

In early 2017, we were deeply saddened to hear that the pioneers of the intercultural communications community had passed away. Members of SIETAR Japan are deeply indebted to these distinguished scholars and teachers who have mentored us and have contributed greatly to our growth as interculturalists and as human being. We gathered several essays from members to celebrate the lives of Paul B. Pedersen and the impact left in our lives.

## In Memory of Paul B. Pedersen (1936-2017)

Paul B. Pedersen passed away on January 11, 2017, at the age of 80 in Minnetonka, Minnesota, after a lifetime of contributing to the intercultural field, primarily in the counseling arena with nearly four-dozen books. His methodologies and numerous articles have provided a foundation on which members of the counseling profession have learned how to deal with the cultural issues in counseling.

He was a recipient of the American Psychological Association's lifetime achievement award in 2010 for his significant influence on the growth and direction of multicultural counseling and his prolific career as a counselor educator in intercultural and multicultural issues" (American Psychological Association (APA), 2010).

Survived by his wife, Doris Hsiao Feng Chang, four children, eight grandchildren, and his sister, Rita Juhl Richard. He grew up in Ringsted, Iowa, with deep cultural connections to Danish ancestry and the Lutheran Church. He held a master's degree in counseling and student personnel psychology from the University of Minnesota and a doctorate in Asian studies, emphasizing Asian psychologies, from Claremont Graduate School. His primary interests include the effects of group differences on interpersonal interaction between cultural and nationality groups in the educational setting, multicultural counseling theory and practice, mediating multicultural conflict, international educational exchange, and intercultural training. (Sandhu, 1995)

After his first degree at the University of Minnesota and his first Master's degree in Theology at the Lutheran Theological Seminary in Chicago, he moved his new small family to Indonesia for Missionary work. "There in North Sumatra as conflict broke out with neighboring Malaysia he published his first book and developed insight for his lifelong contribution to counseling" (Carlson, 2017).

A. Marsella, Professor Emeritus, University of Hawaii, wrote upon Paul's passing, "Paul's views of bodies floating in a river discolored with blood imprinted Paul's mind with the urgency of understanding and valuing our common bonds and our diversities. It was in this crucible of war,

blood, and suffering, Paul's seminal counseling concept of the 'Triad Model' was born." (Personal email, January 12, 2017.) "The Triad Model involves treating the counseling client's problem as a third entity that is complex, both bad and good. The model gives a therapist far greater ability to overcome differences in language, culture and class and to understand the client's problem as the client perceives it." (Carlson, 2017)

Pedersen (1977) explained the Triad Model that he developed for training counselors with culturally different clients in his classic 1977 work. I have used this model on many occasions in my years of training foreign student counselors with Paul's guidance in the seventies. In my days with the Clarke Consulting Group in the eighties and nineties, we also built upon Paul's methodology in training U.S. and Japanese expatriates for living in each other's countries. Even President Obama used the Triad Model in his presentation to the 2015 Correspondence Dinner ([www.youtube.com/watch?v=G6NfRMv-4OY](http://www.youtube.com/watch?v=G6NfRMv-4OY)).

D. Landis, editor of the International Journal of Intercultural Relations, wrote about Paul's passing, "If anyone can be called a founder of cross-cultural psychology, it was Paul Pedersen. There is hardly any graduate of a counseling graduate program who did not read and savor his books on cross-cultural counseling. ... Paul was a gentle human being who saw the good in everybody. Over the years that I knew Paul, I don't recall hearing him speak ill of anybody. Perhaps this gentleness and compassion came from his background as a Lutheran minister and missionary." (Personal email, February 13, 2017.)

After North Sumatra, Pedersen's career took him to Minnesota, California, Taiwan, Kuala Lumpur, Minnesota again, Syracuse, Alabama, Honolulu, and home to Minnesota for the last time with his children where he lived his last years struggling with Parkinson's disease. Paul told his daughter, Karen, that he "had never worked a day in his life, because it never felt like work. He always just loved what he did and felt so privileged to be able to do it." (Carlson, 2017) Paul always enjoyed his creativity.



In one recent book chapter entitled, *A Lesson in Humility* (Pedersen, 2005), he expressed his deepest personal feelings about what he called the most significant learning event of his life, the 1974 Nihonmatsu Intercultural Workshops in Fukushima-ken. Anyone who experienced those workshops will empathize with Paul's feelings. It was a unique attempt to bring Japanese and Americans in our field together to deeply explore our own perceptions as subjects in developing collegial intercultural relationships. There, Paul gained insight to his deep feelings about the potential of learning from intercultural interactions even through his most challenging failure as a professional interculturalist.

Before Paul left Honolulu a few years ago, after cooking me one of his delicious Singaporean chicken pot curries, he unexpectedly gave me a 79-page book proposal entitled, "The intercultural communication workshop: Strangers among us," and wrote as authors of the proposed book, "C. Clarke, B. Moran, D. Hoopes & P. Pedersen." Once again I was touched by his dedication, energy, and unselfishness to create such a piece of work for all of us. I really wish we had given him the time to finish that book together.

Fontaine wrote that Paul's last focus in his writings was on Inclusive Cultural Empathy (Pedersen & Pope, 2010). Fontaine, in writing about Pedersen's work, wrote that "an emerging paradigm in the social sciences views culture not simply as our passively acquired perceptions of the world or some part of the world, but—like cognition itself—it is embodied in action and embedded in the world, in context, in an ecology" (Fontaine, 2012). It was in this context that Pedersen viewed inclusive cultural empathy as critical.

Paul appreciated that the "Why" we communicate is where the feeling level was embedded. It was not just the personal feeling of an individual, but also the feeling of being within the living culture of their context upon which their perceptions depended. Paul sought to discover the other's personal embodied feeling as well as their embedded feeling within their membership group. His process of discovery through inclusive cultural empathy was essential in breakthrough intercultural interactions within Intercultural

Communication Workshops, the Nihonmatsu Intercultural Workshops, or in intercultural personal counseling.

It is with joy that I celebrate Paul's life and with sadness that I say goodbye. I am deeply appreciative for his life of caring, inclusiveness, and empathy for others. The references below will provide the reader with more substance and sustenance from Paul's life.

**Clifford H. Clarke**

March 5, 2017.

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