COURSE DESCRIPTION:
This course introduces the concept of multiculturalism and diversity in counseling psychology through the lens of cultural mindfulness. In addition to addressing the history, competencies, and theories key to “multicultural psychology,” this course will cover topics related to culture, social identity development and worldview, privilege, and oppression. They will be explored across domains of psychological research, practice, advocacy/activism, and teaching/training. Class will meet once a week: Tuesday from 12:50 to 3:50.

COURSE OBJECTIVES:
1. Developing knowledge and understanding of diverse perspectives, global awareness, or other cultures. Students will gain knowledge about the psychosocial, political reality of Indigenous peoples, People of Color, and White people; transgender individuals, women, and men; sexual identity and sexual oppression in the U.S., social class and economic disparities; diverse abilities and ableism; ageism; religious diversity and persecution.
2. Learning to apply knowledge and skills to benefit others. Students will begin or continue the life-long process of acting as a culturally mindful explorer in their engagements with self, others, and the environment. They will be able to understand and express the roles of a counseling psychologist as it relates to the provision of culturally mindful care to the public. Students will demonstrate knowledge, awareness, and skills across cultural contexts and across the prominent career domains of a counseling psychologist: research, counseling, advocacy/service, and education.
3. Learning to analyze and critically evaluate ideas, arguments, and points of view. Students will engage in a critical understanding of the texts; critical awareness of their personal experiences, social location/positionality, and biases; and demonstrate empathy and respect for differences.

TEACHING PHILOSOPHY AND COURSE STRUCTURE:
This course is based on a social justice pedagogy, where a multicultural lens is integrated, assumptions and traditional dominant narratives are challenged, the course content and process is grounded in understanding privilege and oppression, and positionality is made explicit. I model from Paulo Freire’s notion of critical consciousness and do not consider myself the diversity expert or “keeper” of knowledge but rather offer my experience in culturally mindful psychological practice to foster student learning and encourage students to become givers and receivers of their education. To that extent, the course will rely heavily on student participation rather than my lecture. I strive to balance a supportive atmosphere with appropriate challenge so that students can feel safe while stretching themselves to take risks and, thus, grow. To accommodate diverse learning styles, methods of instruction will include a combination of large and small group discussion, engagement with current events and social media, student presentations, and films.

Many students expect that courses on multicultural psychology and diversity will teach them “how-to” work with clients from various backgrounds. It is important that students recognize that cultural mindfulness is a developing, life-long, professional and personal journey. While we will discuss some important considerations for various cultural groups, this should be seen as a tool
box to draw from and NOT absolute truths. Furthermore, a critical aspect of developing cultural mindfulness is an awareness of your own biases, assumptions, values, and social location. Thus, this class will require more than intellectual learning but also affective (emotional) learning as well.

COLLECTIVE KNOWLEDGE
This course has been heavily influenced by the multicultural counseling courses of Drs. Sycarah Fisher, Bryana French, and Jioni Lewis. I hope to further build from the strength of collective knowledge through what students bring to the course. Students should feel free to bring ideas to help shape the course; you are all experts in your own cultural experiences with which I may have little to no familiarity. Please share topics and readings that may enhance the focused subject of discussion in areas you believe are not covered.

REQUIRED TEXTS/READINGS:


EVALUATION CRITERIA:
The course is graded A to E. Assignments will be accepted via Canvas by the start of class on the due date, not as attachments through email or as hard copies in class. Course grades will be based on the following:

1. **Positionality Paper and Dialogue.** *This assignment was developed by Dr. Bryana French and modified for our class.* One of the essential aspects of developing cultural mindfulness is increasing your awareness of your own values, biases, assumptions, and blind-spots. To facilitate this, you will participate in personal and group reflection on your positionality and social identities. Each student will be asked to write a **Positionality Paper.** This is an autobiographical account of the critical incidents in your sociocultural development. In particular, please focus on the development of the following social group identities: ability, age, class, gender, national identity, race, religion, sexuality. When did you notice what your identity was and how it influenced your development? Please identify critical incidents or influences (positive, negative, or otherwise) that might have contributed to your cultural self-awareness, such as the media, family members, or something at school. Consider the ways in which power, privilege, and oppression have operated either consciously or unconsciously throughout your life. Reflect on how you experience power or are disempowered due to your social group identities and positioning. Explain how your cultural development and positionality might influence your work as a counseling psychologist-in-training. Approximate length is 8 pages, APA style.

   Once in the semester, each student will share their reflection with classmates in a 45-minute **Positionality Dialogue.** Each student will take a turn being the “sharer,” discussing their socialization, experiences, and positionality. A central part of the sharing should focus on racial identity given the salience of race in the U.S. At least one privileged identity should be discussed in a meaningful way during this sharing. This is an opportunity for students to be vulnerable with each other and disclose their own process of sociocultural development and awareness. Therefore, you will likely not discuss all of your identities in depth. Sometimes “sharers” might bring artifacts (e.g., pictures, clothing, mementos, letters, etc.) to help the listeners/facilitators better understand – though this is not required. This experience may be uncomfortable but is a necessary aspect of cultural mindfulness, to be able to not only know yourself but be able and willing to articulate your experiences with colleagues and receive feedback. As the sharer, you can disclose as much or as little as you like with the group. But be thoughtful about the decisions you make and why.

   Classmates will serve as facilitators. In this role, students who are not sharing will engage the “sharer” with questions along the way about the sharer’s experience, emotional reaction in the present or at the time of the event(s), clarify any misconceptions, etc. Students will take turns in the following roles throughout the semester: “Empathizer” – makes empathic reeling reflections and validating statements to support the sharer; “Challenger” – offers challenging questions to help the sharer think more critically about their experience; “Systemic Observer” – makes observations about the systems of privilege and oppression for the sharer to reflect on; “Process Observer” – makes note of the dynamics of the sharer and their process, as well as the group’s responses and comments on these dynamics at the end of the sharing, and finally “Curiosity” – asks questions to gather more information or deepen understanding. Students who are “facilitators” must remain respectful and considerate. This is an exercise in discussing difficult, personal, and emotionally vulnerable topics. It is important to develop comfort with these types of conversations as a psychologist and develop skills in facilitating these conversations. This may be uncomfortable for listeners/facilitators as well, but should not be unsafe.

*Important:* To set clear boundaries, all information shared in the positionality sharing remains confidential. This means you will not discuss any content shared in
positionality outside of class. You cannot follow-up with someone about their disclosure outside of class. Only a sharer can choose to discuss their identities outside of class.

2. **Increasing Cultural Mindfulness.** *This assignment was developed by Dr. Sycarah Fisher and modified for our class.* A critical aspect of your development and success as a practitioner is your willingness and ability to be open to new ideas, people, and cultures, coupled with an appreciation and value of differences. In the constant process of expanding the boundaries of your learning edges it is important to challenge your resistances to ideas, people, and cultures. All of us have resistances, whether we are aware of them and choose to acknowledge them or not, and they impact our interactions with clients, colleagues, research participants, and others. This project is a structured opportunity for you to begin this career/life-long practice of challenging those resistances. This project will span the entire semester. Following the positionality paper, you will submit a 2-3 page reflection identifying your three main areas of resistance and suggesting one as the focus for this project. In order to develop this list, you should: (a) self-reflect, (b) consult with someone who knows you well and will be honest in sharing their perspective with you, (c) consult with your current practicum supervisor at the CWC and reflect on prior clinical feedback offered since entering graduate school, and (d) consult with your primary advisor. Your reflection should describe the outcomes of each of these steps and, ultimately, a solid rationale should be offered for your choices of focus for this project, with more detail offered about the final selection you are proposing as your semester-long topic. Next, you will identify the resources you will need to help you gain exposure to, and appreciation of, your resistance. You will submit a resource list that includes an explanation of the resource and your justification of the resource. If, after you have looked thoroughly yourself, you need help locating resources, please contact me. Your resources must include:

- A minimum of two print sources, such as a book (fiction or non-fiction), book chapter, or scholarly journal article
- A minimum of one ongoing media source that is consumed weekly, such as a podcast, television show, following a blogger/vlogger/twitter page/snapchat account/etc.
- A minimum of one “standalone” media source, such as a film
- A minimum of one social events, such as a discussion, play or lecture

Finally, you will submit a final reflection that includes:

a) A detailed discussion about your engagement with the selected resources
b) A detailed discussion of what your expectations were before beginning the project and how those expectations were or were not realized as you engaged with the selected resources
c) A detailed discussion of how you can apply what you have learned from this experience to your work as a counseling psychologist.

*See rubric for clarification of expectations for this reflection.*

3. **Culturally Mindful Counseling Case Presentation.** This assignment is designed to help strengthen skills in applying multicultural theory and research to applied work. Each student will be asked to orally present a culturally mindful case conceptualization of a current or previous client. For each case conceptualization: 1) provide an assessment of the client’s presenting concerns and ways individual and cultural identities, privilege and oppression, influence their mental health – be sure to consider strengths as well as challenges, 2) identify what approaches you would take in providing culturally mindful services working with this client, your rationale for using this approach, and its strengths and limitations for this client, 3) identify ways current events might impact their experience, 4) identify what advocacy or activism considerations you or other counseling psychologists could engage in to benefit this client and others with this identity who may be struggling with similar issues, and 5) provide a self-assessment of the biases you
might have with this client and how you would address them. Presentations should be 20 minutes long.

4. **Culturally Mindful Course Facilitation.** In order to facilitate students’ engagement with course materials and their practice with providing culturally mindful training, each student will facilitate a course presentation for one topic. These presentations should be critical (with an attunement to power and wellness), creative, and culturally mindful. Each presentation should last one hour and fifteen minutes and include:

   a. A critical overview and analysis of the readings, including major themes
   b. Critical questions facilitative of class discussion
   c. An opportunity for self-reflection that seeks to increase students’ “understanding of how their own personal/cultural history, attitudes, and/or biases may affect how they understand and interact with people different from themselves” based on the topic (profession wide competency, see doctoral handbook)
   d. Cultural mindfulness tips and considerations based on course topic and the varying roles of a counseling psychologist

   *Note:* You are encouraged to integrate additional materials (e.g., readings, social media sources, current news articles). These materials should be sent to your peers and professor ahead of the presentation. For this semester, our class has agreed to email these materials to all by: Thursday before the presentation.

5. **Attendance/Participation.** Given the nature of this course, active class participation by everyone is essential, thus, punctual class attendance is mandatory. I expect that you will have completed the readings and/or other media prior to class and be ready to participate in class discussions. Students who are habitually late or miss more than two classes will not be able to get an A in this class. Please notify the professor in advance via email in the event of your absence from class. This will help allow for proper planning of experiential activities.

**GRADING SCALE:**

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A grade of “I” (incomplete) is assigned only for work which has been of a passing quality through the academic term but which, for good reason and with approval of the instructor, cannot be completed within the time frame of the semester. Students for whom special circumstances may warrant an “I” must discuss this matter with the instructor before the last day of class.

MAKE-UP POLICY:
Assignments, including presentations, cannot be made-up except in the case of extreme and unavoidable circumstances that meet the criteria of the University of Florida policy for an excused absence. Make-ups are only given for illnesses that require medical treatment, valid emergencies, and valid scheduling conflicts. Students must provide written documentation of the excusable absence as per University of Florida policy. With the exception of emergency situations, if you are aware that you will be absent for an assignment due date, you must obtain permission from Dr. Della prior to the due date or you will receive zero points for the missed assignment.

SCHOLARSHIP AND ACADEMIC INTEGRITY:
It is expected that students will produce original work and cite references appropriately. Failure to reference properly is plagiarism. Scholastic dishonesty includes, but is not necessarily limited to, plagiarism, fabrication, facilitating academic dishonesty, cheating on examinations or assignments, and submitting the same paper or substantially similar papers to meet the requirements of more than one course without seeking permission of all instructors concerned. Scholastic misconduct may also involve, but is not necessarily limited to, acts that violate the rights of other students, such as depriving another student of course materials or interfering with another student’s work. You are expected to be familiar with the University policy on academic dishonesty, as this policy applies to our class as well as to others. Failure to comply with academic integrity policies may result in failing the course and progression through standard university procedures.

ACADEMIC ACCOMMODATIONS:
This course is intended for all UF students, including those with mental, physical, or cognitive disabilities, illness, injuries, impairments, or any other condition that tends to negatively affect one’s equal access to education. If, at any point in the term, you find yourself not able to fully access the space, content, and experience of this course, you are welcome (and not required) to contact me by email, phone, or during office hours to discuss your specific needs. Furthermore, in compliance with the Americans With Disabilities Act (ADA), I will work with accommodations that are needed. If you have a documented disability and wish to discuss academic accommodations, please contact me. Students requesting classroom accommodation must first register with the Dean of Students Office. The Dean of Students Office will provide documentation to the student who must then provide this documentation to the Instructor when requesting accommodation.

DISTRESSED STUDENTS:
Phone numbers and contact sites for the University Counseling and Wellness Center: 3190 Radio Road during office hours Monday through Friday, 8:00 a.m. - 5:00 p.m., call (352) 392-1575. For emergencies occurring in the evening or on the weekend, crisis counseling services are available through the Alachua County Crisis Center by calling (352) 264-6789.

COURSE SCHEDULE:
The due dates and the course schedule are provided to give the course structure. Changes may be made at the discretion of the instructor during the semester. You will be advised of any changes via e-mail and/or in class.
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<tr>
<th>WEEK</th>
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| 1    | Jan 7  | • Introductions  
• Review Syllabus  
• Discuss Class Norms  
• Cultural Mindfulness Overview |                                                                             |                |
| 2    | Jan 14 | • Intersectionality  
• Unconscious Biases  
Prilleltensky (2008)  
Prilleltensky & Fox (2007) |                |
| 3    | Jan 21 | • Oppression, Liberation, Wellness, and Power  
• Decolonization  
• Positionality Dialogues 1 & 2 | Suzuki et al. (2019)  
| 4    | Jan 28 | • Culturally Mindful Counseling  
• Culturally Mindful Teaching and Training  
Miller et al. (2018)  
Sue, Sue, Neville, & Smith (2019) ch. 5 and 9 | Reflection 1 |
| 5    | Feb 4  | • Advocacy as a Psychologist  
• Culturally Mindful Research  
• Positionality Dialogues 5 & 6 | Haeny (2014)  
Melton (2018)  
Mio, Barker, & Rodriguez (2016) - Chapter 2  
| 6    | Feb 11 | • Class Facilitator: Haram  
Smith (2005)  
Sue, Sue, Neville, & Smith (2019) ch. 25 |                |
| 7    | Feb 18 | Colonization, Indigeneity, and Immigration Facilitator: Pearis | Mio, Barker, & Rodriguez (2016) - Chapter 5  
Kirmayer et al (2011)  
Burnette & Figley (2017)  
Sue, Sue, Neville, & Smith (2019) ch. 20 |                |
| 8    | Feb 25 | Race and Racial Identity Development | Mio, Barker, & Rodriguez (2016) - Chapter 6  
Sue, Sue, Neville, & Smith (2019) ch. 11 and 12 | Midterm Course Evals |
| 9    | Mar 3  | SPRING BREAK                                                                 | SPRING BREAK                                                                   |                |
Keller & Galgay (2010)  
Sue, Sue, Neville, & Smith (2019) ch. 22 |                |
| 11   | Mar 17 | Gender Facilitator: Brittanie | Guidelines for Psychological Practice with Boys and Men  
Guidelines for psychological practice with girls and women |                |
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| 12 | Mar 24 | Sexuality | Singh & Moss (2016)  
Smith, Shin, & Officer (2012)  
Burnes, Singh, & Witherspoon (2017)  
Guidelines for psychological practice with lesbian, gay, and bisexual clients  
Sue, Sue, Neville, & Smith (2019) ch. 23 |
| 13 | Mar 31 | Case Presentations |   |
| 14 | Apr 7 | Religion and Spirituality | Blumenfeld & Jaekel (2012)  
Schlosser et al (2009)  
Sue, Sue, Neville, & Smith (2019) ch. 19 and 21  
Vieten et al., 2013 |
| 15 | Apr 14 | Age | Liang, Matheson, & Douglas (2016)  
Nelson (2016)  
Guidelines for psychological practice with older adults  
Sue, Sue, Neville, & Smith (2019) ch. 24 |
| 16 | Apr 21 | Wrap-Up Reflection and Cultural Celebration |   |

**Positionality Dialogue Schedule**

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**Facilitator:** Sunshine  
**Facilitator:** Carla  
**Facilitator:** Cagil

**Case Presentations**

**Reflection 2**  
Course Evaluations