

ADVANCED DIVERSITY AND SOCIAL JUSTICE

CPSY 590

Instructor: Michelle Maher, PhD Candidate

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Dates: January 9, 2012—April 27, 2012

Lewis & Clark College

Moodle Password: Diversity

5:30 p.m.—8:50 p.m.

Course Description: This class offers an in-depth reflection of ways difference and power are personally, socially and institutionally constructed. We will take a cultural studies perspective of the personal, social, and institutional scripts students use to think about difference and the process by which scripts are developed. Using this as a foundation, students will have the opportunity to reflect upon their place and participation in systems of power and privilege, self-policing and generating new scripts for themselves and facilitate that of their clients. From this foundation, students will develop counseling techniques within an understanding of the historical, structural and cultural context of clients who are diverse in race, ethnicity, gender, age, class and sexual orientation in the United States. Focus is on helping students become capable therapists in varied environments, including becoming noting ways to support clients to excavate the cultural norms concerning boundaries, interpersonal dynamics and forms of

Objectives:

1. Demonstrate beginning awareness, knowledge and skill for working cross-culturally, using ethical guidelines and multicultural competencies, including the ability to respectfully explore clients' lives, values, and beliefs integral to it.
2. Develop an awareness of how one's own assumptions, values, and worldview, including cultural heritage, race, class, gender, sexual orientation, ability, life experiences, affiliations and identities, inform your definitions of normality, pathology, the process of treatment and the therapeutic alliance.
3. Identify and critically understand identity as intersecting/multiple and recognize issues of power and privilege relative to the intersecting identities of gender, race, class, religion, sexual orientation, ability, national origin, age, and language and how these influence social location in and out of therapeutic contexts.
4. Gain basic skills in discussing presenting issues within their cultural context.
5. Consider the role of racial, ethnic, and cultural heritage, nationality, socioeconomic status, family structure, age, gender, sexual orientation, religious and spiritual beliefs, occupation, and physical and mental status, and equity issues in community counseling.
6. Discuss approaches to culturally competent client advocacy and counseling.

Required Texts:

Week

Course Schedule Assignments Due

Week 1 1/10/12	Welcome, Introduction, Social Justice Exercise. •	
Week 2 1/17/12	Taking a Cultural Studies Perspective to Knowledge, <ul style="list-style-type: none"> • Kirby, J. (2004). Disability and justice: A pluralistic account. <i>Social Theory and Practice</i>, 30(2), 229-246. • McIntosh, P. (1997). The Invisible Knapsack of White Privilege. 	Sleeter and Grant Exercise.
Week 3 1/24/12	Reviewing Clinical Practice and Microaggression <ul style="list-style-type: none"> • Micro Aggressive Perpetrators and oppression: the nature of the beast. pp 110-133 (Microaggressions in Everyday Life by Sue) • Culturally Congruent Practices in Counseling and Psychotherapy: A Review of Research. pp 439-450 (Handbook of Multicultural Counseling, Ponterotto) <p>Analyzing Privilege Exercise: What do the assumptions that underlying the construction of privilege imply? Who benefits? Who/what has 'control'? How does "identity" relate to privilege? What happens when we take the risks to unwind how "privilege" and "difference" are constructed? Who has stake in such constructions and why? What must we be aware of as counselors/educators interested in "social justice"?</p>	
Week 4 1/31/12	Assessment and Diversity <ul style="list-style-type: none"> • Advances in Multiculturalism Assessment and counseling with culturally Diverse Older adults" p 677 • Current Considerations in the Assessment of Adults: A review and Extension of Culturally Inclusive Models" p 649 • Multicultural Counseling and Assessment with Children" p 621 Handbook of Multicultural Counseling, Ponterotto 	
Week 5 2/7/12	Understanding Intersectionality Using ethnographic writing to understand the "field" of possibilities of experience <ul style="list-style-type: none"> • Perry, P. (2002). Shades of White: White Kids and Racial Identification in High School. Duke University Press. 	
Week 6 2/14/12	Conversations across Class Differences <ul style="list-style-type: none"> • Fine, M. & Burns, A. (2003). Class Notes: Toward a Critical Psychology of Class and Schooling. <i>Journal of Social Issues</i>, 59(4), 841-860. • Class Dismissed, making the case for the study of classist microaggressions" p 269-287 Microaggressions and marginality, by Sue 	
Week 7 2/21/12	Being Challenged and Addressing Isms in the Therapy Room. <ul style="list-style-type: none"> • Lee, L.J. (2005) Taking Off the Mask. In Rastogi & Wieling (Eds.) <i>Voices of Color: First-Person Accounts of Ethnic Minority Therapists</i>. Thousand Oaks, CA: Sage. • Bartolli, E. & Pyati, A. (2009). Addressing Client's racism in individual therapy 	

Week 8 2/28/12	Taking Positions that Acknowledge Power: Feminism, Trauma, & Postcoloniality <ul style="list-style-type: none"> • McCarthy, I. (2010). A traumatic intrusion with transgressive possibilities: Power as a relational and discursive phenomenon. <i>Context</i>, October, 21-24. • Toward a Radical Feminist Multicultural Therapy: Renewing a Commitment to Activism. <i>Morrow</i>. 	
Week 9 3/6/12	Studying Microaggressions <ul style="list-style-type: none"> • "Micro aggressive Impact on Mental Health Practice" p 255-280 (Microaggressions in Everyday Life by Sue) • Social Justice and Community Engagement: Developing Relationships Beyond the University. Toporek, R.L., Dodge, D., Tripp, F., & Alarcon, L. (2010). In Ponterotto, J.G., Casas, J.M., Suzuki, L.A., & C.M. Alexander. (Eds.). <i>Handbook of Multicultural Counseling, 3rd ed.</i> LA: Sage Publications. 	
Week 10 3/13/12	Approaching Mixed Race and Whiteness <ul style="list-style-type: none"> • Understanding Whiteness: Previous Approaches and possible directions in the study of white racial attitudes and identity, p 283-301 Handbook of Multicultural Counseling, Ponterotto) • Multiracial Heritage Awareness, and personal affiliation understanding identity in people of Mixed Race descent p 301-313 Handbook of Multicultural Counseling, Ponterotto) 	
Week 11 3/20/12	Writing Session	
Week 12 3/27/12	Spring Break	
Week 13 4/3/11	Promoting multiculturalism in practice and in organizations <ul style="list-style-type: none"> • Promoting multiculturalism democracy and social justice in organizational settings. P 591-603 Handbook of Multicultural Counseling, Ponterotto • Additional reading on practice 	
Week 14 4/10/11	Assessing Acculturation and Assimilation <ul style="list-style-type: none"> • Honos-Webb, L. Stiles, W.B., & Greenberg, L.S. (2003). A method of rating assimilation in psychotherapy based on markers of change. <i>Journal of Counseling Psychology, 50(2)</i>, 189-198. • Incorporating Levels of Acculturation in Counseling Practice" p 343-356 Handbook of Multicultural Counseling, Ponterotto 	
Week 15 4/17/11	Final Presentations: Building Awareness	
Week 16 4/23/11	Final Paper Presentation	

Course Requirements:

Participation in a Learning Community: Students are required to attend and *actively* participate in all scheduled class meetings. This includes being on time, reading all of the assigned material and discussing it, and otherwise engaging with colleagues as fellow professionals. *Class discussion and interaction with*

colleagues are fundamental to the process of learning to be a psychotherapist and all sessions include necessary information. For each discussion class, bring with you 2 class discussion questions on the topic for that day.

Therefore, if you must miss a class, the instructor may ask you to contribute to learning in another way. According to the Counseling Psychology Department attendance policy, missed class periods may result in lowered final grades and students who miss two class periods may be failed.

Grading: All written material is graded based upon fulfillment of assignment requirements, applicable course objectives, your critical analysis of the material and its assumptions, your analysis of your own cultural/epistemological assumptions and personal application of material. LATE REPORTS lose 1 pt a day.

Class Participation	10
Reflections: Investigating Privilege, (De)constructing Your Scripts & Question List.....	60
Class Project.....	30

Investigating Privilege & Our Scripts

The following assignments are intended to help you reflect upon how you have been cultured. Please answer these questions in 1-2 single-spaced pages. These assignments are due on the class number that they state.

Class 3: How do you define "privilege." Please give 10 examples that you notice from your own life. Take three areas of privilege//marginalization using broad categories (i.e. otherness of any kind, e.g. sexuality, class, ballet dancer, nerd). In each area describe what attributes are associated with the privilege and its opposite. We will analyze these in class.

Class 4: Describe dynamics of what keeps dominant statuses in place from your own experience. This will be shared in class. How has privilege functioned in your or other people's lives? What are the steps that you went through to understand this? List 5 questions you could ask someone else to help them identify the dynamic of their privilege/marginalization? This assignment will be shared in class.

Investigating Scripts

Class 5: We learn modes of communication. These modes are culturally and socially embedded. By this I mean that there are forms of communication that we learn that signify relational practices. For example, we learn how to apologize and therefore learn what an apology sounds like. When we hear someone seemingly apologizing but they do not follow our scripts, we may consider their apology not genuine. Identify a few modes of personal communication. Some examples might be how we show friendship, apologize, set boundaries, invite others to join us, our rules about personal disclosure, and "in" behavior and "out" behavior. This assignment is intended to encourage you to reflect on the primary and foundational scripts that you have learned in order to support your ability to be unjudgmental with clients that have different scripts.

Class 6: Some more subtle but powerful scripts are how people should talk to one another, such as "everyone should be able to be an individual, have their voice heard, choose their husband or wife, have equal access to the means of survival and luxury." Identify and describe your foundation scripts. Why do we have scripts? Where do they come from and what do scripts afford us? How do they fit in the social hierarchy? How do you identify them and change them?

20 Questions/Intent List

Class 7 & 8: Twenty Questions: Much of our work as clinicians is about asking the right questions. Emerging clinicians sometimes struggle with how to ask a question and finding the words to express their ways of listening. This is an opportunity to dedicate your time to just that. How might you approach the many aspects of "difference." This is an opportunity to consider non-direct ways to ask about a client's experience of culture, assimilation, identity, coping with marginalization/centeredness, uses of power, ways of 'hearing' others. Consider circumstances that you can use as a place from which to ask questions. For each question, describe your intent in one or two sentences. Your questions will be furnished to the class as part of this exercise.

Taking Investigative Angle on Multicultural Approaches

Naming Multicultural Approaches: Self-reflectivity suggests that analyze the approach from which we understand multicultural counseling.

Here are some questions to consider: How is the argument set up? What is set up, at stake in the approach? What are its assumptions? (Danger zones, Contributions, Complexities). What is centered, marginalized, privileged? What intersection does this seem to represent?

- How does the author approach multicultural counseling? What does it entail? What are the author's assumptions about it and the role of power and privilege, how that is maintained?.
- What is at risk for you to break these rules? How pervasive is this risk? What are the similarities in how gendered, abilitied, classed, sexualized privileges are maintained, for example? What does the culture of counseling convey instead? Where are the contradictions?