

CHAMINADE UNIVERSITY

PSY 736 IS: Cross-Cultural Counseling Online

Summer Term, July 1 - September 9, 2024

Instructor: Dale R. Fryxell, Ph.D.

Office: Brogan 110

Office Hours: by appointment

Telephone: (808) 739-4678 (o)

Email: dfryxell@chaminade.edu

Texts

1. Sue, D. W., Sue, D. Neville, H. A., & Smith, L. (2019). Counseling the culturally diverse. Wiley. ISBN: 978-1-119-44824-2
2. Paniagua, F. A. (2014). Assessing and Treating Culturally Diverse Clients: A practical Guide (4th Edition). Thousand Oaks, CA: Sage Publishing. ISBN: 9781412999779
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. ISBN: 9780824835804

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)

MSCP Program Learning Outcomes (PLO). students will

1. identify core counseling theories, principles, concepts, techniques and facts.
2. identify counseling theories, principles, concepts, techniques and facts in (Mental Health, Marriage/Family or School) counseling.

3. demonstrate the ability to facilitate the counseling process with clients.
4. identify the relationship between adaptation and change and the counseling process.

Course Learning Outcomes (CLOs)

1. 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.
2. Students will identify biases, prejudices, values, and expectations relative to the cross-cultural counseling context (PLO #2). Will be assessed primarily through class activities.
3. 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.
4. 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:

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 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:

1. Educate for Formation in Faith (Mana) E ola au i ke akua ('Olelo No'eau 364) May I live by God
2. Provide an Integral, Quality Education (Na'auao) Lawe i ka ma'alea a kū'ono'ono ('Olelo No'eau 1957) Acquire skill and make it deep
3. 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
4. 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
5. 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:

1. Project = 150
2. Weekly Activities (10 @ 25) = 250 points
3. Weekly Discussions (10 @ 10) = 100 points

Total Points = 500

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.

3. Weekly Discussions (10 @ 10 points)

Ten weekly class discussion question will be posted. Sometime between Monday and Thursday each week, you should respond to the question.

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 (450-500 points)

80% - 89% = B (400-449 points)

below 79% = C (below 399 points)

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.](#)

Technical Assistance for Canvas Users:

- Search for help on specific topics or get tips in [Canvas Students](#)[Links to an external site.](#)
- [Live chat with Canvas Support for students](#)[Links to an external site.](#)
- Canvas Support Hotline for students: +1-833-209-6111
- Watch this [video to get you started](#)[Links to an external site.](#)
- [Online tutorials](#)[Links to an external site.](#): click on "Students" role to access tutorials
- Contact the Chaminade IT Helpdesk for technical issues: helpdesk@chaminade.edu or call (808) 735-4855

Tutoring and Writing Services:

Chaminade is proud to offer free, one-on-one tutoring and writing assistance to all students. Tutoring and writing help is available on campus at Kōkua 'Ike: Center for Student Learning in a variety of subjects (including, but are not limited to: biology, chemistry, math, nursing, English, etc.) from trained Peer and Professional Tutors. Please check [Kōkua 'Ike's website](#)[Links to an external site.](#) for the latest times, list of drop-in hours, and information on scheduling an appointment. Free online tutoring is also available via TutorMe. Tutor Me can be accessed 24/7 from your Canvas account. Simply click Account – Notifications – TutorMe. For more information, please contact Kōkua 'Ike at tutoring@chaminade.edu or 808-739-8305.

Disability Access:

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 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. If you or someone you know has been harassed or assaulted, you can find the appropriate resources by visiting Campus Ministry, the Dean of Students Office, the Counseling Center, or the Office for Compliance and Personnel Services.

Attendance Policy:

The following attendance policy is from the 2019-2020 Academic Catalog (p. 54-55). Faculty members should also check with their divisions for division-specific guidelines.

Students are expected to attend regularly all courses for which they are registered. Student should notify their instructors when illness or other extenuating circumstances prevents them from attending class and make arrangements to complete missed assignments. Notification may be done by emailing the instructor's Chaminade email

address, calling the instructor's campus extension, or by leaving a message with the instructor's division office. It is the instructor's prerogative to modify deadlines of course requirements accordingly. Any student who stops attending a course without officially withdrawing may receive a failing grade.

Unexcused absences equivalent to more than a week of classes may lead to a grade reduction for the course. Any unexcused absence of two consecutive weeks or more may result in being withdrawn from the course by the instructor, although the instructor is not required to withdraw students in that scenario. Repeated absences put students at risk of failing grades.

Students with disabilities who have obtained accommodations from the Chaminade University of Honolulu Tutor Coordinator may be considered for an exception when the accommodation does not materially alter the attainment of the learning outcomes.

Federal regulations require continued attendance for continuing payment of financial aid. When illness or personal reasons necessitate continued absence, the student should communicate first with the instructor to review the options. Anyone who stops attending a course without official withdrawal may receive a failing grade or be withdrawn by the instructor at the instructor's discretion.

Student Conduct Policy:

Campus life is a unique situation requiring the full cooperation of each individual. For many, Chaminade is not only a school, but a home and a place of work as well. That makes it a community environment in which the actions of one student may directly affect other students. Therefore, each person must exercise a high degree of responsibility. Any community must have standards of conduct and rules by which it operates. At Chaminade, these standards are outlined so as to reflect both the Catholic, Marianist values of the institution and to honor and respect students as responsible adults. All alleged violations of the community standards are handled through an established student conduct process, outlined in the Student Handbook, and operated within the guidelines set to honor both students' rights and campus values.

Students should conduct themselves in a manner that reflects the ideals of the University. This includes knowing and respecting the intent of rules, regulations, and/or policies presented in the Student Handbook, and realizing that students are subject to the University's jurisdiction from the time of their admission until their enrollment has been formally terminated. Please refer to the Student Handbook for more details. A copy of the Student Handbook is available on the Chaminade website under Student Life.

For further information, [please refer to the Chaminade Catalogue Links to an external site.](#)

Credit Hour Policy:

The unit of semester credit is defined as university-level credit that is awarded for the completion of coursework. One credit hour reflects the amount of work represented in the intended learning outcomes and verified by evidence of student achievement for those learning outcomes. Each credit hour earned at Chaminade University should result in 45 hours of engagement. This equates to one hour of classroom or direct faculty instruction and a minimum of two hours of out-of-class student work each week for approximately fifteen weeks for one semester, 10 week term, or equivalent amount of work over a different amount of time. Direct instructor engagement and out-of-class work result in total student engagement time of 45 hours for one credit.

The minimum 45 hours of engagement per credit hour can be satisfied in fully online, internship, or other specialized courses through several means, including (a) regular online instruction or interaction with the faculty member and fellow students and (b) academic engagement through extensive reading, research, online discussion, online quizzes or exams; instruction, collaborative group work, internships, laboratory work, practica, studio work, and preparation of papers, presentations, or other forms of assessment. This policy is in accordance with federal regulations and regional accrediting agencies.

This is a three-credit hour course requiring a minimum of 135 clock hours of student engagement, per the official CUH Credit Hour Policy. Students enrolled in this course are anticipated to spend about 30 hours completing course activities, 15 hours researching and preparing the culture project, 20 hours participating in course discussions. There will be an additional 70 hours of work required beyond what is described here including the reading course materials (including the 3 textbooks) and reviewing course presentations, averaging 7 hours each week.

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 practioners, 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-Patrinis%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.

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 July 1 - The Affective and Conceptual Dimensions of Multicultural Counseling and Therapy

Sue Part 1 (Chapters 1-3)

Paniagua Chapter 1

Activity 1

Discussion 1

Start reading the McDermott book (you should finish it by week 9)

#2 July 8 - The Impact and Social Justice Implications of Counseling and Psychotherapy

Sue Part II (Chapters 4-6)

Activity 2

Discussion 2

#3 July 15 - The Practice Dimensions of Multicultural Counseling and Therapy

Sue Part 3 (Chapters 7-10)

Paniagua Chapter 2

Activity 3

Discussion 3

#4 July 22 - Racial, Ethnic, Cultural (REC) Attitudes in Multicultural Counseling and Therapy

Sue Parts IV and V (Chapters 11-13)

Paniagua Chapters 7 - 9

Activity 4

Discussion 4

#5 July 29 - Counseling African Americans

Sue Chapter 14

Paniagua Chapter 3

Activity 5

Discussion 5

#6 August 5- Counseling Native Americans

Sue Chapter 15

Paniagua Chapter 6

Activity 6

Discussion 6

#7 August 12 - Counseling Asian Americans and Pacific Islanders

Sue Chapter 16

Paniagua Chapter 5

Activity 7

Discussion 7

#8 August 19 - Counseling Latinx Americans and Multiracial Populations

Sue Chapters 17 & 18

Paniagua Chapter 4

Activity 8

Discussion 8

#9 August 26 - Counseling and Special Circumstances Involving Racial/Ethnic Populations

Sue Part VIII (Chapters 19 - 21)

Paniagua Chapters 10 & 11

McDermott (complete book)

Activity 9

Discussion 9

#10 September 2 – Counseling and therapy with other multicultural populations

Sue Part VIII (Chapters 22 - 26)

Activity 10

Discussion 10

Submit your final project by Wednesday, September 4