



RESEARCH ARTICLE

MULTICULTURAL COUNSELLING: A GLOBAL PERSPECTIVE WITH SOME EMPHASIS ON CAMEROON

Dieudonne Nebane

Higher Technical Teachers' Training College (HTTTC), Kumba, The University of Buea, Cameroon

ARTICLE INFO

Article History:

Received 27th March, 2026
Received in revised form
24th April, 2026
Accepted 25th May, 2026
Published online 30th June, 2026

Keywords:

Counselling, multiculturalism, culture, cultural relativism, ethnocentrism.

*Corresponding author:
Dieudonne Nebane

ABSTRACT

Introduction: As the world evolves, issues of culture are also impacting the way of life and social interactions differently especially in the domain of counselling practice. Many counsellors are showing more and more nonchalance in knowing their own cultural backgrounds which can be a problem to even understanding those of their clients. **Objective:** With an increasing difficulty in practising multicultural counselling, this paper takes a critical look into some of the issues plaguing counselling practice in a multicultural context. It analyses multicultural counselling by looking at what ought to be generally and also about Cameroon. **Method:** This article is an analysis and a review. The use of literature review constitutes a part of this reflection, including some views from psychological anthropology. **Results:** More and more counsellors are aware of multicultural counselling and its importance in their practice. Many counsellors working in secondary schools and universities in Cameroon are conscious that they are ignorant of their own culture knowledge but think cultural values and morals are important. Westernization is taking a heavy toll on local cultures. Technology is also a serious issue to be considered given the rising use of artificial intelligence and other information and communication technology gadgets. **Recommendations:** Counsellors need to do a flashback on the real importance of mastering cultural values and morals, become conversant with local cultural implications on counselees when practicing their profession.

Copyright©2026, Dieudonne Nebane. 2026. This is an open access article distributed under the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

Citation: Dieudonne Nebane. 2026. "Multicultural Counselling: A Global Perspective with some Emphasis on Cameroon". *International Journal of Current Research*, 18, (06), 37492-37497.

INTRODUCTION

The practice of counselling today in Cameroon is fast becoming a complex issue given the complexities of life and the challenges that go with it. Many more people are facing financial, employment, educational, marriage and family, social interactions, disability, drug and alcohol abuse and a lot more challenges. Such challenges have been putting counsellors into overwhelming conditions because of their very complex nature. One of the most complex issues in counselling practice is in the domain of multiculturalism. Multiculturalism has become a real issue to manage in Cameroon. Counsellors are supposed to have a deeper insight of multicultural counselling knowledge to able to practice more effectively. Effective multicultural counsellors have a cultural awareness that is owned and actively realizes the biases, stereotypes, and values (Hotifah & Hamidah). Multicultural counselling competence is a condition sine qua non in the practice of multicultural counselling. An absence of multicultural competences and skills can greatly impede on the practice of the profession. Becoming culturally competent in working with diverse populations is a complex interaction of many dimensions that involve broad theoretical, conceptual, research, and practice issues (Sue et al, 2019). It is therefore incumbent on the potential counsellor to acquire multicultural counselling skills before they venture into the counselling process especially in Cameroon and Africa as a whole that still

very much depends on culture for its survival. According to Dietz and Cortes (2011), multicultural and intercultural education have arisen in the last two decades as intersectional fields of academic knowledge and professional development, located in the confluence of the multicultural paradigm in the social sciences, the anthropology of education, and other interdisciplinary subfields commonly known as intercultural studies. This imposes upon counsellors and professionals in other fields to engage in the understanding and practice of multiculturalism in their respective specializations. Language acts as a vehicle for cultural transmission, shaping and reflecting societal norms and values (Vance, 2021). In Cameroon today, most homes especially in urban towns and cities communicate using English, French and Pidgin English (especially those from English speaking backgrounds). Consequently, the children from such homes have hardly had a grasp of their cultures and traditions. The more challenging situation is the one where most of such children do not visit their ancestral villages where they can have the opportunity to speak their mother tongues. Counsellors are found in such situations where they do not have the opportunity to learn and speak their mother tongues. Most of such counsellors lack a mastery of their cultural backgrounds because they do not speak their mother tongues. Such counsellors most of the time speak English and/or French in their professional activities. Under such circumstances, these counsellors may show some

level of nonchalance towards acquiring and using multicultural counselling skills. It is therefore a concern because they may lack the essentials of multicultural counselling skills which can influence their practice considerably. In such a context, it is difficult for this category of counsellors to have an interest in the cultures of other people. Yet, they are supposed to have and practice multicultural competence in their professional responsibilities. The issue of multicultural competence in counsellors and counselling call for a thorough analysis and discussion. Humans created culture. They have used it in every bit of thing that they have done in their lives. To Kottak (1991), culture is a distinctive possession of humanity and it is acquired by all humans through enculturation. Kottack (1991) continues that culture encompasses rule-governed, shared, symbol based learned behaviour and beliefs transmitted across the generations. This perspective leaves the counsellor with no other choice than to get acquainted with what it takes to be multiculturally competent. Hence, this article is analyzing three situations. In the first place, it is about the counsellor having real multicultural competence and the second situation is closely connected to the first. The second situation will benefit from the first situation because it will constitute the preservation of cultures because it has to enhance the multicultural skills of the counsellor. We have said above that multicultural skills are a condition sine qua non for effective multicultural counselling and the basis of these skills is cultural knowledge and understanding. Counsellors who show an interest in understanding and preserving their own personal cultures can effectively acquire multicultural counselling skills that are necessary for practice. The third situation is an analysis of what multicultural counselling ought to be. Multicultural counselling is ethical. Ethics prescribes that counsellors must have multicultural competence because it is about what a counsellor should do and should not do. Ethically, cultural relativism is required while ethnocentrism is discouraged. Multicultural competence is a part and parcel of the general counselling qualities. These counselling qualities are not only essential for effective counselling, they are also the elements of all facilitative interpersonal relations (Patterson, 1996). They are neither time-bound nor culture-bound (Patterson, 1996). The practice of multicultural counselling in Cameroon and other parts of the world is the same.

Definition of Concepts

Culture: Edward Burnett Tylor (1871) defined culture as the "complex whole" encompassing knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by humans as members of society. According to Haviland et al (2011), culture goes deeper than observable behaviour; it is a society's shared and socially transmitted ideas, values, and perceptions, which are used to make sense of experience and generate behaviour and are reflected in that behaviour. To Kottak (1991), culture has many characteristics. They include that culture is all-encompassing, it is general and specific, it is learned, it is symbolic, it seizes nature, it is shared, it is patterned, it is adaptive and maladaptive. Counsellors who have a thorough training and competences in multicultural counselling become culturally sensitive to these aspects of culture. Such counsellors can do so because they have a base in their own cultures and also the knowledge that can keep them far away from ethnocentrism.

Tradition: It is the passing down of customs and beliefs from one generation to another. The word tradition comes from

Latin, which is *tradere* literally meaning to transmit, to hand over, to give for safekeeping. According to Graburn (2013), Horner (1990) reminds us that tradition refers both to the process of handing down from generation to generation, and something, custom, or thought process that is passed on over time. When people acquire cultural norms, customs and beliefs, they manifest them in their daily lives and interactions which have an impact in them. As such, when they go for counselling, they ought and should be understood from their perspectives by counsellors. This is so because it is obvious that they have been shaped by their customs and traditions on how to act. Acculturation in this condition is an asset for counsellors because they could practice without cultural stigmatisation.

Multiculturalism: It is the coexistence, recognition, and promotion of diverse cultures, races, and ethnicities within a single society, often focusing on minority rights. Yuksel (2022) quotes Doytcheva (2009) who writes that multiculturalism is defined as a feature of contemporary societies consisting of individuals of different ethnic origins or nationalities, different social environments and religious beliefs. Based on this demographic definition, it is seen as synonymous with cultural diversity. Counselling and multiculturalism put together dissipates or mitigates biases and ethnocentrism in counselling practice. Multiculturalism is the appreciation, acceptance or promotion of multiple cultures, applied to the demographic make-up of a specific place, usually at the organisational level, e.g. schools, businesses, neighborhoods, cities or nations. Multicultural counseling is a term used to describe a specific type of counseling practice that acknowledges how various aspects of a patient's cultural identity might influence their mental health. Relevant factors can include issues of race, ethnicity, immigration status, religion, socioeconomic background, and gender identity (Bouvé Communications, 2023).

Counselling: It is a talk therapy. The Ghana Psychology Council says that counseling is a process by which a counselor assists the counselee (client) in making choices, plans, adjustments or decisions with regard to his situation. It takes place in a professional setting and is initiated and maintained as a means of facilitating changes in the behaviour of the client. Counselling therefore is a learning – oriented process of helping one to explore his or her thoughts, feelings and behaviour, gain clearer understanding of self and then use own resources to cope more effectively with life by making appropriate, right and meaningful decisions.

Ethnocentrism: Kottak (1991), says that it is the tendency to apply one's own cultural values in judging the behaviour and beliefs of people raised in other cultures. He continues that people everywhere think that familiar explanations, opinions, and customs are true, right, proper and moral. They regard different behaviour as strange or savage. To Haviland et al (2011), the solution to ethnocentrism is cultural relativism.

Cultural Relativism: Haviland et al (2011) write that cultural relativism is the idea that one must suspend judgment on other people's practices in their own cultural terms. Only through such an approach can one gain a meaningful view of the values and beliefs that underlie the behaviours and institutions of other peoples and societies, as well as insights into the underlying beliefs and practices of one's own society.

Cameroon: A Multicultural Hub

Cameroon is a country in the Central African sub region. The Country Profile (2019) puts the population (2020 estimate) at 26,635,592. This same document contains the land area (UN 2012) at 475,442 sq km. Cameroon is a low-income country (Awah, 2021). Cameroon is known as Africa in miniature. This is because the country has most of what all other African countries have. This is in terms of diverse natural resources, diverse climate, diverse sociocultural representations and the economy. It is home for at least 300 ethnic groups. More than approximately 280 languages are spoken in Cameroon (Awah, 2021). This is why it is a multicultural hub. Cameroon has two official languages which are English and French. English is spoken in the North West Region and South West region because of its colonial heritage from Britain. French is spoken in all the remaining eight regions of Cameroon because of its colonial ties with France. By virtue of its colonial heritage from Britain and France, both languages are enshrined in the constitution of the country as its official languages. However, Pidgin English is also spoken in the English speaking regions of the country and also parts of the West and Littoral Regions. Pidgin English is mostly used in the streets like a lingua franca. This gives a unique identity to the country and also reinforces the idea of Cameroon being Africa in miniature.

Cameroon is currently divided into four cultural zones which are all distinct by their traditional architecture, food, dressing, lifestyle, sociopolitical compositions, social interactions and social structures. These cultural zones include the Sudano-Sahelian zone (Adamawa, North and Far North Regions), the Grassfields (West and Northwest Regions), the Sawa (Littoral and South West Regions), and the Fang-Beti (Center, South and East Regions). As such, the people in these different cultural zones face different challenges that are connected to their cultures and ways of life. Counsellors in Cameroon are supposed to be versed with this information so as manage their clients from these cultural backgrounds properly.

In Cameroon, counselling is mostly practiced in secondary schools and in universities. Counsellors in these institutions are trained in higher institutions within the universities. They are trained for two years at the end of which the government absorbs most of them into the public service while others practice in the private sector. These counsellors are trained to work in schools and mostly for career orientation and personal guidance. It is rare to find professional counsellors who work out of the school context. However, the awareness for the importance of professional counsellors has been growing thereby needing the training of more counsellors. In the absence of trained counsellors in other places apart from schools and universities, there are para counsellors found mostly in religious denominations. These para counsellors who are priests and pastors supplement the job of trained counsellors. The Cameroon context calls for the training of competent and multiculturally skilled counsellors who can fit in the multicultural context of the country given its broad cultural diversity. The different challenges that people go through in this context have to be understood and helped by counsellors. Imagine such a country where counselling should be practiced without multicultural counselling competences. The cultural diversity of the country imposes the application of competences in multicultural counselling. This gives room for a diversification of knowledge in the domain of multicultural counselling because it enhances more research and theory.

Multicultural Counselling Competences and Skills:

According to Tomlinson-Clarke (2013), Sue & Sue, (2013) identified the attributes of cultural competence using a tripartite model: (1) awareness of one's own personal beliefs, values, biases, and attitudes, (2) awareness and knowledge of the worldview of culturally diverse individuals and groups, and (3) utilization of culturally appropriate intervention skills and strategies (Sue & Sue, 2013). These attributes when properly mastered by the counsellor, enhances the counselling process. This paper also brings in a number of multicultural counselling skills as explained below.

- Counsellors are supposed to have multicultural counselling skill. These skills are obtained from training. These skills align with ethical principles. Training is that moment which involves providing and learning the skills needed to exercise a profession.
- Counsellors must know themselves first so as to be sure of what they know and what they do not know about themselves. Counsellors should constantly do a self introspection and an evaluation of themselves and their actions when they exercise as professional counsellors.
- The counsellor must have some level of background knowledge of cultural diversity. This cultural awareness keeps the counsellor abreast with how other cultures view issues.
- The counsellor must be apt in research and be ready to learn at all times. This helps the counsellor to be prepared for research each time that they meet with a new client whose cultural background is not well known. The counsellor can then do some research especially during the diagnosis stage or process to be able to grasp some basic cultural knowledge about this client.
- The counsellor must know how to apply culturally adapted solutions on clients. This can greatly help when practicing marriage counselling on a couple from diverse cultural backgrounds. In a mixed marriage where a couple practice different religions and come from different cultures and traditions, the counsellor must be very smart in managing his multicultural counselling skills on such. When problems arise in such families and such couples, the counsellor must know what to do.
- The counsellor must be an advocate for cultural preservation. When counsellors use their multicultural counselling skills appropriately in the counselling process, they are promoting cultural relativism, cultural understanding, cultural dialogue and cultural preservation. In this way, clients feel respected and honoured that they can be understood from their own perspectives. Such a counselling process ends up successfully.
- The point above calls for the examination of empathy as a counselling skill. Empathy is also shown when the counsellor understands and discusses a clients problem from the cultural perspective of the client. Hence, cultural empathy promotes security and a comfortable rapport building during the counselling process. Imagine a counsellor with a different background who always welcomes his/her clients for counselling sessions in the language of the clients. This enhances a quality rapprochement between them and the client. The client feels more secured to communicate broadly and elaborately about their topic of discussion.
- Communication is an essential skill in counselling. In multicultural counselling, communication in general plays

a very vital role. It is the reason why multicultural communication skills are very necessary. Biases are to be discarded in the manner in which the client expresses himself/herself. Active listening which is an aspect of communication should be a part and parcel of every step of the counselling process. In Cameroon, the common languages of communication are English, French and pidgin English (especially for regions in the southern part of the country) and including Fulfude (especially in the northern part of the country).

METHODS

This article is mainly a review and an analysis. It reviews the issue of multiculturalism in the domain of counselling. It goes into a review of literature and also takes a philosophical view as well as a psychological view of the role of culture in the counselling process. It does a deep analysis of the practice of counselling in the context of multicultural counselling with some focus on Cameroon. A combination of anthropology and psychology concepts are used to analyse this paper. Multicultural counselling requires some level of knowledge of how culture works. This knowledge of culture can be enhanced by concepts from anthropology. Culture is a core concept in anthropology. This concept needs to be thoroughly understood which can further help in its application process in multicultural counselling. Psychological anthropology theory is the basis for this analysis. Psychological anthropology can be defined as the subfield of anthropology interested in psychological topics such as memory, affect and emotion, cognition, consciousness, dreams, mind, self and experience, mental health, psychiatric symptoms and treatments, morality, and human development, among others. Hence, psychological anthropology studies psychology using anthropological concepts.

Issues at stake: Stereotyping can be of great concern in multicultural counselling. Stereotyping concerns misconceptions about tribes and communities that can cause people to misinterpret others. Like has already been mentioned, more than approximately 280 languages are spoken in Cameroon (Awah, 2021). These different languages represent different peoples that are found all over the country. A famous Cameroonian musician called Saint Bruno released a song in 2001 which says that every village has a “defect”. This means that every village in Cameroon has an imperfection. It is a popular, culturally iconic folklore song that uses humor and social commentary to highlight the perceived quirks of different ethnic groups and regions in Cameroon. Unfortunately, these imperfections have been used by people to stigmatise indigenes of such villages. This is an issue that needs to be tackled in multicultural counselling if they are used by counsellors in their practice sessions. How can counsellors help to overcome these cultural clichés in the counselling process?.

The counsellor is supposed to be a well trained professional who knows and understands the human being in his complete being in relation to his psychology and behaviour. Counsellors are trained to have and use very special skills in the practice of their profession. The human being is a very complex structure including his biology, physiology, psychology, and culture. The counsellor who neglects the cultural understanding of his/her clients can seriously handicap the counselling process,

thereby making an issue out of counselling. Do counsellors really know themselves before trying to know their clients?

There are counsellors who in their practice are nonchalant to cultural significations. They are ignorant of their own personal cultures and backgrounds. How can such help to solve problems that have roots in cultures? How can they understand a problem whose solution can only come from a proper knowledge of some cultural values and morals?. What will become of the future of counselling in a world where cultural values and morals are fast disappearing with their innate solutions to some of the problems plaguing counselling in Cameroon and Africa? How can a multicultural counsellor be a tool for cultural preservation? It is an issue if a counsellor should instead be a catalyst of cultural depreciation and extinction. The world of today and tomorrow are fast accepting the control of artificial intelligence and information and communication technologies. In such a world, tradition may come in as a secondary solution to problems which are the reverse of what it should be. How can counsellors be armed with the necessary skills needed in such conditions to affront the problems that affect humans on a daily bases?

DISCUSSIONS

Counsellors can also be promoters of multiculturalism and also the promoters of cultural preservation. This can be demonstrated in their counselling practice when they try to understand their clients in terms of their cultural backgrounds. These views may only be in principle given that the reality may be different. Counsellors who in their childhood were never trained in their cultures and to learn and respect other people’s cultures may find it difficult in exercising their profession with multicultural competence. A counsellor should be multiculturally very skillful in solving the problems of their clients. These skills can only be acquired during training. Some counsellors may shy away from acquiring multicultural counselling skills during training. Such nonchalance can often be felt during practice because the counsellor would lack what it takes to realize solve problems related to culture. Effective multicultural counselling would have failed in such circumstances. A well trained counsellor should also be aware that research is a continuous process. Counsellors who fail to improve on their skills while practicing can never meet the challenges of the changing times. Culture too is dynamic and a trained counsellor who stays into research while practicing can fit well into the changing times and then practice effectively. A counsellor cannot be a promoter of ethnocide. The practice of counselling is not against culture, cultural preservation and cultural promotion. Counsellors in Cameroon and other parts of the world have the mandate of being catalysts of cultural preservation and cultural promotion. This can greatly enhance their practice by attracting more clients who must have suffered from cultural stigma because of their cultural backgrounds. Cultural preservation and cultural promotion helps in continuity for posterity. Cultural clichés help to banalise and stigmatise some negative views about cultures. In the counselling process, counsellors who develop a nonchalance for cultures may fall prey to cultural ethnocide and cultural clichés. Multicultural counselling competence is ethical. It is clear to us that the need for multiculturalism in the counseling profession is urgent and necessary for ethical practice, an integral part of our professional work (Sue, 1992). Doing the right thing in counselling is ethical. The role of ethics in fine-tuning multicultural counselling is very

important. Yet, we may find counsellors who shun multiculturalism because of incompetence in the field of practice. Counsellors are therefore required by ethics to respect cultural diversity and cultural relativism in their practice. Cross cultural knowledge is an added advantage to counsellors. According to Hays (1996), using transcultural and culture-specific knowledge, the counsellor then begins to form hypotheses about the meanings of these factors. A multicultural counsellor is a researcher in cross cultural research and a user of the knowledge that has accrued from such research for the benefit of science, counselling and above all their clients. Western ideologies and models have not really favoured counselling especially in the African context. This is because most of the theories in psychology and counselling have hardly taken into consideration other cultures. Some of those theories do not tie with African values and beliefs. Its application in Africa has witnessed limitations because of their ignorance of non-western cultures. Postmodernism thinks that not all that come from dominant ideologies can work in less dominant ideological parts of the world. Hence, western ideologies may have problems with the African context. However, a combination of positive knowledge from western models and African models in culture can greatly enhance the counselling process in a multicultural Cameroon.

The use and adaptation of modern information, communication and technology (ICT) tools in contemporary counselling activity is unavoidable. A full embrace of ICTs in current counselling practice is an important sign of cultural acceptance. Cultural acceptance is embracing what is not yours for your benefit and that of the society. Counsellors cannot shun technological changes in their practice for it would be cultural rejection. Multicultural counselling accepts cultural change which comes with improvements in counselling practice. An incorporation of cultural signs and symbols in counselling practice is an ethical prescription. This is a sign of cultural understanding which enhances a close collaboration with clients. Clients who find themselves in such welcoming and comfortable space to expose their problems, always do so with trust. Trusting the counsellor who understands your culture or who demonstrates an interest in your culture is an asset. Cultural alienation should not be put forward in counselling practice. Cultural alienation is ethnocentric, stigmatizing and discriminatory. Counsellors who fall for such practice find it very difficult to access clients and hampers or discredits counselling practice in general. Cultural alienation involves devaluing or losing one's own culture, often resulting in a feeling of separation, estrangement, or inferiority. This can happen with western trained counsellors who come back to Cameroon and Africa to practice. Their inadaptability to indigenous cultures brings in challenges to the practice of multicultural counselling. There are neither superior nor inferior cultures. Those who go by such reasoning are ethnocentric. Cultural alienation can enhance ethnocentrism.

Science is universal. Hence, scientific knowledge has to be applied objectively everywhere in the same manner. Counsellors, however their origins and backgrounds have to apply scientific knowledge on their clients objectively. Scientific knowledge here concerns the respect of cultural principles. European, American, African, and Asian counsellors for instance, cannot shun or discriminate counselling practices as per clients from other world regions that are not theirs because they are not from these places. Like science, counselling is universal. This calls for a wider

knowledge of multicultural competence. Counsellors in their training should acquire multicultural counselling skills that go beyond their ethnic groups, countries and even continents. This is so because globalization and technology are facilitating the movement of people to every place in the globe. Where people meet, they are bound to be problems. Some other people travel to other parts of the world and get stranded with no one to talk to. Meeting with counsellors in strange lands and in such circumstances can be very important for their being in those strange places. Counsellors in such circumstances have to demonstrate multicultural competence in helping such clients to find a way out of their situation. Counselling, racism and xenophobia are incompatible. A racist counsellor practises with bias which is unethical.

The humanistic psychology of Carl Rogers contains the concept of unconditional positive regard. The application of this principle says that it is the act of showing complete, non-judgmental acceptance and support for a person regardless of what they say or do. A racist counsellor cannot show unconditional positive regard to people or clients whom he/she thinks are inferior. In multicultural counselling, xenophobia cannot be practised. Xenophobia views people from other countries with prejudice, fear and dislike. Imagine a foreigner who is caught up in a traumatic situation and is rejected by a counsellor when asked for help. Such counsellors only show a manifestation of multicultural incompetence. In counselling practice, all humans are equal irrespective of whom they are and have a right to be helped when they are in need. A trained counsellor cannot reject to offer help just because the person is a foreigner or does not have the colour of his/or her skin. Racism and xenophobia are against multicultural counselling and this is unethical.

Counselling practice is not synonymous to cultural destabilisation. Ethnocide is not synonymous to counselling practice. How can counsellors understand this and improve on their activity should be of a principal concern to them. Counsellors must come to understand that their practice is a calling to service for the "healing" of the human soul and the physical human body. This calls for a lot of dedication. A higher level of cultural understanding and knowhow is an asset. A client should not be destabilized because of his/her ethnic background, else this can be qualified to ethnocide. Politics can be a problem in multicultural counselling. It is possible for a counsellor to reject offering services to someone who is not of his/her political views.

Though these may be extreme cases, it can still exist in counselling. Politics is a part of culture in anthropological studies. This shows that counsellors who practice political division are in other ways demonstrating multicultural incompetence. As already discussed above, all humans have a right to be helped by counsellors irrespective of who they are and irrespective of their cultural backgrounds. This calls for a review of the ideals of counselling. A counsellor can make a person to hate his or her cultural background or feel shy about it. Clients whose cultural backgrounds are stigmatized can develop guilt and shame towards themselves and their cultures. When this occurs, all of the blame will fall on the counsellor for exhibiting incompetence. Such practices in counselling should be discouraged especially with practicing counsellors. Multicultural competences give what it takes for counsellors to do their job stigma free.

CONCLUSION

Culture is not a tool for bias, stigma, discrimination, rejection and dehumanization especially when it comes to counselling practice. Multicultural counselling training gives counsellors the competence and skills needed for this exercise. People should not go for counselling and come back with more problems than they had before the counselling ever began. Counselling is a helping process which gives the opportunity to the client to rediscover himself/herself and then use what they have to solve their problems under the guidance of the counsellor. Multicultural counselling is that domain in counselling that should recognize cultural diversity, respect cultures and the people of those cultures. An analysis of this skill in counselling which has been the object of this paper has provided what it takes to understand it, how to use it and promote it. Multicultural counselling is positive for cultural preservation, cultural promotion and cultural respect given the cultural diversity that exists in Cameroon and the rest of the world. Cameroonian counsellors should be properly trained in multicultural counselling so as to satisfy the needs of their clients.

REFERENCES

- Awah, P.K. 2021. Multilingualism in Cameroon: An Expression of Many Countries in One Country DOI: <http://dx.doi.org/10.5772/intechopen.99703>
- Bouvé Communications. 2023. What is Multicultural Counseling & Why Is It Important? Bouvé College of Health Sciences
- Country Profile 2019. The Local Government System In Cameroon
- Dietz, G., Cortes, L.S.M., 2011. Multiculturalism and Intercultural Education Facing the Anthropology of Education. A Companion to the Anthropology of Education. First Edition. Edited by Bradley A.U. Levinson and Mica Pollock. Blackwell Publishing Ltd
- Doytcheva, M. (2009). Çokkültürlülük (T. Akıncılar-Onmuş, Çev.). İstanbul: İletişim.
- Haviland, WA, Prins, HEL, Walrath, D., McBride, B. 2011. Anthropology. The Human Challenge, Wadsworth Centage Learning.
- Hays, P.A. 1996, Addressing the Complexities of Culture and Gender in Counselling. Journal of Counselling and Development, Volume 74
- Homer, Alice E. 1990 The Assumption of Tradition: Creating, Collecting, and Conserving Cultural Artifacts in the Cameroon Grassfields (West Africa). Ph.D. dissertation in anthropology, University of California, Berkeley.
- Hotifah, Y., Hamidah. 2019. Systematic Literature Review: Concept, Dimension, and Antecedent Multicultural Counselling Competence. International Journal of Innovation, Creativity and Change. www.ijicc.net Volume 5, Issue 5, Special Edition: ICET Malang City, 2019
- Graburn, NHH. 2013. Museum Anthropology Volume 24 Number 2/3
- Lowe, E. 2025. Psychological Anthropology in its Second Century. Published in The Cambridge Handbook of Psychological Anthropology, Edited by Edward Lowe. Cambridge Handbooks in Anthropology, Soka University of America
- Patterson, C.H., 1996, Multicultural Counselling: From Diversity to Universality, Journal of Counselling and Development.
- Sue, D.W., Sue, D., Neville, H.A., Smith, L. 2019. Counselling the Culturally Diverse. Theory and Practice. John Wiley & Sons, Inc.USA
- Sue, D.W., Arredondo, P., McDavis, R., 1992, Multicultural Counseling Competencies and Standards: A Call to the Profession. Journal of Counselling and Development, Vol 70
- Tomlinson-Clarke, S. 2013. Multicultural Counseling Competencies: Extending Multicultural Training Paradigms Toward Globalization, *Ideas and Research You Can Use: VISTAS 2013*
- Tylor, E. B. 871. *Primitive Culture*. London: John Murray.
- Vance, N. 2021. Culture and Language, EBSCO
- Yuksel, A. 2022. The Concepts of Multiculturalism, Global Citizenship and Cultural Intelligence in Terms of Education. Iksad publishing house, Turkey
