

Diversity and Social Justice

CPSY 550

Fall 2012

Instructor: Mary M. Clare, Ph.D.

This course is an opportunity.

It is an opportunity to investigate notions of human diversity and clinical service delivery alongside questions of culture, mind, and self. What is human diversity and how has it come to be so influential in the lives of human beings? What does it mean to provide service as a community leader, counselor, therapist or a school psychologist? How can that service be culturally relevant? What are the ways of knowing at the core of concepts linked with delivering or receiving service? What is the source of those ways of knowing? What is the relevance of this sort of inquiry to lives of service professionals?

At the center of these questions are two that are fundamental to any human endeavor.

Who are you?

What do you want?

This course is based on the understanding that these questions must be fully engaged by any person wishing to be of service.

That basis means this class offers the possibility of dropping out of the usual singular focus on mind and into the heart of inquiry. This shift can allow investigation of the fundamental truths that underlie all diversity, all service, all culture, and every other idea the mind generates. While there will be discussion of techniques, reviews of scholarship and research, and other appearances of academic classes; this course cuts to the essence of our work as community leaders, counselors, school psychologists and marriage & family therapists. It takes the invitation presented by the immediate conditions of human diversity across race, ethnicity, gender, sexual orientation, socio-economic class, physical and mental ability, language, religion, geography, and any other distinction that might mediate human experience. This invitation is to see how honestly we may be of support – how the roles in which we appear may be carried out with compassion, humility, and respect.

Assignments:

- Engage the questions of the course with full attention and sincerity.
- Attend class meetings, group meetings, and any cultural events outside of class with your whole self.
- Tell the truth without blame or judgment.
- Pay attention to what has heart and meaning – refuse distraction into what is unnecessary (drama).
- Stay open but unattached to particular outcomes.

MOODLE—Most of the class material and assignment descriptions will be on line and accessible through the Moodle system (www.moodle.lclark.edu). The password for your access to this information is *a ver* (one of the sayings I picked up from my Mexican ‘aunties’ when I lived briefly in Michoican). More on Moodle in the first class.

Readings—Note the required readings listed below (and in Moodle). Additional readings will be completed for each class. These readings will be selected by you or your classmates. Twice during the term, you will have the assignment to seek out, read and summarize scholarship supplementing the topic listed on the syllabus (see **MSummaries** in schedule below). The articles you read will focus on techniques and/or theoretical investigations of diversity issues pertaining to service delivery.

You will submit citation information, an article summary (in your words) and a link to the article itself on Moodle by Tuesday night of the week for which you have responsibility. The rest of the class will be responsible for reviewing the summaries and choosing at least one of the available articles to read by class time.

In general, the readings for each class meeting provide a common conceptual ground for all participants in the class. Your capacity for participation in this course will depend in large part on your preparation for each class session. While we may not always have time to review the readings directly, they serve as an important shared basis of our class-time investigation.

Group Inquiry—In the first class meeting, you will be assigned to an inquiry group. This group will be an anchor point for a significant part of your experience in this class.

Dialogue Journal—Following each class you will write something (on paper) to reflect your experience with the readings, discussions, and activities of this course. At the beginning of each class meeting, you will give your journal to another class participant for her or his written response. This written dialogue simulates peer supervision and provides another opportunity for you to articulate and refine the insights you have related to the material and inquiry of this class. No quantifiable part of your grade will be based on the content of these journals, but the presence or absence of entries and responses will be noted.

Direct Experience—Over the next weeks, you will engage in at least two substantive social interactions outside of your apparent (and any other familiar) cultural affiliations. Informal reports of these experiences may be shared in class as they relate to discussion. You will submit a one page summary to me describing each experience and its relevance to you as a service provider.

Project—Together with your group, you will determine a project to pursue and complete. This project must meet these criteria:

- It will involve substantive inquiry into an area of relevance to leadership, counseling, therapy or school psychological services with diverse populations. We will discuss possibilities in the first class.
- It will be of demonstrable use to the authors (you and your group members).
- It will be presented to the class in some form that includes oral description of the project (its story) and what you have learned from the experience.

Discussion of ideas will begin in the first class. By the end of the fourth class you will have come to agreement, with your group's consultation, on the nature of your project. In group meetings during and outside of class, projects will be assessed and further developed by your group's participants. Presentations will occur across several of our final class meetings.

Paper—Following the last class you will prepare a paper answering the question "So What?" with reference to the experience and inquiry you have completed during the term. Essentially the question asks: What difference does this investigation make to your work as a practitioner? This paper may be an essay or a more formally structured (e.g. APA style) position statement.

Your 5-7 pages of prose will contain:

- A brief statement of what you see/know now that you didn't see/know before.
- Description of the experience, readings, discussions that led to this (these) new or revised understanding(s),
- The practical significance of this (these) new or revised understanding(s) to your professional practice (i.e., What does this look like in action?)
- And lastly, What next? What do you see as your next edges for development in the area of practice that best responds to the interests, concerns and well being of people across the range of human diversity?

Using Moodle, e-mail or paper exchange your inquiry group members will review your paper in support of revision before final submission. The paper will be due via print copy or e-mail (clare@lclark.edu) on the last day of class, **December 13.**

Texts: Required

Harold Napoleon. *Yuuyaraq: The Way of Human Being*

Xing & Gonzales-Berry (Eds.). *Indigenous People and Racialized Ethnic Minorities in Oregon*

Recommended

Sue & Sue. *Counseling the Culturally Diverse: Theory and Practice, 5th Edition*

Clare, M. *100 Voices: Americans talk about change*. Brooklyn, NY: LoudMouth Press

Evaluation: Written self-evaluations will be submitted after the last class session, or at the latest, with the submission of the final paper. These evaluations will contain specific observations of the extent to which you participated in and gained from the class.

E.g.,

- participation and engagement as a community member (see the five principled assignments listed at the top of the **Assignment** section),
- ideas developed based on this participation alongside related discussions and activities in and out of class, and
- ability to indicate what has been learned.

Your self-evaluation along with your credit/no credit status for each of the assignments outlined above will lead to the final grade:

- A full credit on each assignment (CREDIT), self-evaluation and evaluation by instructor reflecting full participation engagement with the course curriculum and class community.
- B full or partial credit* on each assignment (CREDIT, PARTIAL CREDIT), self-evaluation and/or evaluation by instructor reflecting substantive, but not full participation with the course curriculum and class community.
- C partial credit on more than half of the assignments, self-evaluation and/or evaluation by instructor reflecting adequate, but not substantive or full participation with the course curriculum and class community.
- D partial credit on more than half of the assignments, missing assignments, self-evaluation and/or evaluation by instructor reflecting adequate, but not substantive or full participation with the course curriculum and class community.
- F course failure relative to criteria outlined above.

Attendance Policy: Class attendance is one of the most critical features of this course. Being here, and bringing your openness and attention will matter every time we meet.

Stated more formally...

CPSY DEPARTMENTAL ATTENDANCE POLICY -- Class attendance is expected and required. Any missed class time will be made up by completing extra assignments designed by the instructor. Missing more than ten percent of class time may result in failure to complete the class. This would be 4.5 hours of a 45 hour class (3 credits), 3.0 hours for a 30 hour class (2 credits) or 1.5 hours for a 15 hour class (1 credit.) In case of extreme hardship and also at the discretion of the instructor, a grade of incomplete may be given for an assignment or the entire course. In such cases, the work to be submitted in order to remove the incomplete must be documented appropriately and stated deadlines met. Students are expected to be on time to class and tardiness may be seen as an absence that requires make-up work.

Departmental Course Objectives:

1. Think crucially and reflexively about the history, the presuppositions, and social context of dominant Western culture, one's individual culture, and the cultural precepts inherent in clinical practice. This includes strengthening abilities to recognize cultural limitations in existing counseling, therapy, and school-based practices and to use privilege for the promotion of social equity (CC: 2a, 2d).
2. Demonstrate beginning awareness, knowledge, and skill for working cross-culturally, using ethical guidelines and multicultural competencies, including the ability to respectfully explore clients' and learners' lives, values, and ways of knowing (CC: 2c).
3. 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 legitimate a form of normality, pathology, the process of treatment, intervention, and the therapeutic alliance (CC: 2d, 2e).
4. Identify and critically understand the social location of individuals, families, and communities in the context of power and privilege and relative to the intersecting identities of gender, race, class, religion, sexual orientation, ability, national origin, age, and language as these influence experience in and out of therapeutic and school contexts.
5. Gain basic skills in discussing identified therapeutic and learning issues within their cultural context.
6. Explore larger community, institutional and systemic forces that promote and maintain social inequalities related to group memberships (e.g. agencies of social control, transferability of knowledge/intellectual colonization, systems of class reproduction, institutionalized classism, racism, sexism, ageism, response to physical and mental diversity, etc. in social policy, dominant discourse (CC: 2d).
7. Learn about advocacy processes needed to address institutional and social barriers that impede access, equality, and success for clients (CC: 1g).
8. 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 individual, family and community counseling, therapy and school psychology services (CC: A5) (NASP: 2.5).

9. Discuss effective strategies for client advocacy in public policy and other matters of equity and accessibility (CC: C6).
10. Learn and practice engagement in conversations that collaboratively empower/raise critical social awareness within the therapeutic or school system in order to inform action in broader social societal systems within which families and individuals are embedded.
11. Raise awareness of and ways of monitoring ethical and legal considerations related to the objectives of this course (CC: 2f).

Course Description from Graduate School Catalogue:

Development of diversity awareness and knowledge including systems of power and privilege. Introduction to methods/skills for working with clients who are diverse in culture, race, ethnicity, gender, age, sexual orientation, or physical or mental ability. Focus is on helping students become capable therapists in varied environments, including becoming aware of their own beliefs, biases, and prejudices.

Related Authorizations: Successful completion of this course is necessary for fulfillment of degree requirements for any of the programs in the Counseling Psychology Department. This course is also necessary for gaining access to licensure as a professional counselor, as a school psychologist, or as a marriage & family therapist.

Schedule – CPSY 550-01 Fall 2012

<u>DATE</u>	<u>TOPIC AND ASSIGNMENTS DUE</u>	<u>READING</u>
Sept 6	Diversity and Social Justice: What is the source of this discussion? Who are we as we bring ourselves to these questions?	'Black Holes' APA/ACA Ethics and Guidelines
Sept 13	Identity Development: SPIRAL DYNAMICS (w/ a twist) Microaggression	MSummaries Xing intro, 1 Cass, Cross Helms Sue et al 2007 identity
Sept 20	Philosophical Context: MODERNISM/POST-MODERNISM What do 'we' know? (who is/are the 'we'?) What are we learning now? What next? DIALOGUE JOURNALS	MSummaries 'Iraqi Women' Clare 2009 Xing 10, 12 define diversity
Sept 27	Inventory of multicultural knowledge: Group field work & writing DIALOGUE JOURNALS	MSummaries 'Trolls' [Clare intro, 1, 2] media & mh
Oct 4	Foundations of diversity: MODERNISM/POST-MODERNISM Bodies, landscape and history DIALOGUE JOURNALS	MSummaries 'Italy' 'Boyle' Napoleon McPhail trauma
Oct 11	The political and the personal: STRONG OBJECTIVITY Family, language and economic class DIALOGUE JOURNALS	MSummaries 'Dwyer' Napoleon Xing 7, 8 abuse/poverty
Oct 18	Shared oppressions: STRONG OBJECTIVITY Gender, sexuality & age DIALOGUE JOURNALS	MSummaries 'dads' 'moms' Xing 2, 6 [Clare 3] gender/age

Oct 25	Religion and spirituality: TERROR MANAGEMENT THEORY DIALOGUE JOURNALS	MSummaries 'Tolerance' Xing 3 [Clare 4] spirituality
Nov 1	Community/ies: TERROR MANAGEMENT THEORY Within and without DIALOGUE JOURNALS	MSummaries 'Texas' Xing 4, 13 [Clare 5] community
Nov 8	Global community: SPIRAL DYNAMICS Multiracial realities DIALOGUE JOURNALS	MSummaries 'Latin Africans' Xing 5 [Clare 6] Why global?
Nov 15	Diverse realities in practice: SPIRAL DYNAMICS DIALOGUE JOURNALS	MSummaries Jensen [Clare 7, Afterword] social justice
Nov 29	Cross-cultural competence: DIALOGUE JOURNALS PROJECT PRESENTATIONS	TBA [as distributed by presenting groups]
Dec 6	Cross-cultural competence: DIALOGUE JOURNALS PROJECT PRESENTATIONS	TBA [as distributed by presenting groups]
Dec 13	Course synthesis: FINAL PAPERS DUE	