

*CHAMINADE UNIVERSITY*  
**PSYCH 736: Cross-Cultural Counseling**  
**Online**  
Summer 2012

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**Texts**

1. Bramer, R. (2012). Diversity in counseling (2nd ed.). Belmont, CA: Brooks/Cole – Thomson Learning.
2. Paniagua, F. A. (2005). Assessing and Treating Culturally Diverse Clients: A practical Guide (3<sup>rd</sup> Edition). Thousand Oaks, CA: Sage Publishing.
3. McDermott, J. F., Andrade, N. N. (2011). People and Cultures of Hawaii: The evolution of culture and ethnicity. Honolulu, HI: University of Hawaii Press.

**Catalog Course Description**

This course will be an examination of the theory and processes of counseling persons in community, school, and marriage and family contexts from the perspectives of clients from diverse cultural backgrounds by counselors of equally diverse cultural backgrounds. The focus of the course will be on the impact of the counselor's prejudices, biases, values, ethics, and social/cultural expectations on the client from a culturally diverse background, and the impact of the client's prejudices, biases, values, ethics, and social/cultural expectations on the counselor from a culturally diverse background. The client must be seen as part of an integrated system of mutually reciprocal components (family, environment, school, social structure, friends, culture, etc.). The counseling context will be viewed from a systemic perspective rather than an individual perspective.

**Program Linking Statement**

This course develops and assesses the skills and competencies for the MSCP program core student learning outcome of Social and Cultural Foundations. In addition, this course also addresses the MSCP core program student learning outcomes of: 1) Professional Issues and Ethics; and 2) Research and Evaluation.

**Course Description**

Through active participation, students will develop knowledge, skills, and understanding which will enable them to provide culturally appropriate counseling services to a diverse range of clients. In addition, this course will focus on the ways that individuals, families, and social systems function within cultural contexts. As with all classes at Chaminade University, the course has a foundation in the Marianist educational values of faith, the pursuit of excellence and quality, a spirit of family, the promotion of social justice, and the ability to adapt to change. Through activities and projects students will have an opportunity to explore cross-cultural counseling.

**Marianist Educational Values**

Chaminade University is a Catholic, Marianist University. The five characteristics of a Marianist education are:

**1. Educate for Formation in Faith**

Catholic Universities affirm an intricate relationship between reason and faith. As important as discursive and logical formulations and critical thinking are, they are not able to capture all that can be and ought to be learned. Intellectual rigor coupled with respectful humility provide a more profound preparation for both career and life. Intellectual rigor characterizes the pursuit of all that can be learned. Respectful humility

reminds people of faith that they need to learn from those who are of other faiths and cultures, as well as from those who may have no religious faith at all.

**2. Provide an Excellent Education**

In the Marianist approach to education, “excellence” includes the whole person, not just the technician or rhetorician. Marianist universities educate whole persons, developing their physical, psychological, intellectual, moral, spiritual and social qualities. Faculty and students attend to fundamental moral attitudes, develop their personal talents and acquire skills that will help them learn all their lives. The Marianist approach to education links theory and practice, liberal and professional education. Our age has been deeply shaped by science and technology. Most recently, information and educational technologies have changed the way faculty and students research and teach. At Marianist Universities, two goals are pursued simultaneously: an appropriate use of information technology for learning, and the enhancement of interaction between students and teachers. As Catholic, Marianist Universities seek to embrace diverse peoples and understand diverse cultures, convinced that ultimately, when such people come together, one of the highest purposes of education is realized: a human community that respects every individual within it.

**3. Educate in Family Spirit**

Known for their strong sense of community, Marianists have traditionally spoken of this sense as “family spirit.” Marianist educational experience fosters the development of a community characterized by a sense of family spirit that accepts each person with loving respect, and draws everyone in the university into the challenge of community building. Family spirit also enables Marianist universities to challenge their students, faculty and staff to excellence and maturity, because the acceptance and love of a community gives its members the courage to risk failure and the joy of sharing success.

**4. Educate for Service, Justice, and Peace**

The Marianist approach to higher education is deeply committed to the common good. The intellectual life itself is undertaken as a form of service in the interest of justice and peace, and the university curriculum is designed to connect the classroom with the wider world. In addition, Marianist universities extend a special concern for the poor and marginalized and promote the dignity, rights and responsibilities of all people.

**5. Educate for Adaptation to Change**

In the midst of rapid social and technological change, Marianist universities readily adapt and change their methods and structures so that the wisdom of their educational philosophy and spirituality may be transmitted even more fully. “New times call for new methods,” Father Chaminade often repeated. The Marianist university faces the future confidently, on the one hand knowing that it draws on a rich educational philosophy, and on the other fully aware for that philosophy to remain vibrant in changing times, adaptations need to be made.

Selected from *Characteristics of Marianist Universities: A Resource Paper*, Published in 1999 by Chaminade University of Honolulu, St. Mary’s University and University of Dayton

Each of these characteristics is integrated, to varying degrees, in this course.

**Student Learning Outcomes**

Students will demonstrate an understanding of:

1. Comparing and contrasting independent (individual) and interdependent (collective) approaches to the concept of “self” within the context of cross-cultural counseling.

2. How the counselor and client may be seen within the context of a social, cultural, familial, and psychological integrated system.
3. Cross-cultural counseling in the contexts of school, community, and marriage and family counseling.
4. Their biases, prejudices, values, and expectations relative to the cross-cultural counseling context.
5. Ethical issues relative to cross-cultural counseling.
6. How Eastern and Western perspectives can be integrated in the counseling context.
7. The scientific method, research, and sampling relative to cross-cultural counseling.
8. Culture relative to the perspective of evolutionary psychology.
9. Cultures in Hawai'i.
10. Fundamental concepts in cross-cultural counseling.

### Course Requirements

Grades for the course will be assigned based on the quality of student work as demonstrated by successful completion of the following requirements:

A. Project	=	150 points
B. Exam (1 @ 100 points)	=	100 points
C. Weekly Activities (10 @ 25)	=	250 points
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Total Points	=	500

#### A. **Project** (150 points)

The term project will provide an opportunity for each student to conduct research on a specific cultural group and to then present that information to the class through a paper and Powerpoint presentation. The purpose of the project is to contribute to the advancement of the cross-cultural knowledge, skills, and understanding of each student in the class.

Each person will select a specific cultural group for investigation (*you cannot pick your own cultural group*). The following are some broad categories that you may want to explore. When you decide on a cultural group that you are interested in let me know so that I can approve the choice. If the group has already been selected by someone else, I will ask you to make another choice.

1. Racial pride and identity including ethnic heroes and important historical events.
2. Socioeconomics: facts about income, employment, population, occupation, and level of education.
3. Communication: language differences, nonverbal behaviors, and special ethnic phrases important to the group.
4. Cultural values.
5. Sexual, marital, and family issues; customs that differ from those of the majority population.
6. Contemporary issues and concerns.
7. Stereotypes associated with this group.
8. Counseling strategies to consider when working with this group.

You may want to consider information from books, magazines, journals, observations, and/or interviews in completing this project.

The "project" consists of (1) a written paper discussing your findings (50 points) and (2) a Powerpoint presentation (100 points). The paper should be approximately 5 - 6 pages in length and should discuss information from the categories listed above.

Each person must create and present their project using PowerPoint. **As part of each Powerpoint presentation you should compare and contrast the information that you have on the cultural group**

**that you are presenting with the Hawaiian Culture.** There must be a minimum of 3 sources for references cited in the presentation.

The presentations should compare the two cultures across some of the following values:

- Primacy of individual
- Primacy of relationship
- Nuclear family structure
- Extended family structure
- Fulfillment of individual needs
- Achievement of collective goals
- Expression of feelings
- Control of feelings
- Morality anchored in person
- Morality linked to relationships
- Time Orientation – Past, Present, Future
- Religious beliefs
- Value of Western education
- Work ethic: quality performance/quality product
- Value of being responsible for one's own learning
- Cooperating and working together with those outside of their culture

**B. Exam (1 @ 100 points)**

One online exam will be given to check for student understanding of the course material.

**C. Weekly Activities (10 @ 25 points)**

A variety of activities will be posted during the semester to help students understand and integrate course information.

**Grading**

**Grades will be assigned according to the quality of the work produced using a straight percentage format (total possible points = 500).**

90%	-	100%	=	A
80%	-	89%	=	B
70%	-	79%	=	C
60%	-	69%	=	D
50%	-	59%	=	F

**Academic Honesty**

**Academic honesty is an essential aspect of all learning, scholarship, and research. It is one of the values regarded most highly by academic communities throughout the world. Violations of the principle of academic honesty are extremely serious and will not be tolerated.**

**Students are responsible for promoting academic honesty at Chaminade by not participating in any act of dishonesty and by reporting any incidence of academic dishonesty to an instructor or to a University official. Academic dishonesty may include theft of records or examinations, alteration of grades, and plagiarism.**

**Questions of academic dishonesty in a particular class are first reviewed by the instructor, who must make a report with recommendations to the Dean of the Academic Division. Punishment for academic dishonesty will be determined by the instructor and the Dean of the Academic Division and may range from an 'F' grade for the work in question to an 'F' for the course to suspension or dismissal from the University.**

**Students with Disabilities**

Chaminade will provide assistance for any student with documented disabilities. Any student who believes he/she may need accommodations in this class must contact **735-4845 or Dr. June Yasuhara, 739-4603**, at the Counseling Center (office next to Security) in order to determine if the student meets the requirements for documented disability in accordance with the Americans with Disabilities Act. It is important to contact them as soon as possible so that accommodations are implemented in a timely fashion.

<u>Week</u>	<u>Topics</u>	<u>Reading/Assignments</u>	
#1	July 2	Course Introduction	Paniagua Chapt 1 Brammer Chapt 1 Activity 1 due July 8
#2	July 9	Counseling women and men	Brammer Chaps 12-13 Activity 2 due July 15
#3	July 16	Counseling European Americans General Guidelines	Brammer Chapter 3 Paniagua Chapter 2 Activity 3 Due July 22
#4	July 23	Counseling African Americans	Brammer Chapter 4 Paniagua Chapter 3 Activity 4 due July 29
#5	July 30	Counseling Latin Americans	Brammer Chapter 5 Paniagua Chapter 4 Activity 5 due August 5
#6	August 6	Counseling Asian Americans	Brammer Chapter 6 Paniagua Chapter 5 Activity 6 due August 12
#7	August 13	Counseling Native American	Brammer Chapter 7-9 Paniagua Chapter 6 Activity 7 due August 19
#8	August 20	Counseling Pacific Islanders Assessment/Change Agent	McDermott (complete book) Paniagua Chapter 7 Activity 8 due August 26
#9	August 27	Gender and Sexuality	Brammer Chapter 10 & 11 Paniagua Chapters 8 - 9 Activity 9 due September 2 Projects due – September 2

<b>#10</b>	<b>September 3</b>	<b>Evaluation and Literature</b>	<b>Brammer Chapter 2 &amp; 14</b> <b>Paniagua Chapter 10</b> <b>Activity 10 due September 9</b>  <b>Final Exam due September 9th</b>
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