

Chaminade University
Masters of Science in Counseling Psychology
PSY 736: Cross-Cultural Counseling • WIN2018

Instructor: Blendine P. Hawkins, Ph.D., LMFT **Class Rm:** Henry Hall, Rm 227
Off. Number: (808) 739-7495 **Day/Time:** Tuesday 5:30 – 9:20
Email: blendine.hawkins@chaminade.edu **Office:** Beh Sciences 118
Office Hours: By appointment- please feel free to email me to set up a time to meet.

Required Texts

1. Paniagua, F. A. (2014). *Assessing and Treating Culturally Diverse Clients: A practical Guide* (4th Edition). Thousand Oaks, CA: Sage Publishing.
2. McDermott, J. F., & Andrade, J. F. (2011). *People and Cultures of Hawaii: The evolution of culture and ethnicity* (Rev. 11 Ed.). Honolulu, HI: John A. Burns School of Medicine and 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 lectures, activities, discussion, role plays, videos, and reading, students will have an opportunity to explore cross-cultural counseling.

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.

Assessment

Assessment	Description	Points	Applicable SLO
Attendance & Participation	Attending class on time and staying for the entire length of class, engaging in class discussions, and participating in class activities. Attendance and participation in class are of primary importance both with regard to successful understanding of course material and to personal/professional development and growth. It is my hope that class time will be utilized by each of you in such a way that you will leave feeling enriched and excited about the material, discussions, and activities. Please come to class on-time and having completed the assigned readings prior to arrival. In the event of your absence please make every effort to contact the instructor prior to class time. Students may miss one class without penalization; however, it is your responsibility to determine what was missed during an absence or tardy. <i>If you miss more than one class, you will be given a "C" and you must retake the class. (Graduate programs policy) In addition, instructors have the option to penalize for tardiness or leaving early.</i>	35pts	1, 2, 4, 6, 7, 9, 10
Cultural Genogram & Ecological Model assignment due	This is a 2-part paper deriving from our discussions in class and readings. 1) Construct a personal 3-generational genogram focusing on human diversity, education, and pro-social activities. This must be neat, professional, suitable for a clinical case note file (i.e., no photos, drawings, emoticons, etc.; if more than one page, pages numbered sequentially) and on unlined white 8 ½ x 11 paper. It may be computer-generated or professionally handwritten. 2) Complete a personal worksheet focusing on your ecology in the context of a current personal situation of your choice, along with risk and resilience factors.	40pts	1, 2, 3, 6, 9
Privilege assignment	A 4-5 page paper on your assessment of your own group memberships and the perceptions and worldview that originate from your group membership. This assignment should be informed by the assigned readings and class discussions, and also extant literature. Information on how to structure this paper and a grading rubric will be provided in class. This exercise targets self-awareness. By knowing your own privileges, you can best recognize others' as well as the structures that help maintain them.	35pts	1, 4

Microaggression paper	A 4-5 page paper on your account of a personal or witnessed experience of microaggression (if not able to identify a situation where you were present, you may write about an event from the news, social media, or an experience of someone close to you). Provide (a) what happened, (b) how you would characterize it using the microaggression framework discussed in class, and (c) how you might (or did) intervene to promote social justice. Please consider direct interventions as well as systemic/social interventions when considering your possible actions. This assignment is intended to sharpen students' observational skills (self-awareness, knowledge of the other) and engage plans of actions (skills).	35pts	1, 4, 5, 8
Culturally informed clinician reflections	This 7-8 page paper is meant to capture your learning throughout the 10 weeks and is intended to integrate self-awareness, knowledge, and the development of culturally competent skills as it applies to a client or client group (context is Hawaii). In this paper, you will: a) Identify the identity intersections and group memberships of the client b) Explore themes of risk, resilience, privilege and marginalization for this client c) Provide a picture of the clinical presentation of this client d) Identify culturally responsive and ethical assessment procedures, diagnosis considerations, and effective treatments (synthesize research, minimum 4 articles)	55pts	1, 2, 3, 4, 5, 7, 10

Grading

Attendance & Participation	35
Cultural Genogram & Ecological Model	40
Privilege assignment	35
Microaggression paper	35
Culturally informed clinician reflections (paper & discussion)	55
Total Points	200

180-200 (90%↑)	=	A
160-179 (80%↑)	=	B
Below 160 (↓80%)	=	C :You must repeat the course

Expected Classroom Conduct

Respectful language and behavior is expected of all students during classes and class discussions.

Potentially controversial topics or issues, on which class members may disagree, may be covered or discussed within the context of describing and critiquing research studies or procedures. Students in this class should feel safe, and free to discuss topics and issues in an open and professional manner.

Disrespectful, harassing, and abusive language have no place in professional discourse.

Professionalism is expected of all students during classes and class discussions. As a therapist in training, you are expected to conduct yourself as a professional. Professionalism encompasses essential elements that are necessary to perform professionally in society, such as dependability, professional presentation, initiative, empathy, and cooperation. These behaviors are developed through the recognition of skills, practice, experience, role mentorship, and evaluative feedback. Emphasizing the importance of these behaviors will strengthen you for your professional roles.

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 this helps 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 or 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>

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 **Dr. June Yasuhara, 735-4845**, 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.

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.

TITLE IX

Chaminade University of Honolulu recognizes the inherent dignity of all individuals and promotes respect for all people. Sexual misconduct will NOT be tolerated at Chaminade. If you have been the victim of sexual misconduct, we encourage you to report this matter promptly. As a faculty member, I am interested in promoting a safe and healthy environment. Should I learn of any sexual misconduct, I am required to report the matter to the Title IX Coordinator as part of my mandatory reporting responsibilities. If you wish to speak to a **confidential** source, you may contact Dr. June Yasuhara in the Personal Counseling Center on the Chaminade campus. Phone | [808.735.4845](tel:808.735.4845) |

Tentative Course Schedule

Week/ Date	Topic	In-Class Activity	Readings	Assessments Due
W1- 10/2/18	● Introductions; Overview of Course; Syllabus Review ● Genogram assignment described. ● How does gender intersect?	Class Community Agreement Discussion Early Self-Assessment Constructing the genogram as a culturally sensitive intervention. In-class reading of 'The Myth of Cross-Cultural Competence'	1. Paniagua (2014). Ch. 1 In-class reading: Dean (2001)	
W2- 10/9/18	● Ethics ● Ecological model ● Critical thinking ● What is Intersectionality? ● Self-disclosure and countertransference.	Self-reflective exercise- Saboteur skills Constructing the ecological risk and resilience assessment as a culturally sensitive intervention.	1. DeBord & Fischer (2017). Ch. 4 2. Chung & Bemak (2011). Ch. 3 & 5 3. Read APA <u>and</u> respective Ethical Code: ● AAMFT ● AMHCA ● ASCA <i>for all codes relevant to working with diverse populations.</i> OPT: DeBord & Fischer (2017). Ch. 1, 2 & 3 Diller (2014). Ch. 2-3, pg. 10-52	
W3- 10/16/18	● Native Hawaiian culture & healing practices ● What is Privilege? ● Introduction to 'Microaggression'	Panel Visiting	1. McDermott & Andrade (2011). Ch. 1 & 2 2. Sue, et. al. (2007) 3. McCubbin & Marsella (2009) OPT: Black, L. L., & Stone, D. (2005) Cook, Withy & Tarallo-Jensen (2003) McDermott & Andrade (2011). Ch. 11, 15	
W4- 10/23/18	● Culture, race & ethnicity ● Colonialism, internalized oppression	Exploring non-majority populations: First Nations African-American families Latin-American families Asian-American families	1. Hawkins & Ballard (2016) 2. McDermott & Andrade Ch. 3, 5, 8 <i>Pick one group of readings:</i> <u>Group a</u> Paniagua Ch. 3 Hardy (2013) OPT: McLemore & Romo	Cultural Genogram & Ecological Model assignment due

			(2005) Ch. 6 <u>Group b</u> Paniagua Ch. 4 McDermott & Andrade Ch. 7 <u>Group c</u> Paniagua Ch. 5 Scan: McDermott & Andrade Ch. 4, 9, 13, <u>Group d</u> Paniagua Ch. 6 McLemore & Romo (2005) Ch. 10	
W5-10/30/18	● Assessment, Diagnosis & Treatment with Diverse Clients ● Stereotypes, biases ● Diversity: Marginalized populations (Racial & Ethnic minority clients, LGBTQIA)	Exploring categories & identities: Race, ethnicity, socioeconomic class, gender, age, marital status, sexual orientation, differently-abled, nativity/legal status, military/serving, body size, skin color	1. DeBord & Fischer (2017). Ch. 5, 6, SCAN-9 2. Paniagua (2014). Ch. 2 & 9 OPT: Carroll, Gilroy & Ryan (2002)	Privilege assignment
W6-11/6/18	● Gender and sexuality ● LGBTQIA	Exploring gender & sexual marginalization: Women and the LGBTQIA community; Journey to gaining rights Sexual orientation, gender, trans, non-majority family arrangements	1. Shelton & Delgado-Romero (2011) 2. Mahalik, J. R., Good, G. E., & Englar-Carlson, M. (2003). OPT: Margolies, Becker & Jackson-Brewer (1987)	
W7-11/13/18	● Differently-abled clients	Exploring experiences of differently abled populations: "We are not your Inspiration." Interplay of disability and gender. Ability/disability, health, and mental health considerations.	1. Reeve (2000). 2. Kirshbaum, (1991) 3. Gerschick (2000) OPT: Galvin, R. (2003). Sciarra, D., Tai Chang, McLean, R., & Wong, D. (2005).	Microaggression paper
W8-11/20/18	● Assessment & Diagnosis with diverse clientele	Exploring culturally appropriate intervention strategies.	1. Suite, Bril, Primm & Harrison-Ross (2007) 2. Sinacore-Guinn (1995) 3. Aklin & Turner (2006)	

			OPT: Dana (2002)	
W9- 11/27/18	Religion, spirituality	Exploring the intersections of religion: Religious/spiritual issues. Interplay of religion and sexual orientation. Maligned religions	1. Stander, Piercy, MacKinnon & Helmeke (1994) 2. Butler & Harper, (1994). 3. Miller & Thoresen (2003). OPT: Pies & Geppert (2013) Barnes (2005) Yardley (2008)	
W10- 12/4/18	- Multiple marginalities - Wrap-up	Exploring the intersections of class, socioeconomic power, and nativity: Unhoused population, Refugee & immigrant families, Intentional dialogue about awareness and growth	1. Phinney, Horenczyk, Liebkind & Vedder (2001) 2. Lott (2002) 3. Bemak & Chung (2017). OPT: Serdarevic, M., & Chronister, K. M. (2005).	Culturally informed clinician reflections

*Additional readings not from your textbooks will be posted on Canvas.

**Syllabus is subject to change by instructor according to class needs.

Assigned reading references

Week 1

Dean, R. (2001). The myth of cross-cultural competence. *Families in Society: The journal of contemporary social services*, 82(6), 623-630.

Paniagua, F. A. (2014). *Assessing and Treating Culturally Diverse Clients: A practical Guide* (4th Edition). Thousand Oaks, CA: Sage Publishing.

Week 2

DeBord, K. A., Fischer, A. R., Bieschke, K. J., & Perez, R. M. (2017). *Handbook of Sexual Orientation and Gender Diversity in Counseling and Psychotherapy*. Washington, DC: American Psychological Association.

Loschiavo, C., Miller, D. S., & Davies, J. (2007). Engaging Men in Difficult Dialogues about Privilege. *College Student Affairs Journal*, 26(2), 193-200.

Chung, R. C. Y., & Bemak, F. P. (2011). *Social justice counseling: The next steps beyond multiculturalism*. Sage Publications.

Week 3

Sue, D. W., Capodilupo, C. M., Torino, G. C., Bucceri, J. M., Holder, A. M. B., Nadal, K. L., & Esquilin, M. (2007). Racial microaggressions in everyday life: Implications for clinical practice. *American Psychologist*, 62, 271-286. DOI: 10.1037/0003-066X.62.4.271

McCubbin, L. D., & Marsella, A. (2009). Native Hawaiians and psychology: The cultural and historical context of indigenous ways of knowing. *Cultural Diversity and Ethnic Minority Psychology*, 15(4), 374.

McDermott, J. F., & Andrade, J. F. (2011). *People and Cultures of Hawaii: The evolution of culture and ethnicity* (Rev. 11 Ed.). Honolulu, HI: John A. Burns School of Medicine and University of Hawaii Press.

OPT:

Black, L. L., & Stone, D. (2005). Expanding the Definition of Privilege: The Concept of Social Privilege. *Journal of Multicultural Counseling & Development*, 33(4), 243-255.

Diller, J.V. (2015). *Cultural diversity: A primer for the human services* (5th ed). Stamford, CT: Cengage Learning.

Week 4

Hawkins, B. P. & Ballard, J. (2016). An integration of knowledge of immigrant and refugee families. In J. Ballard, E. Wieling, & C. Solheim (Eds.). *Immigrant and Refugee Families: Global Perspectives on Displacement and Resettlement Experiences*. Minneapolis, MN: University of Minnesota Libraries Publishing, pp. 199-220.

Hardy, K. V. (2013). Healing the hidden wounds of racial trauma. *Reclaiming Children and Youth*, 22(1), 24.

Paniagua, F. A. (2014). *Assessing and Treating Culturally Diverse Clients: A practical Guide* (4th Edition). Thousand Oaks, CA: Sage Publishing.

McDermott, J. F., & Andrade, J. F. (2011). *People and Cultures of Hawaii: The evolution of culture and ethnicity* (Rev. 11 Ed.). Honolulu, HI: John A. Burns School of Medicine and University of Hawaii Press.

McLemore, D. S., and H. D. Romo. 2005. *Racial and Ethnic Relations in America*, 7th ed. Boston, MA: Allyn and Bacon.

Week 5

DeBord, K. A., Fischer, A. R., Bieschke, K. J., & Perez, R. M. (2017). *Handbook of Sexual Orientation and Gender Diversity in Counseling and Psychotherapy*. Washington, DC: American Psychological Association.

Carroll, L., Gilroy, P. J., & Ryan, J. (2002). Counseling transgendered, transsexual, and gender-variant clients. *Journal of Counseling & Development*, 80(2), 131-139.

Paniagua, F. A. (2014). *Assessing and Treating Culturally Diverse Clients: A practical Guide* (4th Edition). Thousand Oaks, CA: Sage Publishing.

Week 6

Shelton, K., & Delgado-Romero, E. A. (2011). Sexual orientation microaggressions: The experience of lesbian, gay, bisexual, and queer clients in psychotherapy. *Journal of Counseling Psychology*, 58(2), 210–221. <https://doi.org/10.1037/a0022251>

Mahalik, J. R., Good, G. E., & Englar-Carlson, M. (2003). Masculinity scripts, presenting concerns, and help seeking: Implications for practice and training. *Professional Psychology: Research and Practice*, 34(2), 123.

OPT:

Margolies, L., Becker, M., & Jackson-Brewer, K. (1987). Internalized homophobia: Identifying and treating the oppressor within. In Boston Lesbian Psychologies Collective (Ed.), *Lesbian psychologies: Explorations and challenges* (pp. 229–241). Urbana, IL: University of Illinois Press.

Week 7

Reeve, D. (2000). Oppression within the counselling room. *Disability & Society*, 15(4), 669-682.

Kirshbaum, H. (1991). Disability and humiliation. *The journal of primary prevention*, 12(2), 169-181.

Gerschick, T. J. (2000). Toward a theory of disability and gender. *Signs: Journal of women in culture and society*, 25(4), 1263-1268.

OPT:

Sciarra, D., Tai Chang, McLean, R., & Wong, D. (2005). White Racial Identity and Attitudes Toward People With Disabilities. *Journal of Multicultural Counseling & Development*, 33(4), 232–242

Galvin, R. (2003). The paradox of disability culture: The need to combine versus the imperative to let go. *Disability & Society*, 18(5), 675-690.

Week 8

Suite, D. H., La Bril, R., Primm, A., & Harrison-Ross, P. (2007). Beyond misdiagnosis, misunderstanding and mistrust: relevance of the historical perspective in the medical and mental health treatment of people of color. *Journal of the National Medical Association*, 99(8), 879.

Sinacore-Guinn, A. L. (1995). The diagnostic window: Culture- and gender-sensitive diagnosis and training. *Counselor Education & Supervision*, 35(1), 18.

Aklin, W. M., & Turner, S. M. (2006). Toward understanding ethnic and cultural factors in the interviewing process. *Psychotherapy: Theory, Research, Practice, Training*, 43(1), 50–64. <https://doi.org/10.1037/0033-3204.43.1.50>

OPT:

Dana, R. H. (2002). Mental health services for African Americans: A cultural/racial perspective. *Cultural Diversity and Ethnic Minority Psychology*, 8(1), 3–18. <https://doi.org/10.1037/1099-9809.8.1.3>

Week 9

- Stander, V., Piercy, F. P., Mackinnon, D., & Helmeke, K. (1994). Spirituality, religion and family therapy: Competing or complementary worlds?. *The American Journal of Family Therapy*, 22(1), 27-41.
- Butler, M. H., & Harper, J. M. (1994). The divine triangle: God in the marital system of religious couples. *Family Process*, 33(3), 277-286.
- Miller, W. R., & Thoresen, C. E. (2003). Spirituality, religion, and health: An emerging research field. *American psychologist*, 58(1), 24.

OPT:

- Ronald W. Pies, Cynthia Geppert. Ethical Issues in the Psychiatric Treatment of the Religious 'Fundamentalist' Patient. *Medscape*. Mar 19, 2013.
- Barnes, S. L. (2005). Black church culture and community action. *Social Forces*, 84(2), 967-994.
- Yardley, M. (2008). Social work practice with Pagans, Witches, and Wiccans: Guidelines for practice with children and youths. *Social work*, 53(4), 329-336.

Week 10

- Phinney, J. S., Horenczyk, G., Liebkind, K., & Vedder, P. (2001). Ethnic identity, immigration, and well-being: An interactional perspective. *Journal of social issues*, 57(3), 493-510.
- Lott, B. (2002). Cognitive and behavioral distancing from the poor. *American Psychologist*, 57(2), 100.
- Bemak, F., & Chung, R. C. Y. (2017). Refugee trauma: Culturally responsive counseling interventions. *Journal of Counseling & Development*, 95(3), 299-308.

OPT:

- Serdarevic, M., & Chronister, K. M. (2005). Research with immigrant populations: The application of an ecological framework to mental health research with immigrant populations. *International Journal of Mental Health Promotion*, 7(2), 24-34.

Required and Reference Websites

- APA Ethics
<http://www.apa.org/ethics/code/index.aspx>
- AAMFT Ethics
http://www.aamft.org/imis15/content/legal_ethics/code_of_ethics.aspx
- APA Guidelines for Providers of Psychological Services to Ethnic, Linguistic, and Culturally Diverse Populations
<http://www.apa.org/pi/oema/resources/policy/provider-guidelines.aspx>
- Guidelines for Psychological Practice with Lesbian, Gay, and Bisexual Clients
<http://www.apa.org/pi/lgbt/resources/guidelines.aspx>
- McIntosh: White Privilege: Unpacking the Invisible Knapsack
<http://amptoons.com/blog/files/mcintosh.html>