

BPS PROFESSIONAL PRACTICE AND DEVELOPMENT

REIMAGINING RACE IN PSYCHOLOGY

CHALLENGING NARRATIVES AND WIDENING PERSPECTIVES IN TRAINING AND PRACTICE

Edited by YETUNDE ADE-SERRANO
and OHEMAA NKANSA-DWAMENA



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Reimagining Race in Psychology

This important book brings together race, mental health and applied psychology, unpacking these areas from differing perspectives and offering new insights in support of training and development of practice.

The ability to work with issues of race and intersectionality within psychology is vital. Contributors with experience in counselling psychology and applied psychology from across varied social contexts and professional settings reframe and challenge familiar concepts such as movements to decolonise the curriculum, psychology and therapy. The chapters offer clinical vignettes, lived experiences and reflective questions to provoke the reader's thinking and engage with curiosity and sensitivity around cultural bias, discrimination, language, and the evolution of terminologies. This book captures the relationship between the ethos of counselling psychology and race, offering a much-needed guide for how to encompass race and racialised experiences in the training and practice of psychology. Rooted in the United Kingdom context but applicable more widely, contributions cover training, supervision, ethical practice, racial trauma, bias and diagnosis, and politics, as well as perspectives and approaches in practice at the intersection of race and gender, age, neurodiversity, sexuality, and spirituality.

This is a key resource for the continued development of in-training and experienced psychologists and psychotherapists, as well as other practitioners within the mental health and allied professions. It will also be of use to students in clinical training programmes and courses such as applied psychology, counselling, and psychotherapy.

Yetunde Ade-Serrano is a chartered and registered Practitioner Counselling Psychologist who works primarily in independent practice. She also works as an Expert Witness in Family Courts and as a Domestic Violence Risk Assessor. Dr Ade-Serrano is a UK-based practitioner.

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Reimagining Race in Psychology

Challenging Narratives and Widening Perspectives in Training and Practice

Edited by Yetunde Ade-Serrano and Ohemaa Nkansa-Dwamena

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Reimagining Race in Psychology

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Perspectives in Training and Practice

**EDITED BY YETUNDE ADE-SERRANO AND
OHEMAA NKANSA-DWAMENA**

Designed cover image: Abstract Aerial Art/Getty Images

First published 2025
by Routledge
4 Park Square, Milton Park, Abingdon, Oxon OX14 4RN
and by Routledge
605 Third Avenue, New York, NY 10158

Routledge is an imprint of the Taylor & Francis Group, an informa business

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Ohemaa Nkansa-Dwamena; individual chapters, the contributors

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British Library Cataloguing-in-Publication Data

A catalogue record for this book is available from the British Library

ISBN: 978-1-032-54119-8 (hbk)
ISBN: 978-1-032-54115-0 (pbk)
ISBN: 978-1-003-41524-4 (ebk)

DOI: [10.4324/9781003415244](https://doi.org/10.4324/9781003415244)

Typeset in Dante and Avenir
by KnowledgeWorks Global Ltd.

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About the editors

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Preface

Predating the parturition of this book are numerous literary discoveries highlighting the necessity for the explicit consideration of racial experiences within Applied Psychology – at a minimum, in the training of psychologists or indeed in their practice. There are exemplars of publications meeting such a brief in the United States (US) but sparsely in the United Kingdom (UK) in spite of the wealth of expertise. Of course, we do not minimise the transportation of psychologically shared knowledge across the globe.

In this book, the aim is to contest the familiar narratives in a way that allows for new perspectives to be reimagined. We have heard most of it before! How many more ways can it be retold? We critique traditional and contemporary definitions of what people of colour are or what they likely represent.

All the chapters are authored by people of colour disporting the ethos of the Counselling Psychology profession whilst speaking more broadly to racial issues in Applied Psychology. Our current racialised environment in the UK has permanency we are ethically bound to challenge, dispelling myths about its nature, history and culture of origin.

What goes up must come down! What is of today is only a re-membered story of the past! The “woke” culture has enabled the manifestation of expectations and recommendations around awareness processes (e.g., decolonisation). We would suggest that this consciousness rising does not negate what has always been required nor the work that has and continues to take place. Decolonising psychology and therapy, cultural curiosity and sensitivity, cultural bias, language, and uncontested concepts in the understanding of people of colour, evolution of terminologies (e.g.,

BME, BAME, minoritised, racialised, marginalised etc.) and people's unique engagement with this are still all vital.

When you read this book, you will notice that authors adopt a myriad of terminologies for people of colour, reflective of the notion that individuals may or may not choose to identify in different ways, and it is not for us to prescribe what this might be.

The chapters that follow implicate the limited use of techniques and literature that is not an adoption of Eurocentric modes. In fact, the commonality of individually constructed chapters denotes the rejection of single narratives, opting for the intentional positioning of individual and collective schemas, the unique set of environments people of colour have had to and continue to survive in.

As people and professionals of colour, must we reimagine the science of psychology or critique it? Who does it serve particularly with the endeavour of reimagining the intersection of race and psychology?

Whether you come to this book as a person of colour or otherwise, as a student or qualified professional – new or seasoned, “still you rise” (Maya Angelou)¹ and still you learn. We hope your journey with the book, provides opportunities to inquiry, to shape and to re-learn. Or perhaps the book confirms that which you know and gives you the courage to RISE, REAPPRAISE, and DECONSTRUCT.

Note

1. Angelou, M. (2013). *And Still I Rise*. United Kingdom: Little, Brown Book Group.

Acknowledgements

We dedicate this book to the Black and Racialised Lives lost in the UK and globally.

We pay homage to all of the authors for their bravery, courage and voices in journeying with the editors and birthing a vision long held.

Thank you to all who have crossed our paths in teaching us the value of connectedness, the value of separation, and justice.

That which is ours will come to us without passing us by – thank you readers.



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PART 1

AT THE PERCEIVED INCIPIENT



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1

Frameworks

Cerisse Gunasinghe

Overview

I invite you to consider frameworks for research that have transformative and translational implications for evidence-based practice. I highlight philosophy, theory, and research from other disciplines (e.g., cross-cultural psychology, sociology, and law) that you might consider useful in developing your own knowledge and understanding as well as integrating into aspects of your work.

In this chapter, critical race theory and intersectional theory (as they pertain to psychology) are proposed as useful frameworks when conceptualising research with racialised and ethnic minoritised groups. Following on from this, coproduction and community-based participatory research (CBPR) methodological approaches are highlighted as potential ways to address existing racial inequity and underrepresentation in research and knowledge dissemination together with the importance of reflexivity when working with diverse populations – to ensure the psychological safety of researchers and participants, its use as a space to monitor cultural biases or assumptions, and where the power is located when working to advocate for, and promote empowerment for marginalised groups. Finally, the chapter ends with recognising the importance of cultural sensitivity and empathy in both research and clinical practice.

4 Reimagining Race in Psychology

Evidence-based practice

You can hear other people's wisdom, but you've got to re-evaluate the world for yourself.

(Mae Jemison)

The [British Psychological Society \(2017\)](#) asserts that the integration of research is crucial to and should be embedded in the practice of psychologists and therefore underlies the five core competencies ([Figure 1.1](#)). The following diagram illustrates what these areas of skills and knowledge are, how they connect and the role of research.

Research provides the evidence base for the practice of psychology. Research methods in psychology vary from qualitative observation to quantitative scientific method, so it is important to distinguish the nature and quality of the evidence underpinning any knowledge or techniques being applied. In general, basic research develops theories, models and data to describe and explain psychological processes and structures, while primary research develops and evaluates



Figure 1.1 Core competencies of psychologists as outlined by the British Psychological Society (image adapted from [British Psychological Society, 2017](#))

ways of using psychological knowledge to intervene with people, organisations, processes or technologies to achieve desired effects. Secondary research consolidates other research to identify higher order trends and directions.

(Extract taken from [British Psychological Society, 2017](#))

Given that the scientist-practitioner model has been maintained as integral to the training and practice of counselling psychologists since the 1950s ([Howard, 1986](#)), it is crucial that we adopt practices both in clinical practice and research that reflect the evolving needs of the populations we intend to serve. [Roberts et al. \(2020\)](#) proposed reasons for what they suggested as embedded racial inequality in the production and publication of empirical research across developmental, social, and cognitive psychological sciences. The authors identified that over a period of 40 years, there were very few studies where research focussed on race and ethnicity ([Roberts et al., 2020](#)).

Similarly, within Counselling Psychology research, while there has been an increase in applied research, racialised and ethnic minoritised individuals remain underrepresented in study populations as well as in publication authorship ([Hawkins et al., 2022; Roberts et al., 2020](#)). Furthermore, [Hawkins et al. \(2022\)](#) identified in their evaluation of the representation of people of colour in counselling and Counselling Psychology peer-review literature and found a number of underexamined areas, for example studies involving sexual minorities or on adult trauma and violence, just to name a few. If we really are to help reduce racial inequity and disparities in mental health care, then there has to be recognition of the need, and substantial effort to diversify and decolonise the frameworks that guide research and evidence-based practice. Like seen in the words of Mae Jemison, who defied the status quo around her to become the first African-American woman to travel into space, there needs to be a close look into changing frameworks that have an impact on so many. With this in mind, methodological frameworks for widening participation and inclusivity of racialised and ethnic minoritised individuals will be presented and explored in more detail later in this chapter.

Critical race theory and intersectionality as theoretical frameworks

The arena of Counselling Psychology research has continued to expand over time with the application of a wide range of theoretical and methodological

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frameworks. Traditionally, as with other disciplines of psychology, much of the research conducted was through a positivist or post-positivist lens and was regarded as the ‘received view’ (Ponterotto, 2005). However, James and Prilleltensky (2002) argued that we need to be critical about the way in which we apply theory to practice when working with individuals from diverse ethnic backgrounds.

The author proposes that our existing diagnostic categories and psychotherapy interventions are socially constructed, and there are erroneous assumptions that symptom clusters and prognosis are universal. As a result, this reduces their validity across all cultures. James and Prilleltensky (2002) propose that ‘the social course of illness is shaped by the local world of the afflicted’. Therefore, the individual’s context, which includes relationships, what is morally at risk, adverse life events and social support, all affect the way symptoms are experienced and the extent to which they are problematic.

Criticalists would suggest that ‘injustice and subjugation shape the lived world’ (Ponterotto, 2005). The main objectives of criticalists are to bring about change and empowerment for those involved in the research, from restrictive social conditions to challenging dominant social structures. The researcher takes on an interactive and proactive role in the research and their beliefs are an obvious and integrated component of the research process. The critical-ideological epistemology underpins qualitative, multicultural, feminist, and social justice research (Haverkamp & Young, 2007; Morrow & Smith, 2000; Ponterotto, 2005). For this reason, it might be considered that qualitative research is the best fit for Counselling Psychology research. That’s not to say that some phenomena relevant to Counselling Psychology cannot be observed using quantitative methods. It is important to hold in mind the type, specifically the wording of the research question and the philosophical, ontological, and epistemological lens that the researcher takes up given the phenomena under investigation or exploration.

In my view, combining multiple methods would help facilitate both the breadth and depth of the research and the acquisition of knowledge. With this in mind, it is important to consider to what extent existing theory and knowledge reflect the diverse experiences of racialised and ethnic minoritised groups given historical racial inequalities and injustice. Critical race and intersectional theories propose ways to reduce biases and inform anti-racist practices. These will be outlined in turn together with exploration of how they might be useful in psychological research that informs practice.

Critical race theory

One critical approach that can be drawn upon within Counselling Psychology practice and research is Critical Race Theory (Delgado, Stefancic, & Harris, 2012; Salter and Adams, 2013). Early activists and scholars in the field have been concerned with the discourses of civil rights and ethnic studies, yet locates them in a wider lens to include:

... economics, history, context, group- and self-interest, and even feelings and the unconscious ... critical race theory questions the very foundations of the liberal order, including equality theory, legal reasoning, enlightenment rationalism, and neutral principles of constitutional law.

(Delgado, Stefancic & Harris, 2012)

Since the origins of Critical Race Theory in the 1970s, many scholars have contributed to evolving underpinning knowledge and international dissemination of work related to racial justice and equity across a range of disciplines, in particular law, education and social sciences.

Critical race theory in psychology

As reported by Salter and Adams (2013), Critical Race Psychology is a recommended framework for appraising and evaluating psychological theory and research with the aim of achieving social justice and equity in research and practice.

Critical Race Psychology seeks to address five key areas ([Figure 1.2](#)):

1. To approach racism as a systemic force embedded in everyday society (rather than a problem of individual bias)
2. Illuminate how ideologies of neoliberal individualism (e.g., merit, choice) often reflect and reproduce racial domination
3. Identify interest convergence as the typical source of broad-based support for reparative action
4. Emphasise possessive investment in privileged identities and identity-infused realities that reproduce racial domination
5. Propose practices of counter-storytelling to reveal and contest identity-infused bases of everyday society.

(Taken from Salter and Adams, 2013)

8 Reimagining Race in Psychology

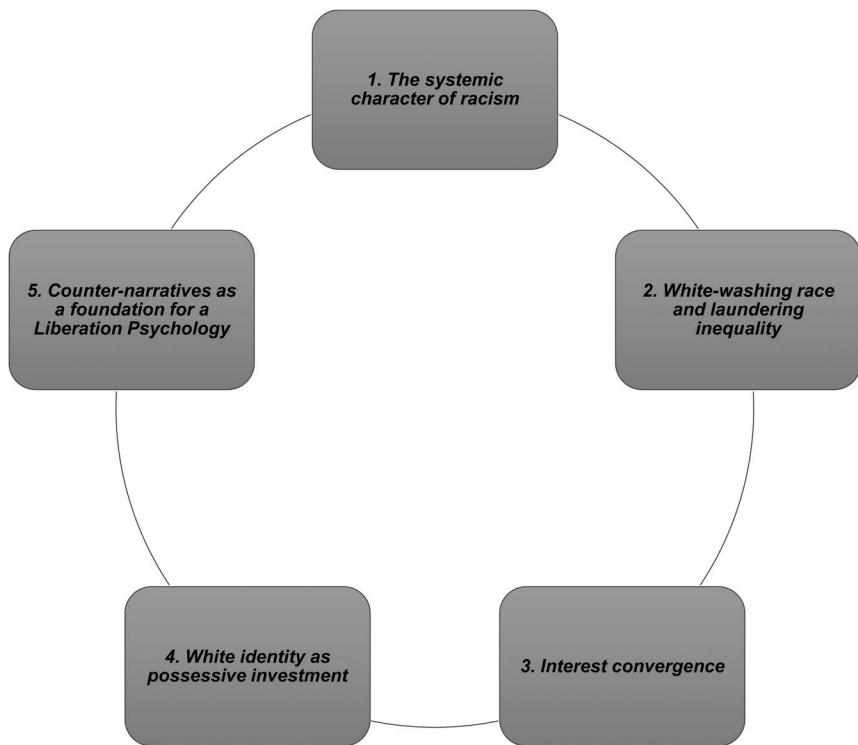


Figure 1.2 Five main pillars of critical race psychology (adapted from Salter and Adams, 2013)

How can critical race psychology guide research?

Critical Race Psychology research predominately seeks to explore questions and produce knowledge relating to race and racism with the aim of advancing social justice and equity (Salter & Haugen, 2017). With an orientation towards social justice, researchers, and practitioners would endeavour to go beyond illustrating health and social inequalities. Therefore, confronting and tackling discrimination embedded in systems as well as advocating for policy changes.

Those undertaking work within this framework must critique dominant narratives, established norms, theories, and frameworks that may preserve racial biases or give support to oppressive structures. Critical Race Psychology encourages community engagement (which will be discussed in more detail later in this chapter) and for researchers to prioritise the perspectives and experiences of marginalised groups, ensuring that their voices are heard and acknowledged. Research should actively engage

with the narratives of individuals who have been historically oppressed or marginalised, giving them agency in shaping the research questions and outcomes.

Critical Race Psychology often advocates for interdisciplinary collaboration, bringing together scholars from psychology, sociology, law, and other fields to provide a more comprehensive representation and understanding of the areas of interest. Partnership with scholars from different disciplines can enrich research by incorporating a broader range of perspectives and methodologies. Researchers should critically examine their research methods, ensuring that they are culturally sensitive and inclusive. This involves questioning the appropriateness of existing methods and developing new ones that better capture the experiences of marginalised groups. Regarding research ethics, one should ensure that research questions and associated methodological approaches do not cause harm and replicate and/or perpetuate existing inequalities (for example, study findings should be disseminated with caution if they are to further disadvantage marginalised groups or promote prejudice and discrimination).

Critical Race Psychology emphasises the importance of intersectionality, recognising that individuals experience multiple forms of oppression or privilege simultaneously (e.g., race, gender, class). Research should reflect this complexity and avoid oversimplification.

Intersectionality

A prominent scholar within critical race theory literature is Professor Kimberlé Williams Crenshaw. Renowned for her work in civil rights, one of Professor Crenshaw's most significant contributions to the field was the concept of intersectionality. The framework of intersectionality illustrates how multiple personal, political, and social identities such as race, gender, class, sexual orientation, and other forms of identity do not sit in a single axis but are often being negotiated at any given time, intersecting with discrimination and systems of oppression and privilege (Crenshaw, 1989; Walker et al., 2024; Woodhead et al., 2022a, 2022b). Similarly to critical race theory, an intersectional position seeks social justice and equity with the intention of addressing systemic inequalities and promoting equity for individuals with intersecting identities. Intersectional thinking has been widely applied in various disciplines, including sociology, gender studies, and psychology. For example, understanding how the intersection of race, age, and socioeconomic status influences access to health care and health outcomes (Gunasinghe et al., 2018).

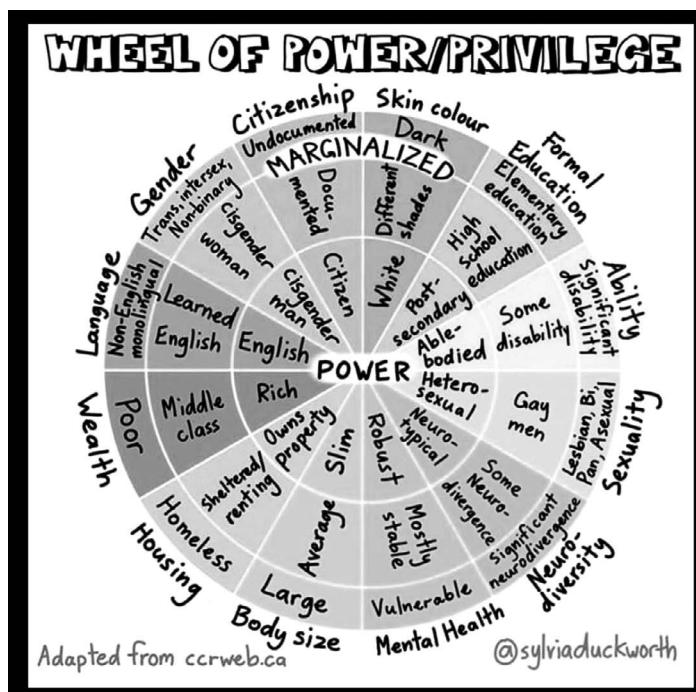


Figure 1.3 Wheel of Power/Privilege (adapted from Sylvia Duckworth, 2020)

An example is shown above of how the intersection of personal and social identities may place individuals at risk of marginalisation, the complexity of human experience, and where power and privilege are located (Figure 1.3).

It is possible to apply intersectionality across various stages of the research process, from conceptualisation to analysis and interpretation. Intersectionality encourages researchers to scrutinise and critically appraise specific social, cultural, and historical contexts that shape the experiences of individuals in addition to existing theories and frameworks to ensure they account for the complexities of intersecting identities. This may involve revising or expanding established models to better capture diverse experiences. Furthermore, to ensure that we are truly representing populations within our society, it is necessary to include individuals characterised across these personal, political, and social identities that intersect with race and ethnicity if we are to better understand and address disparities in health and social care research and evidence-based practice. Last but not least, researchers have a responsibility to inform and educate through the exchange of knowledge between themselves and others

about the principles of intersectionality, with the aim of facilitating a more inclusive and nuanced understanding of social identities across all sectors including academic, healthcare, legal, and social welfare organisations.

Both Critical Race Psychology and Intersectional approaches recognise the importance of reflexive practice as this includes acknowledging and addressing power dynamics between researchers and participants. This is discussed in more detail in the next section of this chapter.

Reflexivity when conducting research on emotive topics

For to be free is not merely to cast off one's chains, but to live in a way that respects and enhances the freedom of others.

(Nelson Mandela)

Reflexivity is a crucial part of any research process, and I would encourage researchers to engage in self-reflection or within a reflective group regardless of the methodological design of a study, especially when conducting research in sensitive and/or emotive areas and when conducting research which focuses on the experiences of those not often included in research. This is a process whereby the researcher is transparent about the study or area under investigation, the role the researcher has played in conducting the research together with any biases that they may hold, how the data is analysed and motives underlying the application of its findings. Researchers should be aware of how their own identities and experiences influence the research process and outcomes.

There are two types of reflexivity, as outlined by Willig (2001). The first is identified as personal reflexivity, where the researcher reflects on the possible impact their own experience and its entirety can have on shaping the research and how it is reported. The second form of reflexivity is epistemological which encourages the researcher to engage with the theoretical assumptions that are being formulated and the implications this has for the project and the research conclusions.

Furthermore, reflective practice can help to acknowledge and address power dynamics between researchers and participants. Often, working alongside peer researchers can facilitate a fairer distribution of power.

Can research participation be therapeutic?

Similar to humanistic therapeutic approaches, one tries to connect with participants with empathy and compassion. At times, research participant

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narratives can connect with the lived (felt) experience of researchers, and the challenge might be for one to hold professional boundaries within the research context while conveying empathy and sustaining rapport. During my time of conducting clinical and research interviews, many participants have reported these as ‘therapeutic’ and for some, it being the first space that they were given to reflect on and voice their experiences.

Methodological frameworks for widening participation and inclusivity

A possible way to address inequity and underrepresentation in applied psychological research, that aligns with Critical Race Psychology and Intersectionality lens as well as the relational and humanistic positioning of Counselling Psychology, is through co-production, collaboration with, and involvement of marginalised communities and service-users. Hence, allowing for the voices and experiences of these individuals to inform and shape work addressing racism and oppression in health and social care.

Co-production and service-user involvement

The National Institute for Clinical Excellence (NICE) and the Social Care Institute for Excellence (SCIE) both provide guidance and recommendations for community engagement and co-production with people who access health and social care services either for their own care or for the care of others. Community engagement or public and patient engagement and involvement are processes where researchers, practitioners, and service users work in partnership, exchanging knowledge and expertise in the creation and implementation of research and clinical programmes. Therefore, distributing the power amongst all and ensuring that research findings are disseminated in ways that benefit the communities involved.

Community-based participatory research

Another methodological framework that can be adopted within research programmes which promote equity between researchers and research participants is CBPR. CBPR has social justice as its theoretical underpinning ([Wilson, 2019](#)) and suggests establishing long-term collaboration between researchers and community members to address issues relevant to the community. Improving community well-being is central to the approach.

CBPR emphasises the active involvement of community members in all aspects of the research process, from the identification of research questions to the dissemination of results. This ensures that the research is contextually relevant and addresses community needs, focusing on addressing real-world problems and promoting positive change. CBPR has been applied in various fields, including public health, education, environmental justice, and social sciences. An advantage is its ability to produce research that is not only scientifically rigorous but also relevant and meaningful to the communities involved. CBPR aims to empower community members by building their research skills and capacity. This enhances the community's ability to engage in research but also contributes to sustainable improvements in community well-being beyond the specific research project. Ethical considerations warrant that the research process is conducted in a manner that respects the rights, well-being, and privacy of community members.

Examples of community-based participatory research programmes that implemented co-production with service-users and community members are:

1. Improving the Health of Young People – The HYPE Project.

At the time of writing this chapter, the paper describing and reporting findings of the HYPE Project was being peer-reviewed for publication. The HYPE Project was a research and resource platform co-designed and co-produced with young people aged 16 years and over. This was part of the work I undertook during my time as a Post-Doctoral Research Associate at King's College London under the supervision of Professor Stephani Hatch.

Young people from diverse communities worked alongside the research team, stakeholders, clinicians, and academics throughout all stages of the project to develop a web-based platform that would (1) help improve young people's access to health and social services, (2) increase the provision of information of online resources, and (3) deliver complementary community-based events/activities to promote mental health and to ultimately support mental health difficulties for young people in the community.

2. Tackling Inequalities and Discrimination Experiences in Health Services (TIDES) study.

As a co-investigator during phase two of the Tackling Inequalities and Discrimination Experiences in Health Services (TIDES) study (www.tidesstudy.com), I supported the team to engage with community members and conduct mixed-methods research. Phase two of the TIDES study was a UK-based project investigating inequalities in health

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service use and exploring discrimination experienced by healthcare staff and service-users ([Rhead et al., 2020](#)). Phase two was initiated in July 2020 to examine the national impact of COVID-19 on inequalities experienced by racial and ethnic minority health and social care staff groups. This was developed with and guided by a modified Delphi consensus process (Linstone and Turoff, 1975) with peer researchers and an expert panel (advisory group) comprising clinical academics, health and social care staff, senior leaders, and a wider stakeholder opinion group of health and social care staff across England.

Similarly, work by a colleague, Dr Juliana Onwumere and co-authors highlighted the continued vital need for evidence-based health and social care modernisation and that priority should be given to guaranteeing that marginalised individuals from Black racial communities have ‘meaningfully and equitably supported’ positions in guiding and informing such research (Onwumere et al., 2023). Consequently, is it important that when consulting and involving racial and ethnic minoritised individuals and groups that one is culturally aware of the similarities and differences that exist?

Cultural sensitivity and empathy

The practice of counselling psychologists includes the development and provision of interventions that facilitate a collaborative ‘helping’ relationship between clients and practitioners in the therapeutic encounter, and which is grounded in the humanistic model. Therefore, with less focus on sickness and pathologising people’s lived experiences ([Woolfe et al., 2003](#)). As counselling psychologists, we strive to work effectively and appropriately with ethnic communities, resulting in a need for this profession to adopt a culturally sensitive approach or as [Johnson and Nadirshaw \(1993\)](#) asserted, a ‘transcultural’ approach, to their work which is also relevant to other disciplines. To achieve this, it has been suggested that we should think critically about existing conceptualisations and social construction of mental health ([James & Prilleltensky, 2002](#)) while being mindful of ‘subjectivity and inter-subjectivity, values and beliefs’ ([Division of Counselling Psychology, 2005](#)), and validating individual experience.

Existing research has made significant efforts to inform clinical practice with a growing focus on documenting the personal meanings or individual narratives of lived experiences. One might consider a limitation of the literature is that the authors, many of whom acknowledge the diversity within racialised and ethnic minoritised groups, often make generalisations which can lead to an inadequate knowledge-base and misrepresentation.

According to the American Psychological Association (APA), cultural sensitivity is defined as an ‘awareness and appreciation of the values, norms, and beliefs characteristic of a cultural, ethnic, racial, or other group that is not one’s own, accompanied by a willingness to adapt one’s behaviour accordingly’ ([American Psychological Association, 2024](#)). The work of Professor Khatidja Chantler has shone a light on the complexity of culture in the context of counselling and psychotherapy and calls for an intersectional approach when working with marginalised and minoritised groups ([Chantler, 2005](#)).

In addition to the personal and social identities highlighted by APA, [Chantler \(2005\)](#) asserts that it is important to include assessment of the wider range of protected characteristics and how lived experience of these can influence outcomes. Furthermore, as [James and Prilleltensky \(2002\)](#) discussed, healthcare professionals need to be aware of what is morally at risk for the person who is experiencing psychological distress, in that, a ‘good person’ or ‘good families’ do not disclose family conflict to outsiders (e.g., mental health professionals).

With this in mind, my own doctoral research explored how six Pakistani Muslim women interpret cultural concepts of izzat (what was described as honour and self-respect); what role, if any, it has in their lives; and whether there is interplay between upholding izzat and the participants’ help-seeking strategies for mental health and well-being. Through semi-structured interviews and analysis using an interpretative phenomenological analytic framework, this study highlighted new insights into the understanding of izzat and the implications cultural concepts have for strategies in managing or silencing psychological distress. Interviews illustrated tensions the participants experience when considering izzat, how these are negotiated to enable them to self-manage or seek help, and possible life experiences that might lead to self-harm and attempted suicide. Notably, cultural codes, in particular izzat, appear to vary over the life course and are influenced by migration ([Gunasinghe et al., 2019](#)).

To conclude, Counselling Psychologists and other allied professionals have training and skills that enable them to advance knowledge, understanding and application of cross-cultural and anti-racist theoretical frameworks and research evidence. I have presented some examples of existing literature and guidance that offer insights into promoting equity and addressing disparities in both clinical and research practice in the hope that readers can better serve the interests and needs of marginalised and underrepresented individuals and communities.

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Chapter questions to provoke thoughts:

1. To what extent are your clinical practice and research activities informed by cross-cultural and anti-racist theoretical frameworks and research evidence?
2. How do you perceive potential barriers and what are the potential solutions to race and ethnicity equity in your day-to-day roles at work?
3. What might be your own biases and knowledge gaps relating to race and ethnic inequity in health, health services, and health-related research?
4. What action/change might you consider taking to promote equity in health and social care services and service use for racialised and ethnic minoritised groups?

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