

CHAMINADE UNIVERSITY

PSY 736: Cross-Cultural Counseling Online

Spring Term, April 6 through June 15, 2020

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Texts

1. Bramer, R. (2012). *Diversity in counseling* (2nd ed.). Belmont, CA: Brooks/Cole – Thomson Learning.
2. Paniagua, F. A. (2014). *Assessing and Treating Culturally Diverse Clients: A practical Guide* (4th 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* (2nd ed.). 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 into 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:

1. Project = 150
2. Weekly Activities (10 @ 25) = 250 points

Total Points = 400

1. **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

Please submit your paper and PowerPoint in both the Assignments and Discussion drop boxes.

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

A variety of activities will be posted during the semester to help students understand and integrate course information. The activities for each week should be deposited by Sunday at midnight of the week that they are assigned.

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

below 70% = C

Title IX Compliance

Chaminade University of Honolulu recognizes the inherent dignity of all individuals and promotes respect for all people. Sexual misconduct, physical and/or psychological abuse will NOT be tolerated at CUH. If you have been the victim of sexual misconduct, physical and/or psychological abuse, we encourage you to report this matter promptly. As a faculty member, I am interested in promoting a safe and healthy environment, and should I learn of any sexual misconduct, physical and/or psychological abuse, I must report the matter to the Title IX Coordinator. Should you want to speak to a confidential source you may contact the following:

- Chaminade Counseling Center 808 735-4845.
- Any priest serving as a sacramental confessor or any ordained religious leader serving in the sacred confidence role.

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Students With Disabilities

Chaminade University will provide assistance for any student with documented disabilities. Any student who believes he/she may need accommodations in this class must contact the counseling center 735-4845 or, 739-4603, 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.

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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.

SCIENTIFIC METHOD DEFINITION

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 in 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> (Links to an external site.)
[Links to an external site.](#) (Links to an external site.)

Week	Topics	Reading/Assignments
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* Note: All of the weekly activities are due by Sunday night of the week that they are assigned.

#1 April 6 - Course Introduction		
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		Paniagua Chapt 1
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		Brammer Chapt 1
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		Activity 1
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#2 April 13 - Counseling women and men		
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		Brammer Chaps 12-13
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		Activity 2
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#3 April 20 - Counseling European American		
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		Brammer Chapter 3
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	General Guidelines	
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		Paniagua Chapter 2
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		Activity 3
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#4 April 27 - Counseling African Americans		
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		Brammer Chapter 4
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		Paniagua Chapter 3
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		Activity 4
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#5 May 4 - Counseling Latin Americans

Brammer Chapter 5

Paniagua Chapter 4

Activity 5

#6 May 11 - Counseling Asian Americans

Brammer Chapter 6

Paniagua Chapter 5

Activity 6

#7 May 18 - Counseling Native American

Brammer Chapters 7-9

Paniagua Chapter 6

Activity 7

#8 May 25 - Counseling Pacific Islanders

McDermott (complete book)

Assessment/Change Agent

Paniagua Chapter 7

Activity 8

#9 June 1 - Gender and Sexuality

Brammer Chapters 10 & 11

Paniagua Chapters 8 - 11

Activity 9

Culture Projects due June 7th

#10 June 8 - Evaluation and Literature

Brammer Chapters 2 & 14

Activity 10