

In the case of Esperanza, there are several cultural factors a multicultural sensitive counselor should be mindful of when conceptualizing this case. Being aware of these cultural factors not only will aid the counselor in building a framework of her, but also helps the counselor to consider the effectiveness of in-person and technology-assisted relationship with Esperanza. Acknowledging the strengths and weaknesses of these two means of connecting will be pivotal to understanding how to relate in an ethical and culturally relevant manner. In addition, a multicultural sensitive counselor will explore potential strategies that can assist Esperanza in her cultural and sexual identity development. This may include looking at the variety of community-based resources that are available to her and how this can assist her in her counseling process.

Three cultural factors impacting client's well-being and presenting problem explained.

Among the many cultural factors that can be found in this case, the first one that should be at the forefront of a counselor's conceptualization of Esperanza is her identity as a Latina. This can be considered as the "starting point" for the counselor. She was originally born in Mexico and her parents immigrated from Mexico at around 4 years of age. Esperanza is also bilingual; Spanish was her first language and she learned English while in school. This is an important aspect of Esperanza's identity to keep in mind because through Esperanza's expressed disdain towards her identity it can suggest that she may not entirely consider herself as a Latina. It's possible that a negative outlook on being Mexican has been adopted because of her exposure to racism and discrimination at a young age from being called a "greasy, lazy, wetback Mexican." As a result, she can very likely identify herself as more of an American. Although

Esperanza may reject this part of her, understanding her cultural identity as a Latina allows the counselor to understand the potential limitations that have been placed on her because of this. The expressed and unexpressed rules, restrictions, and values of this culture can paint a bigger picture as to why her progress in her identity development as a lesbian has been significantly delayed.

For instance, an imperative facet of Esperanza's identity as a Mexican is the traditionalism of her husband, and the suppression of her feelings because of her family's and cultural values. Her husband's refusal of her proposal to have a divorce can reveal the "machismo" that's frequently found in the Latinx culture. This robs Esperanza from embodying "marianismo." Culturally, Esperanza may have been taught by her mother that a woman should be obedient to her husband, and must take pride in the role of a mother and a wife. These cultural values can be contrary to her reality, as she has previously mentioned feeling like she doesn't fit anywhere, even in the small group of other housewives. Furthermore, Esperanza's fear of being exposed as a lesbian to her family is a clear indication that her culture is a noteworthy barrier to her well-being and healing.

Her identification as a Latina, specifically being Mexican, can also be deeply intertwined in with Catholicism. A lot of countries like Mexico have a history of being predominantly Catholic even until today due to the Spanish colonization. It'll be a critical conversation to have with Esperanza about what Catholicism means to her. It's possible that she's attracted to certain teachings in Catholicism, but is turned off by others. Within those teachings can be the rejection of anyone from the LGBTQ+ community. This can bring to light any guilt and/or shame she may sense because she's "failing" God. On the contrary, if Esperanza discloses walking away from Catholicism, it will be paramount to explore what exactly that means for her sexual identity

development. Her denouncement of Catholicism can be the very thing she needs to confidently take on being lesbian.

One more angle to conceptualize Esperanza is her immigration status. She did not explicitly state whether her parents came to the United States legally or if they are undocumented. There's also uncertainty whether she is a recipient of DACA, or if she is in the process of receiving documentation because of her marriage. This will be relevant information to consider as it can be another explanation for her rage. In combination with her sexual identity as a lesbian, and her perceived gender as a female, her reality of oppression is incredibly significant. Not only is she limited in her rights as an immigrant, but she is also confined by the barriers of being lesbian. While there are states like New York and cities like San Francisco that are more progressive in regard to sexuality, her current residence might not have the same freedom as these places. In other words, she is among the population that is heavily marginalized in countless ways.

Provided ethical and culturally relevant strategies for establishing and maintaining in-person and technology-assisted relationships

Establishing an in-person and telehealth relationship with Esperanza in an ethical and culturally relevant manner will be foundational to her identity development. While there is no specificity concerning her socioeconomic status, there may have to be some flexibility in payment. There is no mention if she has insurance or not, nor is there mention if she has a job whatsoever. She may receive an "allowance" from her husband; something that's common in a "machismo" household where the wife is dependent on her husband's salary. If this is the case, the counselor might consider doing sessions pro-bono every once in a while or maintain an "I-Owe-You" arrangement. Not only that, but there is often a lot of negative stigma with counseling

in the Latinx community. So that might suggest she could be seeing the counselor in secret, which can mean that scheduling sessions in-person might not always be convenient for her. Or, at the very least, there won't be much consistency with her meeting with the counselor in-person.

With the advancement of technology, there is a possibility of more accessibility in implementing a mix of in-person sessions and telehealth sessions for her treatment. Resources can be limited to her where she won't always be able to have video chats through Zoom or Skype; this is where phone calls can be a method that will work best with her. These telehealth sessions will have to be kept meticulously as she may only be able to have them after dropping her kids off at school and is driving home (if she drives) or will do sessions exclusively over-the-phone before her husband gets home instead of going to the group of the other housewives. Despite the scenario, the counselor should strive to make every effort possible for Esperanza to have sessions at her convenience and pace.

Explained ways to teach client how to use strategies to promote client understanding of and access to a variety of community-based resources.

A cornerstone to aiding Esperanza in her sexual identity development is reviewing the access of community-based resources that's available to her. There are a handful of organizations that have a wealth of information and material for Esperanza. For starters, the Human Rights Campaign (<https://www.hrc.org/resources/being-latino-a-lgbtq-an-introduction>) has resources for Latinx Americans that identify themselves as part of the LGBTQ+ community. These resources entail a guide to coming out, coming out issues for Latinxs, and religion and coming out issues for Latinxs. The website also has this material in Spanish, an option that Esperanza will consider to be helpful if she decides to formally come out to her family. All of the material that can be found here is free-of-cost, which makes it easier for her to gain helpful literature.

Another resource that can be beneficial for Esperanza is New Ways Ministry. If Esperanza decides she wants to integrate her faith with her sexuality, this can be a place where she can gain more insight into other communities outside her specific Catholic community that is more open and welcoming to the LGBTQ+ community. On the website their website (<https://www.newwaysministry.org/>), there are links to LGBTQ+ friendly parishes that can potentially be near her. This can allow her to see an LGBTQ+ friendly priest that can provide her with comfort and encourage her to find ways of connecting to her faith that were previously withheld or unbeknownst to her.

Lastly, a resource that might greatly assist her in her immigration status is Immigration Equality (<https://immigrationequality.org/>). Here, she can find resources that can equip her to pursue legal status by asylum. If she feels bound to her husband because of immigration motives, she now has another opportunity to receive legal status in the United States. On top of that, she can also find a brief article going over one's rights and advisement to concerns like domestic travel, immigration agents stopping her in her car, and what to do if immigration agents show up to her house. These are very real and scary circumstances that Esperanza is subject to.