Integrating Client's Filial Piety Beliefs into Solution Focused Brief Therapy

Although the vast majority of existing counseling theories are rooted in western philosophies and validated with samples mostly in the U.S., cross-cultural counseling theorists have long contended that counseling and psychotherapy would be most effective when local cultural norms are considered and incorporated in the treatment process (Marsella & Pedersen, 2004). Practice of counseling or psychotherapy without adequate cultural understanding is likely to create barriers between the therapist and the client, weaken the counseling alliances, and often result in premature termination (Debernadi & Wang, 2008). Worse yet, in crisis situations involving incidents of physical or psychological trauma, death, and/or harmful actions toward self or others, the difficulty of effectively engaging clients due to cultural misunderstanding may prevent the therapists from being able to defuse the immediate danger faced by the clients in a timely manner (Lee, 1997).

Fortunately, in recent years there has been a growing interest within the counseling psychology profession to advocate for a new knowledge basis and development of treatment models that incorporate indigenous cultural norms and healing practices outside of North America (e.g., Leong & Ponterotto, 2003; Leung & Chen, 2009). The recent special issue of a U.S.-based leading journal in this profession, *The Counseling Psychologist* focusing on indigenous counseling and psychology in Taiwan, China, and other Asian countries, further exemplifies the significance and the relevance for counseling psychologists to consider counseling issues from localized, cultural perspectives (Leung & Chen, 2009; Kuo, Hsu, & Lai, 2009).

In the midst of the internationalization of counseling psychology, international counseling psychologists have campaigned for the necessity of developing culturally sensitive counseling models for non-Western clients (Duan, Wang, Nilsson, Debernardi, Kleverns, & Tallent, 2006).
authors of this presentation agree with the urgency of this critical need and the proposed model is our preliminary attempt in response to this call. The proposal/presentation outlines a therapy model which integrates a prevailing cultural construct, filial piety, with Solution Focused Brief Therapy (SFBT). We believe that a counseling model utilizing a western-base, well-established therapeutic approach as the foundation yet linking Taiwanese/Chinese worldviews and cultural dynamics in its counseling practice would be of great value to therapists in both cultures. We intend to share the proposed therapy model with a large number of Western and Asian psychologists (including both researchers and therapists) who will attend the 2010 American Psychological Association annual convention.

In the following sections, a brief introduction of the SFBT and the filial piety construct will first be presented. Detailed descriptions of the proposed therapy model illustrated by the processes and outcomes of two Taiwanese adult clients who were dealing with various forms of parent-child conflict will follow. The key features which link the SFBT with the important local cultural construct, filial piety, will be discussed. The presentation will be concluded by addressing its limitations and research implications.

**Introduction of Solution-Focused Brief Therapy**

Solution-focused brief therapy (SFBT) was developed by the clinical practice of Steve de Shazer, Insoo Kim Berg, and their colleagues at the Brief Family Therapy Center in Milwaukee, Wisconsin in the early 1980s (Berg & Dolan, 2001). In the past two decades, SFBT has been widely implemented in family services, mental-health settings, social services, child welfare, prisons, and residential treatment centers, schools, and hospitals (Castro & Guterman, 2008; Franklin, Moore, & Hopson, 2008; Gingerich & Eisengart, 2000; Kim, 2006). It also has grown from a little-known and
unconventional therapeutic approach to one that is now recognized as a major treatment selection in the United States and many other regions of the world including Taiwan (Hsu, 2006, 2009a, 2009b, & 2009c; Hsu, Cheng, & Chen, 2007; Lin, 2004).

SFBT is often referred to as a therapy of constructivism, social constructivism, or postmodernism which actively cultivates philosophies of antirealism (Osborn & Johnson, 2001). By adopting this new philosophical trend, the solution-focused approach made a major paradigm shift in psychotherapy (Kim, 2006). Instead of assuming a single, tangible, or external reality, solution-focused therapists believe that realities are socially constructed and that multiple realities and solutions exist (de Jong & Berg, 2007). Likewise, this model regards clients as competent and capable experts who are able to solve their own problems with minimal assistance (Kim, 2006; Trepper, Dolan, McCollum, & Nelson, 2006) and also views the therapy as a process whereby the client and the therapist co-construct desirable realities. In the process of solution-building, SFBT also assists clients to master their own lives, get support on autonomy and subjective experiences, gain positive power and resources, envision the future with hope, reinforce their solution-focused thinking and responsible actions, and enhance the sense of control in life (Hsu, 2009b; Hsu, Chen, Sun, Wu, & Cheng, 2009). Findings of meta-analysis research conducted by Trepper et al. (2006) provide evidence for the empirical effect of SFBT. They concluded that SFBT was more effective than no treatment and was equally effective as other major psycho-social treatments. In addition, SFBT was found to be more likely to achieve similar outcomes with fewer sessions in some cases and for some problems.

SFBT Process and Change Mechanisms

During the counseling process, it is important for the therapist to establish cooperative relationships by accommodating the client’s language, beliefs, and preferences and to use change-
focused questions and language. The SFBT procedure usually consists of the following five stages (De Jong & Berg, 2007; Kim, 2006):

(a) describing the problem briefly,
(b) developing well-formed goals and preferences for a less problematic future,
(c) exploring exceptions to problematic events,
(d) giving end-of-session feedback, including compliments and a between-session task based on clients’ goals and exceptions,
(e) evaluating clients’ progress and exploring any positive change.

The primary means by which SFBT facilitates clients’ changes are various and specific questions (De Jong & Berg, 2007; Greene, et al., 1998; Kerr, 2001, Kim, 2006):

(a) The “outcome questions” are therapists’ opening questions, such as “How can I help you?” and “What is most important for you to work out first?” These questions help to demystified clients about their role in counseling and put them in charge of the process in advance. It is the clients who determine when the process is completed.

(b) “Miracle questions” are the primary methods used to capture clients’ preferred future. They encourage clients to imagine a period of time in the future when the current difficulties do not exist. There are several versions of miracle questions with slightly different contents. A typical miracle question is like “suppose that while you are sleeping tonight, a miracle happens and the problem which brought you here is solved. However, because you are sleeping, you don’t know that the miracle has happened. So when you wake up tomorrow morning, what will be different that will tell you that a miracle has happened?” (Kim, 2006)

(c) “Exception questions” inquire into times when the problem is absent, less intense, or more endurable and explore how clients might have helped those exceptions to occur. For example, “have
there been times in the last couple of weeks when the problem did not happen or at least was less severe?” In addition, the therapist acknowledges the clients’ strengths by responding with either direct or indirect compliments, positive reframing, and normalizing.

(d) “Coping questions” are crucial because clients gain strength based on reality as soon as they realize that they are personally equipped for and are already on the journey toward actualizing their goals. For example, “how can you go through this difficult situation?” and “what did you do to keep yourself together in such a difficult situation until now?”

(e) “Scaling questions” are means of client self-evaluation that help clients monitor specifically their motivation, confidence, coping, and progress on a numbered scale. Those numbers will point out whether the exceptions and possible solutions are realistic and achievable to create small changes continuously. For example, “on a scale, if ten means your miracle happens, 1 means the worst situation, which point would you say you are now at?”

(f) “Relationship questions” address interpersonal transactions in family relations and in the community, which are an integral part of the preferred future, yet which also constitute “outside resources” applicable to clients’ goal-realization. For example, “if I ask your friend, what would he say that you can help yourself to make this change?”

SFBT, resting on the premise that clients can identify their best personal goals and can effectively plan a course to fulfill their expectation effectively, focuses on clients’ goals, strengths, and resilience, examines previous solutions and exceptions to the problems, and encourages clients to repeat useful behavior frequently so that they can establish their own goal-realization solutions (Trepper et al., 2006).

Filial Piety
Filial piety is a prevailing cultural belief in Taiwanese/Chinese societies and influences a wide range of individual and interpersonal behaviors. It is a cultural value involving many unspoken rules and societal expectations regarding individuals’ loyalty and obligations to their family, especially their parents and other members of older generations (Ikels, 2004). For example, a filial child is expected to respect, obey, and please their parents throughout her/his life. After a woman is married, she should faithfully serve her husband and in-laws by completing household duties and raising her children to be filial sons and daughters. Two distinct types of filial piety have been identified in the literature. Reciprocity refers to emotional care and spiritual attention paid to family, especially toward parents, after they get older whereas authoritarianism is mostly related to the suppression of a person’s own wishes to be compliant with parent’s expectations (Yeh, 1997). Both forms of filial piety place an emphasis on one’s submission to those older or/and with higher social status. It is important to note that the influence of filial piety is not limited to parent-child interactions.

Although the core tenet of filial piety is related to parent-child and family relationships, the impact of filial piety actually infiltrates into a wide range of interpersonal behaviors and relationships observed in societies with Chinese cultures (Ikels, 2004). In Chinese culture, the adult self is defined in reference to relationships established with others (Wang & Song, 2010). Filial piety, a practice that specifically identifies the individual self in reference to the family and others, is an important framework to understanding Chinese ways of self, the relatedness with others, and worldviews. Hierarchical roles within the family and the society are established according to generational status, age, and gender, and corresponding responsibilities associated with different roles are identified. For example, the eldest son is expected to carry the family business and marry a wife suitable to support his parents when he is of age to support his family. In fact, these roles and
responsibilities are highly endorsed by people in many East Asian cultures and often considered as defining factors for individuals’ identity in society (Ikels, 2004).

The Integrative Model and Case Demonstration

The authors of this presentation propose a culturally sensitive therapy model with an intention to integrate main conceptual and practical elements of SFBT with the filial piety construct into counseling practice. Although exceptions exist, we believe that the following five stages will accurately reflect successful counseling processes following this model: Positive opening and problem description, turning problems into hopeful and preferred future prospect, exploration and utilization of exceptions, recycle counseling components, and consolidate counseling progress to subsequent life situations. Two cases are presented in this section to illustrate the proposed model. Both clients were treated by the first author who has a doctoral degree in counseling and more than ten years of practicing SFBT in Taiwan. Specifically, the implementation of this integrative, cultural sensitive model will be exemplified by descriptions of the processes and outcomes of two Taiwanese college students who were dealing with various forms of parent-child conflicts. Based on the proposed model, these conflicts are conceptualized as an adult client striving for a new balance on the connectedness-and-separateness pole, reframed as an opportunity for the person to redefine the relationship mode so they could, to a certain extent, satisfy what they want and what their parents wish for them to accomplish. Here are the brief descriptions of these two young adult clients.

May (a pseudonym) was a 22-year-old senior university student who had an outstanding academic performance. She came to the counseling center because her career plans conflicted with her mother’s expectation. May wanted to studying abroad to pursue a doctoral degree in fine art. However, her mother hoped that she could become a grade school teacher for it would have a more stable work schedule with steady income. In addition, May’s mother believed that it was more
difficult for a woman with a Ph.D. degree to find a husband. On the other hand, May was deeply distressed and experiencing a lot of guilt for causing her mother to feel so upset. Although she did not want to give up her goal, she expressed a great deal of concern because she knew her mother would be very sad, worried, and would miss her if she were to leave home for a long time to pursue her professional development. May attended 6 counseling sessions.

Pin (a pseudonym), 20 years old, was the eldest son of a wealthy family. He had several quarrels with his parents lately over either his new girlfriend or his plans for the future. Pin’s parents didn’t accept his girlfriend because of her poor family background and asked them to separate. They also believed this woman had a bad influence on their son because her son was not obedient to them anymore after they fell in love. His parents had already planned for him to inherit his father’s company. However, Pin didn’t want to, even though he did not know what he wanted to be yet. Pins’ two younger sisters could not give him any suggestions for they were too young. Pin’s mother called him and visited him at his apartment very often. Pin expressed that he felt so much pain and guilt that he found himself beginning to hate his parents. However, he felt that he could not do anything to change the present situation. Pin accepted 12 counseling sessions.

*Positive Opening and Problem Description*

After a brief introduction, clients were invited to share with the therapist the situations that brought them to counseling. It took a while for May and Pin to describe the difficulties they faced. The therapist acknowledged and validated their perceptions about the situation and how they felt about it. The therapist also normalized and reframed their conflicts with their parents as an event signifying necessity to praiseworthily upgrade the parent-child better connection, and their guilty feeling as a deep love for their parents. Their anger and worry towards their parents were then explained as natural reactions due to the strong emotional connection between them and their parents.
Turning Problems into Hopeful and Preferred Future Prospect

The therapist used the miracle and supposed question to assist May and Pin in their goal formulation about their preferred future or solution. Then the therapist focused on their becoming themselves, continuing personal growth and the meanings of their future dreams. Utilizing the SFBT relationship questions, the therapist encouraged them to reconsider how to win their parents’ trust, blessing, and permission to their increasing independence and to rethink their parents’ concerns and point of views. The parents’ objections were reframed by the therapist as a kind of protection or good intentions though the clients might not need them, which helped May and Pin to calm down and reconsider their parents’ viewpoint.

The clients were then encouraged to place themselves into their parents’ shoes while brainstorming some possible solutions. How to answer parents’ interrogations in a more mature, respectful and peaceful manners, how to prove to their parents that the clients’ own decisions were what they truly wanted, and how to successfully acquire achievement in this society in their own way according to their own goals were examples of the common solutions or perspectives the therapist explored with May and Pin in this stage.

After exploring Pin’s dream using the miracle, supposed and exception questions, Pin realized that he disagreed with his parents’ opinions and felt that his girlfriend was very independent and respected what he wanted. In addition, he realized that he would really like to be a writer. Because it would take a long road to reach their career destinations, the therapist used scaling questions to help May and Pin to form smaller, more reachable goals for the present time. Both of them chose to communicate with their parents and tried to convince their parents to reconsider their viewpoint, which was something they were not able to do before.

Exploration and Utilization of Exceptions
The therapist actively explored the exceptions, strengths and recourses of May and Pin. In particular, their real abilities of achieving their preferred career goals were examined and any experience of successfully communicating with May’s mother and Pins’ parents or convincing them to change their minds in the past was discussed in detail. Investigating their parents’ strengths to cope with upcoming changes comforted their worried mind. Their relatives’ and friends’ similar experiences and useful strategies were also discussed. Scaling questions were used to estimate various aspects of May’s and Pins’ interactions with their parents as well as to inspire their autonomy. The therapist also used different scales to evaluate their love towards their parents and their desire to be independent with the intention of strengthening the clients’ psychological boundary between these two forces.

The therapist was helping May to explore the possibility of getting her father and elder brothers’ help to change her mothers’ mind. On the other hand, the therapist was plumbing Pin’s transformation of coping difficulties into positive strengths, especially about what would comfort him and help him calm down when his anger was evoked by his parents’ controlling nature. These explorations continued while clients were asked to take action between counseling sessions on some of their thoughts discussed in the counseling process.

Recycle Counseling Components

After putting in a great deal of effort, May finally broke through her mother’s resistance and was able to negotiate with her mother. She would attend the exams of teachers’ selection while processing the preparation for studying abroad. May’s father’s encouragement also made her mother soften her demand. However, May still felt some guilt because she knew that her mother did not really want to approve her plan. Thus, the therapist worked with her to reexamine her goal for studying abroad and used scaling questions and relationship question to help reduce her guilt. May
understood her mother also hoped for her to be happy, which encouraged her to keep pursuing the goal that would make her happy. May decided to continue communicating with her mother about her and her professors’ opinions before going abroad and requested her elder brother to accompany her mother more after she left home.

After several rounds of communicating with his parents, Pin’s experiments failed to change his parents’ mind and his parents were still disappointed and angry with him. Nevertheless, through answering the miracle, supposed, relationship, and coping questions and thinking about the lessons from these rounds of communication with his parents, Pin had learned how to comfort himself when facing these frustrating situations. After discussing the concrete steps, Pin decided to stop fighting with his parents and would keep quiet whenever his parent showed him their disagreement or disappointment to him in the next year. The decision was based on his realization that if he would maintain a stable relationship with her girlfriend and performed in a good manner, his parents would believe that his girlfriend was a good influence on him, such that she helped moderate his temper. Pin also decided to take more elective courses in literature and philology to explore whether he really wanted to be a writer. This was another important attempt and action step he could take at that time.

**Consolidate Counseling Progress to Subsequent Life Situations**

In addition to giving positive feedback to May’s and Pin’s personal goal and consideration for their parents’ thought, the therapist gave May and Pin great compliments on their developed ability in conducting experimental actions and lessons learned from these experiences. In the final session, the therapist normalized and reframed this experience as an important task for Taiwanese adults striving for a new balance on the connectedness-and-separateness pole with their parent through their life. May and Pin expressed that they had increased their confidence level. They also
understood that the most important challenge for them was not to get parents’ approval, but rather their own inner independence, actions and finances, if they really wanted to achieve their own goals. They also agreed that it would not benefit their parents either if they were to depend on their parents forever. Therefore, self-growth and self-realization were very meaningful for themselves and their parents. May and Pin agreed to end the counseling meetings because they felt much more comfortable in dealing with their parents and taking actions forward to pursue their goals. They promised that they would come back if they felt they were in trouble again.

Unique Cultural Sensitivities of the Integrative Model

As illustrated by the counseling process of these two clients described in the previous section, the proposed model is built upon the strengths of the SFBT while taking into consideration the influence of filial piety endorsed by clients with Chinese cultural backgrounds. We believe this model is culturally sensitive because several critical aspects of counseling practice based on this model closely match with Chinese cultural norms. The high degree of cultural sensitivity possessed by this model not only helps to eliminate potential resistance of the clients, but also turns cultural factors into therapeutic attributes facilitating desirable counseling outcomes. There are at least three features that are representative of the unique cultural considerations of the integrative model. They include: positive reframing at the conceptualization level, promotion of relationship-based perspectives, and facilitation of pragmatic solution via the counseling process.

Non-Pathological and Developmental Reframing

Under the cultural norms of filial piety and hierarchy, it is very common to see the parental power going beyond childhood and adolescence of their children. That is, many parents will be deeply involved in most, if not all, of the important decisions in their children’s life, such as college major, career planning, dating, and spouse selection (Yeh, 1997). Due to the dominant societal
expectations based on filial piety, even when their adult children do not agree with their parents’
decisions and are feeling resentful about the intrusion imposed by parents, many young adults also
harbor a great deal of guilt for upsetting their parents and for failing to fulfill their filial obligations.

The proposed integrative model accommodates this cultural norm. Instead of confronting the
young adult clients for having weak individual identity or lacking assertiveness, therapists practicing
with this model listen to the young adult clients’ meaningful stories, accept their emotional
expressions, and understand their struggles from their own frame of reference. Based on the
proposed model, the parent-child conflicts are conceptualized as an adult client striving for a new
position on the connectedness-and-separateness pole. To be compliant with the cultural norms, the
therapist would reframe the conflicts as a developmental call signifying the necessity to upgrade the
parent-child connection and normalize clients’ guilt/anger as evidence of endorsing a high esteem
towards their parents.

Following the general guideline of the SFBT, reframing skills focus on the positive side of
the clients’ stories or complaints, validate the clients’ worry and anger about parent-child issues, and
reflect their demonstration of love, consideration, and effort when struggling to solve encountered
problems. If used appropriately, these reframing skills are likely to reduce potential shame, guilt and
self-blame experienced by young adult clients, increase their positive feeling towards parents, and
defuse the potential escalation of their intrafamilial conflicts (Hsu, 2009a; Kuo, Hsu, & Lai, 2009).
Lee (1997) suggested that reframing can encourage Asian clients to reconsider familial conflicts
from the perspective of their family members’ mutual goodwill and good intentions for each other.
Finally, because most Taiwanese do not favor seeing a counselor or therapist and are afraid of being
labeled (Lin, 2004), the non-pathological, developmental conceptualizations employed by this model
will quickly build a strong counseling relationships with Taiwanese young adult clients (Hsu, 2009a).
Consistence with Relationship-Based, Hierarchic Cultural Structure

The core of Chinese value is interdependence and collectivism. The interests of a family group are more important than those of an individual, and members of the family group are expected to maintain interpersonal harmony within the group (Wang & Mallinckrodt, 2006). As Lin (2004) advocated, it is very important to develop a multicultural counseling style that is “compatible with Taiwanese characteristics of collectivism, respect for authority, the hierarchy structure of society, and emphasis on familial relationships and the harmony of interpersonal relationships” (p. 218).

This model actively embraces the relationship-based cultural values. Therapists practicing this model respect young adult clients’ concerns for damaging the harmony within their family and help them to explore a preferred future that includes their parents’ ultimate acceptance in the picture. In compliance with cultural norms, this integrative model, which stresses the importance of considering their parents’ perceptions, explicitly points out the interdependent nature and reciprocal responsibility between parents and children, and facilitates acceptance of parents’ need to be involved in their children’s growth. Furthermore, instead of challenging the hierarchy often seen in Chinese parent-child relationships both the conceptualization and counseling process described in this model work with the young adult clients within the existing cultural structure. In fact, an important strategy and counseling action embedded in this model is the intent to preserve the Chinese concept of parents’ ‘face’ (‘mainzi’) that represents the integrity and honor of parents within the Chinese social world (Kuo, Hsu, & Lai, 2009).

Several SFBT therapeutic techniques, including relationship questions, supposed questions, and scaling questions have proven quite effective in leading Taiwanese young adult clients to reconsider parents’ instruction or viewpoints and ponder on how to interact or negotiate with their parents more effectively. Conspicuously, the intentions and values behind
these SFBT interventions are quite different from other Western counseling approaches which focus on clients’ personal stance and clear-cut interpersonal boundary for particularly significant relationships where the conflicts reside. Nevertheless, the proposed model is consistent with Berg’s (1994) assertion that SFBT therapists should respect the clients’ values and related personal, familial, and cultural boundaries rather than subverting the belief system of the clients.

*Facilitation of Pragmatic Solutions*

Cultural researchers point out that many Chinese cultural features are in line with pragmatism (Hsu, 1981). For instance, people in Chinese cultures tend to favor experience over innovation, especially those proven to be successful. In this regard, several SFBT hallmark elements appear to be a great fit with the cultural norms. For instance, SFBT therapists usually actively direct clients to recall and explore the exceptions or their past successful experiences. Exploring past successful exceptions and progress in therapy facilitate greater willingness of the young adult clients to reflect upon the reality they face, increase their knowledge to engage in more productive behaviors, prevent the situation from worsening, and be cognizant of their own limitations and attributions to the existing difficulties (Hsu, 2009c). Through these counseling interventions, the clients are also made aware of the gap between their goals and their present situations and the different stance between them and their parents. In addition, young adult clients are likely to become more aware and confident of their strengths and solutions to their problems as well as raise their sense of self responsibility and control.

Coping questions are another SFBT technique which facilitates pragmatic perspectives and solutions from the clients. By thoroughly exploring how the clients and their parents have coped with their difficulties in the past, young adult clients become more appreciative of their own
strengths and those of their parents (i.e. power, tenacity, efforts, accomplishments and resources). This process help clients to accept the reality, impact, and constrain of their present difficulties, to transform their negative emotions, and to produce more well grounded attitudes toward parents, themselves, and their problems. Furthermore, clients will likely increase their positive emotions, expand self-acceptance, and enhance self-determination. These benefits correspond to Lin’s (2001b) recommendation that effective interventions with Chinese clients must focus on clients’ developed coping abilities within their social contexts (e.g., family), in addition to their coping abilities at the individual level (Kuo, Hsu, & Lai, 2009).

Based on SBFT, this model takes an action-oriented stand and works toward Taiwanese clients’ desired goals (Hu, 2009a). The SFBT therapist helps clients to clearly envision the first step that the clients consider to be most important and are willing to take immediately. This model advocates for a short-term treatment plan which addresses the phenomenon of Chinese people’s expectations of short term psychotherapy (Hu, 2009a; Lin, 2004). Both of these features match with the pragmatic preferences of Chinese cultures.

Future Directions

The proposed model represents our attempt of adapting to an emic approach, to understand human behaviors and psychological phenomena from an indigenous standpoint (Morris, Leung, Ames, & Lickel, 1999). In review of existing counseling models, it is apparent that almost all of them are based on western philosophies. Although the SFBT was developed and validated in the United States, its philosophical frame is rather inclusive and client-centered which leave plenty of room for culturally sensitive practice. We believe the proposed model not only provides therapists in
Taiwanese/Chinese societies a practical guide in assisting their young adult clients to deal with parent-child conflicts but also helps to widen the cross-cultural application of the U.S.-based SFBT.

The influences of western socio-political-economic systems on many Asian countries, including Taiwan, in the past few decades have resulted in a series of significant transitions on many cultural values and societal norms. For instance, western values such as equality, individual-centered perspectives, and individual rights have been adopted by many young adults which may lead to changes in the traditional forms of parent-child interactions and filial piety practice (Compton, 2000). When more young adults become eager to make their own decisions, this may create even greater discrepancy between the parents’ and children’s expectations which may lead to more conflict. On the other hand, it is also likely that due to western influences, more parents become willing to lower their control and let their children choose their life directions. It is important to assess the degree of westernization of the clients and their families. The outcome solution about the parent-child conflict will likely be quite different depending on the parents’ flexibility and the child’s persistence and effort.

The aforementioned integrative therapy model appears to have a rather solid conceptual basis based on both SFBT and filial piety practice of Chinese culture. The successful counseling outcomes demonstrated by a number of Taiwanese/Chinese clients working with the first author of this presentation can be considered the preliminary support for its clinical effectiveness. Nevertheless, evidence drawn from rigorously designed, effectiveness studies is necessary to further validate the accuracy and usefulness of this model. In addition, researchers could explore various demographic variables (e.g., gender, social economic status, and endorsement of western cultures) as potential moderators to clarify the specific psychosocial dynamics of Chinese young adult clients.
References


