

CHAMINADE UNIVERSITY
MASTER OF SCIENCE COUNSELING PSYCHOLOGY
PSY 736 Cross Cultural Counseling
SYLLABUS

Instructor:	Dr. Robert Bachini	Term:	Winter 2016
Telephone:	956-2487 (w)	Day:	Tuesday
Office hours:	By appointment	Time:	5:30 p.m. - 9:20 p.m.
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It is imperative that students keep all syllabi from all courses taken while in the MSCP program to facilitate the application process for licensing, certification, doctorate school application, etc.

CATALOG COURSE DESCRIPTION: This course will be an examination of the theory and processes of counseling persons in mental health, 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.

COURSE LINKS TO MSCP PROGRAM LEARNING OUTCOMES: 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 and self-exploration, students will develop foundational skills and knowledge in culturally appropriate counseling services to a diverse range of clients. Specific attention will be given to the frameworks of acculturation and intercultural theories, the impact on a colonized culture, and the importance of the development of ethnic identity. The course will consist of brief lectures, case studies, group interaction, role plays, student presentations, qualitative method of inquiry, and experiential based culture activities.

The experiential exercises will be designed to understand ethnocultural groups that are different from the student, move beyond book learning, and emphasize experiential reality. The classroom environment will be structured in a non-judgmental manner. An important aspect of experiential learning is to learn by

doing, confront self-perceptions, not personalize others' emotions or issues, and accept each others' experiences as their reality, their beliefs, their stories, and their perspectives.

REQUIRED TEXTS: *Note: Bring all textbooks to every class meeting

Sue, D.W. & Sue, D. (2016). *Counseling the Culturally Diverse: Theory & Practice* (7th ed.). Hoboken, NJ: John Wiley & Sons.

McDermott, J.F. & Andrade, N.N. (2011). *People and Cultures of Hawai'i: The Evolution of Culture and Ethnicity*. Honolulu, HI: University of Hawai'i Press.

RECOMMENDED TEXT:

King, S.P. & Roth, R.W. (2006). *Broken Trust: Greed, Mismanagement & Political Manipulation at America's Largest Charitable Trust*. Honolulu, HI: University of Hawai'i Press.

MARIANIST EDUCATIONAL VALUES

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

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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 provides 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

MSCP Policies:

Attendance- Students are expected to attend classes regularly and to be on time for class. ***Since our courses are offered on accelerated semesters, a student who misses more than one (1) class has missed a substantial portion of the material presented. In this case, the student will automatically receive a "C" for the course, requiring the student to retake the course in its entirety the next time it is offered*** (Graduate programs policy).

Please note: This policy does not mean that students may miss 1 class without repercussion (see *Instructor Evaluation*). Rather, it means that any student missing more than 1 class will automatically fail the course. If the student does not attend the last class session, the final grade awarded will be a "C".

Assignments-

- **No make-up work for a missed class will be allowed. No exceptions.**
- **No late papers will be accepted. If a paper is turned in late, it is given no credit. No exceptions.**
- **No extra credit or special arrangements for only one student is permitted.**
- **All work needs to be completed within the time frame of the class. Nothing will be accepted after the last class of the term.**

STUDENT ASSESSMENT

Student performance, relative to the student learning outcomes stated above, will be assessed. You will be asked at specific points throughout the course to demonstrate comprehension through assigned reading material, exams, class presentation, group participation and leadership, independent research, a comprehensive project, and various culture based activities.

1. **PROJECT:** The term project will provide an opportunity for each student to conduct research on a specific cultural group and present that information to the class through a research paper and PowerPoint. A copy of the PowerPoint must be forwarded to Darren Iwamoto, diwamoto@chaminade.edu. 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 identified by the instructor for investigation (you cannot select your own primary 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 ethnic identity development including ethnic heroes and important historical events
2. Socioeconomic status (SES): facts about income, employment, population, occupation, and level of education
3. Communication: native language differences, nonverbal behaviors, and special ethnic phrases important to the group.
4. Cultural values
5. Sexual, marital, and family practices; customs that differ from those of the majority population
6. Contemporary issues and concerns, generational changes
7. Stereotypes associated with this group and the impact on the individual
8. Counseling strategies to consider when working with this group

The "project" consists of three areas:

- (1) Paper discussing your findings (**10 points**),
- (2) PowerPoint presentation (**5 points**)
- (3) Cultural artifacts (**3 points**)

Total=18 points

The Paper should be approximately 5 - 6 pages in length, double spaced, stapled, and should reflect critical analysis (*critical thinking vs. summary*) from the categories listed above. There must be a minimum of 5 peer reviewed sources for references cited in the presentation and APA citations/references in the paper. Interviews may be used as references; however, they can only count as 2 of the 5 references. The additional 3 references must be from other peer reviewed sources. The required textbooks(s) may be used, but only count as one reference. All papers must have a cover page with the title of the paper, the name of the course, your name and the semester, Times New Roman size 12 font, 1-inch margins on all sides, a thesis statement, conclusion, and conform to APA style. Each new paragraph must be indented. As I am interested in your *analysis and application* to counseling, there should be no quotes in the papers.

The presentation (10-15 minutes) should highlight/prove your research but focus on a comparative analysis of your research on the selected cultural group with the **Hawaiian** culture. The presentation, approximately 15 minutes, must compare the two cultures across the following values:

Primacy of individual	or	Primacy of relationship
Nuclear family structure	or	Extended family structure
Fulfillment of individual needs	or	Achievement of collective goals
Expression of feelings	or	Control of feelings
Morality anchored in person	or	Morality linked to relationships
Time Orientation – Past or Present or Future		
Value of Western education		
Religious beliefs		

Work ethic: quality performance or quality product
Value of being responsible for one's own learning
Cooperating and working together with those outside of their culture

Cultural artifacts may include: a) a food sample reflective of the culture under study to be shared in class; b) a list of 3 words in the culture's native language and taught in class; and (c) a symbol of the culture under study (e.g., poem, music, dance, religious artifact, guest speaker, etc.). This chosen artifact must be approved by the instructor. The artifacts must supplement the Project thesis and not serve as the foundation of study.

2. CULTURAL JOURNEY PAPER (5 points): After completion of the in-class *Self-Awareness/Self-Assessment* exercise, each student will have an opportunity to reflect on their responses outside of class. Each student will discuss two (2) questions from origins, beliefs, and imagine (see handout) on their "culture" and write a paper combining both instruments (approximately 2-3 pages in length), using the same paper format outlined in the **Project** assignment without references. The purpose of this exercise is to "dig deep" and explore the inherited biases/judgments in relation to the counseling relationship.

3. EXAMS (10 points each): Three (3) exams will be assigned throughout the term (every 3rd week) to check for student comprehension and application to the counseling profession. The content may include all assigned reading material, lectures, student presentations, class activities, group discussions, and shared research. The format will include both objective (e.g., T/F, multiple choice) and subjective (e.g., short answer essay) items. **Total value=30 points**

4. IN-CLASS ASSIGNMENTS OR CASE STUDIES (5 points each): An activity/exercise will be presented and discussed to supplement the assigned reading material. Each student will have an opportunity to demonstrate reading comprehension, critical thinking by, and share personal narratives by writing a brief (approximately 2-3 pages in length) reflection paper using the same paper format outlined in the **Project** assignment without references. The reflection paper is due the following class. A total of **six (6)** exercises are planned throughout the term. Handwritten assignments will not be accepted. **Total value=30 points.**

5. CULTURAL IMMERSION (12 POINTS): Each student will attend/visit a cultural activity outside your own primary cultural group and conduct field study or ethnography research. Ethnography is a qualitative research design aimed at exploring cultural phenomena. This may include interview(s), behavior or cultural artifacts observations, active participation, etc. Upon completion, write a field study paper that includes a **LOCAL** culture analysis (approximately 3-4 pages) and video/photos/social media of immersion presented in class. In order to meet this requirement, the student must attend the activity or event for a minimum of 1.5-2.0 hours in duration and must be in the culture's native language or cultural

practice (e.g., a religious service: Jewish service in temple or Buddhist wedding; a Korean/Filipino dance or play; a Hawaiian musical performance, hula kahiko; El Dia de Los Muertos, etc.). The student must select the activity by the 2nd week of instruction and approved by the instructor prior to participation.

6. **INSTRUCTOR EVALUATION (5 points)**: The three “As” of evaluation include:

- a) **Attendance**: As the master's evening program functions on a 10-week accelerated term, any student who misses more than 1 class will have to re-take the course (MSCP policy). Accordingly-
 - 10 points will be deducted for every absence
 - 5 points will be deducted for every late arrival or early departure to and from class regardless of the reason.
- b) **Assignments**: All students need to demonstrate an understanding of the material vis-a-vie class discussion, PowerPoint presentations, written papers, independent research, and exams.
- c) **Attitude**: Areas to be assessed include cooperation with your group members and Instructor, commitment to learning, initiative during non-instructional periods, ethical integrity, and receptiveness to the learning environment. *Being fully present* is the core method of evaluation in this area.

Final course grades will be assigned on the following scale:

A = 90%+

B = 80%+

Academic Honesty

Violations of academic honesty principles are extremely serious and won't be tolerated. Examples of dishonesty are records theft, cheating on examinations, altering grades, and plagiarism. Specific instances of dishonesty are investigated first by the instructor, then the program director. The penalty for dishonesty can range from an F grade to expulsion from the University.

SCIENTIFIC METHOD DEFINITIONS

The **METHODS OF SCIENCE** are only tools, tools that we use to obtain knowledge about phenomena.

The **SCIENTIFIC METHOD** is a set of assumptions and rules about collecting and evaluating data. The explicitly stated assumptions and rules enable a standard, systematic method of investigation that is designed to reduce bias as much as possible. Central to the scientific method is the collection of data, which allows investigators to put their ideas to an empirical test, outside of or apart from their personal biases. In essence, stripped of all its glamour, scientific inquiry is nothing more **THAN A WAY OF LIMITING FALSE CONCLUSIONS ABOUT NATURAL EVENTS**. Knowledge of which the credibility of a profession is based must be objective and verifiable (testable) rather than subjective and untestable.

SCIENCE is a mode of controlled inquiry to develop an objective, effective, and credible way of knowing.

The assumptions one makes regarding the basic qualities of human nature (that is, cognitive, affective, behavioral, and physiological processes) affect how one conceptualizes human behavior. The two basic functions of scientific approach are 1) advance knowledge, to make discoveries, and to learn facts in order to improve some aspect of the world, and 2) to establish relations among events, develop theories, and these help professionals to make predictions of future events.

Research Design And Counseling
Heppner, Kivlighan, and Wampold

A **THEORY** is a large body of interconnected propositions about how some portion of the world operates; a **HYPOTHESIS** is a smaller body of propositions. **HYPOTHESES** are smaller versions of theories. Some are derived or born from theories. Others begin as researchers' hunches and develop into theories. The **PHILOSOPHY OF SCIENCE** decrees we can only falsify, not verify (prove), theories because we can never be sure that any given theory provides the best explanation for a set of observations.

Research Method In Social Relations
Kidder

THEORIES are not themselves directly proved or disproved by research. Even **HYPOTHESES** cannot be proved or disproved directly. Rather, research may either support or fail to support a particular hypothesis derived from a theory.

Scientific research has four general goals: (1) to describe behavior, (2) to predict behavior, (3) to determine the causes of behavior, and (4) to understand of explain behavior.

Methods In Behavioral Research; Cozby

In order to verify the reliability and validity of scientific research it is important to replicate the results. It is the preponderance of evidence that establishes/supports the theory.

<http://allpsych.com/researchmethods/replication.html>

Note: As a courtesy to all group members and responsible community citizenship, all **cell phones/pagers are to be disengaged during instructional time. Texting, reading email, and/or web surfing is not permitted.** Students are expected to "make a commitment" to their learning and respect the learning environment.

SCHEDULE

Class Meeting	FOCUS	ASSIGNMENTS S & S = Sue & Sue M & A = McDermott & Andrade
1 _____	Welcome; introductions; course syllabus review MSCP/course/Instructor expectations; Overview of course objectives; self-assessment	By mtg #2: S & S – Read Ch. 2 M & A – Read Chs. 1 & 2

<p style="text-align: center;">2</p> <p>Cultural Journey Activity Due</p> <p>_____</p>	<p>Cultural Competency; Multicultural Counseling; Bias; Hawaiians & Euro-Americans</p>	<p>By mtg. #3 S & S – Chs. 3 & 5 M & A – Chs. 3 & 4</p>
	<p>Class Activity Genogram; Cultural Competencies Worldview Case Study: Malachi</p>	
<p style="text-align: center;">3</p> <p>“Aspects of Diversity” Activity Due</p> <p>_____</p>	<p>Ethnic Identity; Minority Groups; Cultural Values & World Views; Perspectives; Systemic Oppression; Colonization</p>	<p>By mtg. #4 S & S – Chs. 6 & 17 M & A – Ch. 7</p>
	<p>Acculturation/Intercultural Theories Case Study: Michael Class Activity: Important Terms Accidental Racist Lyrics (Brad Paisley)</p>	
<p style="text-align: center;">4</p> <p>“Who’s to Blame” Activity Due</p> <p>_____</p>	<p>Microaggressions: Barriers to Multicultural Counseling; Generalizations & Stereotypes; Hispanics; Counseling Latinos</p>	<p>By mtg #5 S & S – Chs. 10 & 16 M & A – Chs. 5 & 9</p>
	<p>Values Case Study: Fernando and the M Family Class Activity: Microaggressions (Table 6.1/6.2) Implications for Practice</p>	
<p style="text-align: center;">5</p> <p>“Who am I: Asian or White?” Activity Due/ Exam #1</p> <p>_____</p>	<p>Culturally Appropriate Intervention Strategies; Possible Guest Speaker? Japanese; Filipinos; Counseling AA/PI</p>	<p>By mtg. #6 S & S – Ch. 14 M & A – Ch. 10</p>
	<p>Case Study: Betty Class Activity: Communication Implications for Practice</p>	

6 “I’m Not a Racist” Activity/ Cultural Immersion Due <hr/>	Counseling African Americans	By mtg. #7 S & S – Chs. 20 & 26 M & A – Chs. 13 & 14
	Case Study: Vang Xiong Implications for Practice, emphasis in Hawai’i	
7 “Critical Incidents” Activity Due <hr/>	Counseling Immigrants & Refugees	By mtg. #8 S & S – Chs. 10 & 23 M & A – Ch. 11
	Class Activity: View from Space Ho’oponono & Mediation Non-Western Indigenous Methods/Healing Counseling LGBT Individuals/Women	
8 Student Presentations <hr/>	Implications for practice in Hawai’i	
	Student Presentations	
9 Student Presentations <hr/>	Implications for practice in Hawai’i	
	Student Presentations	
10 EXAM #2 <hr/>	Individual conferences by request	

**Note: The instructor reserves the right to modify this schedule to more effectively meet student learning outcomes.*

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 should call Dr. June Yasuhara in the Counseling Center at **739-4845** (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.