

# CPSE 751: COUNSELING MULTICULTURAL AND DIVERSE POPULATIONS

Department of Counseling Psychology and Special Education  
Winter Semester 2020—Mondays 12:00pm to 2:50pm—123 MARB

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“If I love you, I have to make you conscious of the things you don’t see.”  
~James Baldwin~

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“The first service one owes to others in a community involves listening to them. Just as our love for God begins with listening to God’s word, the beginning of love for others is learning to listen to them. God’s love for us is shown by the fact that God not only gives God’s Word but also lends God’s ear. We do God’s work for our brothers and sisters when we learn to listen to them.”  
~Dietrich Bonhoeffer~

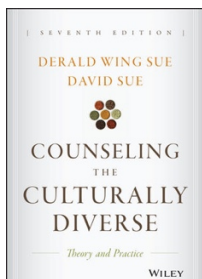
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**Professor: Louise F. Wheeler, Ph.D.**

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Office Hours: by appointment



**Required Textbook (can be accessed for free on the library’s website)**

Sue, D. W. & Sue, D. (2016). Counseling the culturally diverse: Theory and practice (7<sup>th</sup> Ed.). New York: John Wiley & Sons Inc.

**Additional readings will be provided by the professor**

## Course Description

This course is designed to increase multicultural knowledge, skills, and awareness through reading and learning professional and ethical standards of multicultural counseling competencies, reading published research and case studies, group discussion and work, and experiential learning.

By the end of this course, students will have an increased awareness of the sociocultural context of various populations, and increased understanding of the diverse methods and skills to use to meet the needs of individual multicultural clients, knowledge of professional standards in their field of work, and clearer understanding of their own background, biases, and prejudices, and of the way those impact their interactions with the world and others. Students will be able to identify concrete steps to work through those biases and prejudices so to limit their impact on their work with their clients.

## Learning Outcomes

1. Demonstrate knowledge of variations in experiences, beliefs, traditions, and values across groups that differ *by gender, race, socioeconomic status, ethnicity, sexual orientation, age, religion, and physical, perceptual, and cognitive abilities*, particularly related to the psychotherapy process.
2. Demonstrate knowledge of treatment issues with individuals from *diverse backgrounds and demonstrate relevant skills through role-play and in-class activities*.
3. Demonstrate knowledge of the *rights of clients and their family as they relate to issues of diversity*.
4. Demonstrate knowledge of the influence of the *environmental factors on clients and their family, including cultural and linguistic diversity and socioeconomic background*.
5. Demonstrate knowledge of ethical concerns related to *assessment of and interventions with diverse populations*.
6. Exhibit awareness of *personal/cultural values, privileges, assumptions, prejudices, and biases* and how these impact counseling process and professional practices.
7. Demonstrate *multicultural counseling skills* (e.g., cross-cultural understanding of norms, values, and communication).

## CLASSROOM POLICIES

1. **Inclusivity** (*adapted from Teo Mungaray's syllabus*): every student in this class, regardless of personal background, history, or identity is a valued member of this group. Your perspectives and experiences are valuable and important, and you are welcome to share them if and when you feel comfortable and they become relevant to our class. No member of this class is ever expected or believed to speak for all members of a group. In this classroom, you have the right to determine your own identity. You have the right to be called by whatever name you wish, and for that name to be pronounced correctly. You have the right to correct us or adjust things at any point in the semester. Additionally, no student will be required to disclose parts of their history or identity that they do not wish to share. If you find that there are aspects of the course instruction, subject matter, or classroom environment that result in barriers to your inclusion, please contact me privately without fear of reprisal.
2. **Respectful class environment**: It is expected that you will show respect to each other and engage in difficult conversations respectfully in class and outside of class. While none of us are in control of each other's reactions and actions, microaggressions, hate speech, or any other behavior that

disrespects or dehumanizes others will not be tolerated. It is important to remember that all of us enter this classroom with diverse experiences, beliefs, opinions, and backgrounds. As a group, we will work on holding each other accountable for inappropriate behavior or harmful thoughts and statements, identifying ways to work through conflicts and disagreements, and respect the needs and boundaries of others. If you feel that we are not upholding these principles at any point, please bring it to my or the class' attention.

3. **Comfort:** An essential part of building multicultural competence as a mental health professional involves facing topics and experiences that will cause discomfort, and occasionally tension. Over the course of this semester, we will discuss issues that often trigger strong feelings, reactions, or opinions. In moments of discomfort, it is normal to want to disengage and avoid the topic addressed. However, it is essential to stay actively engaged. Staying engaged will help you grow, gain more self-awareness, and identify ways to address the issue discussed. While you are encouraged to express your reactions, thoughts, and opinions, remember to do so with respect, kindness, and compassion.
4. **Attendance:** class attendance is required to pass the class and will be graded. Of course, in case of illness or other uncontrollable circumstances, I will be flexible and help you find the support needed to make up the work. It is, however, your responsibility to notify me if you are missing class or need support, as well as to catch up on what was discussed in class and stay up to date on assignments and announcements. Please make efforts to arrive to class on time. Early departures are inappropriate, unless otherwise discussed with me.
5. **Participation:** active participation in class discussions and activities will be an essential part of your growth and learning this semester. Your attendance and participation will be graded. See class requirements section for more details.
6. **Grade policy:** all grades are final and can be tracked on LearningSuite. There will be no make-up or extra credit assignments offered.
7. **Late submissions:** you are encouraged to submit assignments on time on LearningSuite. Every student can get one 24-hour extension if needed. Please notify me if you will need a due date extension on an assignment.
8. **Accessibility and accommodations:** BYU and I are committed to helping students gain academic success by providing a learning environment that accommodates students with disabilities or other circumstances that impact a student's ability to complete class requirements. If you have a disability which may impair your ability to complete this course successfully, please contact me (in person or through email) as early in the semester as possible in order for me to accommodate your needs. Additionally, you can also contact the University Accessibility Center (UAC; 801-422-2762; <https://uac.byu.edu/>). The UAC provides assessment, resources, and documentation of disability. The UAC also recommends accommodations for students and directly communicates them to professors. Please feel free to contact me if you would like to learn more about the UAC.

9. **Office Hours:** you are encouraged to reach out to me throughout the semester if you have questions, concerns, or need support. Office hours are a chance to get help with assignments, go over material covered in class, professional development, and addressing concerns about the course. Because of the nature of my work at the Counseling Center, my schedule is less flexible than other professors. Please let me know in advance if you wish to meet with me so we can set an appointment in a timely manner.
10. **Workload expectations:** this class is heavy in readings. Although I understand that, as graduate students, you are already extremely busy and won't be able to always prioritize this class, I would highly encourage you to read (or at least skim through) the material before coming to class. The class will rely on classroom discussions to learn and grow and knowing the material beforehand will help you contribute and learn. Additionally, a large portion of your growth this semester will come from reading class materials and working through your reactions to the content.

## **CLASS REQUIREMENTS AND ASSIGNMENTS**

1. **Attendance and Participation:** Growth in multicultural competence (awareness, knowledge, and skills) requires that you take risks. This involves being open about your experience doing the readings, participating in class activities, or completing assignments. As we will work as a class to build safety, remember that stepping out your comfort zone and engaging with issues you might have usually avoided requires courage and commitment to our work. Keep in mind that silence can communicate uncertainty and create a less safe environment for the class. As Derald Wing Sue said at the 2017 APA Multicultural Summit, "silence is a microaggression." Reading the material and coming to class prepared will help you engage in more comfortable and confident way and will allow you to be vulnerable (to whatever degree is comfortable for you). Your professionalism in class will be taken into account when grading participation. This will include taking responsibility for what you say and do, showing respect to the instructor and class members, arriving on time and leaving at the end of class, being prepared for discussions and activities, being an active participant (i.e., actually saying things) in class, not spending time on your laptop (unless for note taking or to access the textbook) or your phone during class.  
Missing class due to a medical condition or circumstances that are out of your control will be excused if communicated to me in a timely manner.
2. **Reflections:** You will submit a brief (one-page single-spaced max) journal entry on LearningSuite every two-weeks (due at midnight on Sunday night). You are highly encouraged not to wait for the last minute to start working on those, but to type up thoughts and reactions as they come to you while doing the readings, completing assignments, or sitting in class, as the week goes. Feel free to use bullet points or other simple formats to complete these assignments. The goals of the reflections are as follow:
  - a. To reflect on what you learned from class discussions, in the readings, while completing assignments, or while out in the world
  - b. To express thoughts and reactions that you wished you had expressed in class but didn't
  - c. To ask questions

- d. To reflect on changes in your own awareness or skills
- e. To mention anything that you want to highlight about your experiences with topics related to the class

The reflections will **NOT** be graded on content, but on completion and effort put in the assignment (e.g., if you made an effort to reflect on specific events or content from class material; if you wrote something different than the previous week; etc.) The goal is not for you to write answers you think the instructor, or the field expect, but to truly reflect on your own experience and growth. However, points will be lost for unprofessionalism, hate speech, or statements that reflect willful disregard for the equality of others.

3. **Hot Topic Discussion and Report:** This assignment will be completed in two parts:
  - a. **Part 1:** Students will be divided up in pairs (or groups of 3, if needed) and will choose a topic to do a 20 to 30 minutes presentation on. Guidelines regarding the topic chosen are as follow:
    - The presentation must address a current event affecting a specific group or population in the U.S. (e.g., immigration; gender issues; police brutality; religious discrimination; etc.)
    - The topic and population presented on should be less familiar to the students in the group (e.g., you cannot present on a group you are affiliated with or have extensive experience working with)

The presentation should include the following:

- Presentation of the current event and what it involves
- Discussion of how individuals in the group are affected by the current event
- How the current event might affect the wellbeing, emotional health, and functioning of the population
- How the current event might create barriers for the population to seek help
- How you would address those concerns if you were to work with an individual from the group in therapy or your work setting

In your presentation, you will cite sources to back up what you are presenting on. Refer to the rubric for more details.

- b. Students will turn in an **individual** report on their experience putting together the presentation and learning about challenges faced by an unfamiliar group. In your report you will discuss your reactions, how the presentation challenged you, and ways that you grew and evolved. The report should be 3 pages long, double spaced, APA format.
4. **Cultural awareness project** (From Model instructions for the conduct of self-study, Weigl, R., *International Journal of Intercultural Relations*; Vol. 33, No. 4).
  - Using material introduced in readings and class complete the steps of the cultural self-study described below. You may follow the steps as listed or combine them into your own narrative format. Completed reports should not exceed 2400 words or about ten typed pages. Feel free to use a list format or bullet points, as long as you formulate your thoughts in complete sentences. Try to focus on the ways that

you, your family, and your important groups represent larger, more inclusive cultural and co-cultural realities. Your work will be evaluated on the basis of the variety of concepts you use appropriately and evidence that you have made a genuine effort to deal with tasks which require some very deep reflection. No student, however, should in any way feel compelled to share information that she or he believes is private or personal. Keep in mind, though, that a degree of discomfort with this project is normal, as it requires making explicit things that usually remain implicit, automatic, and wordless—like how you drive a car or greet a stranger visiting your home. Many students have found this exercise, no matter how difficult, provides a very powerful and useful form of self-discovery. It is absolutely clear from the experience of hundreds of college students, that those who apply cultural concepts to themselves subsequently apply them to others with greater understanding, accuracy, and empathy.

- Read the chapters in the textbook and other recommended resources that apply to identity development (e.g., Racial identity development; White racial identity development; religious identity development; sexual identity development; etc.) that are relevant to your own cultural origins. As you do this, you should keep in mind that some of us still clearly retain and express, at least in some settings, national cultural origins—most often those of immigrant predecessors. Some of us, however, are “hybrids”—our cultural automaticities have emerged from a combination of cultural traditions. Many of these traditions are not identifiable through use of any label like “Italian”, “German”, or “Korean”, etc. The origin of our cultural patterns may be very regional, international, or idiosyncratic.
- Think about the following pieces of your experience:
  - Historical roots and longstanding memberships. Describe historical antecedents, which even if nearly forgotten, still covertly influence thought, feelings, and behavior in your family. Consider immigrant beginnings and migration history, critical past experiences, valued traditions, characteristic likes and dislikes, views of persons of different ethnic and social groups. Think of institutions, religious and other affiliations, and social class memberships critical in shaping you.
  - Beliefs, values, and world views. What spoken, articulate beliefs were important as you grew up and what ones are important to you now? What other critical values, norms, and worldviews were much more taken-for-granted?
  - Settings and scripts important in your socialization. Describe four behavior settings and the characteristic scripts they supported—ones you believe were very influential or representative of cultural forces that shaped you. Describe the settings and their scripts in as vivid terms as possible, then note their significance. You might focus on a family context like a meal, family gatherings for special events, participation in a peer group or team, a classroom, a neighborhood, a setting in nature important to you; or other settings.

- Group experiences. How did your family function as a group? How were authority and affection managed? What did you family communicate about the relative importance of autonomy and interdependence? How did your family prepare you for operating in groups outside your family? Did you develop favorable or unfavorable attitudes about being a group member? What non-family groups were very important in shaping you? How were you taught to define in-groups and out-groups?
- Personal characteristics rewarded by your culture(s). what concepts of gender role and of age grading influence you most? What aspects of personhood are most valued in the traditions from which you have emerged and to what extent do you embody these preferences? How if you concept of who you are influenced by social class factors (e.g., education and income of your family)? What particular skills do you use and display which are part of the expected, taken-for-granted accomplishments of people of you cultural groups? (please note, cultural or origin influence are still present when you actively choose to act in opposition to these influences)
- The scripting of your personhood. What sign equipment do you display that assists others in assigning you to some cultural category? What is your characteristic cultural choreography: that is, what is your characteristic movement style tempo, kinesics, proxemics, and style of facial display? What motives and emotions do you display most comfortably and frequently? Are there ones you clearly were taught to suppress? What of your speech patterns? Do you have any accent or speech style that identifies you with particular origins? Are you more direct or indirect in expressing yourself? With what sort of people or situations do you synchronize most easily and comfortably?
- Overview of your cultural programming. How cultural are you? Do you find cultural influences emerge more strongly in some life settings than in others? What ethnic or cultural identity did you have prior to this self-study? Has your identity in this regard been changed through self-study? To what extent were you previously forced to define your cultural because you had to deal with cultural labels, accurate or inaccurate, which others ascribed to you? To what extent do you believe your interests are served by separating from or instead more strongly joining the culture or cultures critical in shaping you?

- 5. Cultural activities + Report:** you will attend two activities organized by groups and organizations that you are not a member of or affiliated with. Only one of those activities can be attended as a group (with other class members). A list of ideas and organizations will be provided to you in class.
- a. You will write a 3 pages report about your experience attending each of these activities. The report should include:
    - A description of what you did and the organization throwing the activity
    - A description of how the activity stretched you, what you learned, what was challenging for you
    - What call to action emerged for you after you attended the activity?

6. **Final:** details about the final will be provided in class.

**CLASS SCHEDULE**

**\*Readings and assignments will be posted on Learningsuite weekly. Please check regularly to not miss assignments.**

DATE	TOPIC/READINGS/ASSIGNMENTS DUE
01/06	Foundations of Multicultural Counseling <b>Readings:</b> ○ Textbook chapters 1 and 2
01/13	Systemic Oppression, in and Outside of the Therapy Room Social Justice and Advocacy <b>Readings:</b> Textbook chapters 4 and 5
01/20	No class: MLK day
01/27	Barriers to Multicultural Counseling <b>Readings:</b> ○ Textbook chapters 6, 7, and 8
02/03	Race <b>Readings:</b> See Learningsuite
02/10	Race <b>Readings:</b> See Learningsuite
02/18	Race <b>Readings:</b> See Learningsuite
02/24	Immigration <b>Readings:</b> See Learningsuite
03/02	Gender <b>Readings:</b> See Learningsuite
03/09	Gender <b>Readings:</b> See Learningsuite
03/16	LGBTQ+ <b>Readings:</b> See Learningsuite
03/23	LGBTQ+ <b>Readings:</b> See Learningsuite
03/30	Class and Socioeconomic Status <b>Readings:</b> See Learningsuite
04/06	Ability and Age <b>Readings:</b> See Learningsuite
04/13	Spirituality, Religion, and Nontraditional Methods of Healing <b>Readings:</b> See Learningsuite



## **UNIVERSITY POLICIES**

### **BYU Honor Code:**

In keeping with the principles of the BYU Honor Code, students are expected to be honest in all of their academic work. Academic honesty means, most fundamentally, that any work you present as your own must in fact be your own work and not that of another. Violations of this principle may result in a failing grade in the course and additional disciplinary action by the university. Students are also expected to adhere to the Dress and Grooming Standards. Adherence demonstrates respect for yourself and others and ensures an effective learning and working environment. It is the university's expectation, and my own expectation in class, that each student will abide by all Honor Code standards. Please call the Honor Code Office at 422-2847 if you have questions about those standards.

### **Preventing Sexual Harassment:**

Title IX of the Education Amendments of 1972 prohibits sex discrimination against any participant in an educational program or activity that receives federal funds. The act is intended to eliminate sex discrimination in education. Title IX covers discrimination in programs, admissions, activities, and student-to-student sexual harassment. BYU's policy against sexual harassment extends not only to employees of the university but to students as well. If you encounter unlawful sexual harassment or gender based discrimination, please talk to your professor; contact BYU's Equal Opportunity Manager at 801-422-5895 or email [sue\_demartini@byu.edu]; or contact BYU's Honor Code Office at 801-422-2847. The Honor Code Office is located in 4440 WSC.

### **Academic Honesty Policy:**

The first injunction of the BYU Honor Code is the call to be honest. Students come to the university not only to improve their minds, gain knowledge, and develop skills that will assist them in their life's work, but also to build character. President David O. McKay taught that 'character is the highest aim of education' (The Aims of a BYU Education, p. 6). It is the purpose of the BYU Academic Honesty Policy to assist in fulfilling that aim. BYU students should seek to be totally honest in their dealings with others. They should complete their own work and be evaluated based upon that work. They should avoid academic dishonesty and misconduct in all its forms, including but not limited to plagiarism, fabrication or falsification, cheating, and other academic misconduct.

### **Plagiarism Policy:**

Writing submitted for credit at BYU must consist of the student's own ideas presented in sentences and paragraphs of his or her own construction. The work of other writers or speakers may be included when appropriate (as in a research paper or book review), but such material must support the student's own work (not substitute for it) and must be clearly identified by appropriate introduction and punctuation and by footnoting or other standard referencing.