

Multicultural Counseling

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The shoe that fits one person pinches another; there is no recipe for living that suits all cases. -- Carl Gustav Jung

Injustice anywhere is a threat to justice everywhere. -- Martin Luther King, Jr.

We hate some persons because we do not know them; and we will not know them because we hate them. -- Charles Caleb Colton

Your previous classes in this program have looked at generic models of assessment, listening, and intervening, and have been primarily based on the ideas of Carl Rogers and his followers, and have assumed that one basic intervention style will work well with everyone. While this style works well with many people, both Euro-Americans and people of other cultural backgrounds, not everyone comes to therapy with the same worldview and expects the same style of intervention. This class recognizes these differences, especially those that will influence your ability to work closely with someone else and help them change.

You may be coming to this class expecting that we will only talk about race and that, if you're white or expect to work with whites, that the ideas in this course have nothing to do with you. This thinking can get in the way of your ability to recognize the range of contexts that influence your life and those of your clients. It can create a kind of false confidence that will prevent you from recognizing how your client sees the world differently than you do and will make you less effective with some clients than you can be. Similarly, ignoring race, even believing that you treat everyone alike will not be helpful. On the other hand, if you are from some culturally different group, you may feel that you have nothing to learn from people who are different from you. We all have much to learn from each other.

Objectives

Our objectives include:

- Recognizing how your experience and that of your clients is a function of multiple cultural identities and experiences (e.g., race, class, gender, sexual orientation, age);
- Increasing your cultural self-awareness and intercultural sensitivity;
- Learning to challenge the "normal," to recognize everyday instances of oppression and privilege;
- Understanding multicultural identity development models and applying this knowledge to yourself and "clients";
- Developing your multicultural case conceptualization skills;
- Applying multicultural- and contextually-aware counseling and assessment principles to counseling situations.

This course builds on your previous assessment and counseling skills to consider the family, systemic and cultural issues that, in addition to individual and intrapsychic issues, influence a person's worldview and ways of intervening in their world.

Steps to the Goal

How will you learn? S. Sue (1998) talks about three steps towards becoming culturally competent: (a) having culture-specific expertise (knowing about a particular culture's values, worldviews, and resources, and how to translate this knowledge into culture-specific interventions); (b) having scientific mindedness (avoiding premature conclusions about a client or group, but asking when those conclusions make sense and with whom); and (c) knowing when to generalize and to when to individualize. Not all people from a group will be the same, but in this course we will learn about specific groups and also work on developing strategies for generating hypotheses about clients, to learn how and when to apply our cultural knowledge to specific individuals. This strategy of intervention will make you more effective with both members of culturally-different groups, as well as more privileged groups.

Note: Although we will specifically discuss many important groups in class, we cannot discuss every group due to time issues. My primary goal in this class is to give you a strategy to help you look at contextual and cultural issues, not address all issues. Learning about people from different groups is an ongoing journey, not something that we can hope to complete in this time period.

Text. Slattery's *Counseling diverse clients: Bringing context into therapy* helps you identify the range of contexts that can help you assess your clients and intervene with them respectfully. Your text will be supplemented with readings available on the web or through the e-Reserve feature on the university server. Note that many of these readings look at multiple contexts, thus helping you think beyond a single box or label.

To find these readings, go to <http://library.clarion.edu> and click on "Electronic Reserves and Course Materials." Click on this course to find the e-reserve materials. The password to access these readings will be given at our first meeting.

Journal. This course should change the way that you look at yourself and your world -- especially about the range of multicultural contexts, privilege and oppression, and change. I'd like to engage in this "conversation" with you throughout this semester. You must turn in your journal at least three times, with at least 15 entries by the end of the semester. These entries should look at yourself and others, relative to race, prejudice, oppression, and worldviews. Your journals will be graded on a scale from 1-4 on the first two times that I see them to give you an idea of how I think you're doing. [Grading criteria can be found here.](#) Journals that are competent, but not insightful or thoughtful, will earn 2. Journals that are interesting, insightful, or make me think will be graded 3 or 4. I don't plan on awarding 1, but that would occur if your entries are short, ask a question without also considering it, or do not contain graduate level thought and writing. These grades are to indicate how to you doing, not scores that are directly translated into a grade. Journals with fewer than 15 entries will be graded more poorly, depending on length, number of entries, and the thoughtfulness of entries.

Group presentations. Presentations on some important contexts will be made by groups of two or three (depending on interest and class size); you must choose two topics (see references later in this syllabus), group(s) with which to work, and presentation dates by our second meeting. When all group assignments have been made, a revised syllabus will be posted to help you identify readings for each evening.

Each group must be prepared to lead a discussion on the group or issue assigned for the evening. You may bring in a short section of videotape or invite a speaker or group (no more than 20 minutes), to highlight important issues. If you want your classmates to read articles or chapters in addition to those assigned on the syllabus, they should be handed out in the class meeting prior to your presentation. You should also provide a handout during your presentation. Xeroxes can be made in the department office.

Your presentation should:

- clearly outline major issues, values, and culturally normative behavior patterns for this group;
- indicate how these issues, values, and culturally normative behavior patterns may be relevant in counseling settings;
- "humanize" the group. Do not just present what the group looks like from the outside, but also highlight how it feels from the inside;
- recognize variations and confounds, rather than assuming, for example, that all African Americans are alike.

Your presentations can take a variety of forms, but are limited to an hour. Be creative in how you help us understand your group or issue. Get us involved! Make us think!

Take home case studies. We will have two take-home case studies to assess your understanding and use of the models we discuss in class. The first case conceptualization will focus on assessment issues (psychosocial history, timeline, and genogram). The second will also look at your proposed treatment. How would you individualize treatment for this particular client, given his or her contexts, problems, and strengths and weaknesses?

Autobiographical or biographical paper. Either for yourself or a figure that you've read about, think about the issues raised in this course. This figure can be historical (e.g., Malcolm X, Richard Nixon, Eleanor Roosevelt, or Joseph Stalin) or from a memoir. I have many memoirs available to lend. Your paper should include, at least, a psychosocial history, timeline, genogram, assessment of identity (Culturally Different, White, or one of the others in the research literature) and identity development, and, if for someone else, some description of the issues to be considered with this particular person from his or her particular contexts. If for yourself, there should be some consideration about how you, with your unique set of values, personal style and racial identity, might work with a person from a different context and cultural background.

Your paper should demonstrate a good understanding of the person and the research on this person's various contexts. It should also demonstrate some ability to flexibly apply the research on these contexts, given the ideas of Sue (1998). That is, not all Korean Americans are alike; how can you know when to generalize, recognizing that a person shares group-specific values, habits or patterns, while also recognizing the uniqueness of this individual from his or her specific contexts?

Self-examination is an important part of this course, but self-disclosure is not. If you are uncomfortable disclosing yourself to me, choose to write about someone else!

Attendance. As class participation is an essential part of this class, you will lose 10 - 20 pts. per class (about 1-2% of your final grade) after your second missed class for any reason. In other words, you have two free absences; use these wisely. Students who are more thoughtfully active in class will lose fewer points, those who are silent, unprepared, or inhibit rather than contributing to class discussions will lose more.

Confidentiality

Clarion University is mandated by federal and state laws to report crimes occurring on campus or in campus-related functions. In order to help Clarion University comply with these laws, I am required to report information about university-related crimes to Public Safety. If you tell me of a crime that meets university criteria (especially assaults, sexual assaults, robbery, or hate crimes), I will report it. I am not required to identify either victims or witnesses by name. I will, of course, inform you before making a report.

GRADES

Grades will be determined as a percentage of the available points earned. These will come from seven sources: (a) journal (100 pts.); (b) case conceptualizations (150 pts., 50 for the first one, 100 for the second); (c) autobiographical or biographical paper (100pts); and (d) two group presentations (50 pts * 2 = 100 pts.).

Grade	Percentage Earned	Points earned
A	90 - 100%	445 and up
B	80 - 89%	396 - 444
C	less than 79%	less than 395

I do not expect that a certain number of students fail and I would be happy if the class received only As and Bs. To meet this goal I will be happy to help you when you need it. If you have test anxiety or if this course raises issues that you want to work on, but that are beyond the scope of this class, call the Counseling Center (2255).

TENTATIVE SCHEDULE OF EVENTS

Week 1	<i>Why look at context? What strategies should we use?</i>	<ul style="list-style-type: none"> • Ch. 1 • APA (1993) • Sue (1998) 	
Week 2 & 3	<i>Assessing context -- psychosocial histories, timelines, community genograms</i>	<ul style="list-style-type: none"> • Ch. 2 • Associated Press (2002) • Gandy (2002) • Roche 	<ul style="list-style-type: none"> • <i>Turn in two group topics, group members, & requested presentation dates.</i>

		(2002)	
Week 4	<i>Roles of context, oppression & privilege</i>	<ul style="list-style-type: none"> • Chs. 3 & 4 • Fiske (1993) • McIntosh (1989) • Steele (1997) 	<ul style="list-style-type: none"> • <i>Complete at least two tests of subtle bias.</i> • <i>You should have turned in your journal at least once by now.</i>
Week 5	<i>Values & value conflicts</i> <ul style="list-style-type: none"> • Presentation 1 	<ul style="list-style-type: none"> • Chs. 5 & 6 • Arnett (1996) • Presentation readings TBA 	<ul style="list-style-type: none"> • <i>Case study 1 due</i>
Week 6	<i>Racial identity and other barriers to engaging culturally different clients</i> <ul style="list-style-type: none"> • Presentation 2 	<ul style="list-style-type: none"> • Ch. 7 • Greene (1985) • Ridley (1984) • Thompson et al. (1994) • Presentation readings TBA 	
Week 7	<i>Effectively engaging and listening to culturally different clients and context</i> <ul style="list-style-type: none"> • Presentation 3 	<ul style="list-style-type: none"> • Chs. 8 & 9 • Cross (2003) • Three Rivers (1991) • Presentation readings TBA 	
Week 8	<i>Effectively engaging and listening to culturally different clients and context</i> <ul style="list-style-type: none"> • Presentation 4 	<ul style="list-style-type: none"> • Chs. 8 & 9 • Presentation readings TBA 	<ul style="list-style-type: none"> • <i>You should have turned in your journal at least twice by now.</i>
Week 9	<i>Empowerment</i> <ul style="list-style-type: none"> • Presentation 5 	<ul style="list-style-type: none"> • Ch. 10 • Presentation readings TBA 	
Week 10	<i>Making meaning from difficult events</i> <ul style="list-style-type: none"> • Presentation 6 	<ul style="list-style-type: none"> • Ch. 11 • Presentation readings TBA 	
Week	<i>The blame game --</i>	<ul style="list-style-type: none"> • Ch. 12 	<ul style="list-style-type: none"> • Autobiographical or

11	<i>blame, responsibility & control</i> • Presentation 7	• Presentation readings TBA	<i>biographical paper due</i>
Week 12	<i>Identifying and using available supports</i> • Presentation 8	• Ch. 13 • Presentation readings TBA	
Week 13	<i>Community change</i> • Presentation 9	• Ch. 14 • Presentation readings TBA	• <i>Journal due</i>
Week 14	<i>Looking for balance</i> • Presentation 10	• Ch. 15 • Presentation readings TBA	• <i>Case study 2 due</i>
Week 15	<i>Summing up</i> • Presentations 11 & 12	• Ch. 16 • Presentation readings TBA	

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McIntosh, P. (1989, July/August). White privilege: Unpacking the invisible knapsack. *Peace and Freedom*, pp. 10-12.

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Roche, T. (2002, January 20). The Yates odyssey. *Time*, 42-50.

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Three Rivers, A. (1991, September/October). Race: Cultural etiquette: A guide. *Ms*, 42-43.

References for Group Presentations

(Dates TBA)

African Americans:

Boyd-Franklin, N. (1990). Five key factors in the treatment of Black families. In G. W. Saba, B. M. Karrer, & K. V. Hardy (Eds.), *Minorities and family therapy* (pp. 53-69). New York: Haworth.

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McBride, J. (1996). *The color of water: A Black man's tribute to his White mother* (pp. 259-266). New York: Riverhead.

Steele, C. M. (1997). A threat in the air: How stereotypes shape intellectual identity and performance. *American Psychologist*, 52, 613-629.

Arab Americans and Moslems:

Abou-Hatab, F. A.-L. H. (1997). Psychology from Egyptian, Arab, and Islamic perspectives: Unfulfilled hopes and hopeful fulfillment. *European Psychologist*, 2, 356-365.

Erickson, C. D., & Al-Timimi, N. R. (2001). Providing mental health services to Arab Americans: Recommendations and considerations. *Cultural Diversity and Ethnic Minority Psychology*, 7, 308-327.

Nafisi, A. (2003). *Reading Lolita in Tehran: A memoir in books* (pp. 160-173). New York: Random House.

Asian Americans:

Morris, M. W., & Peng, K. (1994). Culture and cause: American and Chinese attributions for social and physical events. *Journal of Personality and Social Psychology*, 67, 949-971.

Root, M. (1993). Guidelines for facilitating therapy with Asian American clients. In D. R. Atkinson, G. Morten, & D. W. Sue (Eds.), *Counseling American minorities: A cross cultural perspective* (pp. 211-224). Madison, WI: Brown & Benchmark.

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Zhang, W. (1994). American counseling in the mind of a Chinese counselor. *Journal of Multicultural Counseling and Development*, 22, 79-85.

Class:

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DeParle, J. (1999, May 15). Project to rescue needy stumbles against persistence of poverty. *New York Times*. Retrieved January 21, 2004, from

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McIntosh, P. (1989, July/August). White privilege: Unpacking the invisible knapsack. *Peace and Freedom*, pp. 10-12.

GLBT:

Cochran, S. D. (2001). Emerging issues in research on lesbians' and gay men's mental health: Does sexual orientation really matter? *American Psychologist*, 56, 931-941.

Hegi, U. (1997). *Tearing the silence: On being German in America* (pp. 167-181). New York: Simon & Schuster.

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Kurdek, L. A. (1988). Perceived social support in gays and lesbians in cohabitating relationships. *Journal of Personality and Social Psychology*, 54, 504-509.

Latinos/Latinas:

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Rosado, J. W., & Elias, M. J. (1993). Ecological and psychocultural mediators in the delivery of services for urban, culturally diverse Hispanic clients. *Professional Psychology: Research and Practice*, *24*, 450-459.

Zayas, L. H., & Solari, F. (1994). Early childhood socialization in Hispanic families: Context, culture, and practice implications. *Professional Psychology: Research and Practice*, *25*, 200-206.

Men:

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People with disabilities:

Banks, M. E. (2003). Disability in the family: A life span perspective. *Cultural Diversity and Ethnic Minority Psychology, 9*, 367-384.

Olkin, R. (1999). The minority model of disability. *What psychotherapists should know about disability* (pp. 24-53). NY: Guilford Press.

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Phillips, B. A. (1996). Bringing culture to the forefront: Formulating diagnostic impressions of deaf and hard-of-hearing people at times of medical crisis. *Professional Psychology: Research and Practice, 27*, 137-144.

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Women:

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Enns, C. Z. (1992). Toward integrating feminist psychotherapy and feminist philosophy. *Professional Psychology: Research and Practice, 23*, 453-466.

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