

# Instructor/TA Info

## Instructor Information

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## Course Information

### Description

The BYU Course Catalog describes this course as “clinical issues in the context of cultural diversity and contemporary social trends.”

Greater specificity of topics is noted in the Definition section of the 2002 APA “Guidelines on Multicultural Education, Training, Research, Practice, and Organizational Change for Psychologists,” in which the terms “Multiculturalism and Diversity” are described as follows:

The terms "multiculturalism" and "diversity" have been used interchangeably to include aspects of identity stemming from gender, sexual orientation, disability, socioeconomic status, or age. Multiculturalism, in an absolute sense, recognizes the broad scope of dimensions of race, ethnicity, language, sexual orientation, gender, age, disability, class status, education, religious/spiritual orientation, and other cultural dimensions. All of these are critical aspects of an individual's ethnic/racial and personal identity, and psychologists are encouraged to be cognizant of issues related to all of these dimensions of culture.

This course will explore these domains within the realm of relevance for training of clinical psychologists.

The Multicultural Counseling Competencies developed by the Association of Multicultural Counseling and Development (AMCD, 1992) calls for counselors to be competent in three areas: self-awareness, knowledge, and skills. It is my belief that self-awareness is the foundation that allows professionals to integrate their competence in knowledge and skills into effective practice. This integration leads to the development of culturally sensitive and responsive professionals. This course will emphasize: (1) the development of competency in the area of self-awareness, while increasing the students' knowledge and skills, and (2) prejudice, racism, and oppression as it pertains to working with persons from diverse backgrounds.

### Prerequisites

Approval from Department.

### Materials

No materials

### Learning Outcomes

#### 1. Identify and describe how biases influence interactions

Students will identify and describe how one's personal biases, values, and beliefs influence interactions with clients, especially those who are culturally different.

*Measurement:* Writing assignments.

#### 2. Awareness of comfort with racial and cultural differences

Students will increase awareness of their own comfort with clients' racial, ethnic, cultural, and belief differences, and their own beliefs and attitudes towards persons of different cultural backgrounds.

*Measurement:* Class presentations.

#### 3. Use a variety of strategies to work with diverse groups

Students will apply basic techniques derived from selected theories with diverse clientele, and be able to use a variety of individual, couple, family, group, and community strategies for working with diverse populations and ethnic groups.

*Measurement:* Writing assignments.

### Course Objectives

Upon completion of the course, the student will demonstrate:

#### A. Students will demonstrate self-awareness regarding:

1. How one's personal biases, values, and beliefs influence interactions with

clients, especially those who are culturally different.

2. One's comfort with clients' racial, ethnic, cultural and belief differences.
3. One's knowledge of personal limitations.
4. One's beliefs and attitudes towards persons of different cultural backgrounds.

**B. Students will demonstrate skills in:**

1. Applying basic techniques derived from selected theories with a diverse clientele.
2. Ability to use a variety of individual, couple, family, group, and community strategies for working with diverse populations and ethnic groups.
3. Seeking out educational, consultative, and training experiences to enrich understanding of culturally different populations.
4. Understanding self as a racial and cultural being and actively seeking a non-racist identity.
5. Contributing to the professionals' role as a client advocate in promoting social justice.

**C. Students will demonstrate knowledge that:**

1. Exhibits evidence of a growing awareness of the diversity of theoretical approaches to counseling and human development.
2. Supports a professional commitment to the practice of multiculturally-oriented counseling as consistent with the best ethical and profession practice.

**Grading Scale**

Grades	Percent
A	93%
A-	90%
B+	87%
B	83%
B-	80%
C+	77%
C	73%
C-	70%
D+	67%
D	63%
D-	60%
E	0%

**Grading Policy**

Late assignments will not be accepted.

## **Participation Policy**

You are expected to attend and participate in all class periods (University or Department approved absences will be excused). This will be work 25% of your grade and will be evaluated by the professor based on attendance records and observation of your preparation for class and participation in the class discussion.

The classroom is a space where we must each “claim our education” and endeavor to learn from each other. Everyone brings a unique set of experiences and knowledge to the conversation. The ideas and issues we discuss will often have direct bearing on our day to day lives and personal histories. In this class you are under no pressure to share personal experiences, and should share only those you are comfortable discussing in a public forum such as this classroom.

There is no reward or penalty for holding a particular set of beliefs in this class. It is however important that we be clear about what we believe and why, and that we seek to understand alternative perspectives. We are here to take risks, speak up, ask questions, and try out new ideas, but discussion must always remain respectful.

Unlike many other courses which you will take as a doctoral student, this course stresses participation and interaction and as a result we will spend the majority of course time in discussion. Because of the personal nature of the material covered in this class, it will inevitably expose many strong emotions and opinions. Please remember that this can be exciting as long as the material is approached in the proper spirit. You will quickly notice that all class members think alike. However, respect for one another as well as willingness to deal with controversial or uncomfortable issues is essential to the success of this class.

## **Attendance Policy**

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## **Classroom Procedures**

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## **Study Habits**

### **A Note about Course Expectations**

The following is from the University's policies and procedures document:

*"The expectation for undergraduate courses is three hours of work per week per credit hour for the average student who is appropriately prepared; much more time may be required to achieve excellence. These three hours may include one hour of lecture plus two hours of work outside class, three hours in a laboratory with little outside work, or any other combination appropriate to a particular course."*

The assignments for this course are designed to adequately prepare you for some of the challenges you can expect to experience after you leave your training at BYU. Each of the assignment have been carefully designed to offer you the opportunity to make real and meaningful change in your knowledge, skills, and awareness of multicultural topics. The expectation is that this course will challenge you emotionally, intellectually, and spiritually in an environment that is safe and supportive.

## Assignments

### Assignment Descriptions

#### Week 1

Sep  
11

Due: Monday, Sep 11 at 11:59 am

#### Week 2

Sep  
18

Due: Monday, Sep 18 at 11:59 am

#### Directed Reading Proposal

Sep  
18

Due: Monday, Sep 18 at 11:59 pm

#### Resources Proposal & Annotated Bibliography

This assignment consists to two parts: a proposal and an annotated bibliography.

**Proposal:** Please select a minimum of 1000 pages worth of material (including readings, podcasts, documentaries, movies; 60 minutes of non-written media counts for 50 pages) that broadly represents a course of study you would like to follow this semester. The weekly required reading for this course is not included in this page count. Your course of study should represent both a breadth of topics from the topics covered on the class schedule. Your proposal should also represent a good balance of reading, podcasts, and audiovisual media. Try to cover at least some of the material and ideas for each area covered in class. However, you may spend a majority of time / focus on a single area if you have strong interest in a particular topic. Submit your plan of study on Learning Suite by the due date listed. The instructor will distribute a comprehensive list of possible reading and media sources. If you would like to propose other sources for this project that are not on the list, include a justification in your proposal.

#### Week 3

Sep  
25

Due: Monday, Sep 25 at 11:59 pm

#### Week 4

Oct  
02

Due: Monday, Oct 02 at 11:59 am

#### Week 5

Oct  
09

Due: Monday, Oct 09 at 11:59 am

## Week 6

Oct  
16

Due: Monday, Oct 16 at 11:59 am

## Week 7

Oct  
23

Due: Monday, Oct 23 at 11:59 am

## Week 8

Oct  
30

Due: Monday, Oct 30 at 11:59 am

## Week 9

Nov  
06

Due: Monday, Nov 06 at 11:59 am

## Week 10

Nov  
13

Due: Monday, Nov 13 at 11:59 am

## Week 11

Nov  
20

Due: Monday, Nov 20 at 11:59 am

## Cultural Awareness Project

Nov  
20

Due: Monday, Nov 20 at 11:59 pm

**SELF AWARENESS: Cultural Self-Study** (From Model instructions for the conduct of self-study Weigl, R., *International Journal of Intercultural Relations*; Vol. 33, No. 4).

Using material introduced in readings and class complete the steps of the cultural self-study described below. You may follow the steps as listed, or combine them into your own narrative format. Completed reports should not exceed 2400 words or about ten typed pages. Try to focus on the ways that you, your family, and your important groups represent larger, more inclusive cultural and co-cultural realities. Your work will be evaluated on the basis of the variety of concepts you use appropriately and evidence that you have made a genuine effort to deal with tasks which require some very deep reflection. No student, however, should in any way feel compelled to share information that she or he believes is private or personal. Keep in mind, though, that a degree of discomfort with this project is normal, as it requires making explicit things that usually remain implicit, automatic, and wordless—like how you drive a car or greet a stranger visiting your home. Many students have found this exercise, no matter how difficult, provides a very powerful and useful form of self-discovery. It is absolutely clear from the experience of hundreds of college students, that those who apply cultural concepts to themselves subsequently apply them to others with greater understanding, accuracy, and empathy

It is strongly recommended that you read the chapters in McGoldrick, Giordano, and Garcia-Preto (Eds.) *Ethnicity and Family Therapy* 3rd Edition (2005) relevant to your own cultural origins. As you do this you should keep in mind that some of us still clearly retain and express, at least in some settings, national cultural origins—most often those of immigrant predecessors. Some of us, however, are “hybrids”—our cultural automaticities have emerged from a combination of cultural traditions. Many of these traditions are not identifiable through use of any label like “Italian”, “German”, or “Korean”, etc. The origin of our cultural patterns may be very regional, international, or idiosyncratic.

1. Historical roots and longstanding memberships. Describe historical antecedents, which, even if nearly forgotten, still covertly influence thought, feelings, and behavior in your family. Consider immigrant beginnings and migration history, critical past experiences, valued traditions, characteristic likes and dislikes, views of persons of different ethnic and social groups. Think of institutions, religious and other affiliations, and social class memberships critical in shaping you.
2. Beliefs, values, and world views. What spoken, articulate beliefs were important as you grew up and what ones are important to you now? What other critical values, norms, and worldviews were much more taken-for-granted? Place yourself on three values dimensions we have discussed in class. (Such as Individualism and Collectivism; High and Low Power Distance, Masculinity vs. Androgyny, and the several world view dimensions described by Strodbeck.)
3. Settings and scripts important in your socialization. Describe four behavior settings and the characteristic scripts they supported—ones you believe were very influential or representative of cultural forces that shaped you. Describe the settings and their scripts in as vivid terms as possible, then note their significance. You might focus on a family context like a meal, family gatherings for a special events, participation in a peer group or team, a classroom, a neighborhood, a setting in nature important to you; or other settings.
4. Group experiences. How did your family function as a group? How were authority and affection managed? What did your family communicate about the relative importance of autonomy and interdependence? How did your family prepare you for operating in groups outside your family? Did you develop favorable or unfavorable attitudes about being a group member? What non-family groups were very important in shaping you? How were you taught to define in-groups and out-groups?
5. Personal characteristics rewarded by your culture(s) What concepts of gender role and of age grading influence you most? What aspects of personhood are most valued in the traditions from which you have emerged and to what extent do you embody these preferences? How is your concept of who you are influenced by social class factors (e.g. education and income of your family)? What particular skills do you use and display which are part of the expected, taken-for-granted accomplishments of people of your cultural groups? (Please note, cultural of origin influences are still present when you actively choose to act in opposition to these influences.)
6. The Scripting of your personhood. What sign equipment do you display that assists others in assigning you to some cultural category? What is your characteristic cultural choreography: that is, what is your characteristic movement style, tempo, kinesics, proxemics, and style of facial display? What motives and emotions do you display most comfortably and frequently? Are there ones you clearly were taught to suppress? What of your speech patterns? Do you have any accent or speech style that identifies you with particular origins? Are you more direct or indirect in expressing yourself? With what sort of people or situations do you synchronize most easily and comfortably.
7. Cognitive style. How would you characterize your most representative style of thought in terms of a few of the following dimensions: field dependent vs. independent; “we centered” vs. “me centered”; representing highly distributed vs. self- sufficient models of intelligence; associative-concrete vs. abstract; emotionally colored vs. rational; right brained vs. left brained; artistic vs. algorithmic; wide-angle vs. close-up. In what way does your cognitive style reflect anything that is cultural?
8. Overview of your cultural programming. How cultural are you? Do you find cultural influences emerge more strongly in some life settings than in others? What ethnic or cultural identity did you have prior to this self-study? Has your identity in this regard been changed through self-study? To what extent were you previously forced to define your culture because you had to deal with cultural labels, accurate or inaccurate, which others ascribed to you? To what extent do you believe your interests are served by separating from or instead more strongly joining the culture or cultures critical in shaping you?

## Week 12

Dec  
04

Due: Monday, Dec 04 at 11:59 am

## Week 13

Dec  
11

Due: Monday, Dec 11 at 11:59 am

## Week 14

Dec  
18

Due: Monday, Dec 18 at 11:59 am

**Multicultural Literacy Group Presentation**

The goal of this assignment is to help you learn how to learn about people different from yourself. You will be working with two other students in this class focusing on one cultural or racial group in the United States other than your own that you have not already studied or learned about in another context. You will need to use the library, interview someone who is part of the group, and possibly visit a community agency that serves the group. I will provide a hypothetical case of a person from that group in need of social services. The task of your study group will be to learn as much as possible to figure out how best to help the person. Obviously, there is no way to learn everything about any one group. My goal here is to provide a structure in which you will learn as much as you can in a short period of time using resources that are readily available within the community and surrounding communities. I do realize that with more time, you could do a much more thorough job. In your paper, you will have an opportunity to identify the resources you found but did not have time to examine, such as books, journal articles, and community agencies. Near the end of your library research, you should also interview someone from your assigned group to include in your paper and presentation in class. The presentation should focus on how the information you gathered helps you to understand the hypothetical member of the group you are studying.

**RESEARCH FOCUS**

Please divide the work so that each of the four topics is addressed:

1. History: How and why did the group become part of the United States? Have they always been here (e.g., Native Americans or Chicanos whose homeland was incorporated into the United States as a result of the treaty of Guadalupe Hidalgo)? Were they brought to the US as slaves or indentured servants (e.g., some African Americans)? Did they immigrate by choice (e.g., came here to study and decided to stay)? Were they refugees of a U.S.-supported war abroad (e.g., people from Vietnam or some countries in Latin America)? Are or were they refugees unrelated to U.S. wars? Did they come in various ways? What kinds of experiences did various group members experience in their home countries? Include here a brief history of how U.S. law has treated the group, including such things as permission to immigrate, citizenship, voting rights status, treaties signed and either kept or broken, and so forth.
2. Values: What are the widely shared and/or widely understood values in this group? Consider what is expected of women and men, how female and male children are expected to behave, treatment of elders, religious/spiritual beliefs and practices, use of leisure time, expectations about leaving home, work and careers, sexuality, and so on. What happens to people who do not conform to shared values within the group? Consider people who are gay, lesbian, or bisexual; people with disabilities; people who marry outside the group; people who fail to follow expected religious practices; women who refuse to follow prescribed female roles; and so on.
3. The situation of the group in the United States now. What are the major trends in the size of the group over time? What explains increases and/or decreases in their numbers? How many people are here now? What kinds of jobs do they tend to hold? What are their incomes? What kind of political power does the group seem to have? To what religions do they belong? How old or young is this population? Which generations of immigrants do they represent? To what extent had the group intermarried/mixed with other groups in the United States? What kinds of conflict do they experience among themselves (e.g., generation gaps, religious conflict, and ethnic conflict within the larger group)? What are the major issues or problems that members of this group currently face in the United States? If you were providing services to members of this population, with what kinds of issues might they need support for? How are human service agencies, educational institutions, and government agencies responding to the challenges that the group faces? How do attitudes toward the group by major institutions and the public tend to help or hinder their lives in the US? What strengths do the members of the group tend to bring to solving the problems/challenges they encounter and/or surviving in the United States?
4. Attitudes and prejudices. What are the attitudes toward this group held by the dominant culture? What are the attitudes toward this group held by other groups? How does this group think/feel toward other groups? What kinds of power does this group have and what explains its power or disempowerment? Is this group conflict with

other empowered or disempowered groups? If so, who benefits, if anyone does, from this conflict? What keeps this group from building coalitions with other groups?

5. Case Example. Present a hypothetical case example of a client who belongs to this specific group. How would you apply what you have learned during this assignment to the case?

## PAPER GUIDELINES

Your paper should be 6-7 doubled-spaced typed pages, plus references, and appendixes. In addition to a short introduction and short conclusion, it should contain the following a summary of what you learned in the library search and on any field visits along with an analysis of how what you learned in from your research, field visits, along with your analysis of how what you learned, might be useful in understanding how to assist the hypothetical person you have been assigned to help, In your appendix, include a list of resources that you did not have time to thoroughly explore but you feel would be important resources to consider to gain a more complete understanding of the group, and more specifically, the hypothetical person you have included in your case example. Describe, especially, the kinds of services the agency provides for members of the group.

**Your group will have 30-45 minutes for your presentation. You will be expected to use PowerPoint (and provide copies for each member of the class), music, video/movie clips, and any other form of technology or media that you feel would be helpful in presenting your research. The use of activities (to engage the class) is encouraged. Each group will be expected to turn in hard copies of the written report and PowerPoint on Learning Suite on the day of your presentation.**

### Annotated Bibliography

Dec  
21

Due: Thursday, Dec 21 at 11:59 pm

### C. KNOWLEDGE: Resources Proposal & Annotated Bibliography

**Annotated Bibliography:** Show how you have engaged in the material of each topic by seeking how ways to apply the ideas. Indicate what you have read / experienced, the pages counted / time involved, a brief (2-3 sentences) summary of the material and a brief (2-3 sentence) note about your reactions. This will be due the final day of class. Please submit through Learning Suite.

Example Chart:

Material	Pages/Time	Summary	Personal Response

10% off per day late.

### Point Breakdown

Categories	Percent of Grade
Assignments	72%
Weekly Preparation	28%

## University Policies

### Honor Code



In keeping with the principles of the BYU Honor Code, students are expected to be honest in all of their academic work. Academic honesty means, most fundamentally, that any work you present as your own must in fact be your own work and not that of another. Violations of this principle may result in a failing grade in the course and additional disciplinary action by the university. Students are also expected to adhere to the Dress and Grooming Standards. Adherence demonstrates respect for yourself and others and ensures an effective learning and working environment. It is the university's expectation, and every instructor's expectation in class, that each student will abide by all Honor Code standards. Please call the Honor Code Office at 422-2847 if you have questions about those standards.

## **Preventing Sexual Misconduct**

In accordance with Title IX of the Education Amendments of 1972, Brigham Young University prohibits unlawful sex discrimination against any participant in its education programs or activities. The university also prohibits sexual harassment-including sexual violence-committed by or against students, university employees, and visitors to campus. As outlined in university policy, sexual harassment, dating violence, domestic violence, sexual assault, and stalking are considered forms of "Sexual Misconduct" prohibited by the university.

University policy requires all university employees in a teaching, managerial, or supervisory role to report all incidents of Sexual Misconduct that come to their attention in any way, including but not limited to face-to-face conversations, a written class assignment or paper, class discussion, email, text, or social media post. Incidents of Sexual Misconduct should be reported to the Title IX Coordinator at [t9coordinator@byu.edu](mailto:t9coordinator@byu.edu) or (801) 422-8692. Reports may also be submitted through EthicsPoint at <https://titleix.byu.edu/report> (<https://titleix.byu.edu/report>) or 1-888-238-1062 (24-hours a day).

BYU offers confidential resources for those affected by Sexual Misconduct, including the university's Victim Advocate, as well as a number of non-confidential resources and services that may be helpful. Additional information about Title IX, the university's Sexual Misconduct Policy, reporting requirements, and resources can be found at <http://titleix.byu.edu> (<http://titleix.byu.edu>) or by contacting the university's Title IX Coordinator.

## **Student Disability**

Brigham Young University is committed to providing a working and learning atmosphere that reasonably accommodates qualified persons with disabilities. If you have any disability which may impair your ability to complete this course successfully, please contact the University Accessibility Center (UAC), 2170 WSC or 422-2767. Reasonable academic accommodations are reviewed for all students who have qualified, documented disabilities. The UAC can also assess students for learning, attention, and emotional concerns. Services are coordinated with the student and instructor by the UAC. If you need assistance or if you feel you have been unlawfully discriminated against on the basis of disability, you may seek resolution through established grievance policy and procedures by contacting the Equal Employment Office at 422-5895, D-285 ASB.

## **Academic Honesty**

The first injunction of the Honor Code is the call to "be honest." Students come to the university not only to improve their minds, gain knowledge, and develop skills that will assist them in their life's work, but also to build character. "President David O. McKay taught that character is the highest aim of education" (The Aims of a BYU Education, p.6). It is the purpose of the BYU Academic Honesty Policy to assist in fulfilling that aim. BYU students should seek to be totally honest in their dealings with others. They should complete their own work and be evaluated based upon that work. They should avoid academic dishonesty and misconduct in all its forms, including but not limited to plagiarism, fabrication or falsification, cheating, and other academic misconduct.

## **Deliberation Guidelines**

To facilitate productive and open discussions about sensitive topics about which there are differing opinions, members of the BYU community should: (1) Remember that we are each responsible for enabling a productive, respectful dialogue. (2) To enable time for everyone to speak, strive to be concise with your thoughts. (3) Respect all speakers by listening actively. (4) Treat others with the respect that you would like them to treat you with, regardless of your differences. (5) Do not interrupt others. (6) Always try to understand what is being said before you respond. (7) Ask for clarification instead of making assumptions. (8) When countering an idea, or making one initially, demonstrate that you are listening to what is being said by others. Try to validate other positions as you assert your own, which aids in dialogue, versus attack. (9) Under no circumstances should an argument continue out of the classroom when someone does not want it to. Extending these conversations beyond class can be productive, but we must agree to do so respectfully, ethically, and with attention to individuals' requests for confidentiality and discretion. (10) Remember that exposing yourself to different perspectives helps you to evaluate your own beliefs more clearly and learn new information. (11) Remember that just because you do not agree with a person's statements, it does not mean that you cannot get along with that person. (12) Speak with your professor privately if you feel that the classroom environment

has become hostile, biased, or intimidating. Adapted from the Deliberation Guidelines published by The Center for Democratic Deliberation. (<http://cdd.la.psu.edu/education/The%20CDD%20Deliberation%20Guidelines.pdf/view?searchterm=deliberation%20guidelines>)

## **Devotional Attendance**

Brigham Young University's devotional and forum assemblies are an important part of your BYU experience. President Cecil O. Samuelson said, "We have special and enlightening series of devotional and forum assemblies...that will complement, supplement, and enrich what will also be a very productive period in your classrooms, laboratories, and libraries. We look forward to being with you each Tuesday...and hope that you will regularly attend and bring your friends and associates with you...A large part of what constitutes the unique 'BYU experience' is found in these gatherings where the Spirit has been invited and where we have the opportunity to discuss and consider things of ultimate worth and importance that are not afforded to the academic community on almost any other campus" (from the address "The Legacy of Learning", 30 August, 2005). Your attendance at each forum and devotional is strongly encouraged.

## **Inappropriate Use Of Course Materials**

All course materials (e.g., outlines, handouts, syllabi, exams, quizzes, PowerPoint presentations, lectures, audio and video recordings, etc.) are proprietary. Students are prohibited from posting or selling any such course materials without the express written permission of the professor teaching this course. To do so is a violation of the Brigham Young University Honor Code.

## **Mental Health Concerns**

Mental health concerns and stressful life events can affect students' academic performance and quality of life. BYU Counseling and Psychological Services (CAPS, 1500 WSC, 801-422-3035, [caps.byu.edu](http://caps.byu.edu)) provides individual, couples, and group counseling, as well as stress management services. These services are confidential and are provided by the university at no cost for full-time students. For general information please visit <https://caps.byu.edu> (<https://caps.byu.edu>); for more immediate concerns please visit <http://help.byu.edu> (<http://help.byu.edu>).

## **Plagiarism**

Intentional plagiarism is a form of intellectual theft that violates widely recognized principles of academic integrity as well as the Honor Code. Such plagiarism may subject the student to appropriate disciplinary action administered through the university Honor Code Office, in addition to academic sanctions that may be applied by an instructor. Inadvertent plagiarism, which may not be a violation of the Honor Code, is nevertheless a form of intellectual carelessness that is unacceptable in the academic community. Plagiarism of any kind is completely contrary to the established practices of higher education where all members of the university are expected to acknowledge the original intellectual work of others that is included in their own work. In some cases, plagiarism may also involve violations of copyright law. Intentional Plagiarism-Intentional plagiarism is the deliberate act of representing the words, ideas, or data of another as one's own without providing proper attribution to the author through quotation, reference, or footnote. Inadvertent Plagiarism-Inadvertent plagiarism involves the inappropriate, but non-deliberate, use of another's words, ideas, or data without proper attribution. Inadvertent plagiarism usually results from an ignorant failure to follow established rules for documenting sources or from simply not being sufficiently careful in research and writing. Although not a violation of the Honor Code, inadvertent plagiarism is a form of academic misconduct for which an instructor can impose appropriate academic sanctions. Students who are in doubt as to whether they are providing proper attribution have the responsibility to consult with their instructor and obtain guidance. Examples of plagiarism include: Direct Plagiarism-The verbatim copying of an original source without acknowledging the source. Paraphrased Plagiarism-The paraphrasing, without acknowledgement, of ideas from another that the reader might mistake for the author's own. Plagiarism Mosaic-The borrowing of words, ideas, or data from an original source and blending this original material with one's own without acknowledging the source. Insufficient Acknowledgement-The partial or incomplete attribution of words, ideas, or data from an original source. Plagiarism may occur with respect to unpublished as well as published material. Copying another student's work and submitting it as one's own individual work without proper attribution is a serious form of plagiarism.

## **Respectful Environment**

"Sadly, from time to time, we do hear reports of those who are at best insensitive and at worst insulting in their comments to and about others... We hear derogatory and sometimes even defamatory comments about those with different political, athletic, or ethnic views or experiences. Such behavior is completely out of place at BYU, and I enlist the aid of all to monitor carefully and, if necessary, correct any such that might occur here, however inadvertent or unintentional. "I worry particularly about demeaning comments made about the career or major choices of women or men either directly or about members of the BYU community generally. We must remember that personal agency is a fundamental principle and that none of us has the right or option to criticize the lawful choices of another." President Cecil O. Samuelson, Annual University Conference, August 24, 2010 "Occasionally, we ... hear reports that our female

faculty feel disrespected, especially by students, for choosing to work at BYU, even though each one has been approved by the BYU Board of Trustees. Brothers and sisters, these things ought not to be. Not here. Not at a university that shares a constitution with the School of the Prophets." Vice President John S. Tanner, Annual University Conference, August 24, 2010

## Schedule

Date	Column 1	Column 2
Week 1		
M Sep 11 Monday	What is Multicultural Competence in Counseling?	<b>Week 1</b> <b>First 17 Pages</b> of Guidelines on Multicultural Education, Training, Research, Practice, & Organizational Change for Psychologists (APA): <a href="http://www.apa.org/pi/oema/resources/policy/multicultural-guideline.pdf">www.apa.org/pi/oema/resources/policy/multicultural-guideline.pdf</a> The Invisible Knapsack by Peggy MacIntosh: <a href="http://code.ucsd.edu/pcosman/Backpack.pdf">http://code.ucsd.edu/pcosman/Backpack.pdf</a>
Week 2		
M Sep 18 Monday	Privilege Oppression & Microaggressions Culture Share: Melissa	<b>Week 2</b> <b>Directed Reading Proposal</b> Young, M. (2010). The Five Faces of Oppression (adaptation): <a href="https://mrdevin.files.wordpress.com/2009/06/five-faces-of-oppression.pdf">https://mrdevin.files.wordpress.com/2009/06/five-faces-of-oppression.pdf</a> AND Lorde, A. There is No Hierarchy of Oppression: <a href="http://www.pages.drexel.edu/~jc3962/COR/Hierarchy.pdf">http://www.pages.drexel.edu/~jc3962/COR/Hierarchy.pdf</a> AND The Cost of Racism to White People <a href="http://paulkivel.com/wp-content/uploads/2015/07/thecostsofracism.pdf">http://paulkivel.com/wp-content/uploads/2015/07/thecostsofracism.pdf</a>
Week 3		
M Sep 25 Monday	Racial Identity Theory  Guest Speaker: Lynne Bennion  Culture Share: Sheilagh	Week 3 <b>Week 3</b> Sue & Sue Chapters 11 & 12 (under content)
Week 4		
M Oct 02 Monday	Race & Ethnicity Culture Share: Eric	<b>Week 4</b> <a href="https://www.theatlantic.com/magazine/archive/2014/06/the-case-for-reparations/361631/">https://www.theatlantic.com/magazine/archive/2014/06/the-case-for-reparations/361631/</a> <a href="http://www.nationalreview.com/article/378737/case-against-reparations-kevin-d-williamson">http://www.nationalreview.com/article/378737/case-against-reparations-kevin-d-williamson</a> <a href="https://www.theatlantic.com/business/archive/2014/06/the-case-for-american-history/371723/">https://www.theatlantic.com/business/archive/2014/06/the-case-for-american-history/371723/</a>
Week 5		

M Oct 09 Monday	Class & Poverty Culture Share: Mariah	<b>Week 5</b>  The Dangerous Consequences of Growing Inequality by Collins, Yeksel, with United for a Fair Economy and Class Action. Under Content and <a href="http://www.apa.org/pi/ses/resources/publications/factsheet-erm.pdf">http://www.apa.org/pi/ses/resources/publications/factsheet-erm.pdf</a>
Week 6		
M Oct 16 Monday	Ageism Ableism Guest Speaker: Ben Featherstone Culture Share: Nick	<b>Week 6</b>  Guidelines for Psychological Practice with Older Adults (APA)  <a href="http://www.apa.org/practice/guidelines/older-adults.pdf">www.apa.org/practice/guidelines/older-adults.pdf</a>  Guidelines for Assessment of and Intervention with Persons with Disabilities. Just the guidelines (TOC)  <a href="http://www.apa.org/pi/disability/resources/assessment-disabilities.aspx">http://www.apa.org/pi/disability/resources/assessment-disabilities.aspx</a>
Week 7		
M Oct 23 Monday	Culture Share: Broderick Religion	<b>Week 7</b>  Reading: Schlosser, L.Z. (2010). Christian Privilege: Breaking the Sacred Taboo. and <a href="https://www2.apa.org/pubs/journals/features/rel-a0032699.pdf">https://www2.apa.org/pubs/journals/features/rel-a0032699.pdf</a>
Week 8		
M Oct 30 Monday	Work on Group Projects until 1:30; more religion and psychotherapy 1:30-2:25 PM	<b>Week 8</b>  Read Reconciliation and Growth Project under Content (its short)
Week 9		
M Nov 06 Monday	Gender Culture Share: Corinne	<b>Week 9</b>  Guidelines for Psychological Practice with Girls and Women (APA)  <a href="http://www.apa.org/practice/guidelines/girls-and-women.pdf">www.apa.org/practice/guidelines/girls-and-women.pdf</a>
Week 10		
M Nov 13 Monday	Feminist Therapy Culture Share: Drea	<b>Week 10</b>  Brown, L. S. (2008). Feminist therapy. In J.L Lebow (Ed.) <i>Twenty-first century psychotherapies</i> . Hoboken, NJ: John Wiley and Sons found here <a href="ftp://nozdr.ru/biblio/kolxo3/B/BH/Lebow%20J.%20(ed.)%20Twenty-first%20century%20psychotherapies%20(Wiley,%202008)(ISBN%200471752231)(O)(520s)_BH_.pdf#page=317">ftp://nozdr.ru/biblio/kolxo3/B/BH/Lebow%20J.%20(ed.)%20Twenty-first%20century%20psychotherapies%20(Wiley,%202008)(ISBN%200471752231)(O)(520s)_BH_.pdf#page=317</a>  Chapter 9
Week 11		

M Nov 20 Monday	<p>Violence Against Women</p> <p>Guest Speaker: Lisa Leavitt or Jennie Bingham?</p> <p>Culture Share: Sean</p>	<p><b>Week 11</b></p> <p>Katz, J. (2010). Violence against Women is a Men's Issue. (TED Talk)</p> <p><b>Cultural Awareness Project</b></p>
Week 12		
M Nov 27 Monday	Group work on Final Projects.	
Week 13		
M Dec 04 Monday	<p>Sex &amp; Gender</p> <p>Culture Share: Tara</p>	<p><b>Week 12</b></p> <p>Guidelines for Psychological Practice with Lesbian, Gay, and Bisexual Clients (APA)</p> <p><a href="http://www.apa.org/pi/lgbt/resources/guidelines.aspx">www.apa.org/pi/lgbt/resources/guidelines.aspx</a></p> <p>Guidelines for Psychological Practice with Transgender and Gender Nonconforming People <a href="http://www.apa.org/practice/guidelines/transgender.pdf">http://www.apa.org/practice/guidelines/transgender.pdf</a></p>
Week 14		
M Dec 11 Monday	<p>Transgender Issues</p> <p>Culture Share: Kim</p>	<b>Week 13</b>
Week 15		
M Dec 18 Monday	<p>Sexual Orientation</p> <p>Guest Speaker (Skype): Tyler Lefevor</p>	<b>Week 14</b>
Th Dec 21 Thursday	<p>Final Exam: 295 TLRB</p> <p>11:00am - 2:00pm</p> <p>Presentations</p>	<b>Annotated Bibliography Multicultural Literacy</b>
Week 16		
M Dec 25 Monday		