School of Education Commitment - COVID-19: Loyola’s School of Education (SOE) recognizes that this is an unprecedented time. We understand that moving into the 2020-2021 academic year while living in the context of the COVID-19 pandemic may stir feelings of uncertainty, fear, or anxiousness. We want you to know that your safety, health, and well-being, as well as that of our faculty and staff, remain our primary concern. We want to be able to support you in any way that we can. We ask you to embody the Jesuit value of *Cura Personalis*, or care for the whole person, as we prepare to learn together. We ask that you consider your way of being in this community, to act with care, and treat all with dignity to keep yourself and others safe.

The University understands that you may encounter obstacles that make reaching academic goals more difficult. We strongly encourage you to access the Student Resources on Loyola’s COVID-19 Response webpage for information, supports, and resources on basic needs such as housing, food, financial aid, and medical and mental health. This web page also offers information on official University communications, access to technology, and student services. All Loyola University Chicago administrators, faculty, and advisors are also here for you.

The SOE is committed to working with all students to address any challenges that may arise during the semester. Please reach out to your professor as early as possible to discuss any accommodations you think may be necessary in order for you to successfully complete your coursework. We know this will be a semester like none other, but through collaboration, communication, and shared responsibility, we will not only get through this difficult time; we will thrive.

COVID-19 Reporting Protocol: In preparation for our upcoming semester, Loyola University Chicago’s Emergency Response Management team has been working to develop protocols in accordance with Centers for Disease Control and Prevention (CDC) guidelines that help ensure the health and safety of our community. Given the rising number of COVID-19 cases across our country, it is very likely that incidence within our community will occur in the fall.

Students, faculty, and staff who have tested positive for COVID-19 must report their case to the University as soon as possible. **If you have tested positive for the virus, please contact us at covid-19report@LUC.edu or by calling 773-508-7707.** All COVID-19-related questions or feedback should continue to be sent to covid-19support@LUC.edu, not the new case reporting email address.
Privacy Statement: Assuring privacy among faculty and students engaged in online and face-to-face instructional activities helps promote open and robust conversations and mitigates concerns that comments made within the context of the class will be shared beyond the classroom. As such, recordings of instructional activities occurring in online or face-to-face classes may be used solely for internal class purposes by the faculty member and students registered for the course, and only during the period in which the course is offered. Students will be informed of such recordings by a statement in the syllabus for the course in which they will be recorded. Instructors who wish to make subsequent use of recordings that include student activity may do so only with informed written consent of the students involved or if all student activity is removed from the recording. Recordings including student activity that have been initiated by the instructor may be retained by the instructor only for individual use.

Synchronous Meetings: The zoom link for course meeting is available on the course Sakai page.

Class Conduct: One important aspect of a Jesuit education is learning to respect the rights and opinions of others. Please respect others by (1) allowing all classmates the right to voice their opinions without fear of ridicule, and (2) not using profanity or making objectionable (gendered, racial or ethnic) comments, especially comments directed at a classmate.

Student Support and Special Circumstances—Receiving Assistance: Students are urged to contact me should they have questions concerning course materials and procedures. If you have any special circumstance that may have some impact on your course work, please let me know so we can establish a plan for assignment completion. If you require assignment accommodations, please contact me early in the semester so that arrangements can be made with Services for Students with Disabilities (SSWD) (http://www.luc.edu/sswd/).
COURSE DESCRIPTION AND OBJECTIVES: This course is designed to develop (a) students’ self-awareness of their own cultural backgrounds, values, and biases, (b) knowledge in different cultural groups, (c) culturally sensitive counseling skills, and (d) social justice commitment. We will explore both sociopolitical and cultural dimensions in counseling through in-class exercises, videos, experiential exposures, readings, and discussions. This course is designed to provide an overview of key multicultural-social justice issues as they relate to the field of counseling. Students will gain a foundational knowledge of how systems of power and domination permeate virtually all aspects of contemporary U.S. society. Students will also learn how issues of social justice and equity affect the fields of counseling in general. Students’ current knowledge of the social, political, and historical forces that affect students from marginalized and devalued groups will be expanded. To maximize learning in this course, students will need to: 1) take risks; 2) actively participate in constructive, but sometimes difficult dialogues; and 3) critically examine your own social locations based on race, class, gender, sexual orientation, (dis)ability, religious and/or spiritual beliefs and practices, and other key identities and systems.

Ultimately, the goal of this course is for you to understand the social-cultural contexts of human development and behavior and to be able to competently apply the knowledge base of your discipline in a culturally-responsive manner that promotes systemic social-justice through your work as a counselor.

LEARNING OUTCOMES:
(1) Learn fundamental principles, generalizations, or theories in multicultural counseling
(2) Apply course concepts and material to improve thinking, problem solving, and decisions related to counseling
(3) Developing multicultural counseling and social justice advocacy skills, competencies, and points of view needed by professionals in the counseling field
(4) Developing self-awareness and understanding of personal values and biases, privileges and/or oppression related to salient identities and systems and structures.

CONCEPTUAL FRAMEWORK AND CONCEPTUAL FRAMEWORK STANDARDS:
The Conceptual Framework of the School of Education at Loyola University is “Social Action Through Education”. For your reference: our conceptual framework is described here - www.luc.edu/education/mission/

Within this framework are four standards. These are:
CFS1: Candidates critically evaluate current bodies of knowledge in their field.
CFS2: Candidates apply culturally responsive practices that engage diverse communities.
CFS3: Candidates demonstrate knowledge of ethics and social justice.
CFS4: Candidates engage with local and/or global communities in ethical and socially just practices.

This course is designed to reflect all four standards. The overarching objective is for students to emerge with a clearer sense of multicultural counseling and social justice both conceptually and in practice. The conceptual foundations will come primarily through readings and in class activities. The applied learning will come primarily through course work and assignments.
Through this work and related work in other courses, it is hoped that multicultural counseling and social justice will become lenses through which future courses and applied experiences will be filtered as you develop your professional identity as a counselor.

**INSTRUCTIONAL METHOD:** Synchronous online class time (~1.5 to 2 hours depending on the week) will be devoted primarily to lectures, large and small group discussions, and student presentations. Asynchronous class time (~30-40 minutes depending on the week) activities include watching the assigned videos (*note that many of the videos included in the class are non-academic in nature and can be appreciated and critiqued in a number of ways*) outlined in the course schedule (see below). Students are asked to complete the assigned readings and watch videos prior to coming to class and be prepared to actively engage in discussions.

My hope is that we can together create an environment where we will feel free to reflect upon complex issues and dynamics, learn from events and interactions that occur throughout the semester, and collectively work against the rigid societal norms and structures constraining all of us. As the course instructor, I will facilitate the creation of an atmosphere of safety in which we can explore personal views, experiences, and concerns. I encourage you to take risks of disclosing and experiencing discomfort, to challenge yourself to personal exploration, and to stretch yourself since these growth experiences are important to becoming a multiculturally competent and socially just counselor.

**REQUIRED READINGS:** Journal articles are available through the university library portal ([http://libraries.luc.edu/](http://libraries.luc.edu/)). The book for the book review paper assignment should be identified, approved, and purchased as soon as possible (see BOOK REVIEW PAPER instructions below).

**REQUIRED VIDEOS:** Each week you are asked to watch assigned videos (links provided in the course schedule) that address the content and issues covered in this course that represent pressing social issues occurring in the world around us. Using concepts and theories from class lectures and readings, you reflect on and critique the information and perspectives presented in the videos and discuss your reactions during synchronous class time.

**Book review assignment text** (see instructions below)

**EVALUATION CRITERIA:** The course is graded A to F.

<table>
<thead>
<tr>
<th>Percentage Range</th>
<th>Grade</th>
</tr>
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<tbody>
<tr>
<td>100-90%</td>
<td>A</td>
</tr>
<tr>
<td>92-90%</td>
<td>A-</td>
</tr>
<tr>
<td>89-87%</td>
<td>B+</td>
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<tr>
<td>86-83%</td>
<td>B</td>
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<tr>
<td>82-80%</td>
<td>B-</td>
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<td>79-77%</td>
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<td>76-73%</td>
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<td>72-70%</td>
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<td>D+</td>
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<tr>
<td>66-60%</td>
<td>D</td>
</tr>
<tr>
<td>59-50%</td>
<td>F</td>
</tr>
</tbody>
</table>

The course is graded A to F. **Late assignments will not be accepted except under rare circumstances where the instructor is notified prior to the assignment due date.** Additional or extra credit opportunities will not be provided. Because precision of communication is essential in the counseling profession,
spelling, grammar, and punctuation will be taken into consideration when grading assignments (visit https://www.luc.edu/writing/ for assistance with academic writing).

(a) Class participation 14%
(b) Weekly reflection posts 26%
(c) Cultural Genogram and Autobiography 20%
(d) Book review paper 20%
(e) Group Presentation 20%

1. CLASS PARTICIPATION (14 points): Given the format of this course, student participation in discussions and learning activities is critical. For the purposes of this course, participation in which students build upon one another’s comments, provide meaningful connections to practice, share critical observations and insights on a topic, and generally increase the complexity and richness of the discussion is valued. Students are also encouraged to act as gatekeepers to the conversation and encourage the participation of others as well as pose questions to one another.

ATTENDANCE. The expectation is that you will be present for the full class session each week. Should you miss a class, arrive late, or leave early, you are responsible for identifying and obtaining missed material from your peers and your classroom participation grade will be affected.

DISCUSSION AND DIFFICULT DIALOGUES. It is expected that you will be able to engage in respectful and confidential dialogue not only in the field, but also in class. The underlying expectation of this course is that participants will approach one another with the same ethic of care and developmental concern with which they deal with clients, families, and community partners. This approach requires a willingness to engage in critical and controversial, but ultimately constructive discourse aimed at advancing our individual and collective knowledge. Students are expected to engage in social perspective-taking, a skill that requires both empathy and the ability to acknowledge multiple points of view.

2. WEEKLY REFLECTION POSTS. (2 points each week x 13 weeks = 26 points): Starting the week of 9/01, post ~250-500 words of reflection on weekly learning materials (e.g., readings, videos, lectures, and class discussion, etc.) by Wed 11pm each week, and one or more responses to other students’ postings by Fri 11pm each week. You may process your cognitive and emotional reactions to the weekly learning materials and deepen your thoughts through this reflective journaling.

3. CULTURAL GENOGRAM and AUTOBIOGRAPHY PAPER (20 points): The main goal of this assignment is to increase self-awareness of one’s own background through visual and written depictions. The completed cultural genogram is a creative representation of the historical interactions related to identity and diversity. It may also help reveal sources of biases, values, attitudes, and recurring themes or traditions that have been transmitted over generations. (See additional instructions at the end of the syllabus). DUE 9/22/20
4. **BOOK REVIEW PAPER (20 points)**: Select a book on a multicultural topic, population, issue, etc. relevant to this class (not restricted to academic texts but should have an informed and critical perspective. Op-eds and journal articles are not sufficient). Ideally, you would select a topic area that you have identified as a growth area. Check with instructors to ensure that the book is appropriate. After reading the book you will write a 5-7 page review paper. **Do not summarize the book.** Discuss the following: (a) your emotional and cognitive reaction, (b) your learning, and (c) how to apply your learning from the book to clinical practice and professional development. **DUE 11/17/20**

5. **CLASS PRESENTATION (20 points)**: The class will be divided into approximately five small groups (depending on final enrollment) and each group will decide on a presentation topic (and get permission from instructor) related to working with diverse populations. Groups are welcome to present on a topic not yet covered in class (pending permission from instructor) and are also welcome to cover content areas already covered in class (though presentations should not simply replicate the content coverage from earlier classes). Each group will have one-hour to present on their topic during synchronous class time. You may use your creativity regarding the presentation style and format. **You should provide an outline to all classmates (email a ppt file via LOCUS) and use audio-visual materials AND an interactive activity in your presentation.** SEE COURSE SCHEDULE BELOW FOR SIGN UP DATES.

**DIVERSITY**: The program is committed to promoting diversity including but not limited to race, gender, sexual orientation, social class, ethnicity, and ability status. Students will learn multicultural counseling competency in terms of self-awareness, knowledge of diverse cultural groups, culturally responsive counseling skills, and social justice commitment.
*COURSE SCHEDULE
*this schedule may change

DATE TOPICS, READINGS, AND ASSIGNMENTS

8/25/20  Course overview
• Introductions
• Review syllabus and course requirements
• Core concepts
• Discuss Cultural Genogram and Autobiography Paper assignment (pp. 13-14 below)

PART I: DEVELOPING A MULTICULTURAL COUNSELING AND SOCIAL JUSTICE FRAMEWORK

9/1/20  Multicultural Counseling Competencies, Social Justice, and Allyship vs. Co-Conspiratorship

POST
• ~250-500 word reflection in Sakai and at least one response to other student post

WATCH prior to class: We want to do more than survive
(you can start at the 12:04 mark and then stop [if you want] at 44:16 [though the remaining content is quite good]):
• https://www.c-span.org/video/?458837-1/we-survive

READ

SUGGESTED READING
• APA (2017). Multicultural guidelines: An ecological approach to context, identity, and intersectionality
9/8/20  Intersectionality and Critical Consciousness

POST
• ~250-500 word reflection in Sakai and at least one response to other student post

WATCH prior to class (~19 minutes):
• https://youtu.be/akOe5-UsQ2o

READ

PART II. IDENTITIES AND SYSTEMS OF PRIVILEGE AND OPPRESSION

9/15/20  Racial and Ethnic Identity, Racism

POST
• ~250-500 word reflection in Sakai and at least one response to other student post

WATCH prior to class (altogether ~ 45 minutes):
• https://www.nytimes.com/video/opinion/100000003670178/a-conversation-about-growing-up-black.html

READ


9/22/20 Racial and Ethnic Identity, Racism (continued) and Multiracial experiences

ASSIGNMENT DUE: Cultural genogram and autobiography paper

POST
- ~250-500 word reflection in Sakai and at least one response to other student post

WATCH prior to class (~14 minutes):
- https://youtu.be/J3Xe1kX7Wsc

READ

SUGGESTED READING

9/29/20 Xenophobia, Acculturation, & Acculturative Stress

POST
- ~250-500 word reflection in Sakai and at least one response to other student post

WATCH prior to class (~18 minutes)
- https://www.youtube.com/watch?v=qv_UfDBNW18
- https://www.youtube.com/watch?v=46wWjKTn4Ac

READ


10/6/20 Gender, Sex, Sexism & Patriarchy

POST
- ~250-500 word reflection in Sakai and at least one response to other student post

WATCH prior to class (~17 minutes)
- [https://www.youtube.com/watch?v=HbQZ7jAvgoI](https://www.youtube.com/watch?v=HbQZ7jAvgoI)
- [https://youtu.be/CquRz_cceH8](https://youtu.be/CquRz_cceH8)

READ

10/13/20 Sexual Orientation, Heterosexism, and Heteronormativity

POST
- ~250-500 word reflection in Sakai and at least one response to other student post

WATCH prior to class (~19 minutes):
- [https://www.youtube.com/watch?v=ivfJjh9y1U1](https://www.youtube.com/watch?v=ivfJjh9y1U1)
- [https://youtu.be/_V8ND2bvvRc](https://youtu.be/_V8ND2bvvRc)

READ
- Smith, L. C., & Shin, R. Q. (2012). Moving counseling forward on LGBT Issues:

### 10/20/20  Social Class & Classism

**POST**
- ~250-500 word reflection in Sakai and at least one response to other student post

**WATCH prior to class (~30 minutes):**
- [https://www.youtube.com/watch?v=7O7BMa9XGXE](https://www.youtube.com/watch?v=7O7BMa9XGXE)
- [https://www.youtube.com/watch?v=E0oPnS7rUwE](https://www.youtube.com/watch?v=E0oPnS7rUwE)

**READ**

### 10/27/20  Ability, Visible and Invisible Disability, and Ableism

**POST**
- ~250-500 word reflection in Sakai and at least one response to other student post

**WATCH prior to class (~20 minutes):**
- [https://youtu.be/8K9Gg164Bsw](https://youtu.be/8K9Gg164Bsw)
- [https://youtu.be/YhXcP65h0sI](https://youtu.be/YhXcP65h0sI)

**READ**
PART III. ADVANCED TOPIC PRESENTATIONS AND DISCUSSIONS

11/3/20 PRESENTATION 1 TOPIC TBD

POST
- ~250-500 word reflection in Sakai and at least one response to other student post

SIGN UP: 1.
          2.
          3.
          4.

11/10/20 PRESENTATION 2 TOPIC TBD

POST
- ~250-500 word reflection in Sakai and at least one response to other student post

SIGN UP: 1.
          2.
          3.
          4.

11/17/20 PRESENTATION 3 TOPIC TBD

ASSIGNMENT DUE: Book review paper

POST
- ~250-500 word reflection in Sakai and at least one response to other student post

SIGN UP: 1.
          2.
          3.
          4.

11/24/20 University CLOSED

12/1/20 PRESENTATION 4 TOPIC TBD

POST
- ~250-500 word reflection in Sakai and at least one response to other student post

SIGN UP: 1.
          2.
          3.
          4.

COURSE WRAP UP AND REFLECTION
CULTURAL GENOGRAM AND AUTOBIOGRAPHY PAPER


**Part I: Construct your cultural genogram.**
- Display names of all family members for at least 2 or 3 generations with each person’s gender and approximate age (or birthdate). You may organize this in genealogy form (i.e., family tree) or some other creative way; include a key or legend if necessary for clarity.
- Identify your culture-of-origin (major groups from which you have descended) in the genogram.
- Fill in the *ethnic/religious/language/affiliation/disability/etc. of individuals* in your genealogy. **Note inter-ethnic, etc. relationships.**
- Identify for each generation any interpersonal relationships that are multicultural in nature relative to the family’s cultural identity and the level of interaction with these persons. E.g., close friends, distant friends, work-limited relationships, etc.
- Make notations regarding *socioeconomic status* (e.g., occupations, educational levels, demographics of residential areas), and any significant changes in life course throughout each generation that created changes in beliefs about diversity or persons different from that of the family.

**Use of colors and symbols:**
- Different colors can be selected to reflect the group(s) that comprises your culture-of-origin.
- Different symbols can be created to represent the nature of relationships between persons in your family tree, and also the relationships between family members and individuals from diverse (different relative to your family’s culture of origin) groups. E.g., symbols to represent close, distant, conflictual, estranged, etc. relationships between family members or between family and others.
- Create symbols to identify any teachings, thoughts, rules, vivid experiences, feelings, stories, or perceptions of diversity that have been passed down through the generations about any group that was considered “different” vis-à-vis your family.

**Part II: Synthesis paper**
The paper may be written in two sections (5 pages total):

**Section 1:**
Provide a description of your cultural genogram. You may use a narrative style. Include any attitudes, behaviors, themes you may have discovered about each generation as well as issues related to diversity that have been transmitted from one generation to the next (positive or negative). You may also explain the values, customs, traditions, etc., of the cultural group(s) that best identify you and your family-of-origin. Include any ethnic/racial perceptions/stereotypes your chosen group(s) may have about other groups.
Section 2:
Answer questions in Table 2 (p. 234; Hardy & Laszloffy, 1995), listed below.

1. What are your family’s beliefs and feelings about the group(s) that comprise your culture of origin? What parts of the group(s) do they embrace or reject? How has this influenced your feelings about your cultural identity? (see Table 2, p. 234).

2. What aspects of your culture of origin do you have the most comfort owning? Most difficulty owning? What are the most salient and least salient aspects of identity? (p.234)

3. What groups will be easiest for you to work with? Most difficult? (p.234)

4. What did you learn about yourself and your cultural identity? How might this influence your interactions with those from other cultural groups? Describe any potential areas for growth or limitations when working with diverse populations.

5. How did constructing the cultural genogram impact you? Was this exercise valuable, worthwhile? Why or why not?

While writing this paper consider which aspects of your identity (e.g., race, ethnicity, class, gender, sexual orientation, religion, (dis)ability, immigration status, etc.) are most salient. Consider critical incidents that shaped your development and the reasons you believe these particular aspects of your identity are most salient. For example, what are some examples of privilege and/or oppression you experience as a member of these social groups? What strengths have you developed through your experience as a member of these social groups? What values and biases are related to these dimensions of your identity? How does the intersection of these identities shape your experience, your sense of self, your interactions with others, and your work as a counseling psychologist? How do you (consciously or unconsciously) affirm or reject each of these identities?

Also consider which group memberships are least salient for you. Reflect upon why these dimensions are least salient. How does this shape your experience? What are some examples of privilege and/or oppression you experience as a member of these social groups? What strengths have you developed as a member of these social groups? What values and biases are related to these aspects of your identity? How do these aspects of your identity impact your sense of self, your interactions with others, and your work as a counseling psychologist? How do you (consciously or unconsciously) affirm or reject each of these identities?

As a future counselor, how do you think your cultural background will help or interfere with your work? What are the primary growth areas that you will need to address before you can practice as an effective counselor?
Smart Evaluation
Towards the end of the course, students will receive an email from the Office of Institutional Effectiveness reminding them to provide feedback on the course. They will receive consistent reminders throughout the period when the evaluation is open, and the reminders will stop once they have completed the evaluation.

- The evaluation is completely anonymous. When the results are released, instructors and departments will not be able to tell which student provided the individual feedback.
- Because it is anonymous and the results are not released to faculty or departments until after grades have been submitted, the feedback will not impact a student’s grade.

Dispositions
All students are assessed on one or more dispositional areas of growth across our programs: Professionalism, Inquiry, and Social Justice. The instructor in your course will identify the dispositions assessed in this course and you can find the rubrics related to these dispositions in LiveText. For those students in non-degree programs, the rubric for dispositions may be available through Sakai, TaskStream or another platform. Disposition data is reviewed by program faculty on a regular basis. This allows faculty to work with students to develop throughout their program and address any issues as they arise.

LiveText
All students, except those who are non-degree, must have access to LiveText to complete the benchmark assessments aligned to the Conceptual Framework Standards and all other accreditation, school-wide and/or program-wide related assessments. You can access more information on LiveText here: LiveText.

Syllabus Addendum Link: www.luc.edu/education/syllabus-addendum/

Center for Student Access and Assistance (CSAA)
Should you encounter an unexpected crisis during the semester (e.g., securing food or housing, addressing mental health concerns, managing a financial crisis, and/or dealing with a family emergency, etc.), I strongly encourage you to contact the Office of the Dean of Students by submitting a CARE Referral for yourself or a peer in need of support: www.LUC.edu/csaa. If you are uncomfortable doing so on your own, please know that I can submit a referral on your behalf.

This link directs students to statements on essential policies regarding academic honesty, accessibility, ethics line reporting and electronic communication policies and guidelines. We ask that you read each policy carefully. This link will also bring you to the full text of our conceptual framework that guides the work of the School of Education – Social Action through Education.

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activities helps promote open and robust conversations and mitigates concerns that comments made within the context of the class will be shared beyond the classroom. As such, recordings of instructional activities occurring in online or face-to-face classes may be used solely for internal class purposes by the faculty member and students registered for the course, and only during the period in which the course is offered. Students will be informed of such recordings by a statement in the syllabus for the course in which they will be recorded. Instructors who wish to make subsequent use of recordings that include student activity may do so only with informed written consent of the students involved or if all student activity is removed from the recording. Recordings including student activity that have been initiated by the instructor may be retained by the instructor only for individual use.