p>Rapporteur: Amanda Hawkins</p>	<p>Philosophy of Forum</p> <p>What is our vision and mission? What values will guide us? What do we want to do with this vehicle? What kind of policies should we be crafting? What kind of political stands should we be taking? What should we share? Research? Ethics? Standards? Support? Solidarity? Projects? Appointment of working group is to prepare document about the philosophy of the Presidents' Forum</p>
<p><u>Group B</u></p> <p>Leader: Blythe Shepard</p> <p>Rapporteur: Blythe Shepard</p>	<p>Forum Structure and Governance</p> <p>Representations: Regional? National? Approaches based? What kind of constitution should the forum have? What kind of structure should the forum have? How shall it be represented within IAC? Appointment of working group is to prepare report on structures and governance</p>
<p><u>Group C</u></p> <p>Leader: Dr Bill Borgen</p> <p>Rapporteur: Angela Gordon Stair</p>	<p>Work with International Organisations and Projects: Brainstorming of projects that can be undertaken by the forum What will guide as to what projects we choose? Appointment of working group is to prepare report on possible criteria for projects</p>

Members present then chose the groups they wanted to join and proceeded to a 50-minute workshop. The Forum reconvened at 13:24

21.1 Group 1 – The Philosophy Forum

Rapporteur Amanda Hawkins (England, UK) reported in writing that this group was formed from the following nine members: Seamus Sheedy (Ireland), Naoise Kelly (Ireland), Gay Puketapu Andrews (New Zealand), David Paterson (Canada), Guillermo Guillermo Garcia Arias (Argentina), Amanda Hawkins (English, UK); Selebaleng Mmapatsi (Botswana), Vilas Gavraskar (India), Massimiliano Babusci (Italy)

21.1.1 Group 1 Rapporteur's Report

Below is the report forwarded by rapporteur Amanda Hawkins:

Questions to answer:

- Mission and Vision
 - Values
 - What is the purpose?
 - Program/ Agenda's
 - Political Stands
 - Share - research - ethics - support - solidarity
 - Task Group?
- 1) Keynote useful to focus on difference and diversity
 - 2) Helps make connections and builds bridges
 - 3) Political and social agenda important - what ones do we want to follow?
 - 4) To make it easy the mission and vision - to forward the agenda - a push - to put the mission and vision of IAC and international community
 - 5) Social justice needs to be at forefront - political actions that make people unwell and we get to counsel them - and address these wider points
 - 6) What can do as an international community?
 - 7) IAC stay in contact with people and update people - meetings - develop the strategy - regular communication builds community
 - 8) Quarterly report of situation of people worldwide
 - 9) Correct political place to communicate the issue of counselling
 - 10) How can IAC be helping bring focus to current issues?
 - 11) WHO for recognition - lobby
 - 12) Collaboration with support on similar issues - virtual group
 - 13) What is the definition of counselling? - Can we do this?
 - 14) Relevance and responsiveness - core task of the group
 - 15) Wellness - being used as a definition
 - 16) 3.5 million involved in counselling - in Italy
 - 17) Diversity needs to be respected in the group - strength - being inclusive - not all the same - diversity helps us all.
 - 18) Competencies across Europe - - helping community on a world stage
 - 19) How we work together - underlying principle - respect - collaboration
 - 20) Identity - but needs standards and substance - minimal standards
 - 21) IAC as being the Global - has to be more diverse and accepting
 - 22) Ethics and values
 - 23) Forum a place for voices to be heard - but needs to be managed in some way
 - 24) Picking some theme - for the meeting and distributing papers beforehand so people can come prepared.

- 25) Values should tie to IAC and the topics should be chosen in advance: one social justice and one professional
- 26) Small group of presidents - supplementary questions that could feed into this.
- 27) Political diversity - how do you manage this?
- 28) Useful to make a stance and a global profession - having a voice rather than political stance?
- 29) Declaration of rights of indigenous people should be acknowledged by IAC

21.1.2 Group 1 Whole Group Discussion

Amanda Hawkins (England, UK) noted that knowing how many clients counsellors are working with across the world is a massive piece of evidence to use to convince governments and it should be a project IAC pursues.

She noted that IAC should not only embrace the UN- Human Rights Charter but also the UN aboriginal charter (http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf)

She reported that this group is stressing that IAC should focus on educating what the role of counselling and that we need to get as many voices as we can around this Forum. It is important to remove all possible barriers to increase participation. She further reported that we should change the name of this forum to represent entities other than presidents of associations.

Selebaleng Mmpatsi (Botswana) noted that what may be a political stance in one country may not be a political stance in another country and that we need to ensure that we are always inclusive and transcultural.

21.2 Group 2 - Structure and Governance Forum

Leader and rapporteur Blyth Shepard (Canada) reported in writing that this group was formed from the following ten members: John Prysor Jones (Wales UK); Deborah Di Cataldo - Association Reico, President, Italy; Sue Hawick (Australia); Barbara MacCallum, CEO, CCPA (Canada); Adelaide Tartaglia (Italy); Claudia Montanaro (Italy); Jessica Bertolani (Italy) and Blythe Shepard (Canada).

Blythe Shepard (Canada) noted that this group needed to know the philosophy in order to work better as its take should ideally have built on the vision, mission and purpose of the Forum. She noted that they worked from the premise that this Forum should have an inclusive structure which goes beyond national associations and include other organizations.

21.2.1 Group 2 Rapporteur's Report

Below is the report forwarded in writing by rapporteur and leader Blythe Shepard:

a) Who should be at the forum?

- One person from as many countries as possible
- Could represent an association, organization, university, government Ministry
- The host organization would likely have more seats at the table

Summary: We want to be as inclusive as possible so at this time, let's keep it open. If the forum becomes too big, we then revisit and set firmer parameters.

b) What should the forum be called?

- Counselling Leadership Roundtable
- Counselling Representatives Forum

c) How shall we meet and for what purpose?

- We need a list of national associations and organizations around the world and have a way to keep the contact information updated.
- We need to include as many associations as possible in our emails to join us – even if they have not attended the last face to face meeting.
- We need to meet online via SKYPE, Blue Jeans, etc. at least two to three times between meetings.
- We need to use Twitter, Facebook, chat rooms to connect individually too.
- We need to have an agenda set prior by asking to topics to discuss.
- Have a place on the website for this forum. Use it as a “communication linkage.”
- We want to promote and sustain counselling as a profession around the world.
- The forum can be a conduit for information: e.g., definitions of counselling, scopes of practice, competency profiles, definitions of psychotherapist, psychiatrist, psychologist
- A place to post relevant research (e.g., the effectiveness of counselling, the financial and health benefits of counselling etc.)
- A place for associations to post what they need and what they can offer to other associations.
- Concerns about translation and accessibility.

d) Forum Structure

- Needs a chair to facilitate
- Needs a secretary to take minutes and post online; to link associations and individuals.

e) Action Item

- Have some of the counsellor educators on the IAC executive council write a letter to support counselling in Italy
- Have as many associations at this year’s table sign on or agree to have their associations’ name be included as supportive of counselling as a profession in Italy.

21.2.2 Group 2 Whole Group Discussion

John Psysor Jones (Wales, UK) motioned that members present can actually and practically do something now and address a present need in Italy. He reminded that, given that in September the Italian Parliament will be taking a decision on whether it will accept counselling as a profession, this forum should write a letter to the Italian government. This reflects what IAC is all about. This motions was seconded by **Bill Borgen** (Canada) and all present unanimously agreed.

Guillermo Garcia Arias (Argentina) asked for a similar letter for Argentina in the near future as several regions of Argentina do not accept counselling as a profession.

Esnaty Obetile (Botswana) noted a similar request

It was agreed that

- (a) this letter be written by Sunday September 6th, 2015 and translated in Italian to be presented to the Italian Parliament within the week. Dione Mifsud (Malta) noted that he would mention it in his Sunday Speech when a member of parliament (Alessia Rotta) would be present.
- (b) this letter would be written by the present IAC president (Dione Mifsud), the two past IAC president (Courtland Lee and Bill Borgen) and Jessica Bertolani (Italy)
- (c) This letter would be addressed to the Minister of Health

(d) this working group meets on Friday at 13.30 to complete the letter and give it for translation

Selebaleng Mmpatsi (Botswana) noted that this is a good example of a political stand

Silvia Galea (Malta) noted that timing is of essence and it is crucial that IAC and this Forum address local and global political issues.

21.3 Group 3 – Projects’ Forum

Group3 Leader Bill Borgen (Canada) and Group 3 rapporteur Angela Gordon Stair (Jamaica) reported that this group was formed from the following ten members: Bill Borgen (Canada); Angela Gordon Stair (Jamaica); Silvia Galea (Malta) Esnaty Obetile (Botswana); Eugene McHugh (Ireland); Amalia Madhie, Rizandy Nawawi, M. Sukanthi Mariappa (Malaysia); Anita D’Agnolo Vallan, Andrea Rubini (Italy).

21.3.1 Group 2 Rapporteur’s Report

Borgen and Gordon Stair Submitted the following report:

Chair [Borgen] spoke of the study of young adolescents across cultures that came out of the International Research Seminar as an example of a project done in the past by IAC members. He made the point that a project does not have to be focused on research to set the tone for the discussion.

Participants were then asked to brainstorm possible projects and the following came out of the discussion:

- Develop a network of contacts through/within IAC membership.
- Develop a repository of expertise within IAC. Such expertise does not have to be members of IAC but rather IAC operating as a brokerage.
- Facilitating the testing of a systems approach to projects and company design through members of the IAC and national associations. This approach has been developed by Italians who were members of this working group.
- Facilitate working relationships with other non-counselling associations/organizations such as the Boys Scouts and the Red Cross and in so doing raise the awareness of counselling and support for the IAC.
- Facilitate the development of a collective professional identity. This should be empowering, not constraining.
- Help national associations to develop standards of practice and help to facilitate the development of a framework for a national association where necessary.
- Develop a framework for a counsellor educational training programme and facilitate support for those places trying to develop one from those that have been through the process.
- Facilitate collaborative projects through the network of counsellors worldwide that would allow those with funding for a project to link with others who are interested in being a part of such a project.
- Sharing funding opportunities through Horizon 2020 for associations within the EU.
- Offer job shadowing opportunities for those who wish to develop competences/ projects with those who have the competences.
- Advocate for the counselling profession.

- Raise the visibility of IAC and counselling through collaboration with other agencies/organizations. This raised visibility will be important to attracting funding.

It was decided by the group that the first two project would be:

1. Set up a communication network to link organizations in countries in which the counselling profession is more established with organizations in which is less developed.
2. Set up a system of communication in which people developing proposals for research and program development can let it be known that they are looking for others to join them.

It was felt that when thinking about projects, these must be done in,

1. A culturally sensitive and respectful way with IAC not imposing on others.
2. Ways that allow us to reach out to others.

Dione Mifsud (Malta) thanked all present for their participation and contributions

Meeting was adjourned at 14:00

The next meeting will be held in Malta (EU) in July 2016. Specific date and times will be communicated with all present for this and last year's President's Forum around March 2016

Dr Ruth Falzon
Secretary, Round Table Meeting 3-9-2015
IAC Treasurer

Dr Dione Mifsud
IAC President

Sunday September 6th, 2015

Welcome speech at the 2nd Official Meeting of the Roundtable for Presidents and Chairs of Counselling Associations.

Dear colleagues and friends

Welcome to this second meeting for Presidents and Chairs. I am especially pleased that notwithstanding all the difficulties that IAC went through this year you are still here to go discuss share and take this project forward. My address this year will be briefer and more to the point. Last year I spoke about the philosophy of creating a forum where associations can view as their own and belong to. This year I want to concentrate on what we can do together through our combined memberships, resources and synergy.

I would like to repeat a bit of what I said last year In preparing for this meeting I wanted not to say too much as I feel that the level and nature of this gathering is enough to come up with goals, projects, vision and mission for this round table. And with round table we at IAC mean exactly that. We hope this will become a vehicle for all associations, big and small, old and young, rich and poor to share ideas, solidarity, vision and projects. It is important that everyone feels welcome and everyone feels that she is an equal partner in this venture. It is very important for IAC to make it very clear that in this gathering there are no dominant associations and that all of us are here because we all have something to share and something to learn.

IAC is what you see, a bunch of individuals who invest time and resources because they believe in international counselling as a major force in today's world. It is a completely voluntary organization that is run on a shoestring and is perennially in financial crisis. Notwithstanding this it has survived for 50 years helping counselling associations and counsellors around the world. It is high time that we start building a structure for associations to belong and to contribute.

It is with this in mind that I am not ashamed to ask you as Presidents and representatives of associations:

What are you willing to contribute for international counselling?

What can your association contribute in terms of resources, financial or human, technology, research and practice that can help international counselling to move forward?

Do you think that it is time, as I do by the way, that associations have a statutory role at IAC that is not just at membership basis but that they, you, can actually be partners with IAC? Partners in research, in projects, in practice, at a global level. But partners also at regional and continental level. IAC needs to facilitate a process were associations can meet and share common concerns at regional and continental level. It is a process which has already started with EAC proposing that it becomes IAC's European representative. I have asked Guillermo Garcia Arias from Argentina to work on a South American representation as well as Selebaleng Mmapatsi to work on African representation. I have also asked Bill Borgen to start the process for the formation of an IAC projects round table to identify educational and counselling projects that IAC can work on regionally and globally and I also ask you as national reps to give your share. Hopefully this roundtable will liaise better with international organisations like the United Nations Organisation and its agencies like the International Labour Organisation (ILO), the World Health Organisation (WHO), United Nations'

International Children's Educational Fund (UNICEF), United Nations Educational, Scientific and Cultural Organisation (UNESCO) and the United Nations High Commissioner for Refugees (UNHCR).

I would like us to voice our concerns where it matters and be there in the decision making processes. For example where UNHCR is concerned with the growing movement of people towards what they perceive to be countries with better opportunities and the resulting issues around irregular immigration I can see an extremely important role for IAC and counsellors around the world. I also see the importance of counsellor training to be transcultural to better understand issues faced by people living in different political and cultural situations.

Which brings us to today's keynote speaker. Dr Angela Gordon Stair will be speaking about the different flavour of counselling in a small state like her Jamaica. I too come from a small country with no natural resources apart from stone and people and yet we can make it on our own. Small states live within a more communal aspect, would like to take part on the world stage but do not want to be patronized. The same applies to counselling associations and the intention to have this forum is to have another round table where ideas are created shared and implemented.

Finally I have asked David Paterson and Blythe Shepard to act as liaisons between associations and IAC to propose the necessary amendments to create a statutory structure for this forum that will come into being in Malta next year. As a first step today's meeting will incorporate three workshops:

- A. Philosophy of Forum: Leader Dr David Paterson
- B. Structure and Governance: Leader Dr Blythe Shepard
- C: Work with International Organisations and Projects: Leader: Dr Bill Borgen

Please see which is closest to where you and your association can contribute and give your share. We will be extremely grateful.

I think that is enough from my end for now.

Thank you for responding to this call by IAC.

May I wish you all very the very best for this foundation meeting and for all that will hopefully follow in the years to come.

I would like to invite every Chairs and Presidents and Representatives in this room to introduce themselves and the associations they are representing

Dr Dione Mifsud
IAC President
Thursday September 3rd, 2015

**COUNSELLING IN SMALL AND DEVELOPING COUNTRIES:
WHAT LESSONS DO WE BRING TO THE TABLE?**

**Dr Angela Gordon Stair
Head, Counselling Service
University of the West Indies at Mona
Kingston Jamaica
Vice-President International Association for Counselling**

I wish to thank the President, Dr Dione Mifsud for allowing me the privilege of being the keynote speaker at IAC 2015 Presidents' Forum.

Today I want to focus on what lessons we who come from small and/or developing countries can teach the developed world about counselling. That may sound presumptuous since North America is the cradle of counselling as a profession and it is from there that it has been exported worldwide. The counselling profession evolved out of the guidance movement started by Frank Parsons in the early 1900s. (Gladding, 2012). In 1952, the American Personnel and Guidance Association (APGA) was formed. This is often referred to as the birth of the counselling profession even though the word counselling was missing from the title. By the 1980s counselling evolved as a distinct helping profession in the USA and was reflected in the name being changed to the American Association for Counselling and Development (AACD) and later, to the American Counselling Association. By 1970 on the other side of the pond, the British Association for Counselling was formed and by 2000 it changed its name to the British Association for Counselling and Psychotherapy to better reflect its broader representation.

Up to the early 1980s, counselling was based on Eurocentric models and values and was almost exclusively a

North American/ British profession. Since the late 1980s multicultural orientations have made it into the mainstream. Counselling has also become a global profession. I suggest that it is still essentially a profession that reflects a more North America/European set of values some of which the rest of the world can identify with and others that are alien to the rest of us. What then can we learn from counselling's evolution in non-western, non-Eurocentric societies and cultures that would be useful lessons for those who have been trained and work in such environments or who are involved in the globalisation of the profession?

The traditional western model of counselling articulates three principles central to its practice:

1. Practitioners should be from accredited training programmes.
2. There must be professional recognition and credentialing/licensing of all practitioners.
3. Practitioners must avoid dual relationships.

I want to use my own country, Jamaica, a small island state to look at what exists in small and/or developing countries whose cultural norms and mores may be different from those that inform the western model of counselling. I will look at how counselling developed and in so doing, look at the impact of religious institutions on its conception and on training of counsellors. I will also look at the ethical and cultural minefield that working in such an environment creates as it relates to the issue of dual relationships.

History of Counselling In Jamaica

For those of you not familiar with Jamaica, we are a small island state (less than [7,242sq km] 4,500 sq. miles) 145 km [90 miles] south of Cuba and 161 km [100 miles] west of Haiti.



Christopher Columbus came upon the island on his second trip to the Americas in 1494 (this time he was not so lost having been that end of the word before) and by 1655 the British were our new rulers. Some of you may be more familiar with these persons:



Usain Bolt



Shelly-Ann Fraser-Pryce



Bob Marley

Jamaica's history and culture have been influenced by the cultural forms and practices of the British plantocracy and those of African slaves, with inputs from the Indians and Chinese who came as indentured workers after the emancipation of the slaves, adding to the mix. The late Professor the Hon. Rex Nettleford had this to say to persons arriving in the Caribbean - "welcome to creative chaos amongst a people who are cantankerous, contrary, contradictory but never dull".

Counselling in Jamaica has three separate strands in its development – the church, the health sector and the school system. Pastors have traditionally provided pastoral counselling which included not only counselling on spiritual matters but also covered marital, family and other life issues. Many churches today have health clinics and counselling centres attached to them. Doctors and counsellors are usually volunteers from the church membership but in some instances where the church is able to hire professional staff this allows the centres to operate on a full-time basis.

In the mid-1960s the second (but first formal) phase of counselling began with the Mental Health Services for Children. Play therapy and counselling was offered by an expatriate, Dr. John Gourlay at the University of the West Indies. This was the foundation for the present Child Guidance Clinics of the Ministry of Health established in the 1980s.

In 1968 the third stream began operation when the Guidance and Counselling Section in the Ministry of Education was established. Activities during this period related primarily to school visits and workshops for teachers and principals in the primary (grades 1-6) and all age (grades 1 – 9) schools. The focus was the development of Guidance Committees since there were no posts in those schools related to Guidance and Counselling. Workshops for these committees of three or four teachers focused on training in basic skills and exposed them to basic guidance and counselling concepts. They were encouraged to pass this training on to other teachers with a view to sensitizing them to new ways of dealing with students who exhibited behavioural, academic and social problems. The committees also had responsibility for referrals of students to other agencies as needed.

In 1974, junior high schools were expanded from grades 7 – 9 to include two more grades at the top end. Most students attending these new secondary schools were from disadvantaged backgrounds and so there was a need to provide support services within the school to meet their needs. As a result the Ministry of Education created a post for a counsellor in all new secondary, technical and traditional grammar schools as well as tertiary institutions run by the government (E. Ramesar, personal communication, March 5, 2010). There was however one minor detail missing. Not only was the one post per institution inadequate related to the student population of the majority of schools but there were few qualified counsellors to occupy the posts.

To fill the need, the Ministry of Education began to recruit personnel for the posts of Guidance Counsellor who had a background in allied fields e.g. psychology, social work. In-service training was offered in conjunction with Western Carolina University (WCU), North Carolina. This led to a Certificate in School Counselling. In all, 60 persons completed the one-year certificate programme. This programme lasted for three years. Those who had an undergraduate degree and who did well were encouraged to continue to do the Master's in School Counselling at WCU. By 1978 the Ministry had started a one-year certificate programme with the University of the West Indies at Mona which ran for three years. Another 60 persons were trained. These 120 counsellors became the pioneers in the school counselling movement.

Current Situation

In Jamaica, there has been the strong tradition of the informal but clearly recognized community advisor which still maintains both in rural villages and the depressed inner-city communities of the major cities and towns in Jamaica. Not only are some persons more comfortable with these community advisors, but many are also unable to readily access the services of professionals. Access to professionals for much of the poor is through the public hospitals and community health centres where the wait for an appointment can be as long as six months. Access is also an issue in

the public school system where there is oftentimes one counsellor to more than a thousand students. At the Mona Campus of the University of the West Indies, there are 3 ½ counsellors to 15,000 students.

Although counselling and mental health issues are still stigmatized in Jamaica, this has greatly decreased over the past 20 years. A major contributor to the de-stigmatization has been the phenomenon of radio counsellors. This started with ministers of religion trained in pastoral counselling who provided advice and referral services to listeners who called in to these programmes. Some of these referrals have been to the more formal counselling services or other more appropriate agencies depending on the nature of the situation presented by the caller. This has contributed to more and more persons being willing to see a trained counsellor/therapist and engage with the process. More recently, others are also being educated through the internet about their concerns and how counselling can be helpful.

Today, counselling is offered at all levels of the educational system, in several church based centres, in the government health sector, as part of employee assistance programmes in large private sector organizations and by professionals in private group or individual practice. Providers still come from diverse backgrounds and may be school counsellors, counselling or clinical psychologist, social workers or pastoral counsellors. There is a very vibrant Guidance Counsellors' Association representing just over 700 school counsellors. Many counsellors in other settings, who are counselling, clinical, educational, and occupational psychologists, are members of the Jamaican Psychological Society (JPsy). Some counsellors are also members of external organizations such as the National Board for Certified Counsellors (NBCC), the American Counselling Association, the International Association for Counselling, the American Psychological Association, the American College Personnel Association and the British Association for Counselling and Psychotherapy.

Today, programmes in Counselling at both the PhD and Masters levels are offered by three of the four local and regional universities, two of which are operated by Christian churches. Programmes are also offered by other tertiary institutions at the Masters and bachelor's levels. Two of these are Theological Colleges. There are also programmes at the Masters level offered by off-shore institutions out of the United States.

<p><i>Undergraduate</i></p> <ul style="list-style-type: none">• The Mico University College (Mico)• Northern Caribbean University (NCU)• International University of the Caribbean (IUC)• Jamaica Theological Seminary (JTS)• The Vocational Training Institute (VTI) <p><i>Masters</i></p> <ul style="list-style-type: none">• The University of the West Indies at Mona (UWI)• Caribbean Graduate School of Theology (CGST)• Northern Caribbean University (NCU)• International University of the Caribbean (IUC) <p><i>Doctorate</i></p> <ul style="list-style-type: none">• The University of the West Indies at Mona (UWI)

Figure 2: Counselling Training Programme in Jamaica

The church and quasi-church organizations continue to be a major source of support and influence in our communities. Many of their counselling centres also train peer-helpers to assist both within the

centres and in the communities in which they live. Some of these helpers are the traditional community advisors who are being offered training in basic counselling skills and skills of referral.

It is important that as we try to reach people, the cultural traditions and institutions are respected and if possible incorporated. One such tradition in Jamaica is the Christian church and its culturally based derivatives. Given its strong influence on the development of counselling as a profession and its impact on training, many counsellors have had to learn to “walk between the raindrops”. Counsellors are working in a society where many persons have strong fundamental religious views even when they themselves may not be avid church goers. An understanding and appreciation for this religious backdrop to the client’s worldview allows for the development of trust and acceptance of the counsellor. The counsellor who is unable to appreciate this will not be successful.



Walking through the raindrops: Integrating cultural traditions and institutions

As I have demonstrated in the forgoing, religion and in the case of Jamaica, Christianity can be a friend and not necessarily a foe of counselling in small developing and underdeveloped societies. In my country it has been helpful in the development of the profession. In other societies where religion has not been radicalised and used as a political tool, and where it is still an important part of the fibre of the society, its influence must not be underestimated as we seek to develop the counselling profession. How to manage that seeming contradiction is something those of us from small/developing countries can bring to the table in international organisations such as the IAC.

The counselling profession like all other spheres of life has gone global. Universities in Australia, the USA, Canada and the United Kingdom offer on-line or off-shore counselling programmes around the world. In this global environment, varying social and cultural norms around the world have implications for the traditional social justice stance that western counselling organizations have taken in promoting multiculturalism, gender equality, freedom of and from religion, and pluralism for sexual minorities in their various codes of ethics (Hodges, 2011). How does the counselling profession advocate equality and justice without appearing to be culturally insensitive in some societies? As Hodges (2011) puts it, “is it....realistic to expect unilateral agreement on social and cultural issues in an increasingly internationalized counselling profession spread across diverse cultures?” (p.196-197). Much of the advocacy for pluralism is in fact a Western concept and this has to be acknowledged by those coming from a western perspective. Those of us from non-western or from developing societies can help to keep those from the West at the table more grounded and real as we try to make counselling a truly international profession. In that way we also stay true to the guiding principles of being respectful and non-judgemental.

Dual Relationships

Let us now look at the issue of dual relationships. Oftentimes when we think of dual relationships, sexual relations between client and therapist are at the forefront of our minds. Gabrielle Syme in her book *Dual relationships in counselling and psychotherapy* (2003) makes the point that all professional bodies prohibit sexual relations with patients or clients and in Jamaica this applies to all regulated professional bodies. Further, the Child Care and Protection Act (2004) provide legal recourse for children who may be abused by counsellors or therapists in a professional relationship. Having sexual relations with a client is obviously unethical but there are more subtle challenges inherent in dual relationships that by the very nature of the small community in which we live, place counsellors and therapists in social and business interactions with clients that are not always avoidable. The cultural norms add a further layer to this issue of dual relations.

Section A.6.b of the 2014 ACA Code of Ethics, which speaks to extending counselling boundaries, says;

Counsellors consider the risks and benefits of extending current counselling relationships beyond conventional parameters. Examples include attending a client's formal ceremony (e.g., a wedding/commitment ceremony or graduation), purchasing a service or product provided by a client and visiting a client's ill family member in the hospital. In extending these boundaries, counsellors take appropriate professional precautions such as informed consent, consultation, supervision, and documentation to ensure that judgment is not impaired and no harm occurs. (ACA p.5)



Avoiding such relationships in a small country such as Jamaica is difficult. Counsellors and therapists are likely to have social interactions outside the therapeutic relationship with the client.

In small societies such as my own, I am likely to attend the wedding of my friend's daughter and discover that the mother of the groom is my client. Johnson, Weller, Williams-Brown and Pottinger (2008) in looking at the issue of dual relationships within the context of the Caribbean, had this to say:

Moreover, the social context within which psychotherapy occurs in many Caribbean societies may also blur the boundaries of the professional relationship because of the small spaces in which Caribbean people operate. The reality of the Caribbean situations is that a therapist may have a patient who may later become a student, or the patient and therapist may end up on say, the same committee in church. (p.549-550)

This dual relationship is also very real for the school counsellor. Let us look at the scenario of the sole counsellor in the school where the grandchild of a lifelong friend attends. When that child comes to see that counsellor in a professional capacity to tell of the violence in the home that he can no

longer keep a secret, the situation becomes a minefield that counsellor has to navigate with dexterity and precision.

In the Caribbean, the notion of “washing your dirty linen in public” is unacceptable. Personal problems should be sorted out at an individual level or at most, within the family and should not involve outsiders. (Gopaul-McNicol & Brice-Baker, 1998). This need for privacy is further magnified when operating in small spaces where the counsellor may also be the pastor at church or the client is the student worker in the college bookstore who processes all staff/faculty purchases. Johnson et al (2008) make the point that this ‘dirty linen’ phenomenon may influence what is discussed or omitted in therapy as problems that require psychotherapy are often seen as a sign of weakness and failure and so are not communicated to the therapist.

The increased risk of dual relationships in small spaces is further enhanced by the relatively small numbers of well-trained persons to meet the needs of a population that is becoming more aware of the benefits to be gained from counselling and psychotherapy. In a society where professional services are rarely advertised, clients refer friends and acquaintances to their own counsellor in the same way they send friends and family to their physician. Refusing services in such situations is not always the best course of action, even though it can increase the potential of complex relationships and connections among clients, thus challenging the ethical principles of the therapist.

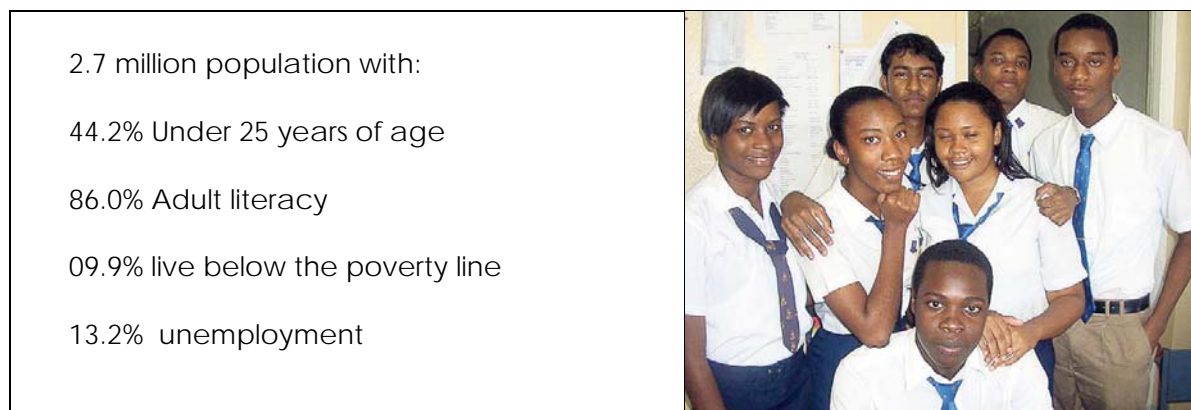


Figure 1: Profile of the Jamaican Population

In small spaces, dual relationships are unavoidable. How it is managed is really the issue. Dual relationships have to be seen in the context of the culture in which one is operating and the size of the community in which one practices. There has to be a conversation about how the practitioner maintains confidentiality and boundaries in such a context. The awareness of self both inside and outside the counselling relationship and the need to be accountable to the client first is important to operating in such an environment. It is imperative that this conversation takes place with trainees and new counsellors so that they have guidance in and an understanding of how to deal with potentially problematic situations. Without this understanding, their efforts in trying to avoid such duality will be fraught with frustration. As western societies become less homogenous there are more small ethnic and racial spaces within each state. How to deal with the importance of religion, social justice and the ethical issues of dual relationships within such situations are other lessons that we from small/developing societies can offer at the table.

Issues of migration

Today the issue of migration and the relevance of counselling to this population is topical. Most small and underdeveloped/developing countries have a strong history of migration. Jamaica is no different. Because of our small size we are outward looking. Caribbean people know better than most what it means to be uprooted. Our history is rooted in the slave trade carried out by European countries to supply labour for its plantations in the new world. As the former Prime Minister of Jamaica the Honourable PJ Patterson said of this trade, "it severed us from the roots of our social and cultural belonging and obliged us, as the dispossessed, to struggle against formidable odds in the search to regain our self-respect and forge a new identity" (pg. ix). This can also be said of those millions around the world today fleeing wars, oppression, famine and economic hardships. With the emancipation of slavery in the Caribbean in 1838, indentured labour was brought in for India and China between 1840 and 1917 adding other cultures to the melting pot that was the Caribbean. The majority of the Afro-Jamaican population like that of the rest of the Caribbean was by the end of the 19th century poor peasant farmers who were trying to eke out a living for themselves and their families. Looking for opportunities outside Jamaica became the norm.

Migration has always been a safety valve for poor countries that have not been able to provide for the optimum social and economic development of its people. Jamaica is no different. Jamaicans have been migrating in large numbers since 1850 when West Indians, the majority being Jamaicans went to build the Panama Railroad and later to work on the Panama Canal. Later they went to work on the banana plantations owned by the United Fruit Company in Central America and the American sugar plantations in Cuba. By the end of World War II they could be found working in London as it rebuilt from the devastation of the war and later they were to be found as nurses and other health care workers in the hospitals and working on the underground and the famous London buses. As immigration to Britain became more difficult, Jamaicans began to look for new opportunities elsewhere. Many immigrated first as seasonal workers to the many orchards and sugar plantations along the eastern seaboard of the United States and Canada. Becoming permanent residents of the United States was not difficult at this time and many moved into the cities in these areas such as New York, Hartford, Boston, Newark and Miami. Here they worked in the health care and hospitality industries as well as working in transportation. Today we are found all over the world with as many living outside of Jamaica as the 2.7 million of us at home.

This migration took and still continues to take, many forms. These are:

1. Seasonal migration. Today parents migrate for up to six months at a time to work in the host country;
2. Serial migration. The parents migrate either singly or together with the intention of sending for the rest of their family at a later date;
3. Parental migration. Parents migrate for a defined time or indefinitely but have no intention of having their children live in the overseas country;
4. Family migration. Parents migrate with their family.

The type of migration selected is determined by economic reasons. (Pottinger, Gordon Stair & Williams-Brown, 2009). In the first three types of migration mentioned, separation from parents is present and is more common in lower income families. All have implication for the children (both when they are left behind and when they enter their receiving country), for the parents and for the family unit.

Harvard Immigration Project (Suarez-Orozco, Todorova and Louie 2002) in looking at the situation in the USA found that 85 % of the children who migrate from the Caribbean, Central America, Mexico and Asia experience extended periods of separation from parents during the process of serial migration. In Jamaica, 30 – 35% of children in school samples have parents who have migrated (Pottinger, 2003). These children are left with surrogate parents who are either extended family members or friends/acquaintances of the parents. Such children often feel abandoned by parents and may receive little or no emotional support from those with whom they have been left. Others may also be inadequately supervised and thus exposed to such situations as sexual abuse.



Caribbean workers most of whom were Jamaicans, arriving in Panama, on board the 'Cristobal'

Many others do not do well in school as they try to cope with their feelings of abandonment while others are distracted as they wait to migrate and dream of the day when it will happen (Crawford Brown, 1999; Pottinger, 2005). Still others are required to assume responsibilities beyond their years such as managing funds sent by parents or looking after younger siblings. Many though loved by the surrogate family do not have boundaries set. This often is out of fear of disciplining another person's child.

Parents who migrate without their children are as impacted by the migratory process as are the children. They too experience loss, grief anxiety and guilt. Many try to compensate for their absence by sending excessive gifts and money. These gifts are shipped home in barrels hence the term coined by social workers; 'barrel children'.

When the families are reunited it is a time of joy but where the separation has been for an extended time, the joy can quickly turn to pain. Often the reunification takes place during adolescents and the child is already dealing with developmental and identity issues. There are also experiencing the loss of a primary caregiver, the surrogate parent. Crawford-Brown and Rattray (2002) have also suggested that very often the child is faced with a reconstituted family with step-parents and siblings that they may never have met. As migrants, the parents are there to make a better life and therefore may be working two or more jobs with no time to help the child settle into the new environment. The children may also be struggling with differences in language, accent, social systems as well as racial and ethnic prejudices. The child may also come up against selection procedures and a school environment that considers them to be at a disadvantage to their host country children (Gopaul-McNichol, 1993). All of these factors leave both parents and children with unfulfilled expectations that can lead to emotional problems in the parents and rebellion in the children. To understand those who experience migration, it is important to understand the culture of the sending countries, the push factors that inform migration and the impact on those migrating. It is also important to

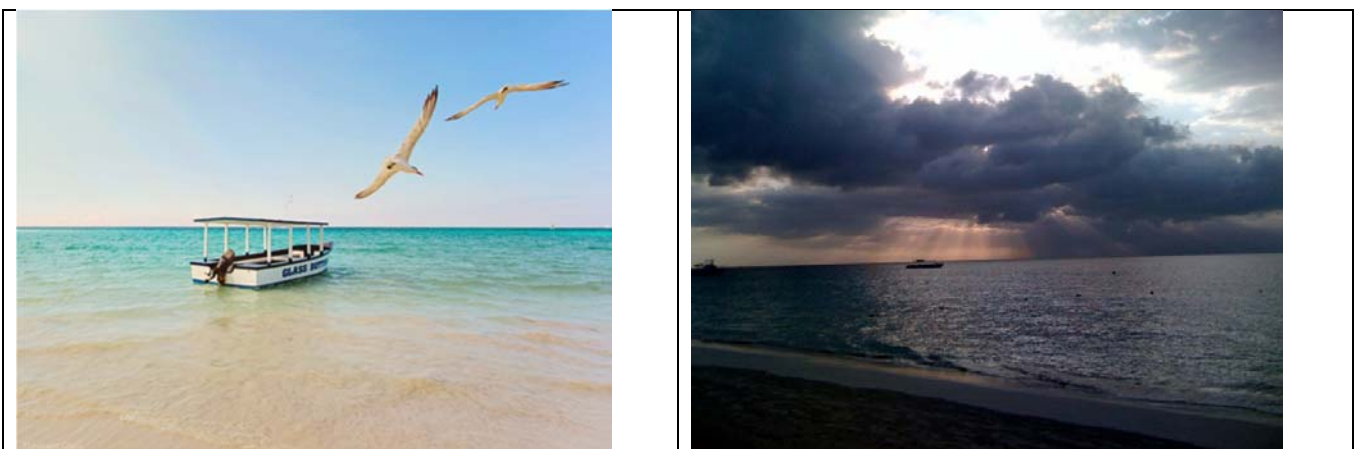
understand the experience of the migrant in the receiving country and what barriers impact the transition process. The how and the why of counselling here are lessons that those of us from developing and small countries can offer.



Jamaicans disembark Empire MV Windrush in England, 1948

I have pointed to the lessons I believe can be learned from small and developing states. It then follows that we must have a voice in international organizations in the field of counselling as we bring to the table, a unique understanding and perspective on the counselling experience for both the counsellor and the client.

I hope I have given you some food for thought. Thank you for being such a good audience. Come visit us in Jamaica if you have not already done so.



<http://www.lizardbeth.com/page/3/>

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POWER POINT PRESENTATION AND SPEECH

COUNSELLING IN SMALL AND DEVELOPING COUNTRIES: WHAT LESSONS DO WE BRING TO THE TABLE? Angela Gordon Stair

Slide 1

Counselling in Small and Developing Countries: What lessons do we bring to the table?

I wish to thank the President, Dr Dione Mifsud for allowing me the privilege of being the keynote speaker at this Forum.

Today I want to focus on what lessons we who come from small and/or developing countries can teach the developed world about counselling. That may sound presumptuous since North America is the cradle of counselling as a profession and it is from there that it has been exported worldwide. The counselling profession evolved out of the guidance movement started by Frank Parsons in the early 1900s. (Gladding, 2012). In 1952, the American Personnel and Guidance Association (APGA) was formed. This is often referred to as the birth of the counselling profession. By the 1980s counselling evolved as a distinct helping profession in the USA and today the American Counselling Association reflects that professionalism. By 1970 the British Association for Counselling was formed on the other side of the pond and by 2000 it changed its name to the British Association for Counselling and Psychotherapy to better reflect its broader representation.

Up to the early 1980s, counselling was based on Eurocentric models and values and was almost exclusively a North American/ British profession. Since the late 1980s multicultural orientations have made it into the mainstream. Counselling has also become a global profession. I suggest that it is still essentially a profession that reflects a more North America/European set of values some of which the rest of the world can identify with and others that are alien to the rest of us. What then can we learn from counselling's evolution in non-western, non-Eurocentric societies and cultures that would be useful lessons for those who have been trained and work in such environments or who are involved in the globalisation of the profession?

Slide 2

Three Principles

1. **Accredited training programmes**
2. **Professional recognition and credentialing/ licensing of practitioners**
3. **Avoidance of dual relationships**

The traditional western model of counselling articulates three principles central to its practice:

1. Practitioners should be from accredited training programmes.
2. There must be professional recognition and credentialing/licensing of all practitioners.
3. Practitioners must avoid dual relationships.

I want to use my own country, Jamaica, a small island state to look at what exists in small and/or developing countries whose cultural norms and mores may be different from those that inform the western model of counselling. I will look at how counselling developed and in so doing, look at the impact of religious institutions on its conception and on training of counsellors. I will also look at the ethical and cultural minefield that working in such an environment creates as it relates to the issue of dual relationships.

History of Counselling In Jamaica

Slide 3



For those of you not familiar with Jamaica, we are a small island state (less than [7,242sq km] 4,500 sq miles) 145 km [90 miles] south of Cuba and 161 km [100 miles] west of Haiti.

Christopher Columbus came upon the island on his second trip to the Americas in 1494 (this time he was not so lost having been that end of the word once before) and by 1655 the British were our new rulers.

Some of you may be more familiar with these persons

Slide 4



Usain Bolt

or even this person (Slide 5)



Shelly-Ann Fraser-Pryce



Bob Marley

Slide 6

POPULATION

- 2.7 million
- 44.2% under 25 years of age
- 86% adult literacy
- 9.9% live below the poverty line
- 13.2% unemployment



Jamaica's history and culture have been influenced by the cultural forms and practices of the British plantocracy and those of African slaves, with inputs from the Indians and Chinese who came as indentured workers after the emancipation of the slaves, adding to the mix. The late Professor the Hon. Rex Nettleford had this to say to persons arriving in the Caribbean - *"welcome to creative chaos amongst a people who are cantankerous, contrary, contradictory but never dull"*.

Slide 7

- **History of Counselling**
- **3 streams: The Church**
 - The Health Sector**
 - The Education Sector**

Counselling in Jamaica has three separate strands in its development – the church, the health sector and the school system. Pastors have traditionally provided pastoral counselling which included not only counselling on spiritual matters but also covered marital, family and other life issues. Many churches today have health clinics and counselling centres attached to them. Doctors and counsellors are usually volunteers from the church membership but in some instances where the church is able to hire professional staff this allows the centres to operate on a full-time basis.

In the mid-1960s the second (but first formal) phase of counselling began with the Mental Health Services for Children. Play therapy and counselling was offered by an expatriate, Dr. John Gourlay at the University Hospital of the West Indies. This was the foundation for the present Child Guidance Clinics of the Ministry of Health established in the 1980s.

In 1968 the third stream began operation when the Guidance and Counselling Section in the Ministry of Education was established. Activities during this period related primarily to school visits and workshops for teachers and principals in the primary (grades 1-6) and all age (grades 1 – 9) schools. In 1974, junior high schools were expanded from grades 7 – 9 to include two more grades at the top end. Most students attending these new secondary schools were from disadvantaged backgrounds and so there was a need to provide support services within the school to meet their needs. As a result the Ministry of Education created a post for a counsellor in all new secondary, technical and traditional grammar schools as well as tertiary institutions run by the government (E. Ramesar, personal communication, March 5, 2010). There was however one minor detail missing: there were few qualified counsellors to occupy the posts.

To fill the need, the Ministry of Education began to recruit personnel for the posts of Guidance Counsellor who had a background in allied fields e.g. psychology, social work. In-service training was offered in conjunction with Western Carolina University (WCU), North Carolina. By 1978 a one-year certificate programme was offered by the ministry through the University of the West Indies at Mona. One hundred and twenty (120) counsellors were trained in these two programmes and became the pioneers in the school counselling movement.

Current Situation

Although counselling and mental health issues are still stigmatized in Jamaica, this has greatly decreased over the past 20 years. A major contributor to the de-stigmatization has been the phenomenon of radio counsellors. This started with ministers of religion trained in pastoral counselling who provided advice and referral services to listeners who called in to these programmes. This has contributed to more and more persons being willing to see a trained counsellor/therapist and engage with the process.

Today, counselling is offered at all levels of the educational system, in several church based centres, in the government health sector, as part of employee assistance programmes in large private sector

organizations and by professionals in private group or individual practice. There is a very vibrant Guidance Counsellors' Association representing just over 700 school counsellors.

Slide 8 Local Training Institutions

PhD

- The University of the West Indies at Mona (UWI)

Masters

- UWI
- Caribbean Graduate School of Theology (CGST)
- Northern Caribbean University (NCU)
- International University of the Caribbean (IUC)

Bachelors

- The Mico University College (Mico)
- NCU
- IUC
- Jamaica Theological Seminary (JTS)
- The Vocational Training Institute (VTI)

Some counsellors are also members of external organizations such as the National Board for Certified Counsellors (NBCC), the American Counselling Association, the International Association for Counselling and the American Psychological Association.

Programmes in Counselling at both the PhD and Masters level are offered by three of the four local and regional universities, two of which are operated by Christian churches. Programmes are also offered by other tertiary institutions at the Masters and bachelor's levels. Two of these are Theological Colleges. There are also programmes at the Masters level offered by off-shore institutions out of the United States.

The church and quasi-church organizations continue to be a major source of support and influence in our communities. Many of their counselling centres also train peer-helpers to assist both within the centres and in the communities in which they live. Some of these helpers are the traditional community advisors who are being offered training in basic counselling skills and skills of referral.

Slide 9:

Lessons We Bring to the Table

- Integrating cultural traditions and institutions
- Walking through the raindrops
- Religion – friend vs foe



It is important that as we try to reach people, the cultural traditions and institutions are respected and if possible incorporated. One such tradition in Jamaica is the Christian church and its culturally based derivatives. Given its strong influence on the development of counselling as a profession and its impact on training, many counsellors have had to learn to “walk between the raindrops”. Counsellors are working in a society where many persons have strong fundamental religious views even when they themselves may not be avid church goers. An understanding and appreciation for this religious backdrop to the client’s worldview allows for the development of trust and acceptance of the counsellor. The counsellor who is unable to appreciate this will not be successful.

As I have demonstrated in the forgoing, religion and in the case of Jamaica, Christianity can be a friend and not necessarily a foe of counselling in small developing and underdeveloped societies. In my country it has been helpful in the development of the profession. In other societies where religion has not been radicalised and used as a political tool, and where it is still an important part of the fibre of the society, its influence must not be underestimated as we seek to develop the counselling profession. How to manage this seeming contradiction is something those of us from small/developing countries can bring to the table in international organisations such as the IAC.

The counselling profession like all other spheres of life has gone global. Universities in Australia, the USA, Canada and the United Kingdom offer on-line or off-shore counselling programmes around the world. In this global environment, varying social and cultural norms around the world have implications for the traditional social justice stance that western counselling organizations have taken in promoting multiculturalism, gender equality, freedom of and from religion, and pluralism for sexual minorities in their various codes of ethics (Hodges, 2011). How does the counselling profession advocate equality and justice without appearing to be culturally insensitive in some societies? As Hodges (2011) puts it, *“is it...realistic to expect unilateral agreement on social and cultural issues in an increasingly internationalized counselling profession spread across diverse cultures?”* (p.196-197). Much of the advocacy for pluralism is in fact a Western concept and this has to be acknowledged by those coming from a western perspective. Those of us from non-western or from developing societies can help to keep those from the West at the table more grounded and real as we try to make counselling a truly international profession. In that way we also stay true to the guiding principles of being respectful and non-judgemental.

Dual Relationships

Let us now look at the issue of dual relationships. Oftentimes when we think of dual relationships, sexual relations between client and therapist are at the forefront of our minds. Gabrielle Syme in her book *Dual relationships in counselling and psychotherapy* (2003) makes the point that all professional bodies prohibit sexual relations with patients or clients and in Jamaica this applies to all regulated professional bodies. Having sexual relations with a client is obviously unethical but there are more subtle challenges inherent in dual relationships that by the very nature of the small community in which we live, place counsellors and therapists in social and business interactions with clients that are not always avoidable. The cultural norms add a further layer to this issue of dual relations.

Section A.6.b of the 2014 ACA Code of Ethics, which speaks to extending counselling boundaries, says;


Counsellors consider the risks and benefits of extending current counselling relationships beyond conventional parameters. Examples include attending a client’s formal ceremony (e.g., a wedding/commitment ceremony or graduation), purchasing a service or product provided by a client and visiting a client’s ill family member in the hospital. In extending these boundaries, counsellors take appropriate professional precautions such as informed consent, consultation, supervision, and documentation to ensure that judgment is not impaired and no harm occurs. (ACA p.5)

Avoiding such relationships in a small country such as Jamaica is difficult. Counsellors and therapists are likely to have social interactions outside the therapeutic relationship with the client. In small societies such as my own, I am likely to attend the wedding of my friend's daughter and discover that the mother of the groom is my client. Johnson, Weller, Williams-Brown and Pottinger (2008) in looking at the issue of dual relationships within the context of the Caribbean, had this to say:

Moreover, the social context within which psychotherapy occurs in many Caribbean societies may also blur the boundaries of the professional relationship because of the small spaces in which Caribbean people operate. The reality of the Caribbean situations is that a therapist may have a patient who may later become a student, or the patient and therapist may end up on say, the same committee in church. (p.549-550)

This dual relationship is also very real for the school counsellor. Let us look at the scenario of the sole counsellor in the school where the grandchild of a lifelong friend attends. When that child comes to see that counsellor in a professional capacity to tell of the violence in the home that he can no longer keep a secret, the situation becomes a minefield that counsellor has to navigate with dexterity and precision.

The increased risk of dual relationships in small spaces is further enhanced by the relatively small numbers of well-trained persons to meet the needs of a population that is becoming more aware of the benefits to be gained from counselling. In a society where professional services are rarely advertised, clients refer friends and acquaintances to their own counsellor in the same way they send friends and family to their physician. Refusing services in such situations is not always the best course of action, even though it can increase the potential of complex relationships and connections among clients, thus challenging the ethical principles of the counsellor.

<p>Slide 10</p> <p>Lessons We Bring to the Table</p> <ul style="list-style-type: none">• Operating in small spaces - managing dual relationships• Recognize them• Accept them• Educate around and about them	 A photograph showing a group of people, including men and women, sitting around a wooden table. They are engaged in a game of dominoes. One man in a yellow shirt is leaning over the table, and another man in a white shirt is looking at a domino. A woman in the foreground is holding a plate of food. The setting appears to be an outdoor or semi-outdoor area at night.
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In small spaces, dual relationships are unavoidable. How it is managed is really the issue. Dual relationships have to be seen in the context of the culture in which one is operating and the size of the community in which one practices. There has to be a conversation about how the practitioner maintains confidentiality and boundaries in such a context. The awareness of self both inside and outside the counselling relationship and the need to be accountable to the client first is important to operating in such an environment. It is imperative that this conversation takes place with trainees

and new counsellors so that they have guidance in and an understanding of how to deal with potentially problematic situations. Without this understanding, their efforts in trying to avoid such duality will be fraught with frustration.

As western societies become less homogenous there are more small ethnic and racial spaces within each state. How to deal with the importance of religion, social justice and the ethical issues of dual relationships within such situations are lessons that we from small/developing societies can offer at the table.

Issues of migration

Today the issue of migration and the relevance of counselling to this population is topical. Most small and underdeveloped/developing countries have a strong history of migration. Jamaica is no different. Because of our small size we are outward looking. Caribbean people know better than most what it means to be uprooted. Our history is rooted in the slave trade carried out by European countries to supply labour for its plantations in the new world. As the former Prime Minister of Jamaica the Honourable PJ Patterson said of this trade, *"it severed us from the roots of our social and cultural belonging and obliged us, as the dispossessed, to struggle against formidable odds in the search to regain our self-respect and forge a new identity"* (pg. ix). This can also be said of those millions around the world today fleeing wars, oppression, famine and economic hardships. With the emancipation of slavery in the Caribbean in 1838, the Afro-Jamaican population were poor peasant farmers trying to eke out a living for themselves and their families.

Migration has always been a safety valve for poor countries that have not been able to provide for the optimum social and economic development of its people. Again, Jamaica is no different. Jamaicans have been migrating in large numbers as free people since 1850 when they went to build the Panama Railroad and later to work on the Panama Canal. Later they went to work on the banana plantations owned by the United Fruit Company in Central America and the American sugar plantations in Cuba. By the end of World War II they could be found working in London and Birmingham as England rebuilt from the devastation of the war. As immigration to Britain became more difficult, Jamaicans began to look for new opportunities elsewhere. Many immigrated first as seasonal workers to the many orchards and sugar plantations along the eastern seaboard of the United States and Canada. Becoming permanent residents of the United States was not difficult at this time and many moved into the cities in these areas such as New York, Hartford, Boston, Newark and Miami. Today we are found all over the world with as many living outside of Jamaica as the 2.7 million of us at home.

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Slide 11...

Slide 11:

MIGRATION

1. Seasonal migration
2. Serial migration
3. Parental migration
4. Family migration

1, 2 & 3 most common in lower income families

Caribbean workers, most of whom were Jamaicans, arriving in Panama, on board the 'Cristobal'



The Harvard Immigration Project (Suarez-Orozco, Todorova and Louie 2002) in looking at the situation in the USA found that 85 % of the children who migrate from the Caribbean, Central America, Mexico and Asia experience extended periods of separation from parents during the process of serial migration. In Jamaica, 30 – 35% of children in school samples have parents who have migrated (Pottinger, 2003). These children are left with surrogate parents who are either extended family members or friends/acquaintances of the parents. Such children often feel abandoned by parents and may receive little or no emotional support from those with whom they have been left. Others may also be inadequately supervised and thus exposed to such situations as sexual abuse. Many others do not do well in school as they try to cope with their feelings of abandonment while others are distracted as they wait to migrate and dream of the day when it will happen (Crawford Brown, 1999; Pottinger, 2005). Still others are required to assume responsibilities beyond their years such as managing funds sent by parents or looking after younger siblings.

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Slide 12:

MIGRATION

Lessons We Bring to the Table

- Culture of the sending country
- Push and pull factors
- Experience of the migrant in the receiving country
- Barriers to transition
- Counselling – how and why?

Jamaicans disembark the *Empire MV Windrush* in England, 1948

To understand those who experience migration, it is important to understand the culture of the sending countries, the push factors that inform migration and the impact on those migrating. It is also important to understand the experience of the migrant in the receiving country and what impacts the transition process. The how and the why of counselling in relation to migration are lessons that those of us from developing and small countries can offer.

I have pointed to the lessons I believe can be learned from small and developing states around a few issues in counselling. It therefore follows that we must have a voice in international organizations in the field of counselling as we bring to the table, a unique understanding and perspective on the counselling experience for both the counsellor and the client.

I hope I have given you some food for thought. Thank you for being such a good audience. Come visit us in Jamaica if you have not already done so.

Slide 13



Slide 14



Slide 15: <http://www.lizardbeth.com/page/3/>

INTERNATIONAL ASSOCIATION FOR COUNSELLING (IAC)

Forum for Chairs and National Counselling Associations

Verona, Italy, 2015

Stages of IAC Strategy Developments

1. Formation of Strategic/Re-visioning Group
2. Survey Membership and other stakeholders for views and ideas
3. Environmental Scan
4. Review of Vision, Mission and Values
5. Development of IAC goals and Directives
6. Development of Implementation and monitoring procedures
7. Approval and Distribution

Naoise Kelly
IAC Executive Council Member

Thursday September 3rd, 2015