

CHAMINADE UNIVERSITY

PSY 736: Cross-Cultural Counseling Online

Winter Term, January 11 through March 27, 2021

Instructor: Dale R. Fryxell, Ph.D.

Office: Brogan 110

Office Hours: by appointment

Telephone: 739-4678 (o)

Email: dfryxell@chaminade.edu

Texts

Bramer, R. (2012). *Diversity in counseling* (2nd ed.). Belmont, CA: Brooks/Cole – Thomson Learning.

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

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.

MSCP Core Program Learning Outcomes (PLOs)

Students will identify core counseling theories, principles, concepts, techniques and facts.

Students will demonstrate the ability to facilitate the counseling process with clients.

Students will identify the relationship between adaptation and change and the counseling process.

Course Learning Outcomes (CLOs)

Students will describe how the counselor and client may be seen within the context of a social, cultural, familial, and psychological integrated system (PLO #1). Will be assessed primarily through class activities.

Students will identify biases, prejudices, values, and expectations relative to the cross-cultural counseling context (PLO #2). Will be assessed primarily through class activities.

Students will articulate information about cultures from around the world and compare them to the Native Hawaiian culture (PLO #2). Will be assessed primarily through a PowerPoint and paper.

Students will identify fundamental concepts in cross-cultural counseling (PLO #1). Will be assessed primarily through class activities.

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:

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.

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.

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.

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.

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 are integrated into this course.

Native Hawaiian Values

Education is an integral value in both Marianist and Native Hawaiian culture. Both recognize the transformative effect of a well-rounded, value-centered education on society, particularly in seeking justice for the marginalized, the forgotten, and the oppressed, always with an eye toward God (Ke Akua). This is reflected in the 'Olelo No'eau (Hawaiian proverbs) and Marianist core beliefs:

Educate for Formation in Faith (Mana) E ola au i ke akua ('Olelo No'eau 364) May I live by God

Provide an Integral, Quality Education (Na'auao) Lawe i ka ma'alea a ku'ono'ono ('Olelo No'eau 1957)
Acquire skill and make it deep

Educate in Family Spirit ('Ohana) 'Ike aku, 'ike mai, kōkua aku kōkua mai; pela iho la ka nohana 'ohana ('Olelo No'eau 1200) Recognize others, be recognized, help others, be helped; such is a family relationship

Educate for Service, Justice and Peace (Aloha) Ka lama kū o ka no'eau ('Olelo No'eau 1430) Education is the standing torch of wisdom

Educate for Adaptation and Change (Aina) 'A'ohe pau ka 'ike i ka hālau ho'okahi ('Olelo No'eau 203) All knowledge is not taught in the same school.

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:

Project = 150

Weekly Activities (10 @ 25) = 250 points

Weekly Discussions (10 @ 10) = 100 points

Total Points = 500

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.

Racial pride and identity including ethnic heroes and important historical events.

Socioeconomics: facts about income, employment, population, occupation, and level of education.

Communication: language differences, nonverbal behaviors, and special ethnic phrases important to the group.

Cultural values.

Sexual, marital, and family issues; customs that differ from those of the majority population.

Contemporary issues and concerns.

Stereotypes associated with this group.

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.

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.

3. Weekly Discussions (10 @ 10 points)

Ten weekly class discussion questions will be posted. Sometime between Monday and Thursday each week, you should respond to the question. Then, sometime between Friday and Sunday, you should go back and read all of the submissions and respond to at least three of your classmate's posts. It is expected that each student's posts for each week will be approximately one page in length. The following guidelines should be used to actively and intelligently participate in the class discussions (adopted from <http://www.rasmussen.edu/student-life/blogs/college-life/tips-for-writing-thoughtful-discussion-responses/>) (Links to an external site.) (Links to an external site.).

Ask open-ended questions to promote discussion. Open-ended questions require individuals to write more than a simple one- or two-word answer. Open-ended questions require the use of critical thinking skills and allow individuals to reflect on their thoughts and feelings about a particular topic.

Don't be afraid to disagree. It is okay to disagree with what someone has to say or play the "devil's advocate." However, when you choose to disagree, remember to do so respectfully. Everyone is entitled to their own opinion and it is okay for you to offer your own interpretation.

Give reasons for your opinion. It is important to provide reasons for your thoughts and feelings about the topic. You may even choose to make a personal connection or share a personal experience with your classmates. Applying class information to real-world situations is a great way to demonstrate that you truly understand what you are learning.

Think outside the box. Online discussions can get boring when everyone's posts begin to sound the same. Don't be afraid to propose a new idea or ask a probing question to generate conversation.

Include outside resources. It is often helpful to include outside resources in your responses. Share an article or a website that is relevant to the topic of discussion. Introducing new, relevant ideas from resources, other than the provided class materials, can help take learning to the next level.

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 79% = C

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.) (Links to an external site.) (Links to an external site.)

Attendance

Students are expected to attend regularly all courses for which they are registered. Students should notify their instructor when illness prevents them from attending class and make arrangements to complete missed assignments. Notification may be done by calling the instructor's campus extension or the Psychology program office (735-4751 or 739-8393). It is the instructor's prerogative to modify deadlines of course requirements accordingly. Any student who stops attending a course will receive a failing grade.

Federal regulations require continued attendance for continuing payment of financial aid. If attendance is not continuous, financial aid may be terminated. When illness or personal reasons necessitate continued absence, the student should officially withdraw from all affected courses. Anyone who stops attending a course without official withdrawal may receive a failing grade.

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

If you need individual accommodations to meet course outcomes because of a documented disability, please speak with me to discuss your needs as soon as possible so that we can ensure your full participation in class and fair assessment of your work. Students with special needs who meet criteria for the Americans with Disabilities Act (ADA) provisions must provide written documentation of the need for accommodations from Kōkua 'Ike: Center for Student Learning by the end of week three of the class, in order for instructors to plan accordingly. If a student would like to determine if they meet the criteria for accommodations, they should contact the Kōkua 'Ike Coordinator at (808) 739-8305 for further information (ada@chaminade.edu).

Title IX Statement

Chaminade University of Honolulu (CUH) 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.

Self-Care Information

Barnett, J. E. (2007). In pursuit of wellness: The self-care imperative. *Professional Psychology: Research and Practice*, 2007, Vol. 38, No. 6, 603–612.

<file:///C:/Users/0034826/Downloads/psychologists%20and%20self%20care.pdf>

Posluns, K. & Gall, T. L. (2019). Dear mental health practitioners, take care of yourselves: A literature review on self-care. *International Journal for the Advancement of Counselling* (2020) 42:1–20.

<https://mail.google.com/mail/u/0/#search/Pamela.Silva-Patrinosa%40chaminade.edu/FMfcgxwJXpPjlgLnFJfczJZBWldtFGKr?projector=1&messagePartId=0.2>
(Links to an external site.)

ACA Ethical guidelines for Self-Care and Self-Monitoring

Given the 1) long-standing issue of problematic self-care and self-monitoring in the field of counseling, clinical psychology, and psychotherapy, 2) chronic stress demonstrated by many students in the current Covid-19 ever-changing, and uncertain environment, 3) fact that there appears there will be numerous stressed out clients as a result of the Covid 19 ever-changing, and uncertain environment, and 4) fact that the ACA requires self-care and self-monitoring as part of their ethical guidelines, all courses will include and address the following ACA guidelines in all of their syllabi. These guidelines also apply to all faculty and staff teaching in the MSCP program.

ACA 2014 Code of Ethics

Section C: Professional Responsibility

Introduction

... counselors engage in self-care activities to maintain and promote their own emotional, physical, mental, and spiritual well-being to best meet their professional responsibilities.

C.2.g: Impairment

Counselors monitor themselves for signs of impairment from their own physical, mental, or emotional problems and refrain from offering or providing professional services when impaired. They seek assistance for problems that reach the level of professional impairment, and, if necessary, they limit, suspend, or terminate their professional responsibilities until it is determined that they may safely resume their work. Counselors assist colleagues or supervisors in recognizing their own professional impairment and provide consultation and assistance when warranted with colleagues or supervisors showing signs of impairment and intervene as appropriate to prevent imminent harm to clients.

<https://www.counseling.org/Resources/aca-code-of-ethics.pdf> (Links to an external site.)

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

#1 January 11 - Course Introduction

Paniagua Chapt 1

Brammer Chapt 1

Activity 1

Discussion 1

#2 January 18 - Counseling women and men

Brammer Chapt 12-13

Activity 2

Discussion 2

#3 January 25 - Counseling European American

Brammer Chapter 3

General Guidelines

Paniagua Chapter 2

Activity 3

Discussion 3

#4 February 1 - Counseling African Americans

Brammer Chapter 4

Paniagua Chapter 3

Activity 4

Discussion 4

#5 February 8 - Counseling Latin Americans

Brammer Chapter 5

Paniagua Chapter 4

Activity 5

Discussion 5

#6 February 15 - Counseling Asian Americans

Brammer Chapter 6

Paniagua Chapter 5

Activity 6

Discussion 6

#7 February 22 - Counseling Native American

Brammer Chapters 7-9

Paniagua Chapter 6

Activity 7

Discussion 7

#8 March 1 - Counseling Pacific Islanders

McDermott (complete book)

Assessment/Change Agent

Paniagua Chapter 7

Activity 8

Discussion 8

#9 March 8 - Gender and Sexuality

Brammer Chapters 10 & 11

Paniagua Chapters 8 - 11

Activity 9

Discussion 9

Culture Projects due March 14

#10 March 15 - Evaluation and Literature

Brammer Chapters 2 & 14

Activity 10

Discussion 10