

**PSYC5331 Social & Multicultural Issues in Counseling**  
**New Orleans Baptist Theological Seminary**  
**Spring Semester–2015**  
**Professor: Ian F. Jones**  
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**Day & Time: Thursdays, 12:30-3:20 p.m.**

## **Mission Statement**

The mission of New Orleans Baptist Theological Seminary is to equip leaders to fulfill the Great Commission and the Great Commandments through the local church and its ministries.

## **Core Values**

New Orleans Baptist Theological Seminary highlights five core values: Doctrinal Integrity, Spiritual Vitality, Mission Focus, Characteristic Excellence, and Servant Leadership. While all five core values are emphasized, the primary focus for the 2014-2015 academic year is *Spiritual Vitality*. We are here to change the world by fulfilling the Great Commission and the Great Commandments through the local church and its ministries. Throughout this course students will be encouraged to consider how the core value of *Spiritual Vitality* impacts their development as Christian counselors being called to minister in the local church.

## **Course Description**

This course is designed to introduce students to transcultural theory and the application of counseling principles to multicultural and multiethnic situations. This will include transcultural communication, ethnography, world view, and racial and gender identity development. A discussion of specific ethnic groups, gender, and racial issues impacting the therapeutic process will be explored. This course will help sharpen skills for counselors in preparation of working with clients of other cultures, and will help them meet licensing requirements for professional counseling licenses in many states.

## **Student Learning Outcomes**

By the end of the study, the student will:

- A. increase in knowledge of transcultural theory by:
  1. Gaining basic knowledge of the various multicultural theories, cultural identity development models, acculturation issues, multicultural competencies, and the elements of multicultural training.
  2. Learning to identify and evaluate the impact of the counselor's world view upon the counseling interaction with the transcultural client.
  
- B. increase in practical application of counseling principles to multicultural and multi-ethnic situations by:
  1. Experiencing an interview with a person of a different cultural background.
  2. Learning to identify barriers to effective multicultural counseling.
  3. Assessing and adapting traditional counseling models for their impact upon culturally diverse clients.

4. Becoming familiar with major cultural groups and skills necessary for effective multicultural counseling with those groups.
- C. increase in their ability to identify prejudice and discrimination in their own self and accept the belief that differences in people are to be valued by:
1. Experiencing the feeling of being a minority person and being discriminated against.
  2. Learning the biblical teachings concerning the value of all men, regardless of race or culture
  3. Learning to recognize and identify the various types of prejudice and discrimination within themselves as well as in others.

### **Course Methodologies**

Course goals and objectives will be met through a variety of instructional activities. Reading assignments, dialogues, lectures, interviews, research, examinations, and other assignments will be included.

### **Textbooks**

Monica McGoldrick, Joe Giordano, & Nydia Garcia-Preto, eds., *Ethnicity and Family Therapy*, Third Edition (New York: The Guilford Press, 2005).

Sherwood G. Lingenfelter & Marvin K. Mayers, *Ministering Cross-Culturally: An Incarnational Model for Personal Relationships*, 2<sup>nd</sup> ed. (Grand Rapids, Michigan: Baker Book House, 2003).

Native Alliance. *Boundary Lines: The Issue of Christ, Indigenous Worship and Native American Culture*. The Native American Association of the Christian & Missionary Alliance, 2001. Text may be purchased or downloaded for free at: <http://www.nativealliance.org/resources.htm>

### **Additional Resource (Not Required):**

Garrett McAuliffe, ed., *Culturally Alert Counseling: A Comprehensive Introduction* (Thousand Oaks, CA: Sage Publications, 2008).

### **Course Requirements**

#### **1. Preparation:**

Students are expected to:

- (1) attend all classes in accordance with the attendance policy of the Seminary;
- (2) be prepared for class and have all assignments completed on the dates assigned;
- (3) participate in class discussion and class activities.

#### **2. Completion of the Following (4 areas):**

(A) Group Project, Paper & Presentation: In-depth study and presentation of a specific ethnic group (including a case study and treatment plan) (See below for details)

(B) Personal Assessment of Cultural Awareness:

- (1) Study of Personal Heritage
- (2) Self Evaluation of Basic Values and Culture

- (3) Person-in-Culture Interview and Report
- (C) Cross-Cultural Counseling Resource Handbook (See instructions below)
- (D) Final Examination

## **Additional Information on Course Requirements**

### **1. Group Project & Presentation:**

A. Group Project. The class will be divided into small groups to research a given culture or ethnic group. Each group will be expected to prepare a paper, which will provide background for a classroom presentation. The paper must be edited for form and style. **One copy of the paper will be turned in to the professor at least one class period prior to your presentation.** This paper will not be returned to you. Issues and questions to consider in your research include:

- (1) What are the origins of these people? Describe their historical background, and their racial/ethnic, cultural, national, and political identity. How do these areas, including their language, customs and temperament, affect them now?
- (2) Did these people enter the United States as refugees or immigrants or were they original settlers? How does the way they settled in North America influence who they are? Are they victims of prejudice, discrimination, stereotyping? If so, what effect has this had?
- (3) How well has this group integrated into, and how do they relate to, the dominant American culture? What is their level of assimilation and amalgamation? What things have assisted or impeded their integration?
- (4) What values, communications styles (verbal and nonverbal), social customs (including proxemics and kinesics), and concepts such as time, status, and role expectations need to be considered when developing successful intervention strategies?
- (5) What is their understanding of family? How important is family to them; how do they define family; what role does family play in decision making and as a support system?
- (6) What role has religion played in the group? How does their religion affect the way that they look at things? Is their religious background formal (state church) or informal? How would you develop an effective Christian witness to the group?
- (7) Describe specific counseling methods, along with any modifications, that could be used in ministering to a person from this culture. Give detailed descriptions, along with good, clear illustrations and biblical principles.
  - The paper must also include: **A case study example & treatment plan:** Write a case study and treatment plan covering the culture group. The case can be selected from a textbook or journal article (be sure to provide citation or reference), personal counseling experience, or one that you make up based upon your research. Write a brief description of the case and issues, indicate specific

multicultural areas and concerns, and develop a tentative treatment plan.

- (8) Address individual and couple therapy, in addition to the family therapy perspective found in the textbook, and identify any additional issues for a Christian counselor ministering in this situation.
- (9) References or a bibliography.

B. Group Presentation. Each group will be responsible for a class presentation of their findings, with a **particular emphasis** upon the adaptations necessary in the counseling methods when ministering to a person from the culture. The following areas need to be addressed in the presentation:

- (1) The basic characteristics of the group, both historical and contemporary, that would give class members some understanding of the perspective (worldview), typical responses, and behavior patterns of these people; particularly, their traditional attitudes and social expectations toward marriage and family, divorce, and other family-related subjects. This will include a study of the social, political, economic, and religious forces that influence individuals and families in this culture. The textbook may serve as a basic foundation, with additional resources, including books and articles, used to develop the presentation.
- (2) A thorough examination of how traditional therapies could be adapted, including a detailed description of how any modifications could be carried out, within a clearly articulated biblical worldview.
- (3) The counseling methods and techniques most likely to be ineffective in dealing with people from the culture; those methodologies most likely to be useful, with any modifications clearly identified; and a clear explanation of why you have come to these conclusions. In addition to family therapy, the best approaches for individual and couple therapy should also be included.
- (4) Identification of any special information on cultural differences, for example, how to handle a situation where one of your traditional beliefs, values, or expectations about the family is considered unacceptable to the counselee. Also, discuss any issues that may affect, adversely or otherwise, the maintenance of a Christian witness, and how you would share the Gospel with a representative of the culture.
- (5) A representative from the culture may be invited to participate in the class presentation; however, this person should only be there in an advisory capacity (reacting to your findings, giving personal illustrations, etc.), not making the presentation itself.
- (6) The group, in consultation with the instructor, will be responsible for the entire presentation, including the content, identification of at least three key resources, learning activities, class handouts, questions and concluding discussion. **A summary/outline of approximately one to two pages must be printed and distributed to class members. The printout should reflect the presentation and list significant resources.**

**Note: Please submit copies of PowerPoint presentations and papers to the instructor (via email attachment or CD) for posting on Blackboard.**

C. Evaluation of Group Presentations.

Each class member will complete and submit a response and evaluation form at the conclusion of every presentation. (You do not complete a form on your own presentation.)

**2. Personal Assessment of Cultural Awareness**

Write a reflection paper on your personal cultural awareness based upon a study of your personal heritage, a self-evaluation of values based upon the Lingenfelter text (chapter 2), and an in-depth interview with a person representing an ethnic group (choosing a person from the group you are presenting on in class is acceptable).

A. Personal Heritage: Talk with family members to discover what your own cultural heritage is, and compare the character traits of your family with the information found in the textbooks. The McGoldrick book *Ethnicity and Family Therapy* would be particularly helpful in this project.

B. Self Evaluation of Basic Values and Culture: After reading Lingenfelter and Mayer's book *Ministering Cross-Culturally* complete the Basic Values Questionnaire (chapter 2) and write an evaluation of the personal implications of the assessment for your counseling ministry. **Include a copy of your Personal Profile (pp. 33-34) in your paper.**

C. Person-in-Culture Interview and Report. This interview has been developed to train therapists in cross-cultural understanding, to help build a therapeutic alliance with culturally different clients, and to increase racial and ethnic tolerance. It provides for learning about a particular culture while fostering a broader expertise in communicating with any person from a different cultural background. Use the following guidelines for your interview:

**Person in Culture Interview**: Interview an individual of a particular culture, nationality, or ethnicity. Some suggested areas to cover and questions include:

- Home of origin and history of family
- Family customs and roles (e.g., gender roles) within the family
- Enjoyable activities while growing up and currently
- How closely do you identify with your culture and how do you and your other family members relate to mainstream culture?
- What types of experiences, related to culture, have you had that have been difficult for you?
- What would be the approved characteristics and practices of families in your culture in regard to child rearing and discipline, power or authority and respect, decision making, age-appropriate behavior, formal and informal conversation?
- What religious or spiritual beliefs and practices are influential in your family and culture?
- What would be some of the characteristics of successful person in your family and culture?

- How does your family and culture approach issues of birth, marriage, and death in ways that might be different from mainstream culture?
- What are some cultural differences in concepts of health, illness, medicine, and healing practices in comparison to mainstream culture?
- What particular things do you consider valuable in your culture that you find missing or less apparent in mainstream culture?
- Some significant concepts that may vary from mainstream culture: understanding of time (e.g., punctuality differences), personal space and appropriate distance and personal touch between people in various relationships, effective communication and the meaning of gestures, eye contact, saving face, and tone of voice.
- Examples of some customs, beliefs or practices that might be misunderstood or cause problems in community institutions such as schools, law enforcement, government, health care systems, or social services.

Discuss what you have learned about your own cultural awareness (or lack thereof) from the interview. Helpful information for a person-in-culture interview can be found in an article by Berg-Cross & Zoppetti and the book *Developing Cross-Cultural Competence* by Lynch & Hanson. (See Linda Berg-Cross & Lisa Zoppetti [1991]. Person-In-Culture Interview: Understanding Culturally Different Students, *Journal of College Student Psychotherapy*, 5[4], 5-21, and E. W. Lynch and M. J. Hanson [Eds.]. [1992]. *Developing Cross-Cultural Competence: A Guide for Working with Young Children and Their Families*. Baltimore, MD: Paul H. Brooks Publishing Co.

### 3. Cross-Cultural Counseling Resource Handbook

Each student will prepare a counseling resource manual on multicultural counseling. This project will be designed to serve as a practical reference work for use in counseling. The manual should include your class notes. It is not only expected but also recommended that students use information gathered from the class presentations, plus additional material collected from personal research. The manual should follow in content the basic order of the group research papers. Obviously, the most efficient way to complete this project is to collect and edit information throughout the semester, as each cultural group is addressed. The project will be evaluated on the basis of content, organization, form, and style. The manual should, in both content and presentation, *reflect or contain all the components of a professional handbook on cross-cultural counseling*, from title page and introduction to conclusion. Particular attention will be paid to the areas of counseling theory and technique, the integration of a Christian witness, and the overall practicality of the manual for efficient use in counseling. The following format for each of the cultural groups addressed within the handbook is suggested:

- (1) A brief overview of the culture.
- (2) Identification of specific characteristics or issues that may affect the counseling process.
- (3) Implications for treatment, suggested counseling approaches, methods, or procedures.
- (4) List of helpful references.

**The manual will include discussion on *at least* the following groups:**

- (1) American Indians
- (2) Families of African Origin
  - African American
  - At least two other representatives of this group
- (3) Latino Families
  - Cuban
  - Mexican
  - At least one other representative of this group
- (4) Asian American Families
  - At least three representatives of this group
- (5) Middle Eastern
  - Arab
- (6) Asian Indian
- (7) Families of European Origin
  - At least three representatives from this group
- (8) Jewish Families
  - Soviet Jewish
  - Israeli
- (9) At least one representative from Slavic families
- (10) Sexual Minorities/Social Groups
  - Lesbian, Gay, Bisexual, and Transgendered Clients
  - Additional Groups of Interest to the Student (For example, specific subcultures such as gangs or the physically disabled.)

**The manual must include the following information drawn from the three textbooks:**

- (1) A summary of the chapters in Lingenfelter and Mayer's book *Ministering Cross-Culturally* with particular application to a counseling ministry.
- (2) A summary evaluation of the Native Alliance book *Boundary Lines: The Issue of Christ, Indigenous Worship and Native American Culture*, with a clear indication of how such issues as worldview, revelation, hermeneutics, and contextualization apply to cross-cultural counseling.
- (3) Brief summaries or outlines of the chapters in McGoldrick, Giordano, & Garcia-Preto's book *Ethnicity and Family Therapy* integrated into the appropriate sections of the manual.

**NOTE:** The manual should reflect you own perspective and organization. Borrowing and reproducing material from students and other sources without personal assessment and editing is not acceptable. Appropriate citations for sources should, of course, be followed. The Manual may be submitted on CD, **new** jump drive, or hard copy.

#### 4. Final Examination

A final examination will be given consisting of questions that will call for practical application of what has been learned about cross-cultural counseling during the semester.

**NOTE: Please type all papers and keep a copy. All papers are due at the beginning of class on the date assigned. They should be through Blackboard as instructed or handed in to the instructor in the classroom, not the office.**

#### Course Evaluation

1. Group Project (Paper) & Presentation. . . . 25%
3. Personal Assessment of Cultural Awareness. 25%
4. Counseling Resource Manual . . . . . 25%
5. Final Examination . . . . . 25%

#### Grading Scale:

The following grading scale is used at NOBTS (see the Graduate Catalog, available online at <http://www.nobts.edu/resources/pdf/GraduateCatalog.pdf>):

- |           |             |
|-----------|-------------|
| A: 93-100 | D: 70-76    |
| B: 85-92  | F: Below 70 |
| C: 77-84  |             |

#### Tentative Course Schedule & Reading Assignments

**Please have reading assignments completed before class** (Subject to change)

Group Presentations: (1) American Indians, (2) Families of African Origin (African American, other), (3) Hispanic/Latino Families (Cuban & Puerto Rican, Mexican & South American, other), (4) Asian American, (5) Asian Indian, (6) Middle Eastern (Arab, other), (7) Families of European Origin & Slavic Families, (8) Jewish Families (Russian Jewish, Israeli), (9) Social Groups (selected with instructor's approval)

Week #	Meeting Date	Reading & Assignments Schedule
1	January 22	Orientation & Introduction Lingenfelter & Mayer, pp. 1-35 (Complete the Personal Profile of Basic Values)
2	January 29	Social & Cultural Issues Lingenfelter & Mayer, pp. 37-76 McGoldrick, Giordano, & Garcia-Preto, pp. 1-40
3	February 5	Social & Cultural Issues Lingenfelter & Mayer, pp. 77-122
4	February 12	Basic Assumptions in Multicultural Counseling Minority Identity Development Model (MID) Cultural Assessment McGoldrick, Giordano, & Garcia-Preto, pp. 757-763

<b>5</b>	<i>February 19</i>	Native American McGoldrick, Giordano, & Garcia-Preto, pp. 43-74
<b>6</b>	<i>February 26</i>	African Origin McGoldrick, Giordano, & Garcia-Preto, pp. 77-150
<b>7</b>	<i>March 5</i>	Hispanic/Latino/Latina (McGoldrick, Giordano, & Garcia-Preto, pp.153-265 <b>Due: Personal Assessment of Cultural Awareness</b>
<b>8</b>	<i>March 12</i>	Asian American McGoldrick, Giordano, & Garcia-Preto, pp. 269-373
<b>9</b>	<i>March 19</i>	Asian Indian & Pakistani McGoldrick, Giordano, & Garcia-Preto, pp. 377-420
	<i>March 26</i>	<b>Spring Break: March 22-28 (No class meeting)</b>
<b>10</b>	<i>April 2</i>	Middle Eastern McGoldrick, Giordano, & Garcia-Preto, pp. 423-498
<b>11</b>	<i>April 9</i>	European Origin McGoldrick, Giordano, & Garcia-Preto, pp. 501-663 Slavic & Eastern Europe McGoldrick, Giordano, & Garcia-Preto, pp. 711-755
<b>12</b>	<i>April 16</i>	Jewish (McGoldrick, Giordano, & Garcia-Preto, pp. 667-707
<b>13</b>	<i>April 23</i>	Sexual/Social Groups
<b>14</b>	<i>April 30</i>	Diversity & Advocacy in a Multicultural Society <b>Due: Counseling Resource Manual</b>
<b>15</b>	<i>May 7</i>	Review
<b>Final Exam</b>	<i>May 14</i>	The <b>Final Exam</b> will be on Thursday, May 14, 1:00-3:00 p.m. <b>Consult the Gatekeeper to confirm the correct date, time, and location for the final exam.</b>

## **Additional Items and Policies**

### **Attendance:**

This course is designed to be an interaction between the professor and students and between students. Attendance for this course will be measured according to the NOBTS classroom absence policy (see Absences in Catalog, Admissions and Academic Policies section). Class attendance is essential for effective learning. Many of the activities of this class will not lend themselves to make-up work. Students will be expected to attend all classes unless prevented by illness or emergency. Any work missed due to absences or tardiness is the student's responsibility. Please obtain copies of notes or handouts from your colleagues. No student who misses more than the maximum number of hours as prescribed in the catalog can receive credit for the course. A grade of "F" will be assigned to students who fail to attend class the minimum number of hours.

### **Classroom Participation/Active Dialogue:**

Student participation is expected. Class interaction is an important and valuable aspect of the learning environment where we can experience the truth of the Great Commandment by truly knowing one another.

### **Due Dates:**

All class work is due at the dates specified. Late assignments will be given a deduction of half a grade per class day after the due date. Any assignment submitted after the final exam will receive a grade of 0 points.

### **Academic Honesty Policy:**

All graduate and undergraduate NOBTS students, whether on-campus, internet, or extension center students, are expected to adhere to the highest Christian standard of honesty and integrity when completing academic assignments for all courses in every delivery system format. The Bible provides our standard for academic integrity and honesty. This standard applies whether a student is taking tests, quizzes, exams, writing papers, completing Discussion Boards, or any other course requirement.

### **Emergencies:**

In cases of emergency, such as hurricanes, disease outbreaks, or other disasters, go to the seminary website ([www.nobts.edu](http://www.nobts.edu)) for information. The seminary administration will post information, such as the nature of the emergency, instructions for response, and evacuation and return dates. Please check Blackboard for information specific to this course. Because Blackboard is available, the course will continue even if the main campus is closed. Please consider registering for the seminary's priority text messaging service through SelfServe. This service is used only in emergencies, and will allow the seminary to deliver urgent information to you as needed.

### **Online Etiquette:**

As a student preparing for ministry and enrolled in a graduate level course, a mature attitude toward education is expected. Material posted to this course's Blackboard shell should reflect scholarly thought appropriate to both ministry and graduate level work. Please do not post non-course material to Blackboard.

### **The Department of Psychology and Counseling has adopted the following policies for use in all psychology and counseling classes.**

<b>Papers or Assignments</b>	All assignments are to be typed in either Times New Roman 12 or Courier 10. Any deviation in this will result in the deduction of points. Assignments will be turned in at the beginning of the class on the date it is due. Papers or assignments turned in after this time will be considered late. Late assignments will result in a deduction of <b>eight points per class period</b> . Assignments must be turned in to the professor, grader, or administrative assistant. The time and date of submission will be noted. No assignments may be submitted by fax or e-mail without prior approval. All counseling students will write papers in accordance to standards set in the APA Publication Manual.
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<b>Quizzes</b>	Quizzes will not be given to students late for class. A grade of zero will be given for any missed quiz. No makeup quizzes will be given.
<b>Exams</b>	If there is a conflict with a scheduled test, you may request to take it early. Only under extreme circumstances will late exams be administered. If you find yourself in an extreme circumstance, please contact the professor, grader, or the departmental secretary as soon as possible. Taking a late final exam requires the approval of the registrar's office.
<b>Study Guide</b>	Students should not assume that the study guide, if one is given, is comprehensive to what will be on the exam.
<b>Plagiarism</b>	A high standard of personal integrity is expected of all students. Copying another person's work, submitting downloaded material without proper references, submitting material without properly citing the source, submitting the same material for credit in more than one course, and other such forms of dishonesty are strictly forbidden. <b>All sources must be cited.</b>  The Psychology and Counseling department adheres to the seminary's policy on plagiarism found in both the student handbook and graduate catalog. All infractions will be handled according to procedures outlined in the seminary's policy on plagiarism.
<b>Class Participation</b>	Working on assignments for other classes, playing games or using social media on electronic devices during class time are examples of behavior that will not be tolerated. If you feel the need to study during class time, then please choose to be absent that day.

\* Any exceptions to any of the above policies require unanimous approval of all faculty members in the department.

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