



Master of Arts in Counseling

Course Syllabus

Course Information

COUN607 - MULTICULTURAL COUNSELING
Fall 2024
3 Semester Hours

Location/Date/Time

SB003
Wednesday, 12:30-3:30 PM

INSTRUCTORS' INFORMATION:

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Student Hours: **Greet:** A 5-10 minute “pop-in” whenever my office door is open to say “hi” and connect
Meet: A 15–30 minute scheduled meeting for advising or to discuss an issue
Work: A longer scheduled meeting to engage in parallel or collaborative worktime
adapted from Hogan & Sathy, 2022, Inclusive teaching: Strategies for promoting equity in the college classroom

“There are times when you must speak, not because you are going to change the other person, but because if you don’t speak, they have changed you.” –Mary Quinn

COURSE DESCRIPTION:

Multiculturalism is both an intellectual movement and an ethical imperative within the professional fields of counseling and psychology. This course provides an *introduction* to multicultural knowledge, skills and awareness that will support your work with clients. Through activities, discussion, reading and media, you will be exposed to the theoretical movements in multiculturalism and develop skills for working with clients who present with various social identities. You will also explore your own values, beliefs and cultural identity and make connections to how these aspects of your personhood influence your relationship and intervention with clients.

COURSE GOALS AND OBJECTIVES:

- 1) Multicultural competencies will be explored that support a **professional counseling orientation and ethical practice** through the exploration of “the role and process of the professional counselor advocating on behalf of and with individuals receiving counseling services to address systemic, institutional, architectural, attitudinal, disability, and social barriers that impede access, equity, and success” (CACREP 2024, 3.A.4., 3.A.5., 3.B.1., 3.B.6., 3.B.9., 3.B.10. and 5.C.8.).
- 2) Cultural competencies will be explored that support an understanding of **social and cultural diversity** in the following ways:
 - a. Exposure to “theories and models of multicultural counseling, social justice, and advocacy” as well as theories of cultural identity development (CACREP 2024, 3.B.1. and 3.C.2.).
 - b. Exploration of “the influence of heritage, cultural identities, attitudes, values, beliefs, understandings, within-group differences, and acculturative experiences on individuals’ worldviews” (CACREP 2024, 3.B.2.).
 - c. Understanding “the influence of heritage, cultural identities, attitudes, values, beliefs, understandings, within-group differences, and acculturative experiences on help-seeking and coping within-group differences, and acculturative experiences on help-seeking and coping” (CACREP 2024, 3.B.3.).
 - d. Exploration of “the effects of historical events, multigenerational trauma, and current issues on diverse cultural groups in the U.S. and globally” (CACREP 2024, 3.B.4. and 3.C.13.).
 - e. Understanding “the effects of stereotypes, overt and covert discrimination, racism, power, oppression, privilege, marginalization, microaggressions, and violence on counselors and clients” (CACREP 2024, 3.B.5. and 3.C.11.).

- f. Exploration of “the effects of various socio-cultural influences, including public policies, social movements, and cultural values, on mental and physical health and wellness” (CACREP 2024, 3.B.6. and 3.C.12.).
- g. Understanding the “disproportional effects of poverty, income disparities, and health disparities toward people with marginalized identities” (CACREP 2024, 3.B.7. and 3.C.11.).
- h. Engaging “principles of independence, inclusion, choice and self-empowerment, and access to services within and outside the counseling relationship” (CACREP 2024, 3.B.8.).
- i. Exploration of “the role of religion and spirituality in clients’ and counselors’ psychological functioning” (CACREP 2024, 3.B.11.).

TEACHING APPROACH:

This course combines experiential activities, class discussion, student and instructor presentation and select media for exploring multicultural counseling. **It is important that you come to class having read all assignments and responded to journal prompts in order to gain the most from this course.**

COURAGEOUS CONVERSATIONS WITHIN A COMMUNITY OF RESPECT:

Multicultural competence is built on personal awareness. Gaining awareness of our own cultural lenses (and how they influence what we see and how we respond) requires that each of us step outside our typical ways of understanding the world and the people in it. Often this can be more challenging than we first imagine. It is important that the classroom environment be one of respect and of honesty; honesty not only with others but with ourselves. Though it is not necessary for all of us to agree with one another on every topic, it is important that we are able to share our differing perspectives, first so that others can learn from our ideas and second so that we can learn from others.

CONFIDENTIALITY AND EQUANIMITY:

As a courtesy to one another and to add to the atmosphere of respect, students are asked to keep their peers’ comments, opinions, and personal experiences in confidence. We work to create an environment in which we hold our own and one another’s feelings and experiences gently and with compassion.

SYLLABUS DISCLAIMER:

This syllabus is not a contract. The instructor reserves the right to alter the course requirements, schedule, and/or assignments based on new materials, class discussions, or other legitimate objectives. Students will be given notice of relevant changes in class or via e-mail.

TECHNOLOGY:

The EMU MA in Counseling program, in accordance with a national professional conversation about the use of technology in counselor education, is supporting a return to engagement and paper notebooks. As we are in the profession of presence and attunement, we want to be intentional about how we address this in our classes. Therefore, we will ask that you keep your phone and your computer/iPad in your bag, unless you are required to use it in class. We have been reading and researching about the impact of technology on the brain related to social engagement and learning, in addition to the strong correlation between writing and learning. We wish to promote an embodied learning and discovery experience and can only be successful to do so in a context that minimizes disruption and interruption. We recognize there will be times when access to a phone is necessary and want to encourage advanced planning and communication with faculty.

REQUIRED TEXTS:

Please have all readings completed by the day listed on the syllabus.

Adams, M., et al. (2018). *Readings for diversity and social justice* (4th ed.). Routledge.

Sue, D. W., Calle, C., Mendez, N., Alsaid, S., & Glaeser, E. (2020). *Microintervention strategies: What you can do to disarm and dismantle individual and systemic racism and bias*. Wiley.

REQUIRED COURSE MATERIALS:

Journal: you will want to select a journal with pages suitable for writing, drawing and holding media such as watercolor, markers and glue. Pick something that brings you joy to engage with.

Recording supplies: Something to record your voice that can be turned in.

RECOMMENDED READING:

Anderson, S. K. & Middleton, V. A. (Eds.). (2005). *Explorations in privilege, oppression, and diversity*. Belmont, CA: Brooks/Cole.

Arredondo, P., Toporek, R., Brown, S., Jones, J., Locke, D., Sanchez, J. & Stadler, H. (1996). Operationalization of multicultural counseling competencies. *Journal of Multicultural Counseling and Development*, 24(1), 42-78.

Atkinson, D. R., Thompson, C. E., & Grant, S. K. (1993). A three-dimensional model for counseling racial/ethnic minorities. *The Counseling Psychologist*, 21(2), 257-277.

Beck, E. (Ed). (1989). *Nice Jewish girls: A lesbian anthology (revised)*. Boston, MA: Beacon Press.

Belenky, M. F., Clinchy, B. M., Goldberger, N. R., & Tarule, J. M. (1986). *Women's ways of knowing: The development of self, voice, and mind*. New York: Basic.

Carter, R. T. & Helms, J. E. (1992). The counseling process as defined by the relationship types: A test of Helms's interactional model. *Journal of Multicultural Counseling and Development*, 20(4), 181-201

Castillo, R. L. (1997). *Culture and mental illness: A client-centered approach*. Pacific Grove, CA: Brooks/Cole.

Frankenberg, R. (1993). *White women, race matters: The social construction of whiteness*. Minneapolis: University of Minnesota Press.

Gilligan, C. (1993). *In a different voice: Psychological theory and women's development*. Cambridge, MA: Harvard University Press.

Helms, J. E. (1992). *A race is a nice thing to have: A guide to being a white person or understanding the white persons in your life*. Topeka, KS: Content Communications.

Jordan, J. V. (Ed.). (1997). *Women's growth in diversity: More writings from the Stone Center*. New York: Guilford.

Kivel, P. (1996). *Uprooting racism: How White people can work for racial justice*. Philadelphia: New Society Publishers.

Ponterotto, J. G., Casas, J. M., Suzuki, L. A., & Alexander, C. M. (Eds.). (1995). *Handbook of multicultural counseling*. Thousand Oaks, CA: Sage.

Ponterotto, J. G., Casas, J. M., Suzuki, L. A., & Alexander, C. M. (Eds.). (2001). *Handbook of multicultural counseling* (2nd ed.). Thousand Oaks, CA: Sage.

Pope-Davis, D.B. & Coleman, H.L.K. (Eds.)(2000). *The intersection of race, class and gender in counseling psychology* (pp. 385-413). Thousand Oaks, CA: Sage.

Pope-Davis, D.B. , Coleman, H.L.K. , Liu, W.M. , & Toporek, R.L. (Eds.)(2003), *Handbook of multicultural competence for counseling and psychology*. Thousand Oaks, CA: Sage Publications.

Pope-Davis, D.B., Toporek, R.L., Ligiero, D., Ortega, L., Bashshur, M. L., Brittan-Powell, C.S., Liu, W.M., Codrington, J., & Liang, C. (2002). A qualitative study of clients' perspectives of multicultural counseling competence. *The Counseling Psychologist*, 30(3), 355-393.

Rastogi, M. & Wieling, E. (Eds.)(2005). *Voices of Color: First-person accounts of ethnic minority therapists* (pp. 155-168). Thousand Oaks, CA: Sage.

Rogers, C. (1954). *On becoming a person: A therapist's view of psychotherapy*. Boston: Houghton Mifflin.

Roysircar, G. , Sandhu, D. S. , & Bibbins, Sr. V. E. (Eds.) (2003). *Multicultural competencies: A guidebook of practices*, In (pp. 217-229), Alexandria, VA: Association of Multicultural Counseling and Development.

Schnitzer, P. K. (1996). "They don't come in!" Stories told, lessons taught about poor families in therapy. *American Journal of Orthopsychiatry*, 66(4), 572-582.

Slattery, J. M. (2004). *Counseling Diverse clients: Bringing context into therapy*. Belmont, CA: Brooks/Cole.

Toporek, R.L. & Reza, J.V. (2001). Context as a critical dimension of multicultural counseling: Articulating personal, professional, and institutional competence. *Journal of Multicultural Counseling and Development*, 29(1), 13-30.

Zinn, H. (1990). *A people's history of the United States*. New York: Harper.

SCHEDULE AND TOPICS:

Course Schedule

A = Adams et al., text; N = Newman text; S = Sue et al., text

Date	Subject	Preparation/Assignments Due
8/28/24	Introduction <i>CACREP 2024, 3.B.2.</i>	
9/04/24	Foundations & Social Identity <i>CACREP 2024, 3.B.1.-3.B.6., 3.B.9., 3.C.11., and 3.C.13</i>	<p>READ: A. Section 1 (p. 1-64), and on Moodle:</p> <ul style="list-style-type: none"> • <i>American Values</i> • <i>I'm a black feminist: I think call out culture is toxic</i> • <i>Leaning in: A student's guide to engaging constructively with social justice content</i> • <i>Microaggressions: Intervening in three acts</i> <p>LISTEN to:</p> <ul style="list-style-type: none"> • <i>Loretta Ross: Calling in the call-out culture</i> <p>CREATE JOURNAL ENTRY Self-Interview (Part I) Due</p>
9/11/24	Identity Development Models <i>CACREP 2024, 3.B.1., 3.B.2., and 3.C.2.</i>	<p>READ on Moodle:</p> <ul style="list-style-type: none"> • Sue & Sue, 2016, Chapters 11-12 <p>Choose a book for "Book Club" CREATE JOURNAL ENTRY</p>
9/18/24	Race and Racism <i>CACREP 2024, 3.B.2.-3.B.6., 3.C.11., and 3.C.13.</i>	<p>READ: A. Section 2 (p. 65-162) and on Moodle:</p> <ul style="list-style-type: none"> • <i>Toward a pedagogy of the oppressor</i> • <i>Implicit bias</i> • <i>Gender and race matter</i> <p>LISTEN to:</p> <ul style="list-style-type: none"> • <i>A decade of watching black people die</i> • <i>Overriding implicit bias</i> <p>WATCH:</p> <ul style="list-style-type: none"> • <i>PBS NewsHour Special: Race matters</i> <p>CREATE JOURNAL ENTRY and INCLUDE: Your results and reaction to the implicit associations test (IAT) which can be found on Project Implicit at Harvard.</p>
9/25/24	Multiracial & Colorism <i>CACREP 2024, 3.B.2.-3.B.6., 3.C.11., and 3.C.13.</i>	<p>READ on Moodle:</p> <ul style="list-style-type: none"> • <i>Growing up biracial</i> • <i>Claiming a biracial identity</i> <p>CREATE JOURNAL ENTRY</p>
10/02/24	Privilege, power, & difference <i>CACREP 2024, 3.B.2.-3.B.6., 3.C.11., and 3.C.13.</i>	<p>READ on Moodle:</p> <ul style="list-style-type: none"> • Johnson, Chapters 1-2 • <i>Unpacking the invisible knapsack</i> • <i>White fragility</i> • <i>Tim Wise editorial</i> • <i>Understanding white privilege</i> • <i>How white people got made</i> • <i>Whiteness and ethnocentric monoculturalism</i> • <i>White women's tears</i>

		<ul style="list-style-type: none"> • <i>Color capital, white debt, and the paradox...</i> CREATE JOURNAL ENTRY
10/09/24	<p style="text-align: center;">Gender CACREP 2024, 3.B.2.-3.B.6., 3.C.11., and 3.C.13.</p>	READ: A. Section 5 (p. 341-466) and on Moodle: <ul style="list-style-type: none"> • <i>Complexity of gender in counseling</i> • <i>Men's work</i> • <i>Oppression</i> • <i>Age, race, class, and sex</i> • <i>Navigating identity</i> • <i>Mad girls</i> CREATE JOURNAL ENTRY
10/16/24	Fall Break – No Class	
10/23/24	<p style="text-align: center;">Sexuality CACREP 2024, 3.B.2.-3.B.6., 3.B.10., 3.C.11., and 3.C.13.</p>	READ on Moodle: <ul style="list-style-type: none"> • <i>ALGBTIC counseling competencies</i> • <i>Straight privilege</i> • <i>Addressing the needs of LGBTQ youth</i> • <i>Minority Stress and Health of LGBTQ</i> • <i>They don't want to cruise your type</i> • <i>A conversation about the intersection of faith, sexual orientation, and gender</i> • <i>Geisha of a different kind</i> LISTEN to: <ul style="list-style-type: none"> • <i>81 Words</i> CREATE JOURNAL ENTRY
10/30/24	<p style="text-align: center;">Social Class: Distribution of Wealth, Poverty, & Poverty in the Rural Community CACREP 2024, 3.B.2.-3.B.7., 3.C.11., and 3.C.13.</p>	READ: A. Section 3 (p. 163-246), and on Moodle: <ul style="list-style-type: none"> • <i>Wealth is the missing piece</i> • <i>Race matters in economic mobility</i> • <i>Neurobehavioral effects of poverty</i> • <i>Underserved rural communities</i> • <i>Fighting poverty</i> • <i>Poverty & HS dropouts</i> • <i>PCP care of rural women</i> CREATE JOURNAL ENTRY
11/06/24	<p style="text-align: center;">Age and Ageism CACREP 2024, 3.B.2.-3.B.6., 3.B.8., and 3.C.11.- 3.C.13.</p>	READ S. Ch. 1-2, A. Section 7 (p. 545-598) and on Moodle: <ul style="list-style-type: none"> • <i>Counselor attitudes</i> • <i>Multicultural counseling with older adults</i> • <i>Guidelines for psychological practice with older adults</i> CREATE JOURNAL ENTRY In Class: Book Club Discussion
11/13/24	<p style="text-align: center;">Ability and Ableism CACREP 2024, 3.B.2.-3.B.6., 3.B.8., 3.C.8., and 3.C.11.- 3.C.13.</p>	READ S. Ch. 3-4, A. Section 6 (p. 467-544) and on Moodle: <ul style="list-style-type: none"> • <i>What could I know</i> • <i>Deaf Embryo</i> • <i>Welcome to Holland</i> • <i>Limping towards Bethlehem</i> CREATE JOURNAL ENTRY Book Club Reflection Due
11/20/24	Thanksgiving Break – No class	REVIEW: “Thanksgiving” Toolkit at https://www.showingupforracialjustice.org/indigenous-solidarity.html
11/27/24	<p style="text-align: center;">Spiritual Diversity and Religious Oppression CACREP 2024, 3.B.2.-3.B.6., 3.B.10.- 3.B.11., and 3.C.11.-3.C.12.</p>	READ S. Ch. 5-6, A. Section 4 (p. 247-340) and on Moodle: <ul style="list-style-type: none"> • <i>Integrating spirituality into psychotherapy</i> • <i>Thought paralysis</i> • <i>Multicultural spirituality</i> • <i>Counseling persons from Eastern religions</i> • <i>Counseling Muslims and Sikhs in a post 9/11 world</i>

		<ul style="list-style-type: none"> • <i>Straight gods, white devils: Exploring paths to non-religion in the lives of Black LGBTQ people</i> CREATE JOURNAL ENTRY Self-Interview (Part I) Returned
12/04/24	Advocacy, social justice, and other takeaways <i>CACREP 2024, 3.A.4., 3.A.5., 3.B.1., 3.B.2., 3.B.8.-3.B.10., and 5.C.8.</i>	READ S. Ch. 7-8, A. Section 8 (p. 599-652) and on Moodle: <ul style="list-style-type: none"> • <i>Addressing clients' racism</i> • <i>Bringing advocacy counseling to life</i> • <i>Multicultural and social justice counseling competencies</i> • <i>Naming racism in the therapy room</i> • <i>Ethics in MC Counseling Practice</i> • <i>Linking multicultural, feminist, and social justice counseling paradigms</i> CREATE JOURNAL ENTRY Self-Interview (Part II) Due In Class: Community Action Project Plans Due
12/11/24	Review and Reflect/Celebration of Identity <i>CACREP 2024, 3.B.2.</i>	READ S. Ch. 9-10 Journals Due In Class: Present Cultural Identity Projects Due

Please Note: The above schedule and procedures for this course are subject to change in the event of extenuating circumstances. For planning purposes, IF we were to need to transition to all on-line instruction then classes marked as "on campus classes" would become "synchronous zoom classes."

GRADING & BREAKDOWN OF EVALUATION:

A = 405-450 points B = 360-404 points C = 315-359 points

Classroom Participation	50	} 450 points possible
Journal	100	
Book Club	50	
Self-Interview, Part I	50	
Self-Interview, Part II	50	
Advocacy Project, Part I	50	
Cultural Identity Project	100	

ASSIGNMENTS:

Participation: Your full participation is requested. Discussion is an integral component of this class and requires your attention and presence. You are expected to demonstrate a professional attitude and participate in a way that is respectful of yourself and others.

During this course, as a student, a future counselor, and as a person, you will be exposed to various sensitive/challenging topics, discussions, videos and other material that will require you to do some personal exploration/evaluation. You are also encouraged to share your personal views and experiences with class/group members, and disclose some personal information if you wish to do so. Your contributions may involve personal challenge and risk, may create discomfort and a sense of vulnerability. In essence, there is risk involved in being a class/group member. It is the same risk and vulnerability that we as facilitators will embrace as members of this class. We see this personal exploration and process as an essential component of your education and your personal growth and also recognize the potential for others to grow as professionals and as human beings.

We have chosen the materials, speakers, texts, and readings for this course very carefully and professionally. However, we cannot control who will be personally offended or uncomfortable with what is presented. If you feel any discomfort, you may always bring it up to the group to be evaluated or with us outside of class. You may also choose to stay silent or leave the classroom environment. However, we encourage you to evaluate your discomfort and face the challenging issues for your personal and/or professional growth. Practicing being immediate has the potential to enlighten those around you, as well as yourself, in addition to informing your future work as a clinician.

The following rubric will be used to evaluate your class participation:

Excellent	Acceptable	Unacceptable
Consistently engages, actively listens, and builds on the contributions of other members of the class. Arrives promptly and fully prepared at every class session. Can always be counted on to offer honest reflections, insightful observations, and empathic comments that contribute significantly to a stimulating learning environment. Welcomes feedback and brings a sense of presence that stimulates productive group dynamics without dominating the process.	Attends every class, arrives promptly, and is well prepared, having completed all assignments. Interacts respectfully and empathically with other members of the class. Regularly contributes thoughtful reflections, relevant comments, and constructive observations to class discussions. Is open to feedback and brings a sense of presence that contributes to productive group dynamics.	Is absent or, when present, rarely interacts with other members of the class. Comes to class unprepared. Demonstrates a notable lack of interest in contributing to a positive learning environment. Brings a presence that sabotages productive group dynamics. Engages in non-verbal relational aggression, such as eye rolling and dismissive gestures that communicates disrespect or contempt for peers and the instructor.

Multicultural Competencies are conceptualized in four developmental domains: counselor self-awareness, client worldview, counseling relationship, and counseling advocacy. Within these developmental domains, there are four aspirational competencies: attitudes and beliefs, knowledge, skills and action. In this course, you will be asked to demonstrate growing competency primarily in the developmental domains of self-awareness and client worldview; next semester, in COUN 610: Advanced Multicultural Counseling, you will be asked to demonstrate increasing competency in these areas and growing competency in application of skills in the domains of the counseling relationship and counseling advocacy.

You have three opportunities to demonstrate your growing **multicultural awareness**: a class journal, a reflective activity, and a personal cultural exploration.

Journaling, *This assignment meets the requirements of 2024 CACREP standards, 3.B.2, 3.B.4., 3.B.5., and 3.B.11.;* **(100 points)**: You are asked to respond to the prompt that corresponds with the content of the day’s class. You are invited to engage in additional “free writing” about course content, “noticings”, and reflections on your personal experiences of the class. Your completed journal should contain a response for each class session (13 sessions), but you are welcome to write more. Journal entries are evaluated on the level of thought and thoroughness that goes into each entry and not on the content, positions or opinions contained within. See attached appendix for journal prompts and detailed expectations for journal writing. **Due on 12/11/24.**

Self-Interview, Part I, *This assignment meets the requirements of 2024 CACREP standards, 3.B.2, 3.B.4., 3.B.5., 3.B.11., 3.C.11., and 3.C.12.;* **(50 points)**: Included in the appendix, at the end of the syllabus please find the “Self-Interview Tape Protocol.” **Before reading any course materials**, please find a comfortable space or make use of one of the counseling rooms, and make an audio or visual recording of your answers to the questions listed in the self-interview. It is important that you answer all questions and that you answer honestly. We will collect these recordings on **the second day of class (9/04/24)** and place them in a “vault.” **We will not listen to your tape**, it is for you to respond to in the Self-Interview, Part II (and Part III in COUN 610). We will return these to you on 11/29/23. You will be given full credit for turning in a recording.

Self-Interview, Part II, *This assignment meets the requirements of 2024 CACREP standards, 3.B.2., 3.B.4., 3.B.5., 3.B.11., 3.C.11., and 3.C.12.;* **(50 points)**: For this assignment, you are asked to listen to the tape of your Self-Interview, Part I and reflect on your experience of listening to your tape. What do you notice about your tape now that you have some distance from it? Have your thoughts or ideas changed or grown since your initial interview? What, if anything surprises you as you listen to yourself now. You do not need to share your opinions if you are not comfortable doing so, but we do ask that you offer a thoughtful reflection

on the experience of listening to your tape and anything you learned from hearing it. The Self-Interview, Part II reflection is **due 12/04/24**.

Cultural Identity Exploration, *This assignment meets the requirements of 2024 CACREP standards, 3.B.2.-3.B.7., 3.B.11., and 3.C.11.-3.C.13.; (100 points):* The personal cultural exploration is an identity development project. This project should represent a creative exploration of intersections of your cultural identities (ethnicity, gender, ability status, spirituality, and so on). This might include original art, a photo or video journal, a piece of original music, or other creative project that illustrates who you are across multiple aspects of your identity (see attached appendix for more details). We will share these creations on the **last day of class (12/11/24)**. Please check in with us with your plan for this activity if you are unsure if your project is appropriate.

You have two opportunities to demonstrate your **growing knowledge** of multiculturalism in the field of counseling through a book club discussion and planning an advocacy project.

Book Club Discussion, *This assignment meets the requirements of 2024 CACREP standards, 3.B.1.-3.B.5., 3.C.2., and 3.C.11.-3.C.13.; (50 points):* To fulfill this requirement, you are asked to collectively select a book based on where you are in your own racial identity development and come prepared to engage in a “book club” experience **on 11/06/24**. In the book club you should be prepared to discuss what you took away from your book, how your book relates to your own racial identity development, and how your reading of the book may help you to be a more culturally competent counselor. **After** the book club experience, write a 2-3 page reflection (does not need to conform to APA style) that reflects on your experience of the book and the subsequent discussion with your book club members. Reflect on what you learned from your book and discussion as well as areas that require further reflection and growth. Written reflection is **due on 11/13/24**.

Community Action Project, Part I, *This assignment is your multicultural competency assignment and should be placed in your competency portfolio and this assignment meets the requirements of 2024 CACREP standards, 3.A.4., 3.A.5., 3.B.1., 3.B.6., 3.B.8.-3.B.10., and 5.C.8.; (50 points):* This small group activity requires you to draft an action plan, in which you identify an issue happening on campus, in the local community or within the state of Virginia that affects marginalized clients (or a marginalized population). In this project you will identify the concerning issue, investigate how it is understood by the people who experience it, consider potential challenges and rewards of the plan, include relevant stakeholders and their knowledge in your planning process, and ultimately put forth an action plan for intervention (see attached appendix for more details and scoring rubric) which you will implement next semester in Advanced Multicultural Counseling. We will share our plans for project(s) on **12/04/24**.

*“It is certain, in any case, that ignorance, allied with power, is the most ferocious enemy justice can have.”—
James Baldwin*

DEPARTMENTAL POLICIES:

ATTENDANCE POLICY

This class will abide by program standards for attendance. Students should notify the professor PRIOR to the class if they are unable to attend a scheduled class. The student is responsible for gathering material that is missed due to an absence. More than two absences per semester will result in failing the course.

GRADING CRITERIA

The Master of Arts in Counseling faculty support students in actively engaging their academic and applied work throughout their training, valuing this as a core professionalism skill. Students should be aware that graduate university policy allows two C grades before being dismissed from the program.

UNIVERSITY POLICIES:

ACADEMIC PROGRAM POLICIES

For EMU graduate program policies, please see the complete [graduate catalog](#).

The Graduate and Seminary [Student Handbook](#) contains policies, information, and resources. This section of the syllabus highlights several key items.

CLASSROOM CULTURE & RELATED POLICIES

EMU's [Life Together](#) statement describes the sort of learning community that we aspire to be. Learning thrives where there is free and open exchange of ideas, thoughts, emotions, and convictions. Open discourse requires trust and safety. While we anticipate that you may find that some aspects of the class challenge your views and theoretical frameworks, we invite you to respectfully express either agreement or disagreement without fear of consequences. If you feel that we are violating this commitment, please make an appointment to meet outside of class so that we can discuss the issue.

We hope we can welcome differences and demonstrate a willingness to analyze issues from frameworks that may or may not feel comfortable. We have opinions, which we may express from time to time. Please be sensitive in your class participation by not unfairly dominating discussions. Be aware of others' right to speak and welcome questions from your classmates. My goal is to create a brave space in which everyone learns to participate in scholarly dialogue that values listening, thinking, feeling, study, and professionalism. *(Adapted from Margaret Sallee and Kathryn Roulston)*

1. Our primary commitment is to learn from each other. We will listen to each other and not talk at each other. We welcome differences amongst us in backgrounds, skills, interests, and values. We realize that it is these very differences that will increase our awareness and understanding through this process.
2. We will trust that people are always doing the best they can.
3. Challenge the idea and not the person. We debate ideas, not the individual sharing this idea or practice.
4. Each of us will strive to speak our discomfort. When something is bothering you, please practice sharing this with the group. Often our emotional reactions offer valuable learning opportunities.
5. Step Up, Step Back. Be mindful of taking up much more space than others. On the same note, empower yourself to speak up when others are dominating the conversation.
6. Stay engaged. When overwhelmed or stressed, it can be tempting to slip away from the class or group while meeting. Let us honor one another with focused connection. When we catch ourselves disengaging, let us gently refocus on the tasks at hand.

INCLUSIVE, COMMUNITY-CREATING LANGUAGE POLICY

EMU is committed to creating and maintaining an inclusive, safe, supportive educational environment that fosters respect for others and is free from intolerance directed toward individuals or groups. As such, EMU expects all its faculty, staff, and students to adopt inclusive written and spoken language that welcomes everyone regardless of race or ethnicity, religious identity, gender, disabilities, age, and sexual orientation. We will strive to use respectful and welcoming language in our classrooms.

As an inclusive community, we strive to sustain safety and belonging for students of all gender and sexual identities expressed in the [LGBTQIA+ Student Support Policy](#).

BIAS RESPONSE

Bias incidents are harmful to the EMU community and/or individuals within the EMU community. Bias can be intentional or unintentional and may be directed toward an individual or group. A bias incident may take the form of a verbal interaction, cyber-interaction, physical interaction, or interaction with property. Bias reporting is a resource for anyone who needs to communicate an incident or explore a better understanding around issues of discrimination and learning how to effectively respond. All members of the university community are encouraged to [report](#) incidents of bias.

ATTENDANCE POLICY & LEARNING ENGAGEMENT

Students are expected to attend all class meetings. If unusual or emergency circumstances prevent class attendance, the student should notify the professor in advance if possible. Multiple absences from class will result in lower grades (*see program specific guidelines). The student is responsible for the material presented in classes missed. Students should be aware of the importance of regular class attendance,

particularly in the case of classes that only meet once a week or over several weekends. Being absent for more than one class leads to a student missing a large portion of the class content. In addition to consistent class attendance, students should make every effort to arrive to class on time out of respect for the learning process, fellow students and faculty.

RELIGIOUS HOLIDAYS

EMU respects the diversity of religious holidays and wishes to provide reasonable accommodations for students who may be unable to fully participate in class, lab, exams, or other assignments due to observation of a significant religious holiday. Students should provide adequate notice (a week in advance) to the faculty of such requests.

COURSE EXTENSIONS AND OUTSTANDING GRADES

For fall and spring semesters, all coursework is due by the end of the semester. If a student will not be able to complete a course on time, the student must submit a request one week before the end of the semester for an extension (up to 6 months), by emailing the instructor, academic advisor and the Academic Program Coordinator. If the request is granted the student will receive an "I (incomplete) for the course which will later be replaced by a final grade when the work has been turned in on the agreed upon date. If the request for an extension is denied, the student will receive a grade for the work that has been completed up until the time the course was expected to have been completed. If no work has been submitted, the final grade will be an F (or W under unusual circumstances and with permission of the Program Director). Extensions will be given only for legitimate and unusual situations. Extensions are contracted by the student with the program for up to a maximum of 6 months after the deadline for the course work. *PLEASE NOTE: Grades for coursework submitted late may be reduced at the instructor's discretion and in line with their course policy on turning in coursework after the due date. If the extension deadline is not met, the instructor will submit the final grade based on what has been received to date.*

WRITING GUIDELINES

EMU has adopted a set of writing [guidelines](#) for graduate programs that include six sets of criteria: content, structure, rhetoric and style, information literacy, source integrity, and conventions.

GRADUATE & PROFESSIONAL STUDIES WRITING CENTER

Please utilize the [writing program](#)! They offer free individual tutoring from a [graduate writing](#) coach. Please visit the website to schedule an appointment.

ACADEMIC ACCOUNTABILITY & INTEGRITY

In accordance with EMU mission, vision, and life together statements, we expect academic integrity of all members of the community. Responses to violations of academic integrity will be handled according to the [Academic Accountability Policy and Procedures](#). EMU fosters a culture where faculty, staff, and students respect themselves and others. EMU faculty and staff care about the integrity of their own work and the work of their students. They create assignments that promote interpretative thinking and work intentionally with students during the learning process. Honesty, integrity, trust, fairness, respect, and responsibility are characteristics of a community that is active in loving mercy, doing justice, and walking humbly before God. At EMU, a transparent account for academic work involves producing and submitting one's own work in papers, essays, projects, quizzes and tests; correctly and consistently acknowledging sources used; factually representing research results, one's credentials, and facts or opinions; and appropriately documenting use of technology.

MOODLE

[Moodle](#) is the online learning platform that EMU has chosen to provide to faculty, administrators and students. Students will have access to course information within Moodle for any class they are registered for in a given term. The amount of time a student has access to information before and after the class is somewhat dependent on the access given to students by the individual faculty member. However, please note that courses are not in Moodle permanently – after two years the class will no longer be accessible. Please be sure to download resources from Moodle that you wish to have ongoing access to.

TECHNOLOGY REQUIREMENTS AND COMMUNICATION (if joining a class by Zoom)

Communication will largely be accomplished via the Moodle platform utilized by EMU and your EMU email. Check both frequently during the semester.

INSTITUTIONAL REVIEW BOARD (IRB)

All research conducted by or on EMU faculty, staff, or students must be reviewed by the [Institutional Review Board](#) to assure participant safety.

LIBRARY

The [Hartzler Library](#) offers research support (via email, chat, phone, or SSC campus). The library home page offers subject guides to help start your research.

DISABILITY RESOURCES

EMU seeks to meet the needs of all admitted students. We are committed to provide both physical and programmatic access with reasonable accommodations for all qualified documented students who are served through the Office of Academic Access. Our policies for students with disabilities are consistent with the necessity of ensuring reasonable accommodations under federal law, the Americans with Disabilities Act, and the 2008 ADA Amendments Act.

If you have a physical, psychological, medical, or learning disability that may impact your work in this course, it is your responsibility to contact the [Office of Academic Access](#) on the third floor of the Hartzler library. This office will work with you to establish eligibility and to coordinate reasonable accommodations. All information and documentation is treated confidentially. To request services, use the [online request form](#) or call the coordinator of the Office of Academic Access at (540) 432-4638.

TITLE IX

*The following policy applies to any incidents that occur (on or off campus) **while you are a student registered at EMU**. It does not apply to incidents that happened **prior to your enrollment at EMU**.*

It is important for you to know that all faculty and staff members are required to report known or alleged incidents of sexual violence (including sexual assault, domestic/relationship violence, stalking). That means that faculty and staff members cannot keep information about sexual violence confidential if you share that information with them. For example, if you inform a faculty or staff member of an issue of sexual harassment, sexual assault, or discrimination, they will keep the information as private as possible. However, they are required to bring it to the attention of the institution's Title IX Coordinator. If you would like to talk to the Title IX Coordinator (Kimberly Anderson, JD) directly, she can be reached at 540-432-4849 (4TIX) or titleixcoordinator@emu.edu. You can also report incidents or complaints through the [online portal](#). You may confidentially report incidents of sexual violence if you speak to Counseling Services counselors, University Chaplain and Seminary Campus Pastor, or Health Services personnel providing clinical care. These individuals, as well as the Title IX Coordinator, can provide you with information on both internal and external support resources.

Journaling

Your journal will consist of your reactions to the assigned prompts (prompts follow on next pages), which are intended to facilitate your reflection on the class materials/experiences presented each week. Please use the prompts as starting points for your weekly journal reflection. You are invited to do engage in additional “free writing” responses beyond the prompts.

Your journal will be read only by the instructors. Your journal should include your reflections about and reactions to information discussed in class, your own journey toward becoming more multiculturally competent, other thoughts and questions relevant to the course, and “noticings” of culturally relevant events in the news or your personal interactions.

Identify each of your responses as separate entries. Title entries, date them, or simply leave space between them.

The journal is an opportunity for you to **enter into a dialogue with yourself** about what your experience in this class means to you. By writing reflectively, you allow yourself to:

- Think critically about experience-- your own and the experience of others
- Grasp the complexity of experience and see it in larger context
- Ask yourself “why?”
- Examine connections between theory and experience as well as construction and realities
- Explore, understand, and question policies, laws, trends, and theories
- Challenge your attitudes, beliefs, assumptions, privileges, prejudices, and stereotypes

In order to keep the journal, you need:

- Self-awareness
- Openness to seeing and understanding the world in new ways
- The ability to recognize your own assumptions
- Willingness to commit time to think and explore feelings
- Willingness to question
- The ability to listen

If you need help structuring your responses, consider using the following format (*Adapted from Dan Ott*):

- **Observe:** Begin with an experience, a text, or an idea. What did you experience, read, hear, or see? What happened? What did you do? What did other people do? Describe and explain. Be specific.
- **Analyze:** So what did you learn? What questions do you have? What did you understand? What was unclear? How do you feel now? Explain what these ideas or experiences mean to you intellectually, personally, professionally, and culturally.
- **Derive Meaning:** Now what will you do with the learning that you have? Explain how your ideas have changed or how you have come to a new perspective. Describe the new ideas and/or new questions that are emerging for you.

Remember that the journal is not a research paper. Although you may want to write about facts and information you have learned, you are expected to go a step further and **write about how you feel** about that information; the writing style is informal, and the information is personally relevant for the writer.

Evaluation information (Journal entries are evaluated on the level of thought and thoroughness that goes into each entry and not on the content, positions or opinions contained within):

- Journals that include all 13 assigned entries, are fully developed, show evidence of critical thinking, and demonstrate synthesis of class activities and personal experience will receive an A.
- Journals that include at least 11 entries and show effort but are less well developed in terms of critical thought and synthesis will receive a B.
- Journals that are incomplete (10 or fewer entries) or that reveal little effort and analysis or synthesis will receive a C or below.

Due: 12/11/24

2024 Journal Prompts

These prompts are intended to facilitate your reflection on the class materials/experiences presented each week. Please use the prompts as starting points for your weekly journal reflection. You are invited to do engage in additional “free writing” responses beyond the prompts.

Week 1: Review the handout, “Responding to hot buttons”

- Think of a time when you were activated or had a strong emotional response to someone or something someone said or didn’t say.
- How did you respond? Which responses are most typical for you when you are activated? As a targeted group member? As an advantaged group member?
- Are there differences in how you respond to activations depending on the -ism?
- Which responses would you like to add to your repertoire?
- Which responses do you use now and would like to stop using or use more selectively?
- What blocks you from responding to activations in ways that feel more effective?
- What can you do to expand your response repertoire?

Week 2: Personal and social identity reflection

1. What are the relationships between your personal identity and your social identity? For example: How does one inform/influence the other? Do these identities feel aligned or dissonant?
2. Are there social situations in which you feel that a particular social identity is most visible or important for you? When and where do you feel most aware of any specific social identities?
3. When you are most aware of a social identity, are you aware of it as an advantaged social identity or as a disadvantaged social identity? What are some specific ways in which you feel especially aware of advantages or disadvantages based on that identity?

Week 3: Identity development

- Where do you see yourself in terms of your racial identity development?
- What are the markers that indicate this is an accurate assessment?
- How do you feel about your current developmental level?
- Describe what progress looks like for you.

Week 4: Earliest racial memories

1. Take a few minutes to get grounded, block out external stimuli and focus your attention inward.
2. Imagine yourself at different ages in your life, starting with the present and moving backward in 5-year increments until reaching the age of about five.
3. Visualize yourself at that age, talking with someone you love – a parent or grandparent, beloved aunt or uncle, or other significant adult. Then imagine a conversation with that person about race. **It does not have to be an actual conversation that occurred but one you might imagine having had with that person.** Note the affect, the words and language used, and the lessons, implicit and explicit, about race. Play the scene out in your mind’s eye.
4. Now return to the present, take out your journal and write about the scene you just visualized, noting as much as you can about the dialogue, the affect and your own responses.
5. Consider what your visualization might tell you about how race is learned both consciously and deliberately, and unconsciously. For example, people of color may recall receiving advice for dealing with a hostile world or maintaining dignity in the face of prejudice. White participants may recall covert messages about keeping social distance or learning to fear those who look or speak differently. Consider how dominance and subordination are engendered even against our own desires.
6. Lastly, explore your early memories of race in conjunction with other social identities that are salient to you; this is important, given that the messages you receive about race are affected by other identities. For example, the messages that white females receive about race might be different than the messages that white males received about race. Attending to these differences in experience based on the intersections helps to better understand the concept of intersectionality.

Week 5: Check-in and emotional timelines

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1. In your journal, draw a timeline or graph noting the emotional high and low points for the course so far.
2. What ways does your timeline/graph indicate that you are on a learning edge, protecting yourself, or overwhelmed? What's happening for you when each of those moments happen?
3. Think about what your timeline/graph indicates what you are needing to stay in the zone of learning...engaged and neither over- nor under-protected?

Week 6: White privilege "noticings"

- A. Determine a specific time period for the tracking, such as, 1 day, 3 days, etc.
- B. Track the number of times you observe or experience white privilege within the given time period of your everyday life.
 - a. Have a way to keep track of your observations and then transfer your notes into your journal
- C. What did you observe or take away from your observations?
- D. What is your reaction to this activity?
- E. How does the accumulation of white privilege impact a white person's life as compared to a person of color?

Week 7: Gender socialization reflection

1. Begin by reflecting on how you learned to "appropriately" act out your gender. Consider messages, implicit and overt, from parents, siblings, other family, peers, teachers, school, religious institutions, and popular media? What messages did you learn about being or not being your assigned gender?
2. Construct a timeline in your journal using the following prompts:
 - a. What messages did you learn regarding your biologically assigned sex and assumed gender? How old were you?
 - b. What messages did you receive about people of another gender? How old were you?
 - c. Where did these messages come from (parents, other family members, schools/teachers, peers, media, local religious or voluntary organizations/clubs)?
 - d. If there were any critical incidents you encountered in this learning process, please make note of that on the timeline and briefly describe those experiences.

Week 8: Break (no journal required)

Week 9: Affectional/sexual socialization reflection

1. How did you learn expectations for your affectional/sexual orientation? Consider messages, implicit and overt, from parents, siblings, other family, peers, teachers, school, religious institutions, and popular media?
2. Now consider, the following questions:
 - a. What aspects of affectional/sexual orientation socialization were most powerful for you?
 - b. How did you resist affectional/sexual orientation socialization?
 - c. How did your family and school react to young people who resisted their affectional/sexual orientation socialization?
 - d. What connections between gender and affectional/sexual orientation socialization can you identify?
 - e. Do you remember friends or classmates who did not conform to affectional/sexual orientation expectations? How were they treated by peers? By teachers?
 - f. Where did you get information about lesbian, gay, bisexual, or trans* people?
 - g. As an adult, how do you experience pressures to conform to affectional/sexual orientation expectations?

Week 10: Classism assumptions reflection

- Using the following list of social class categories:
 - **Ruling Class** - those who hold positions of power in major institutions
 - **Owning Class** - those who own income-producing assets sufficient to make paid employment unnecessary
 - **Middle Class** - those whose higher education or specialized skills bring higher incomes
 - **Working Class** - those whose income depends on hourly wages
 - **Lower Class/Poor** - those whose incomes are insufficient to meet daily needs.

Consider the following questions:

- What do people in each group *know*?
- What do people in each group *know about*?
- What do people in each group *find familiar and comfortable*, in the areas of:
 - Finances
 - Schooling
 - Travel/vacation
 - Sports and leisure
 - Popular media
 - Material goods/shopping
 - Norms of communication
 - Norms of family relationships
 - Food ways (what are the staples, what are considered special occasion foods)

Lastly, consider:

- Of these groups, which most closely matches your own experience? If more than one group, in which ways?
- How does this align (or not align) with how you think about yourself?
- What does all that make you think and feel about the class system and your role in it?

Week 11: Ageism storytelling

1. How do you describe your age-based social identity?
2. Share your earliest memory of experiencing or witnessing the following:
 - a. Someone made decisions for you because of your age.
 - b. Someone assumed that you could not understand because of your age.
 - c. You were ignored or left on your own because of your age.
 - d. Your personal privacy was invaded because of your age.
 - e. You were teased, yelled at or touched against your will because of your age.
 - f. What other identities were at play in these experiences?
3. What is one way that you have internalized youth oppression?
4. What is one way that you have internalized elder oppression?

Week 12: Barriers to access “noticings”

- What do you notice in the environment that would present barriers to disabled people / people with disabilities (which can include mental illness, learning disabilities, physical disabilities, etc.)?
- What do you notice (or imagine) about strategies (e.g. knowledge, creativity, tools) that people may employ to navigate these barriers?
- If you wish, your observations may include noticing your own experiences with disability and ability, barriers you or others in your life may face, and survival strategies you and/or others have developed or shared.

Week 13: Break (no journal required)

Week 14: Spiritual oppression assigned reading reflection

- What aspects of the assigned readings confirmed information or impressions that you had already?
- What aspects of the assigned readings challenged or led you to question assumptions, information, impressions that you held (or didn't know you held)?
- In what ways did the readings help you (or not help you?) to see manifestations of religious oppression in daily life? In your professional settings? In your schooling? In your experience of US culture? In local and national politics?
- What questions and/or new understandings are you thinking about, as generated by these readings?
- As you situated yourself in target or agent roles in relation to religious oppression, how did your other identities (race & ethnicity, class, gender, sexuality, ability, etc.) come into play?

Week 15: Declaration of commitment to social justice

1. Reflect on this semester's key takeaways and new learnings (reference your self-interview and subsequent reflection)
2. What commitment are you making to continue to move forward in solidarity for social justice?

3. How will that commitment show up for you next semester in COUN610: Advanced Multicultural Counseling?

Week 15 (part 2) Check-out and Emotional timelines

1. In your journal, draw a timeline or graph noting the emotional high and low points for the course in totality.
2. What ways does your timeline/graph indicate that you are on a learning edge, protecting yourself, or oversaturated? What's happening for you when each of those moments happen?
3. Think about what your timeline/graph and indicate what you are needing to stay in the zone of learning...neither over nor under protected? How can that inform your approach to next semester?

SAMPLE

Self-Interview Tape Protocol

For this assignment you will need an audio recording device (video is ok, too) and something to store your recording on (CD, DVD, iPhone, etc.). **Before you read anything assigned for class** and without talking with others in advance, please make an audio/video recording of your responses to the following questions. You will need to bring this recording to class with you to next week's class (09/04/24). **We will hold your recording for you but we will not listen to your tape. Because we will not listen to your tape, this is an opportunity for you to be completely honest with yourself about your feelings (positive and negative), fears, excitement, anticipation and hopes, etc.** Your tape will be returned to you near the end of the semester in order for you to be able to complete your final reflection activity. Your honest responses will give you a much better sense of what you have learned as the semester progressed, what you have brought to the class, insight into any attitude changes or realizations that develop over the course of the semester, and will provide you with a unique opportunity to reflect on what next steps you would like to take in your multicultural competency. *If possible, please make this tape in one sitting.*

1. Describe your racial or ethnic identity.
 - a. What does it mean to you?
 - b. What role do you think your racial or ethnic identity plays in your total identity and why? (Is it important/central, unexplored or peripheral? Explain.)
2. *In your experience*, what role do you feel racism plays in the world today? How about sexism? Is this a real problem in 2024? What about heterosexism? Do you feel that the LGBTQ+ community has adequate rights in the United States today? How relevant is classism today? What about age-ism and able-ism? Do people still discriminate against the young, elderly, and/or disabled? What about spirituality and religion? Are there spaces and places that you notice spiritual oppression?
3. How prepared do you feel today, *in this moment*, to work with people with vastly different backgrounds than your own?
4. When you think about your role in the mental health profession, what do you think will be your biggest challenge in working with those who are culturally different from you?
 - a. Do you feel less comfortable with or less knowledgeable about a particular group?
 - b. Do you feel you may be more tolerant of any particular group?
5. How important do you think *your* race, ethnicity, gender, age, affectional orientation, spiritual/religious views, and/or physical ability will be to *your clients*?
6. How comfortable are you with talking with people of a different affective/sexual orientation from your own about issues concerning sex and sexuality, or about issues that affect the LGBTQ+ community? For example, how might it be different for you to talk openly about sexuality and relationships with a person or couple who are straight vs. gay or lesbian?
7. What will be the biggest hurdle for you as we discuss sensitive topics related to privilege and oppression?
8. What strength, knowledge or experience do you bring to our class that will help to forward our cultural competencies?
9. What traits or tendencies do you have that might impair others from growing or feeling comfortable in our classroom (sometimes argumentative/defensive, tendency to interrupt others, etc.)? How might you work to transform these traits?
10. What fears or concerns do you have as we enter the semester? What do you hope to take away from the class?

This activity should take between 30-60 minutes.

Due: 09/04/24

Plan Proposals for the Community Advocacy Project, Part I

The community action project is an opportunity to explore the role of advocate in the counseling profession.

Your first step is to identify an issue that concerns you, something that affects the university, local community, the counseling profession or citizens of the Commonwealth of Virginia. We will form groups in class around common interests.

Groups should begin by defining the issue or concern:

- Explain the source of the issue and what sustains the problem.
- Please be sure to describe how the people who are directly affected by the problem see this issue (this should be supported by literature or by hearing directly from those affected through surveys, interviews, outreach, etc.).
- Describe the solutions that the affected people see as possibilities.

Groups should then develop a plan of action, being sure to analyze your plan's feasibility for this course assignment:

- What do you hope to accomplish and how?
- What steps might be taken to act for and with this group?
 - What steps do you predict will be easiest to implement?
- What organizations or bodies need to be included in these efforts?
- What obstacles to your plan do you foresee?
 - How will you manage these obstacles?
 - What will you need to do to hold yourself accountable to your project – particularly as you consider the aforementioned obstacles?
- What is the risk level for you to implement your plan?
 - If the risk level is too high, is there a “first” intervention that would make sense to consider for this project?
 - Are there ways to reduce the risk?
- What timeline do you propose? Is it feasible for this course (be sure to consider time, resources, finances, etc.)?

On 12/04/24, present a powerpoint delivering your comprehensive plan proposal. Be sure to cover:

- The issue and what sustains the problem
- Who is affected by the problem and who they see the problem
- Describe the proposal to the problem – what you hope to accomplish and how
- What knowledge and skills do you have or will you gain to bring to this project?
- What knowledge and skills do you have or will you gain from your collaborations with stakeholders?
- What steps will you take and what is the sequence of steps you will take?
 - Develop a specific and feasible timeline
- What resources and support (personal, colleagues, stakeholders, institutional) will you need at each step?
 - Indicate collaborations that you've already tapped into

We will discuss plan proposals in class on 12/04/24.

Core 2: Social and Cultural Diversity
Multicultural Competency Assignment: Community Action Plan

This assignment meets the requirements of 2024 CACREP standards, 3.A.4., 3.A.5., 3.B.1., 3.B.6., 3.B.8.-3.B.10., and 5.C.8

An overall score above 4 indicates that the competency has been satisfied. If you score below a 4 and are asked to revised your competency assignment, please include both drafts and scoring rubrics in your master competency portfolio.

Concept	1 - Deficient	2 - Doesn't Meet Standards	3 - Approaching Standards	4 - Meets Standards	5 - Exceeds Standards
Issue Identification and Description	Failed to identify an issue.	The issue is unclear or not relevant to the counseling profession and/or counseling community. The source and sustenance of the problem are not explained.	The issue is somewhat relevant, but its source and sustenance are not fully explained. The perspective of affected individuals is only briefly touched upon.	The issue is relevant and its source and sustenance are adequately explained. The perspective of affected individuals is described and supported by relevant sources.	The issue is highly relevant and its source and sustenance are thoroughly explained. The perspective of affected individuals is comprehensively described and strongly supported by substantial evidence.
Solutions and Perspectives	Failed to offer a solution to the issue.	Action plans are missing or not related to the issue. Perspectives of affected individuals are absent or unsupported.	Action plans are mentioned but not clearly tied to the issue. Perspectives of affected individuals are mentioned but not well-supported.	Action plans are relevant to the issue and described adequately. Perspectives of affected individuals are well-supported by literature or direct sources.	Solutions are insightfully and directly tied to the issue. Multiple perspectives of affected individuals are thoroughly supported by substantial and diverse evidence.
Plan of action	Failed to offer a plan of action.	The plan is missing or lacks feasibility analysis. Steps, partnering organizations, obstacles, and timeline are not addressed.	The plan is basic and somewhat feasible. Some steps, partnering organizations, obstacles, and timeline are mentioned but not well-developed.	The plan is clear and feasible with the course assignment. Steps, partnering organizations, obstacles, and timeline are all adequately addressed.	The plan is well-crafted and highly feasible. Steps, partnering organizations, obstacles, and timeline are well-developed and demonstrate a deep understanding of the issue and resources available.
Synthesis	Failed to make any connections.	Relationship between the issue, stakeholder perspectives, and plan of action is not clearly articulated.	Relationship between the issue, stakeholder perspectives, and plan of action is mentioned but not well-developed.	Relationship between the issue, stakeholder perspectives, and plan of action is adequately addressed and connections are clear.	Relationship between the issue, stakeholder perspectives, and plan of action is clearly articulated and connections are logical and compelling.
Overall Presentation	Failed to provide a presentation.	The presentation lacks clear structure, organization, and coherence. It demonstrates limited preparation and fails to engage the audience effectively.	The presentation shows some organization and coherence, but improvements are needed for a stronger impact. It partially engages the audience, but moments of confusion or lack of clarity arise.	The presentation is well-organized and coherent, providing a clear rationale and structure for the proposal. It effectively engages the audience, maintaining their attention throughout. It demonstrates good preparation and understanding of the content.	The presentation is exceptionally well structured, seamlessly guiding the audience through the rational and structure of the proposal. It captivates and maintains the audience's attention and demonstrates a deep understanding of the content.

Student Name:

Faculty Reviewer:

Date:

Competency Score: /5

Grade: /50

Cultural Identity Exploration

This assignment offers a great deal of latitude for creative expression of your personal cultural identity.

What you should include:

You will need to represent at least 7 aspects of your identity (gender, sexual orientation, race/ethnicity, spiritual orientation/religion, socio-economic status, ability status, and education)

What you should expect to share:

We will share our creations together on the final day in a celebration of who we are. Be prepared to share your project for about 5 minutes. This will give everyone time to either describe all of their project or to showcase some feature of the representation.

How you will be evaluated:

You are being evaluated on the effort and thoughtfulness of your project and not the artistry or expense.

“A” level projects include at least 7 aspects of identity and demonstrate significant effort, creativity, and thoughtfulness in the meaning that you have gained about the identities (and the intersection of those identities) that you depict in your project identities (such as a composition of original music, creation of an identity quilt, an identity stained glass piece, a painting, embroidery, original poetry, etc.)

“B” level projects include all 7 aspects of identity and have thoughtful but less involved projects (such as compilations of poetry and/or music, photo-journaling, identity word clouds, family recipes, etc.)

Please avoid last minute projects such as gluing 7 magazine pictures on poster board or collecting random objects – this will result in receiving a “C” or lower on your project.

Thoughtfulness is key. Your project should reflect the meaning you have gained from the identities you depict in your project.

We are happy to talk with you about your project and help you cultivate ideas for this project.

Questions you might ask yourself as you explore your options:

- What medium is fun, interesting, inviting or am I curious about working with?
- What would be meaningful to me to take away from this project?
- What aspects of my identity should be featured most prominently? Which can have less importance?
- What aspects of my identity most factor into how others see me? Is that congruent or dissonant with how I see myself?
- What symbols inspire me? How might these symbols be linked to aspects of my identity? How might I represent these symbols in my project?

Due: 12/11/24