

Handouts for
Experiential
Activities for
Teaching Multicultural Competence
in Counseling

Edited by
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Handouts for Experiential Activities for Teaching Multicultural Competence in Counseling

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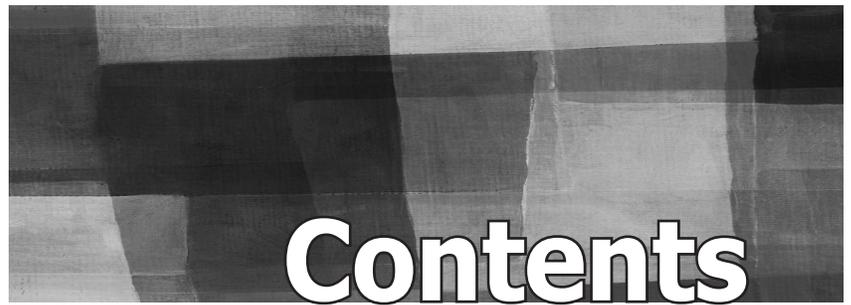
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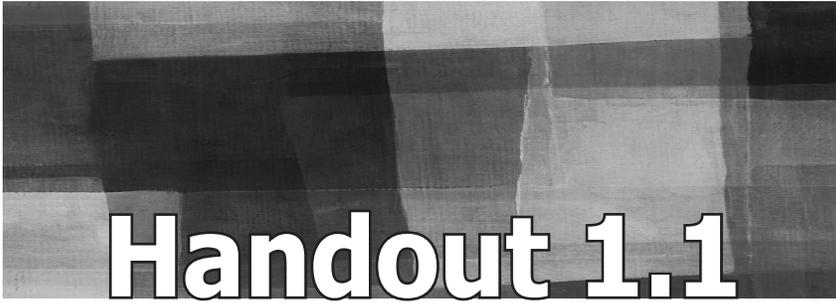
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Section 1

Introduction to Multicultural Counseling

Activities in this first section are designed to help students examine concepts of bias, discrimination, and oppression. Activities in this section are also designed to begin scholarly dialogue about the ways in which culture can influence people's lives and their interactions with others. These activities can be used in a variety of core counseling courses in addition to introductory multicultural counseling courses. These activities can also serve as ice-breakers or getting-to-know-you exercises intended to increase student discussion and classroom interaction.



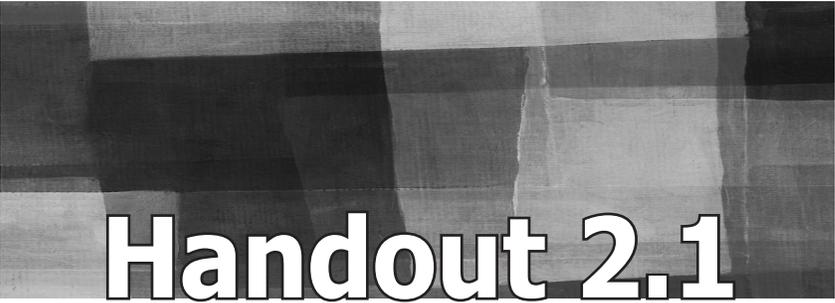
Handout 1.1

Fallout Shelter

Imagine yourself to be in this situation. You have been chosen as chairperson of a shelter in your neighborhood. Notice has just come from the Office of Homeland Security that in 20 minutes your neighborhood will be destroyed. You survey the area and find 14 people who live in your neighborhood. Your job is to choose eight of these who will be allowed to enter the shelter. When you took the job as chair, you agreed that you would not be one of those entering the shelter. The people you choose from include the following:

Put a check beside the eight people you would choose.

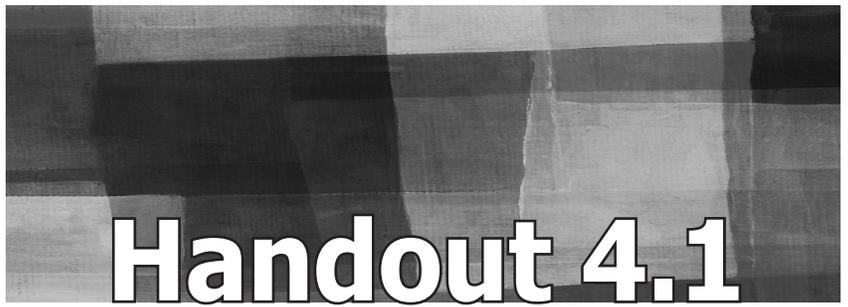
- An agricultural specialist who has a great deal of information on farming and spends much time consulting with farmers in the area about what crops to grow and how to take care of their animals.
- An airline attendant who has lived through a near crash and was cited for bravery in taking care of passengers and staying calm during the near disaster.
- A 60-something-year-old minister who has been a pastor in the community for many years and is well liked by members of the community.
- A construction worker who works for about three or four months out of the year. He is a hard worker and is willing to work whenever a job can be found.
- A U.S. senator, age early 80s, who was a lawyer before being elected to the Senate. This elected official served on many committees in the Senate and has a strong understanding of how the community works.
- A practical nurse who has had much training and is very good in first aid.
- A musician who is a jazz pianist and one of the finest musicians in the community.
- A police officer who has been very tough and has helped cut down on the crime rate.
- A soldier who is a Vietnam veteran, is disabled, and therefore is not able to find employment.
- A draftsman who is an expert in drawing blueprints and other mechanical drawings.
- A librarian who is familiar with many books and has read a lot.
- A social worker who works with families who have problems and has been a great help to people as they deal with problems in their lives.
- A beautician who is very good at working on both men's and women's hair.
- A space engineer who has been active in working in the space program and knows a lot about all areas of science.



Handout 2.1

Sample Top 20 Multicultural Scholars List

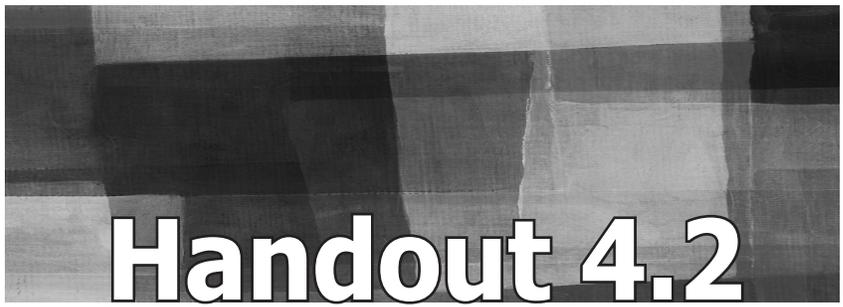
1. Patricia Arrendondo
2. Courtland Lee
3. Larry Gerstein
4. Ruperto Perez
5. Ruth Fassinger
6. Melba Vasquez
7. Janet Helms
8. Thomas Parham
9. Michael D'Andrea
10. Mark Pope
11. Bryan Kim
12. Gargi Roysircar-Sodowsky
13. Maria Root
14. Derald Sue
15. Allen Ivey
16. Teresa LaFromboise
17. Rosie Bingham
18. Donald Atkinson
19. Sherlon Brown
20. Rachelle Pope

A graphic with a dark, textured background featuring horizontal bands of varying shades of gray and black. The text "Handout 4.1" is centered in a large, white, bold, sans-serif font with a thin black outline.

Handout 4.1

Similar Cultural Experiences #1

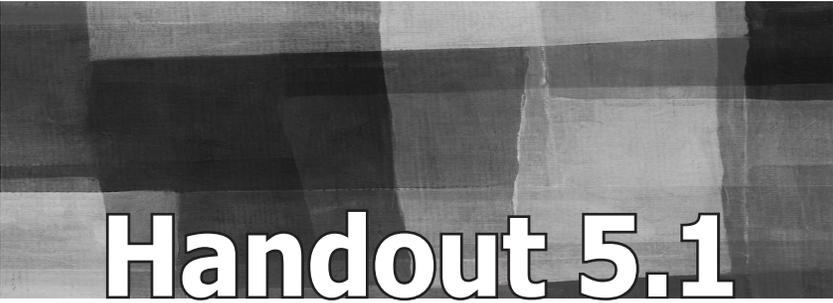
Have an American car	Enjoy jazz	Attended college outside the state of our school
Speaks more than one language	Single	Christian
Born in the home state of our school	Have children	Youngest child in the family

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Handout 4.2

Similar Cultural Experiences #2

HIV positive	Had an abortion or paid for someone to have one	Atheist
Used illegal drugs	Been in jail	Have borrowed money to pay my bills
Have thought of or said the "N" word	Had more than 10 sexual partners	Voted for George Bush



Handout 5.1

Diversity Story: Passive Tolerance = Exclusion

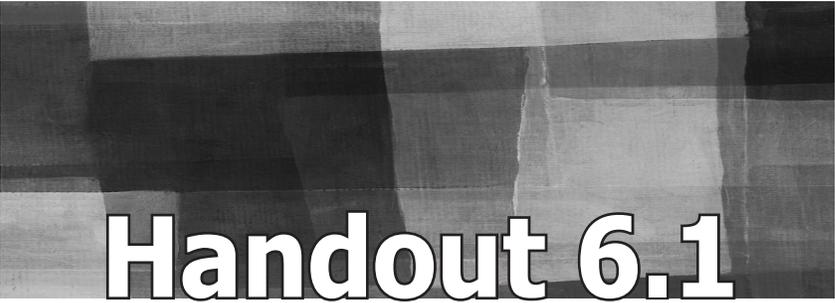
The story concerns a statewide organization of which a friend is a member. This organization has statewide officers, regional sections with elected officers, and local units that also have their own elected officials. An example could be a statewide political party with county and precinct officials. Another could be a statewide educational organization with geographical regions and neighborhood schools.

This organization has an annual convention that is hosted in turn by one of the regions. A year or two before each conference the appropriate regional board appoints a conference chairperson, who then appoints a steering committee to make all the necessary arrangements for their year as host. Each member of the steering committee then appoints members to his or her subcommittees. Each subcommittee would have such responsibilities as securing speakers, contacting meeting sites, arranging the catering, and so forth.

One very admirable habit of this organization is that each year at the end of the convention all officers (state, region, and local) attend a business meeting where, among other things, they evaluate and critique the convention that just ended. One year, after a very successful convention, a person addressed the steering committee with the observation that, while the meeting went well, she could not help but notice that all members of all of the relevant committees were White. There were no minority members on the steering committee or its subcommittees, and she thought that this was “inconsiderate.”

One of the steering committee members took offense at this characterization and stated that he did not believe that this was a fair description. In fact, he claimed, he did not give race or ethnicity any thought; his only criterion was to select competent people. If she thought that this was inconsiderate, he was sorry.

I want to clarify the meaning of the word *inconsiderate*. When one seeks to hurt another, he or she is not being inconsiderate. Inconsiderate is when an offense is accidental; it is the unintended result of failing to give something appropriate thought. What this steering committee member was trying to defend was, in fact, the very definition of inconsiderate. Because of this inconsideration, which was a passive tolerance for exclusion, people of color were effectively shut out of the planning for this convention. None of the steering committee members did this on purpose. No one sought to exclude anyone; I’m sure that had any person of color asked to participate, or if any committee member had included a person of color, the rest of the committee would have been happy to oblige. Yet because they did not insist on inclusion, they effectively created a members-only club that did not respect diversity.



Handout 6.1

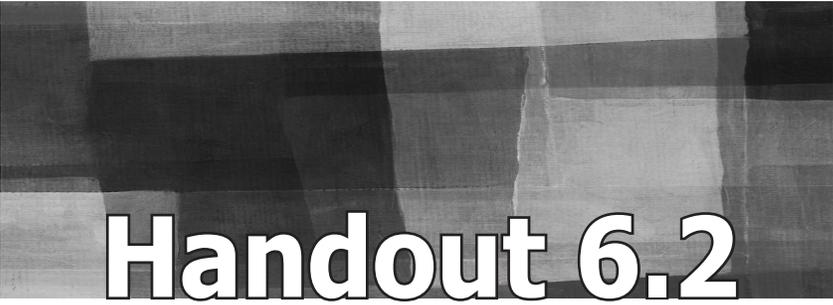
Personal Definitions of Diversity

1. Describe your cultural heritage (for example, Irish, German, Native American, African, Indian, Japanese, and so forth).

2. Complete the following sentence:

“I am _____.”
(Be brief—fit your sentence in the space above.)

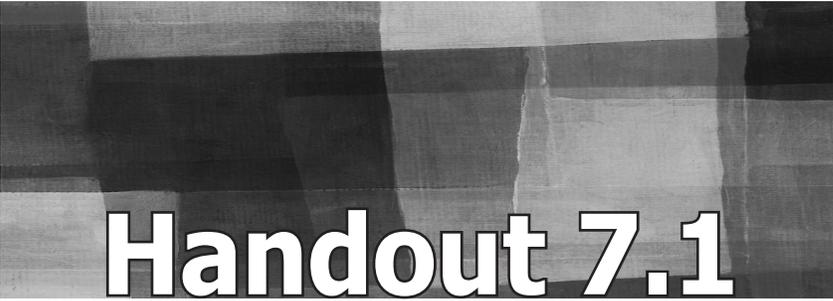
3. Write down the first things that come to mind when you think of the word *diversity*.



Handout 6.2

Diversity Simulation Exercise

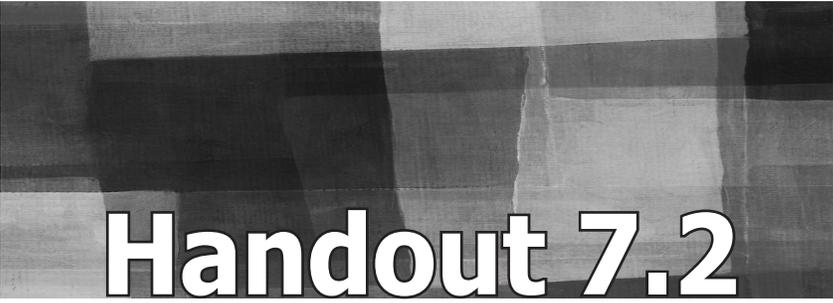
1. Imagine that if you have full use of your limbs, you are now confined to a wheelchair.
 - If you are confined to a wheelchair, imagine that you now have full use of your limbs.
2. Imagine that if you are a member of a racial or ethnic majority group, you are now a member of a racial or ethnic minority group.
 - If you are a member of a racial or ethnic minority group, imagine that you are now a member of a racial or ethnic majority group.
3. Imagine that if you are from the affluent or middle class, you are now considered to be poor.
 - If you are poor, imagine that you are now a member of the affluent or middle class.
4. Imagine that if you are heterosexual, you are now gay, lesbian, bisexual, or transgendered.
 - If you are gay, lesbian, bisexual, or transgendered, imagine that you are now heterosexual.
5. Imagine that if you belong to a majority religious group, you now belong, for example, to a minority or consider yourself to be agnostic or an atheist.
 - If you belong to a minority religious group or consider yourself to be agnostic or an atheist, imagine that you are now a member of the majority religious group.

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Handout 7.1

Group A Instructions

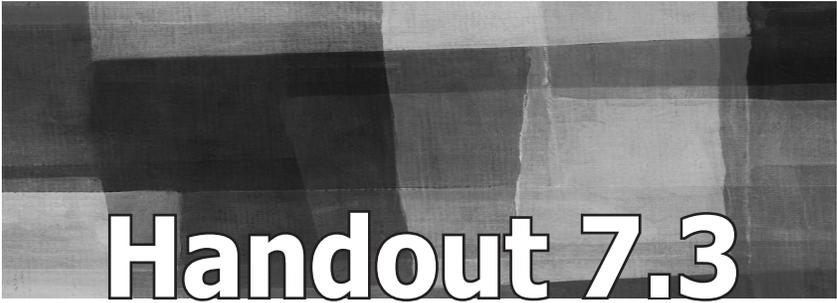
You have been randomly assigned to this group that you will work with today. Please read the following directions and complete the assignment within 20 minutes. You will receive 10 points just for being here, and you may gain additional points if you complete this exercise expeditiously! Thank you kindly for coming today and for your participation. Please enjoy the refreshments provided for you. Use the supplies provided and build a construction of any size, as high as you want. You may use anything in this classroom to complete your task. Please beckon for me to come to you if you need me; I want to be sure that you have everything you need to be successful today!



Handout 7.2

Group B Directions/Rules

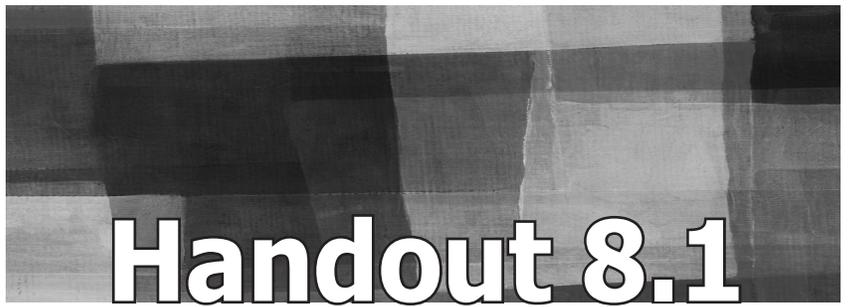
Wait.. Donotshare your answer with your group members. You will havminu---tes to complete this exercise. **NO CHEATING!!!** If you do cheat... you will be **PUNISHED!**ause your entire Group to lose points. Thefollowing You r 2 to build the....and if you...? If you CHEAT, you are being watched and **MONITORED!!!!!!!!!!**
Please do not interfere with other groups, as they are trying to complete their assignment.

A rectangular graphic with a dark, textured background, possibly resembling a piece of paper or a book cover. The text "Handout 7.3" is written in a large, white, bold, sans-serif font across the center.

Handout 7.3

Group C Rules

do not start until the second bell is sounded. Do not share your answers with those *folk* in your group. Cheaters will cause the whole group to lose points points lost the entire group. You may decide not to complete this exercise do not be upset with others, YOU CHOSE TO BE IN THIS GROUP, it is nobody's fault but your own and accept it

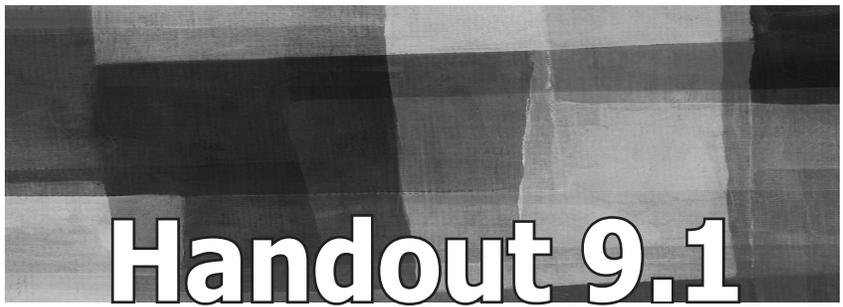


Handout 8.1

Take a Stand

Directions. All participants please stand and come to the front of the room. Participants should move to a place along a continuum between the designated opposite sides of the room according to their responses on each of the items.

Typically make your own bed in the morning	Typically do not make your own bed in the morning
Has brown eyes	Has blue eyes
Believe in mandatory drug testing for all workers	Reject mandatory drug testing for all workers
Believe that the children of illegal immigrants should not be able to attend school	Believe that children of illegal immigrants should be able to attend school
Has black hair	Has blonde hair
Anti-abortion/Pro-life	Pro-choice
Someone who uses a wheelchair could enter your residence without assistance of another person	Someone who uses a wheelchair would need assistance of another person to enter your residence
Prefers extraversion	Prefers introversion
Believe that only traditional opposite-gender marriage is right	Believe in same-gender marriage
Likes to get their work done before they play	Can play anytime



Handout 9.1

“I’m Different, You’re Different, We’re the Same!”

Celebrate Hanukah	Born in Same City	Only Child	Same Birth Month	Speak Different Language
Left-Handed	Wear Eyeglasses	English is Primary Language	Favorite Day of the Week	Raised in Single-Parent Household
Different Style of Dress	Same Middle Name	Different Gender	Same Eye Color	Celebrate Christmas
Student of Jewish Faith	Greet People by Shaking Hands	Student of Catholic Faith	Born in the Same State	Same Hair Length



Section 2

Definitions of Cultural Diversity

The group activities in this section are designed to assist counselors-in-training in constructing and understanding definitions of cultural diversity. These class exercises vary in scope and content and are intended to help counselors-in-training examine, talk about, and enhance their cultural vocabulary. Students have opportunities to examine their own social identities as well as the cultural identities of others. These experiential activities can be used in any core counseling course as a means of infusing social and cultural awareness.

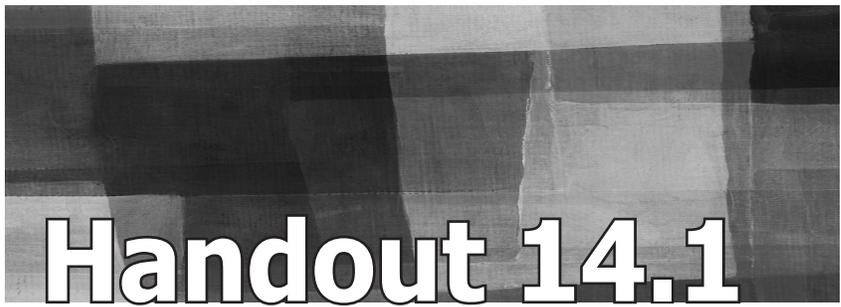
Handout 13.1

Who Am I?

Listed below are some of the various social identity groups that we all belong to. Go through the list and check the extent to which you think about each of your social identities while engaged in interactions with others.

I am aware of this part of who I am:

	<i>Every Time</i>	<i>Often</i>	<i>Sometimes</i>	<i>Never</i>
Race	_____	_____	_____	_____
Religion	_____	_____	_____	_____
Spirituality	_____	_____	_____	_____
Sexual Orientation	_____	_____	_____	_____
Ability	_____	_____	_____	_____
Gender	_____	_____	_____	_____
Ethnicity	_____	_____	_____	_____
Social Class	_____	_____	_____	_____
Nationality	_____	_____	_____	_____
Occupation	_____	_____	_____	_____
Other	_____	_____	_____	_____



Handout 14.1

Diversity Quiz

1. How many nations are in the world, as recognized by the United Nations (World Atlas, 2009)? _____
2. What percentage of the world population lives in the following (World Atlas, 2009):

	5%–10%	10%–25%	25%–50%	> 50%
a. Europe	_____	_____	_____	_____
b. Africa	_____	_____	_____	_____
c. Asia	_____	_____	_____	_____
d. South America	_____	_____	_____	_____
e. North America	_____	_____	_____	_____
f. Australia	_____	_____	_____	_____
3. According to the U.S. Census data for 2005 (U.S. Census Bureau, 2009b), what percentage of Americans is:

a. Black or African American _____	b. Asian or Asian American _____
c. Latino or Hispanic American _____	d. White/Caucasian American _____
e. American Indian or Native Alaskan alone _____	f. Native Hawaiian or other Pacific Islander _____
4. What percentage of the world is (Adherents.com, 2007):

a. Christian _____	b. Hindu _____	c. Buddhist _____
d. Muslim _____	e. Jewish _____	
5. What percentage of Americans is born outside the United States (U.S. Census Bureau, 2009b)? _____
6. What percentage of Americans aged 21 to 64 years old has a documented disability (U.S. Census Bureau, 2008)? _____
7. What percentage of Americans has “trouble hearing,” and what percentage of Americans identifies as Deaf, part of a cultural linguistic minority (Schoenborn & Heyman, 2008)?
 a. 10%; 1% b. 12%; 3% c. 20%; 8% d. 30%; 10% e. 40%; 15%
8. What percentage of Americans has completed a bachelor’s degree in college? _____
Advanced degree (e.g., PhD, master’s, and so forth)? (U.S. Census Bureau, 2009b) _____
9. What percentage of people over 5 years of age in the United States speaks Spanish at home (U.S. Census Bureau, 2007)? _____
10. What percentage of people speaks a language (including Spanish) other than English at home (U.S. Census Bureau, 2007)? _____
11. How many languages are spoken in the United States (U.S. Census Bureau, 2007)? _____

12. According to research on sexual identity, what is the estimated percentage of Americans who say they are lesbian, gay, or bisexual (National Survey of Sexual Health and Behavior, 2010):
 a. 1% b. 5% c. 8% d. 20% e. 25%
13. The top 1% of the richest people in the United States earn in income annually as much income as how many million Americans (Johnston, 2007)? _____
14. How many million Americans do not have health insurance in 2006 (DeNavas-Walt, Proctor, & Smith, 2007)? _____
15. According to the U.S. Census data of 2006 (U.S. Census Bureau, 2006), what percentage of Americans falls below the poverty line (and how many)? _____
16. Of the percentage of Americans that falls below the poverty line, what is the largest racial/ethnic group (U.S. Census Bureau, 2006)? _____
17. Based on research by Bertrand and Mullainathan (2004), for every 10 resumes sent to potential employers, how many more responses do White-sounding names receive than Black-sounding names?
 a. 10% more b. 20% more c. 30% more d. 40% more e. 50% more
18. How many Fortune 500 companies have women CEOs in 2008 (Fortune 500, 2008)? _____
19. In 2005, the U.S. government spent what percentage of the budget on the military? Except for Social Security Insurance, what percentage of the budget is spent on social welfare programs (Budget of the U.S. Government, 2005)?
 a. 20%; 4% b. 20%; 20% c. 4%; 25% d. 10%; 10%
20. In 2008, the U.S. government expenditures on military spending equal 48% of the world's total spending on defense. How many of the next-highest-spending countries does this total (Hellman & Sharp, 2008)?
 a. 5 b. 15 c. 25 d. 35 e. 45
21. What variable best predicts outcomes on the SAT preparatory exam (Fernald, n.d.)?
 a. Race b. Family income c. Parental academic achievement
 d. Family values e. High school GPA
22. What percentage of families in the United States mimics the traditional working father, stay-at-home mother, and a few children (U.S. Census Bureau, 2009a)?
 a. 5% b. 10% c. 20% d. 30% e. 40%
23. What percentage of high school students in 2007 reported physical harassment based on their sexual orientation during the past year (Gay, Lesbian and Straight Education Network, 2008)?
 a. 14% b. 24% c. 34% d. 44% e. >54%
24. In 2006, for every dollar of the average White male income, how much do these groups earn (U.S. Census Bureau, 2006)?
a. Women _____
b. Blacks _____
c. Hispanics _____
25. The Centers for Disease Control (2005) report significant disparities in health according to race, gender, SES, and ability. For example, in 2002, 5.6 per 1,000 White newborn babies died at birth. How many African American newborn babies died per 1,000 live births?
 a. 6 b. 8 c. 10 d. 14 e. 21

Diversity Quiz Answers for Instructors

- How many nations are in the world, as recognized by the United Nations (World Atlas, 2009)? **192**
- What percentage of the world population lives in the following (World Atlas, 2009):

	5%–10%	10%–25%	25%–50%	> 50%
a. Europe	_____	11%	_____	_____
b. Africa	_____	14%	_____	_____
c. Asia	_____	_____	_____	60%
d. South America	9%	_____	_____	_____
e. North America	7%	_____	_____	_____
f. Australia	< 1%	_____	_____	_____
- According to the U.S. Census data for 2005 (U.S. Census Bureau, 2009b), what percentage of Americans is:

a. Black or African American 12.1%	b. Asian or Asian American 4.3%
c. Latino or Hispanic American 14.1%	d. White/Caucasian American 66.7%
e. American Indian or Native Alaskan alone 0.8%	f. Native Hawaiian or other Pacific Islander 0.1%
- What percentage of the world is (Adherents.com, 2007):

a. Christian 33%	b. Hindu 14%	c. Buddhist 6%
d. Muslim 21%	e. Jewish < 1%	
- What percentage of Americans is born outside the United States (U.S. Census Bureau, 2009b)? **12.4%**
- What percentage of Americans aged 21 to 64 years old has a documented disability (U.S. Census Bureau, 2008)? **12.7%**
- What percentage of Americans has “trouble hearing,” and what percentage of Americans identifies as Deaf, part of a cultural linguistic minority (Schoenborn & Heyman, 2008)?

<input type="checkbox"/> a. 10%; 1%	<input checked="" type="checkbox"/> b. 12%; 3%	<input type="checkbox"/> c. 20%; 8%	<input type="checkbox"/> d. 30%; 10%	<input type="checkbox"/> e. 40%; 15%
-------------------------------------	---	-------------------------------------	--------------------------------------	--------------------------------------
- What percentage of Americans has completed a bachelor’s degree in college? **27.2%**
Advanced degree (e.g., PhD, master’s, and so forth) (U.S. Census Bureau, 2009b)? **10%**
- What percentage of people over 5 years of age in the United States speaks Spanish at home (U.S. Census Bureau, 2007)? **12%**
- What percentage of people speaks a language (including Spanish) other than English at home (U.S. Census Bureau, 2007)? **19.4%**
- How many languages are spoken in the United States (U.S. Census Bureau, 2007)? **311 (138 are spoken in the borough of Queens alone)** (New York State Office of the Comptroller, 2002)
- According to research on sexual identity, what is the estimated percentage of Americans who say they are lesbian, gay, or bisexual (National Survey of Sexual Health and Behavior, 2010):

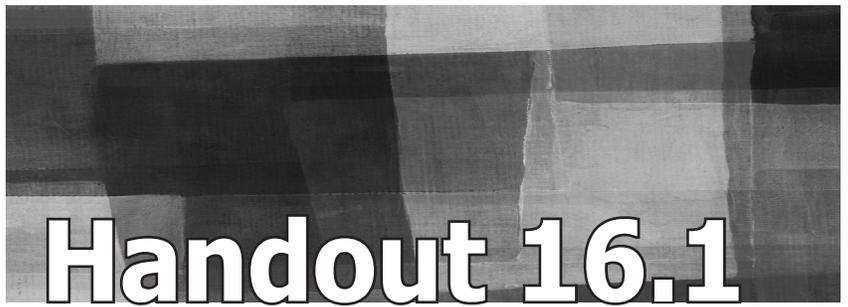
<input type="checkbox"/> a. 1%	<input type="checkbox"/> b. 5%	<input checked="" type="checkbox"/> c. 8%	<input type="checkbox"/> d. 20%	<input type="checkbox"/> e. 25%
--------------------------------	--------------------------------	--	---------------------------------	---------------------------------
- The top 1% of the richest people in the United States earn in income annually as much income as how many million Americans (Johnston, 2007)? **145 million**

14. How many million Americans did not have health insurance in 2006 (DeNavas-Walt, Proctor, & Smith, 2007)? **47 million (or 15.8%)**
15. According to the U.S. Census data of 2006 (U.S. Census Bureau, 2006), what percentage of Americans falls below the poverty line (and how many)? **12.3% (or 36.5 million people)**
16. Of the percentage of Americans that falls below the poverty line, what is the largest racial/ethnic group (U.S. Census Bureau, 2006)? **White/Caucasian**
17. Based on research by Bertrand and Mullainathan (2004), for every 10 resumes sent to potential employers, how many more responses do White-sounding names receive than Black-sounding names?
 a. 10% more b. 20% more c. 30% more d. 40% more e. **50% more**
18. How many Fortune 500 companies have women CEOs in 2008 (Fortune 500, 2008)? **12**
19. In 2005, the US government spent what percentage of the budget on the military? Except for Social Security Insurance, what percentage of the budget is spent on social welfare programs (Budget of the U.S. Government, 2005)?
 a. **20%; 4%** b. 20%; 20% c. 4%; 25% d. 10%; 10%
20. In 2008, the U.S. government expenditures on military spending equal 48% of the world's total spending on defense. How many of the next-highest-spending countries does this total (Hellman & Sharp, 2008)?
 a. 5 b. 15 c. 25 d. 35 e. **45**
21. What variable best predicts outcomes on the SAT preparatory exam (Fernald, n.d.)?
 a. Race b. **Family income** c. Parental academic achievement
 d. Family values e. High school GPA
22. What percentage of families in the United States mimics the traditional working father, stay-at-home mother, and a few children (U.S. Census Bureau, 2009a)?
 a. 5% b. **10%** c. 20% d. 30% e. 40%
23. What percentage of high school students in 2007 reported physical harassment based on their sexual orientation during the past year (Gay, Lesbian and Straight Education Network, 2008)?
 a. 14% b. 24% c. 34% d. **44%*** e. >54%
***of those harrassed, 22% reported being physically assaulted and 86% were verbally harrassed**
24. In 2006, for every dollar of the average White male income, how much do these groups earn (U.S. Census Bureau, 2006)?
a. Women **77%**
b. Blacks **63%**
c. Hispanics **54%**
25. The Centers for Disease Control (2005) report significant disparities in health according to race, gender, SES, and ability. For example, in 2002, 5.6 per 1,000 White newborn babies died at birth. How many African American newborn babies died per 1,000 live births?
 a. 6 b. 8 c. 10 d. **14 (2.5 times the White newborn rate)** e. 21

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A graphic with a dark, textured background featuring horizontal bands of varying shades of gray and black. The text "Handout 16.1" is centered in a large, white, bold, sans-serif font.

Handout 16.1

Diversity Definitions

Directions. Using the word bank at the bottom of the activity, please choose the “diversity” term that is most appropriate for each definition.

1. _____: A group of people who belong to a specific racial, ethnic, or religious group.
2. _____: A person’s identity, nationality, religion, race, family genetics, and family history.
3. _____: A minority subculture whose members differ in ethnicity or race from the majority culture that they coexist in.
4. _____: The dynamics, differences and similarities, and relationships between different diverse cultures and populations.
5. _____: Differences that exist between people who belong to an array of backgrounds and cultures.
6. _____: Counseling diverse populations with an understanding and respect for their differing attitudes, values, beliefs, religions, and perspectives. Having the ability to “see through the eyes of your client” with unconditional acceptance and not imposing one’s own beliefs or biases on one’s client.
7. _____: is composed of people who differ in age, culture, gender, sexual orientation, sexual identity, race, religion, and ethnicity. Counselors need to gain an awareness of diverse populations and their needs prior to counseling populations that differ from their own culture.
8. _____: Counselors who have an awareness of different cultures, are culturally sensitive, and accept that their client’s thoughts, beliefs, and values may differ from their own. These counselors are insightful and aware of their own beliefs and don’t project their beliefs, thoughts, and perceptions onto their clients.
9. _____: Labeling, different assumptions, or broad generalizations that are made or believed to be true, even if they are unfounded, about a culture or group of people who belong to certain ethnic, racial, or religious group or have a particular sexual orientation.

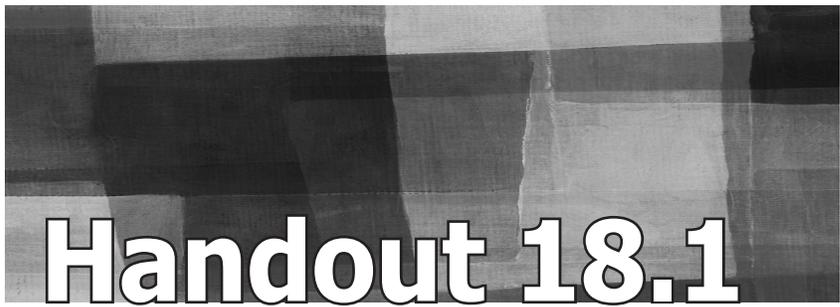
10. _____: Close-minded, hateful, and offensive actions toward specific cultures. This narrow-minded behavior and mentality lead both to lack of acceptance of others who are different from one's own culture and to supremacy, ignorance, and feelings of hatred toward people of different beliefs, ethnicities, and races.
11. _____: One's perception that one's own culture of origin is better than and more deserving of certain rights, freedoms, and beliefs than someone of a different culture or race.
12. _____: Racism, hate, ignorance, or prejudice against people who practice Judaism. People who have these beliefs deny that the Holocaust occurred, stereotype Jewish people, and are resentful of Jewish people's beliefs, existence, and ability to thrive and succeed despite their past and present challenges in this world.

■ Word Bank

Anti-Semitism
Stereotypes
Diversity
Racism
Cultural Compassion and Empathy
Culture
Cultural Racism
Ethnic or Racial Minority Group
Cultural Diversity
Multiculturalism
Multicultural Counseling
Ethnicity

Diversity Definitions Answer Key for Instructors

1. Culture
2. Ethnicity
3. Ethnic or Racial Minority Group
4. Cultural Diversity
5. Diversity
6. Multicultural Counseling
7. Multiculturalism
8. Cultural Compassion and Empathy
9. Stereotypes
10. Racism
11. Cultural Racism/Ethnocentrism
12. Anti-Semitism



Handout 18.1

Cards of Life Script

<i>Card Description</i>	<i>Client Identification</i>
Socioeconomic Status Cards	
<p>Ace = Inheritance of Family Wealth (multimillionaire)</p> <p>Color and Card: Sex Black Ace = Male Red or Blue Ace = Female</p> <p>Suit: Ethnicity Spade = Asian Diamond = African American Heart = Native American Club = Hispanic/Latino(a)</p>	
<p>King = White Collar (professional)</p> <p>Color and Card: Sex Black King = Male Red or Blue King = Female</p> <p>Suit: Ethnicity Spade = Asian Diamond = African American Heart = Caucasian Club = Hispanic/Latino(a)</p>	
<p>Queen = Blue Collar</p> <p>Color and Card: Sex Black Queen = Male Red or Blue Queen = Female</p> <p>Suit: Ethnicity Spade = Indian Diamond = African American Heart = Caucasian Club = Hispanic/Latino(a)</p>	
<p>Joker = Poverty (did not complete high school education)</p> <p>Color and Card: Sex Black Joker = Male Red or Blue Joker = Female</p> <p>Suit: Ethnicity Spade = Biracial Diamond = African American Heart = Caucasian Club = Hispanic/Latino(a)</p>	

Adoption Cards**Ten (10) = Adoption**

Color/Card: Adoption Time Frame

Black 10 = Adopted as an infant

Red or Blue 10 = Adopted as an adolescent

Suit: Adopted to Parents of the following Ethnicity

Spade = Asian

Diamond = African American

Heart = Caucasian

Club = Hispanic/Latino(a)

Nine (9) = Adoption of Child

Color of Card: Adoption Time Frame

Black 9 = Adopted a male child as an infant

Red or Blue 9 = Adopted a female child as an infant

Suit: Ethnicity of Adopted Child

Spade = Asian

Diamond = African American

Heart = Caucasian

Club = Hispanic/Latino(a)

Illness Cards**Eight (8) = Illness**

Color of Card: Onset of Illness

Black 8 = Early adolescence

Red or Blue 8 = Early adulthood

Suit: Type of Illness

Spade = Cancer

Diamond = HIV

Heart = Multiple Sclerosis

Club = Heart Disease

Family Circumstances Cards**Seven (7) = Family Circumstances**

Color of Card: Marital Status

Black 7 = Married

Red or Blue 7 = Divorced or had an affair

Suit: Marital Satisfaction

Spade = Loves spouse (or still in love with spouse)

Diamond = Dislikes spouse (or dislikes ex-spouse)

Heart = Jealous of spouse (or jealous of ex-spouse)

Club = Best friend with spouse (or best friends with ex-spouse)

Mental Illness Cards**Six (6) = Mental Illness**

Color of Card: Onset of Mental Illness

Black 6 = Identified in early adolescence

Red or Blue 6 = Identified in early adulthood

Suit: Mental Illness Diagnosis

Spade = Major depressive disorder

Diamond = Eating disorder: anorexia nervosa

Heart = Generalized anxiety disorder

Club = Alcohol dependency

Sexual Orientation Cards**Five (5) = Gay or Lesbian**

Color of Card: Age of Initiation of Relationship

Black 5 = Late Adolescence

Red or Blue 5 = Middle adulthood

Suit: Partner's Ethnicity

Spade = Asian

Diamond = African American

Heart = Caucasian

Club = Hispanic/Latino(a)

Special Circumstances Cards**Four (4) = Special Circumstances**

Color of Card: Time Frame

Black 4 = Will take place in the near future

Red or Blue 4 = Has taken place in the recent past

Suit: Life Events

Spade = Move (or moved) to a new city

Diamond = Begin (or began) a new career

Heart = No longer employed

Club = Retired

Life Circumstances Cards**Three (3) = Life Circumstances**

Color of Card: Time Orientation

Black 3 = Occurred in past month

Red or Blue 3 = Occurred in past week

Suit: Life Experience

Spade = House burned down

Diamond = Earned a promotion

Heart = House flooded

Club = Broke leg in a car accident

Religion Cards**Two (2) = Religion**

Color of Card: Onset of Religious Beliefs

Black 2 = Brought up with religious beliefs

Red or Blue 2 = Developed beliefs as a young adult

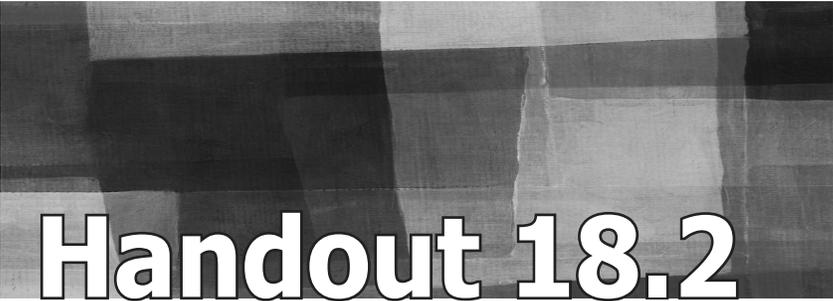
Suit: Religion

Spade = Christian

Diamond = Buddhist

Heart = Muslim

Club = Jewish



Handout 18.2

Counseling Theory Objectives

Based on the created conceptualization of the client's worldview, identify the following therapeutic interventions within the counseling theory of your choice.

1. Describe the characteristics of the client:

2. Conceptualize the client's worldview:

3. Explore your personal beliefs, values, and biases related to the client's identity:
 - a. Based on your developing knowledge of counseling and your awareness of self, identify additional resources you will need to access in order to provide sound counseling for this client:

 - b. Compare and contrast your client's worldview and potential counseling needs with the counseling theory of your choice:

 - c. Explore your counseling theory's view of mental illness. Describe how your theoretical perspective conceptualizes clients' mental illness or the mental well-being needs of clients. How will you work through mental health issues from the perspective of your theoretical framework?

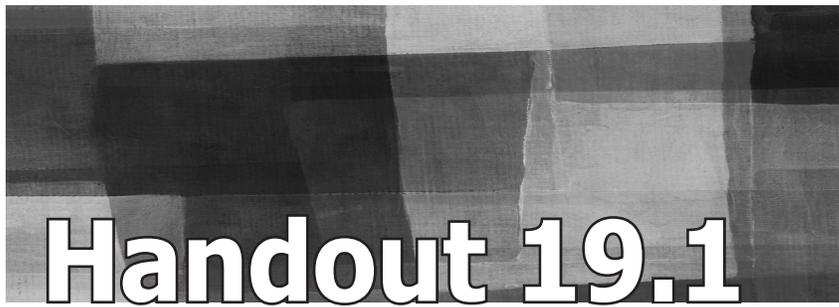
 - d. Based on your counseling theory, identify the counselor's role within sessions and the counseling skills and techniques you will implement in sessions with this client.



Section 3

Barriers to Effective Cross-Cultural Counseling

These experiential activities provide an opportunity for students to reflect and explore concepts of stereotypes, prejudice, discrimination, and cultural identity. These activities also encourage students to consider the ways in which a counselor's life experiences and personal biases can help or hinder effective cross-cultural encounters. These activities can be used in a variety of core counseling classes throughout a student's counseling training and can be particularly useful in clinical courses at both the master's and doctoral levels.

A graphic with a dark, textured background featuring horizontal bands of varying shades of gray and black. The text "Handout 19.1" is centered in a large, white, bold, sans-serif font.

Handout 19.1

Exploring Our Multiple Identities

This activity highlights the multiple dimensions of our identities. It also explores the impact of stigma and stereotypes on these identities.

Directions. Below please list as many aspects/descriptors to your identity that you feel comfortable sharing. These aspects/descriptors can include anything, such as the following: Latino, Native American, Asian American, female, father, athlete, student, Buddhist, Christian, gay, lesbian, working-class, ability status, or any descriptor with which you identify and feel is important in defining who you are.

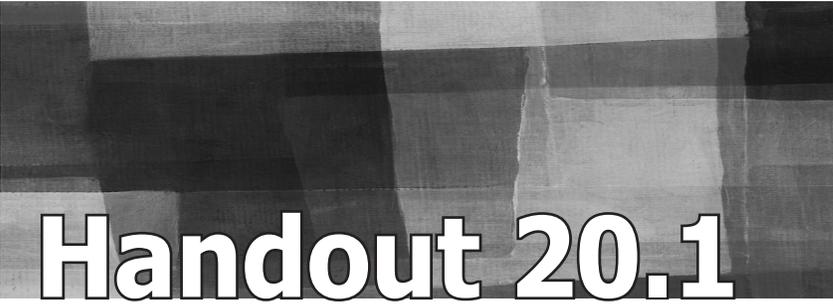
■ List of Identities

- 1. _____
- 2. _____
- 3. _____
- 4. _____
- 5. _____
- 6. _____
- 7. _____
- 8. _____
- 9. _____
- 10. _____

■ Additional Readings

Jones, S. R., & McEwen, M. K. (2000). A conceptual model of multiple dimensions of identity. *Journal of College Student Development, 41*, 405–413.

Miller, A. E., & Lawrence, J. (2009). Whiteness as pathological narcissism. *Contemporary Psychoanalysis, 45*, 93–119.

A graphic with a dark, textured background and the text "Handout 20.1" in a large, white, bold, sans-serif font.

Handout 20.1

Description of the RESPECTFUL Counseling Model

Becoming a culturally competent counselor fundamentally requires individuals to become aware of their clients' and their own multiple identities. By presenting the RESPECTFUL counseling framework in these materials, we hope to stimulate your thinking about the multidimensional nature of your clients' and your own development. We also hope the RESPECTFUL counseling model will enhance your understanding of the various factors counselors need to consider when planning helping interventions that are aimed at promoting the mental health and psychological well-being of clients who are different from you.

The RESPECTFUL counseling framework (Cartwright & D'Andrea, 2004; D'Andrea & Daniels, 2001) stresses the importance of incorporating a comprehensive model of human diversity into the work mental health practitioners do. This theoretical framework

- is composed of 10 factors that represent vital considerations to keep in mind when working with persons from different cultural groups and backgrounds;
- emphasizes the need to incorporate one's understanding of these cultural factors into multicultural counseling situations; and
- stresses the need for mental health practitioners to exhibit a high level of respect when working with persons whose psychological development is significantly affected by the various factors outlined in this theoretical framework.

It is important to point out that the components contained in the RESPECTFUL counseling model do not represent an exhaustive listing of all the factors that affect human development. Rather, the factors that comprise this framework have been selected because they are known to affect clients' psychological development and sense of personal well-being in many important ways. The specific issues that the RESPECTFUL framework directs particular attention include a person's

R—religious/spiritual identity,
E—economic class background,
S—sexual identity,
P—psychological maturity,
E—ethnic/racial identity,
C—chronological challenges and identity,
T—traumatic experiences and other threats to one's well-being,
F—family identity and history,
U—unique physical characteristics, and
L—language preference and location of residence.

Not only do all of these factors influence the way that people learn to view themselves and others, but each factor frequently affects the way clients and mental health practitioners construct meaning of the different strengths, challenges,

and problems individuals present in counseling. By briefly describing these vital dimensions of human development below, we hope to (a) increase your knowledge of what are thought to be important cultural variables that influence your clients' and your own development, (b) underscore the need to think more comprehensively and holistically when working with clients from diverse groups and backgrounds, and (c) promote an increased awareness of the different counseling interventions that may more effectively address your clients' multidimensional nature.

Religious/Spiritual Identity

The first component in the RESPECTFUL model focuses on the manner in which individuals personally identify with established religions or hold beliefs about extraordinary experiences that go beyond the boundaries of what is thought to be the strictly objective, empirically perceived world that characterizes Western, modern, psychological thought (D'Andrea & Daniels, 2001). Kelly (1995) noted that the terms *religion* and *spirituality* are grounded in an affirmation of transcendental experiences that are typically manifested in religious forms extending beyond the boundaries of ordinary and tangible life experience. As used in the RESPECTFUL counseling framework, *religion* and *spirituality* refer to a person's belief in a reality that transcends physical nature and provides individuals with an extraordinary meaning of life in general and human existence in particular.

Because clients' religious/spiritual identity may play a vital role in the way they construct meaning-of-life experiences, it is important that counselors take time early in the helping process to assess the degree to which this factor affects an individual's psychological development. It is equally important that mental health practitioners take time to consider how their own religious/spiritual identity and beliefs may positively or negatively affect the work they do with clients who embrace perspectives different from their own in this cultural domain.

Economic Class Background

Numerous researchers have explained how a person's attitudes, values, worldview, and behaviors are all affected by that person's economic class standing, background, and identity (Liu, 2001). Given the influence that this aspect of clients' multidimensionality has on their psychological development, practitioners would do well to be attentive to the ways in which this cultural consideration contributes to their clients' identified strengths and expressed problems during counseling.

Many counselors may have developed inaccurate and negative views and prejudices about persons from economic backgrounds that are different from their own. For this reason, it is also important that mental health professionals evaluate their own class-based assumptions, biases, and stereotypes when working with individuals from diverse economic class groups.

It is particularly important for counselors to examine closely how economic factors affect the psychological health and personal well-being of poor clients. In doing so, it is useful to keep in mind that traditional theories of counseling and psychotherapy have largely been developed by middle-class individuals who did not direct much attention to the ways that poverty affects poor people's psychological development and sense of personal well-being.

Sexual Identity

One of the most complex, though often understudied, aspects of human development involves the sexual identity development of persons from diverse groups and backgrounds. As used in the RESPECTFUL counseling model, the term *sexual identity* relates to a person's gender identity, gender roles, and sexual orientation.

The term *gender identity* relates to an individual's subjective sense of what it means to be male or female. A person's gender identity is clearly affected by the different roles men and women are expected to play within different cultural/ethnic/racial contexts.

A person's sexual identity is also influenced by one's sexual orientation. There are a number of ways to conceptualize this dimension of human development. Generally speaking, sexual orientation includes such concepts as bisexuality, heterosexuality, and homosexuality.

Bisexuality refers to individuals who demonstrate a sexual interest in both males and females. *Heterosexuality*, in contrast, refers to individuals whose sexual interests are directed toward persons of the opposite sex. A third way of viewing this dimension of one's sexual orientation involves the concept of *homosexuality*, which is a term that has been used to identify individuals whose sexual orientation involves persons of the same sex. However, in light of the negative stereotypes that have historically been associated with the term *homosexuality*, terms such as *gay males* and *lesbians* are considered more acceptable and respectful in describing this dimension of a person's sexual orientation (D'Andrea & Daniels, 2001).

Psychological Maturity

Counselors often work with clients who share common demographic characteristics (e.g., age, gender, socioeconomic identity) and cultural/racial background but appear to be very different psychologically. In these situations we might

refer to one client as being “more or less psychologically mature” than another person who is the same age, identifies with the same cultural/racial reference group, and shares a similar sexual identity.

Some descriptors that are commonly used to describe “immature” clients include statements such as, “He demonstrates limited impulse control in social interactions” or “She has a low capacity for self-awareness.” When describing “more mature” clients, we may say that “He is able to discuss his problems with much insight”; “She is highly self-aware”; and “She has developed a much broader range of interpersonal and perspective-taking skills than many of my other clients.”

Cognitive–developmental theories view psychological development as a process in which individuals move from simple to more complex ways of thinking about themselves and their life experiences. This movement can be traced along a set of invariant, hierarchical stages that reflect qualitatively different ways of thinking, feeling, and acting in the world (Sprinthall, Peace, & Kennington, 2001).

By assessing clients’ levels of psychological maturity, counselors are better positioned to design more effective interventions that respectfully meet their clients’ unique psychological strengths and needs. It is also important that counselors take time to reflect on their own level of psychological development, as the therapeutic process can easily be undermined when practitioners are matched with persons who are functioning at a higher level of psychological development than they are themselves.

Ethnic/Racial Identity

Clearly, tremendous psychological differences exist among persons who come from the same ethnic/racial groups in our society. This variation is commonly referred to as *within-group differences*. Given the within-group variation that is manifested among persons from the same ethnic/racial groups, it is important that counselors develop the knowledge and skills necessary to accurately assess these important differences and respond to them in effective and respectful ways in counseling. It is also very important that counselors understand how their own ethnic/racial experiences have affected their psychological development, the way they construct meaning of the world, and the types of biases they may have acquired toward others in the process.

Chronological Developmental Challenges

In the RESPECTFUL counseling model, we refer to age-related developmental changes as *chronological challenges*. Mental health practitioners are familiar with many of these challenges as they represent characteristics normally associated with infancy, childhood, adolescence, and adulthood. The normal age-related developmental changes that people predictably manifest from infancy through adulthood include physical growth (e.g., bodily changes and the sequencing of motor skills), the emergence of different cognitive competencies (e.g., the development of perceptual, language, learning, memory, and thinking skills), and the manifestation of a variety of psychosocial skills (e.g., the ability to manage one’s emotions and demonstrate more effective interpersonal competencies over time).

Human development researchers have greatly helped counselors refine their thinking about the unique challenges clients face at different points across the life span. Practically speaking, this knowledge enables practitioners to use age-appropriate intervention strategies in counseling to work more effectively with persons who face difficult chronological challenges.

These considerations also allow practitioners to be mindful of the unique challenges they are likely to encounter when significant chronological differences exist between themselves and their clients. D’Andrea and Daniels (2001) suggested that many young practitioners are likely to encounter major challenges in gaining a high level of trust, respect, and professional legitimacy when working with some clients who are much older than themselves.

Trauma and Other Threats to One’s Well-Being

Trauma and threats to one’s well-being are included in the RESPECTFUL counseling model to emphasize the complex ways that stressful situations put people at risk of psychological harm. Such harm typically occurs when the stressors individuals experience exceed their ability to cope with them in constructive and effective ways. An individual’s personal resources (e.g., coping skills, self-esteem, social support, and the personal power derived from one’s cultural group) may be overtaxed when that person is subjected to ongoing environmental stressors. People who experience stressors for extended periods of time are commonly referred to as being *vulnerable* or *at-risk* for future mental health problems (Lewis, Lewis, Daniels, & D’Andrea, 2003).

Counselors are frequently called on to work with persons in various at-risk groups, including poor, homeless, and unemployed people; adults and children in families undergoing divorce; pregnant teenagers; traumatized war veterans; individuals with HIV or AIDS; persons with cancer; and individuals who are victimized by various forms of ageism, racism, sexism, and other forms of cultural oppression. Heightened, prolonged, and historical stressors often result in more severe and adverse psychological outcomes for many persons from oppressed cultural/ethnic/racial groups in our contemporary society.

To be effective in their work, counselors need to be able to (a) accurately assess the different ways that environmental and historic stressors contribute to the onset and perpetuation of various forms of psychological and spiritual trauma in the lives of clients who come from diverse cultural/racial groups and (b) develop intervention strategies intentionally aimed at effectively ameliorating these problems.

It is equally important that counselors become knowledgeable of the ways that intergenerational trauma may contribute to the adverse psychological problems many persons from diverse cultural/racial groups experience in their lives. Duran and Duran (1995) wrote extensively about the adverse impact of this sort of trauma, referring to it as an intergenerational “soul wound” that significantly contributes to the complex psychological and spiritual problems many Native American Indians experience today. The negative effect of the soul wound is also thought to adversely affect the lives of other individuals in our nation, including many persons of African descent as well as women, children, and gay/lesbian/bisexual persons who have been subjected to various forms of abuse and violence in their lives (Lewis et al., 2003).

With this knowledge in mind, mental health professionals are better able to develop and implement helping strategies that are deliberately aimed at addressing the negative psychological and spiritual ramifications of such complex forms of trauma. It is also important for mental health practitioners to consider how various life stressors and traumatic events may have a lasting impact on their own psychological development as such experiences can influence the way mental health professionals work with their clients.

Family Background and History

The rapid cultural diversification of the United States includes an increasing number of families that are very different from the traditional notion of *family* many counselors have historically used as a standard for determining *normal family life* and *healthy family functioning*. The different types of families (e.g., single-female-headed families, blended families, extended families, families headed by gay and lesbian parents) that counselors increasingly encounter in their work challenge practitioners to reassess the traditional concept of the nuclear family that has been used as a standard against which all types of other families have been compared.

As a result of these changes in our society, counselors will be increasingly pressed to (a) understand the unique strengths clients derive from these different family systems and (b) implement counseling strategies that effectively foster the healthy development of these diverse familial units. In addition to learning about the personal strengths individuals derive from such diverse family systems, mental health practitioners are encouraged to assess the biases and assumptions they may have developed about family life as a result of their own familial history and experiences. If left unexamined, these biases and assumptions may adversely affect the counseling relationship mental health practitioners have with clients who come from families that are very different from their own.

Unique Physical Characteristics

The RESPECTFUL counseling framework emphasizes the importance of being sensitive to the ways that society’s idealized images of physical beauty negatively affect the psychological development of many persons whose physical nature does not fit the narrow view of beauty that is fostered by our contemporary culture. When working with clients whose unique physical characteristics may be a source of stress and dissatisfaction, it is important for counselors to reflect on the ways that the idealized myth of physical beauty may have led such clients to internalize negative views and stereotypes about persons who do not fit this culturally biased perspective.

Also, when working with women and men whose psychological development has been negatively affected by some aspect of their unique physical nature, practitioners need to be able to assist them in understanding the ways in which being socialized into a society that adheres to myopic views of beauty contribute to irrational thinking about some clients’ sense of self-worth (Worrell & Remer, 2003).

Counselors need to also be sensitive to and knowledgeable of issues related to various physical disabilities when working with persons who experience these personal challenges. To respectfully assist these clients, practitioners are encouraged to help them identify and build on the unique personal strengths they bring to counseling (Cartwright & D’Andrea, 2004).

Location of Residence and Language Differences

The location of one’s residence refers to the geographic region and setting where one resides. D’Andrea and Daniels (2001) identified six major geographic areas in the United States: the northeastern, southeastern, midwestern, southwestern, northwestern, and far western regions. These geographical areas are distinguished by the types of persons who reside there. They also differ in terms of climate patterns, geological terrain, and the types of occupations and industry commonly available to workers who reside in these locations.

When mental health practitioners work with persons from geographical regions or residential settings that are different from their own, practitioners should reflect on the possible stereotypes and biases they may have developed about such individuals and regions. This introspection is particularly important when working with persons who use a different dialect or language in interpersonal interactions. As is the case with the other components of the RESPECTFUL counseling model, this self-assessment is very important because stereotypes and biases counselors may have developed about persons whose residential background and language dialect is different from their own may lead to inaccurate assumptions and clinical interpretations within the helping setting.

As has been repeatedly emphasized in the above discussion, it is important that counselors take time to assess the ways that each component of the RESPECTFUL Counseling framework affects their clients' as well as their own personal and psychological development. The RESPECTFUL Counseling Self-Assessment Activity Form that is included with these materials is designed to assist you in formally conducting this sort of self-assessment. More specifically, this activity is provided to assist you in gaining (a) new insights into some of your own cultural/contextual preferences, biases, and values; (b) a greater understanding of the complex and multidimensional nature of your own personal and professional development; and (c) greater clarity about the types of clients you are likely to be more or less effective working with in the future.

■ References

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Handout 20.2

The RESPECTFUL Counseling Self-Assessment Activity Form

Instructions. We are all “multidimensional” beings who are affected by the various factors that make up the RESPECTFUL counseling model. As repeatedly stated in the materials you have read that describe the RESPECTFUL counseling model, it is vital for counselors to become aware of any assumptions, stereotypes, and biases they may have about clients who are different from themselves in terms of their religious/spiritual identity, economic class background, sexual identity, ethnicity/race, and the other dimensions of the RESPECTFUL framework. As you think about the clients you are working with or are likely to work with in the future, it is useful to reflect on the RESPECTFUL model and (a) consider the impact diversity issues may have in the here and now of every interview you have with your clients as well as (b) understand how these issues affect your own view of the clients you serve.

Now that you have had an opportunity to learn about the RESPECTFUL counseling model, please take a few minutes to reflect on the ways in which each factor that makes up this theoretical framework affects your own life and worldview. In doing so it is helpful to write a short description of yourself as it relates to each component of this model in the space provided below or on a separate piece of paper. Then briefly state how your understanding of these components and their impact on your development may affect the work you do with clients from different groups and backgrounds you may work with in the future.

Religious/spiritual identity

Economic class background and identity

Sexual identity

Psychological maturity

Ethnic/racial identity

Chronological challenges and identity

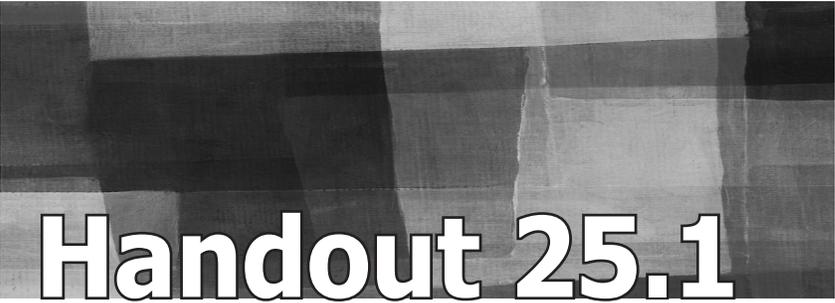
Trauma and threats to well-being

Family history and experiences

Unique physical characteristics

Language preference and location of residence

Note. From M. D’Andrea and J. Daniels, “RESPECTFUL Counseling and Development,” in D. Pope-Davis & H. Coleman (Eds.), *The Interface of Class, Culture and Gender in Counseling* (Thousand Oaks, CA: Sage, 2005). Training materials developed in the Department of Counselor Education at the University of Hawaii, Honolulu. Reprinted by permission.



Handout 25.1

Depression and *Bruja*

You have been suffering from a sense of anxiousness, sleeplessness, and sadness since you and a friend were in an auto accident six months ago that took your friend's life. You cannot concentrate on work, and your boss stated that you must do something about your "attitude." You decide to seek help and pull out your insurance booklet to find a professional—someone to talk to. The book is written completely in Spanish, including the rules for reimbursement of services.

You scan the pages, looking for familiar words to lead you to what you need. You see the word *deprimido*. The professional for the service is listed as Maria del Pilar Caytano Asiago. She does not have a phone number listed. However, there is an address. You decide to look up her address to set up an appointment.

You drive nearly an hour across town, into a neighborhood that is new to you. Even the streets are different—there are no trees, like your neighborhood, and, unlike your neighborhood, the houses are brighter colors, with stores interspersed among them.

Large groups of individuals are walking in the streets or sitting on the porches, unlike your neighborhood, which appears more like a ghost-town in comparison. These individuals appear to be Latino. The majority of them have dark skin, dark hair, and dark eyes. They are dressed differently from you. Hanging out in groups, they turn to watch as you drive by.

There is the thumping polka-like sound of Norteña music in the air. All the road and store signs are written in Spanish, and when you stop at a sign shaped like a stop sign that says "Alto," two teen boys on the street corner call out to you, "Buenas, para que busca?"

You pull away quickly. Eventually you come upon the address. It is a bright pink house with children's toys in the yard and a sign on the door that says something in Spanish. There are fake plastic flowers in bright clay pots all over the front porch and a cross and statue of the Virgin Mary to one side.

You walk up to the door and knock. A large, short woman with elaborately braided black hair and dark skin answers. She is dressed in a flowing black dress. Her feet are bare. She immediately steps forward and kisses you upon the cheek, stating in Spanish, "Soy una curandera. Buenas días y como puedo ayudarle?"

You ask her, "Can I make an appointment to see Maria del Pilar de . . ." You stop, refer to the name in your folder, and then point at it. The woman nods and takes your arm and leads you into the house. The room is extremely dark, with a scent of cooking oil, spicy foods and a rich, musky incense. In one corner of the room, there is a giant poster on one wall of a man you recognize as the revolutionary Mexican hero Zapata.

There is the sound of the same thumping Norteña music coming from the distance. The air is smoky. From another room you can hear the sound of children shouting and adults responding, all in some language that is neither Spanish nor English.

The woman asks, "Como puedo servirle?" You don't understand her. You try to explain, "I'm looking for Maria del Pilar? I want to set up an appointment because I've been feeling depressed." "Deprimido," the woman says. "What?" you respond.

“Deprimido,” the woman said slowly, in an irritated manner.

“Deprimido,” you repeat, and she nods and smiles, her arm still wrapped in yours. “Can I make an appointment? Can I speak to her?” you ask, looking around. There is a dried, dead animal on the wall that appears to be a cat. In the corner are lit candles and many photos of people with dark hair and dark eyes. Also at the table is a cross with a black Christ upon it.

The woman raises a finger and then steps away to collect something from one corner. She returns with a bundle of green plants and a bottle in her hand. From the bottle she pours a musky-sweet smelling oil upon the plants and begins to chant softly in a language that is not Spanish or English. Then she runs the leaves over your hair and down your body. She chants as she brushes the leaves from your head to your toes, her eyes closed. Then she lays down the plants, dumps more of the musky lotion on her hands and runs it several times through your hair. She is so close you can smell her scent: a mix of sweet perfume, musky incense, and sweat.

When she stops, she steps away, opens her eyes, and asks, “Le gustaría saber algo sobre su pasado? Su otra vida? Para saber que es conectada con su problema?”

You recognize the word *problema*, but not the rest, and so you shrug. She begins to speak for a long period of time, and you understand a word here or there. When she stops, she waits expectantly. You get the sense she is done, and that you must pay. You shake your head. She gets a piece of paper and writes down \$100. One hundred dollars? You imagine that is what she means, although it seems like too much.

“Are you going to bill me or do I have to pay right now?” you ask. She points at the paper again and speaks impatiently. You decide to write her a check and you ask several times for the receipt.

“Recibo,” she says, this time impatiently, in an irritated, impatient manner. “Recibo.”

“Recibo,” you repeat, and she appears appeased. You think to yourself, this must be the correct word for receipt. She writes out in Spanish what you hope is a receipt. Before you leave she leans in and kisses you upon the cheek.

7. What was uncomfortable about attempting to initially locate these services and get an appointment?

8. What was uncomfortable about the setting of services (the service provider or setting/surroundings, artifacts of the setting)?

9. What made you more comfortable?

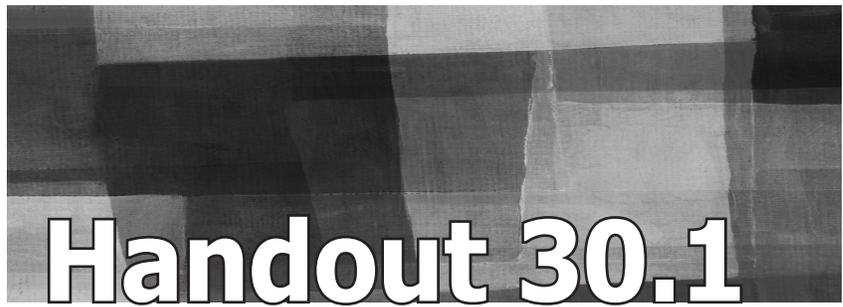
10. What could have increased your comfort level or satisfaction with these services?

11. How did your understanding—or lack of understanding—of the language/culture of this professional affect the services that you received, including payment services?

12. If this were a true scenario, at what stage, if any, might you have decided not to pursue services (or, at what stage might have you been discouraged)?

13. Would you go back? Yes No

If no, what else would you do to get help (remember, your insurance will only pay for this kind of practitioner, and you cannot afford any outside of the insurance plan):



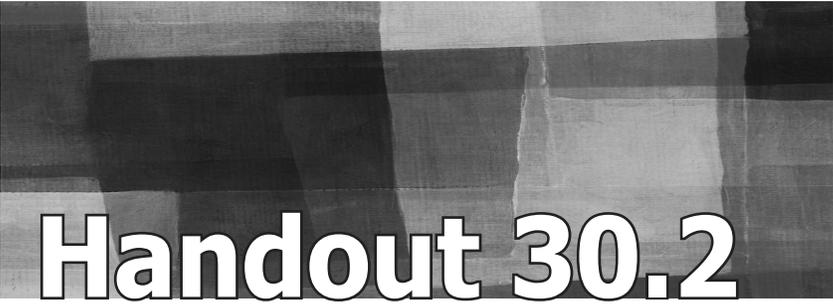
Handout 30.1

Chart of Symbol Meanings

Symbol	Chinese (Eberhard, 1983)	Western Mythology (Cirlot, 1971)	Zuni (Young, 1988)
Bear	Strength Bravery Courage	Instinct	Protection Healing
Eagle	Hero	Messenger Swift	Shaman's ascent Mystical
Lion	Guardian	Strength Virility	Protection on travel
Snake	Clever but wicked Tracherous	Temptation Evil	Cure Lightning
Wolf	Mistrust Fear	Evil Monster	Hunting
Blue	Spiritual Blessing	Nurturance Mother	West—rising sun
Red	Life Summer Fortune	Anger Aggression	South—winter
Yellow	Metamorphosis Fame Progress	Rational Logical Father	North—summer

■ References

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- Young, M. J. (1988). *Signs from the ancestors: Zuni cultural symbolism and perceptions of rock art*. Albuquerque, NM: University of New Mexico.

A graphic header for a handout. It features a dark, textured background with horizontal bands of varying shades of gray and black. The text "Handout 30.2" is written in a large, bold, white sans-serif font across the middle. Below it, the word "Chinese" is written in a smaller, white sans-serif font.

Handout 30.2

Chinese

In the initial session with a new client, you invite your client to create a symbolic family drawing. The client takes a lot of time to work on the art. At the end of the session, there is not enough time for the client to discuss the drawing, but the client promises to talk to you about it further the next time you meet. You are the first staff member to meet with this client, and you are about to walk into a staffing meeting. You have to give a brief presentation on the client based on your initial impressions. Because you didn't have much time to talk, you have to base your opinion on the art itself.

In order to help you understand the drawing, you take an article off your desk titled "Investigation of Symbol Meaning and Implications for Art Therapy Research." The article reports on the usage of various symbols, their meanings, and correlation to certain personality traits. The study seems to be credible based on the large sample size of the population and the longitudinal nature of the research project. In regard to your client's art, you learn the following:

BEAR:

Seems to most often correspond to strength and courage.

EAGLE:

This symbol was positively correlated with personality traits of those in society considered to be heroes.

LION:

Frequently occurred in the drawings of people who felt the need for protection.

SNAKES:

Often drawn by people who are intelligent, although they were correlated with selfish intentions.

WOLF:

This animal was associated with individuals who have difficulty trusting others.

BLUE:

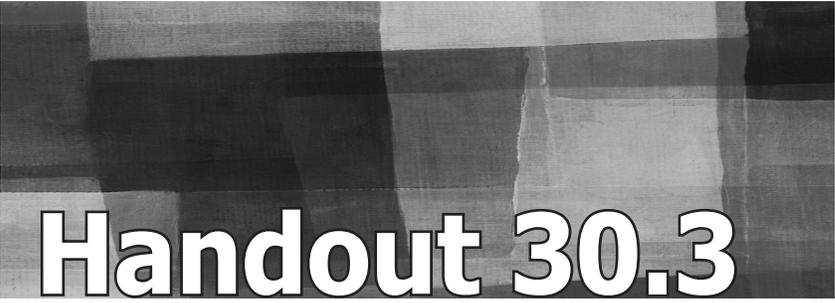
Blue appeared most frequently in the drawings of people who described a spiritual orientation and feeling blessed.

RED:

This color occurred with greatest frequency in the drawings of people who felt fortunate in life.

YELLOW:

This color frequently was identified as occurring during moments of personal change. It could also relate to advancements.



Handout 30.3

Western Mythology

In the initial session with a new client, you invite your client to create a symbolic family drawing. The client takes a lot of time to work on the art. At the end of the session, there is not enough time for the client to discuss the drawing, but the client promises to talk to you about it further the next time you meet. You are the first staff member to meet with this client, and you are about to walk into a staffing meeting. You have to give a brief presentation on the client based on your initial impressions. Because you didn't have much time to talk, you have to base your opinion on the art itself.

In order to help you understand the drawing, you take an article off your desk titled "Investigation of Symbol Meaning and Implications for Art Therapy Research." The article reports on the usage of various symbols, their meanings, and correlation to certain personality traits. The study seems to be credible based on the large sample size of the population and the longitudinal nature of the research project. In regard to your client's art, you learn the following:

BEAR:

This animal occurred most often in drawings by people who tended to act on their instincts.

EAGLE:

Eagles frequently appeared in the drawings of people who were anticipating urgent news.

LION:

This symbol was often depicted by people who were drawn to power and strength.

SNAKES:

This symbol often correlated with personality traits such as sneakiness and immorality.

WOLF:

A wolf was often drawn by those who reported high levels of fear and hypervigilance.

BLUE:

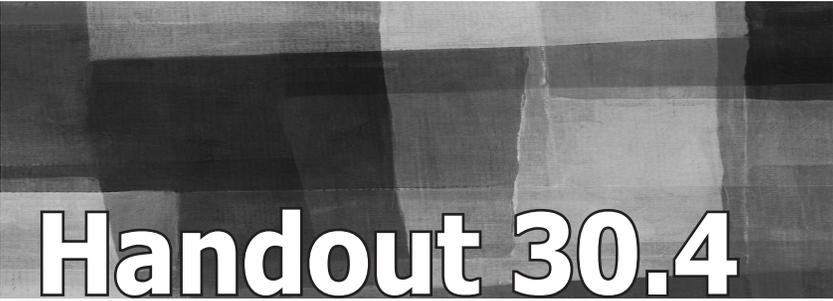
Participants who felt nurtured in their lives most often used this color.

RED:

This color was often used by participants who reported feelings of anger and aggressiveness.

YELLOW:

Yellow was used by participants who tended to intellectualize and rationalize aspects of their lives. It also seemed to highly correlate with participants who have emotionally charged relationships with their fathers.

A graphic with a dark, textured background featuring horizontal bands of varying shades of gray and black. The text "Handout 30.4" is centered in a large, white, bold, sans-serif font.

Handout 30.4

Zuni

In the initial session with a new client, you invite your client to create a symbolic family drawing. The client takes a lot of time to work on the art. At the end of the session, there is not enough time for the client to discuss the drawing, but the client promises to talk to you about it further the next time you meet. You are the first staff member to meet with this client, and you are about to walk into a staffing meeting. You have to give a brief presentation on the client based on your initial impressions. Because you didn't have much time to talk, you have to base your opinion on the art itself.

In order to help you understand the drawing, you take an article off your desk titled "Investigation of Symbol Meaning and Implications for Art Therapy Research." The article reports on the usage of various symbols, their meanings, and correlation to certain personality traits. The study seems to be credible based on the large sample size of the population and the longitudinal nature of the research project. In regard to your client's art, you learn the following:

BEAR:

Seems to most often correspond to bodily protection for those with illness.

EAGLE:

This symbol was positively correlated with personality traits such as mystics and psychics.

LION:

The lion often occurred in the drawings of those who had just returned from long journeys.

SNAKES:

Snakes appeared in drawings by people who are skilled in healing or involved in helping professions. They also tended to occur in drawings in which the participants stated heightened feelings when exposed to lightning.

BLUE:

The color blue was often used to symbolize new beginnings.

RED:

Participants who used red reported feeling a need to overcome stagnation in their lives.

YELLOW:

Yellow was found in the drawings of people who had high levels of energy.

Handout 30.5

Art

This image was created by Jordan S. Potash for the purpose of this activity. Facilitators are welcome to use it or to create their own using the animals and colors referenced in the activity.

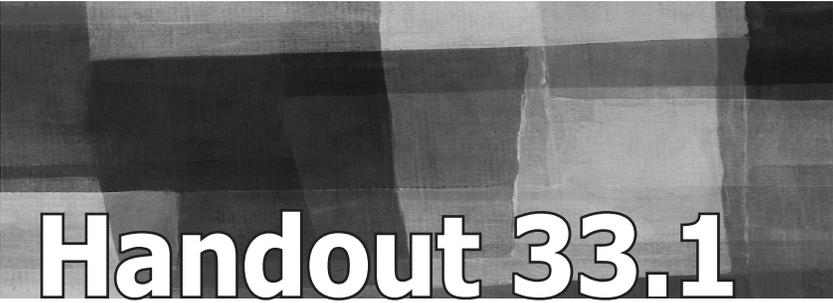




Section 4

Cultural Communication Styles

This section offers activities designed to assist students in uncovering the ways in which communication styles differ along cultural lines and can affect the nature of a counseling environment. These experiential activities can be used throughout the semester in all clinical and/or introductory multicultural courses. They can also be used in doctoral-level supervision courses to assist students in understanding cultural differences in communication styles that can strengthen or impede the counseling and/or learning process.



Handout 33.1

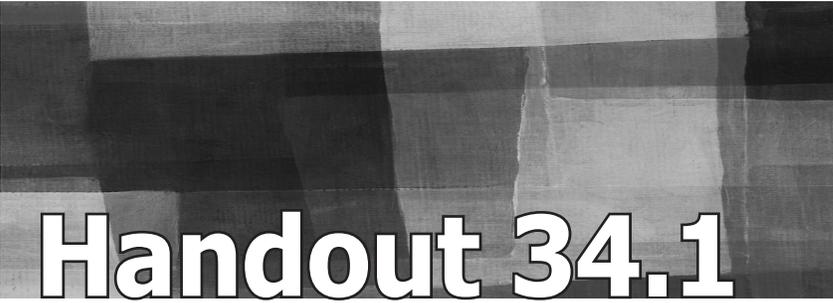
Case of Manish

Please review the case study below.

Manish is a 19-year-old Asian Indian male. He is a sophomore at the local university and is majoring in engineering. Manish is originally from Mumbai, India, and moved to the United States with his parents when he was a teenager.

Manish came to the university career center because he is failing his engineering courses and his advisor suggested he meet with a career counselor. During the first session, he explains that he needs a *C* or higher in each course to be able to continue in the engineering program. Manish is angry with his advisor because she suggested that he receive tutoring or speak with his professors. He believes that it is his responsibility to raise his grades and that asking for help is not an option. When you ask Manish how he intends to raise his grades, he tells you that he just needs to study harder.

Manish also tells you, during the first session, that he is not going to change majors. Specifically he states that other fields of study are not an option, as having another career path would devastate his family. He explains that his father owns an engineering firm, and he (Manish) is expected to take over the business once he completes his degree. During the session Manish frequently mentions his interest in fixing computers. As he talks about his interest, it becomes clear to you that Manish has experience and skill in working with technology. You bring this observation to his attention and ask if he has ever considered pursuing a career in computer repair or information technology. Manish explains to you that fixing computers is just an interest and that his career path will involve engineering.



Handout 34.1

Low-Context and High-Context Styles of Communication

Characteristics of Low-Context Communication Style

Direct communication

Intention and meaning are best expressed through explicit verbal messages.

Linear logic

Speaker-oriented

Verbal-based

“Say what you mean and mean what you say.”

Goal = transmitting information.

Characteristics of High-Context Communication Style

Indirect communication

Intention and meaning are best expressed through context and implicit nonverbal messages.

Spiral logic

Listener-oriented

Context-based

Use of inference; “Read between the lines.”

Goal = relationship building.

Examples of Low-Context Communication Style

“It is getting late; we should finish up.”

Lack of verbal communication or silence has a negative connotation and is generally avoided or corrected with filler speech.

Use of bullet points, PowerPoint presentations, enumeration

When communication breaks down, the speaker assumes responsibility for not being clear.

Many synonyms in the language; many words to describe affective/cognitive states (e.g., *dislike, loathe, disgust, detest, hate*).

“Do you want coffee?” “No.” “Okay, help yourself if you change your mind.”

Begin meetings with agenda, proceed through action items.

Examples of High-Context Communication Style

“The sun is beautiful as it sets over the ocean.”

Use of silence is nuanced and conveys expressive meaning depending on context of situation.

Use of analogies, metaphors, stories, or other narratives

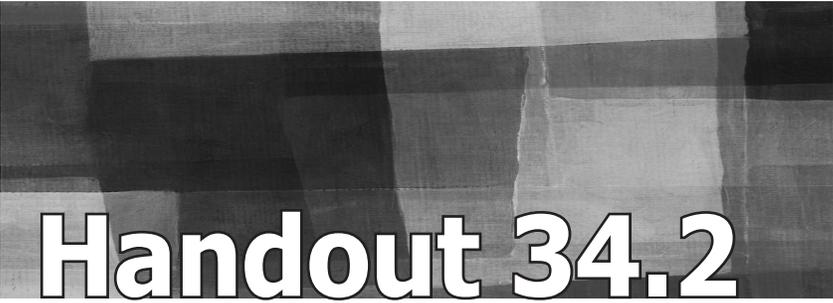
When communication breaks down, the listener assumes responsibility for not understanding.

Analogous language; fewer words to describe affective/cognitive states because meaning is inferred from context

“Do you want coffee?” “No.” “I brought it back from my last trip and it is exquisite.” “Oh no, it is too dear.” “Please, as my guest . . .” “Thank you.”

Begin meetings with social pleasantries, rapport-building.

Note. Adapted from E. T. Hall, *Beyond culture* (New York, NY: Anchor, 1976).



Handout 34.2

Simulation #1

Experiential Practice: General Concepts

■ Low-Context and High-Context Styles of Communication

Culture A = Low-context style of communication

Culture B = High-context style of communication

Scenario 1: Both Friends Are From Culture A

A1: “We’re going to New Orleans this weekend.”

A2: “Sounds like fun! I wish we were going with you. How long are you going to be there?” *[If she wants a ride, she will ask for one.]*

A1: “We’re going for three days. By the way, we need a ride to the airport. Are you available to take us?”

A2: “Sure. What time do you need to be there?”

A1: “Our plane leaves at 3:00 this Saturday.”

A2: “No problem. I’ll pick you up at noon.”

Scenario 2: Both Friends Are From Culture B

B1: “We’re going to New Orleans this weekend.”

B2: “I’ve never been there before, but it sounds like fun. How long will you stay there?”

B1: “Three days.” *[I need a ride to the airport; I hope she’ll offer me a ride.]*

B2: *[She may need a ride to the airport.]* “I am available this weekend and would be happy to see you off at the airport.”

B1: “Are you sure it’s not too much trouble?”

B2: “It’s never too much trouble for a friend.”

Scenario 3: One Friend From Culture A, One Friend From Culture B

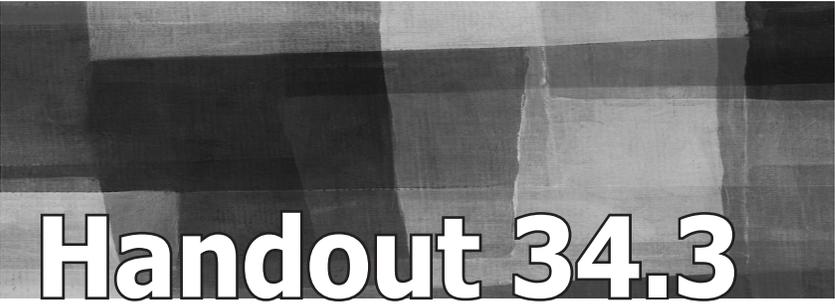
B1: “We’re going to New Orleans this weekend.”

A2: “Sounds like fun! I wish we were going with you. How long are you going to be there?” *[If she wants a ride, she will ask for one.]*

B1: “Three days.” *[I need a ride to the airport; I hope she’ll offer me a ride.]*

A2: *[She must not need a ride since she didn’t mention it].* “Have a great time! I’ll see you when you get back.”

B1: *[If she had been able to give me a ride, she would have offered it.]* “See you then.”

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Handout 34.3

Simulation #2

Experiential Practice: Counseling Application

■ Low-Context and High-Context Styles of Communication

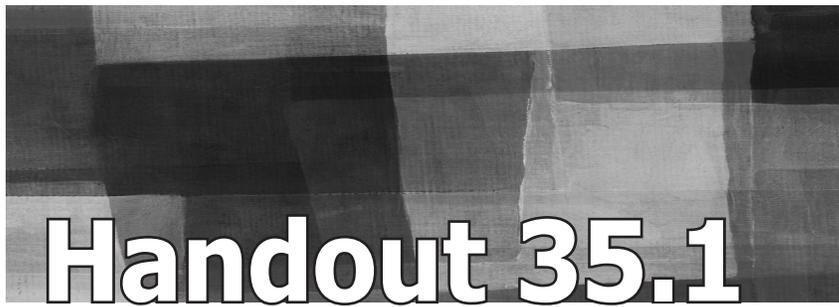
Case Background

- Client's spouse was arrested on a domestic violence charge, and the court imposed a temporary restraining order based on the severity of her injuries. The client is required to attend a court-mandated psychoeducational personal empowerment program before the restraining order can be modified.
- Client's cultural background is one in which family issues are not typically discussed with strangers, and spousal abuse is considered shameful. A high-context style of communication is most prevalent in her culture of origin.
- Counselor's cultural background is different from the client. A low-context style of communication is most pervasive in her culture of origin. She has not yet completed her coursework on cultural competencies in counseling.

Simulate an exchange between them during an intake interview.

Discussion

1. What are the counselor's assumptions? The client's?
2. What are the potentials for misunderstanding or hindering rapport?
3. How could misunderstandings be avoided?

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Proverbs

Note. Each proverb and corresponding cultural group must be physically separated before distribution to the participants in envelopes. Proverbs or categories may be substituted according to the instructor's needs.

Age

Youth is wasted on the young.
—French proverb

The old pipe gives the sweetest smoke.
—Irish proverb

Older than you by a day, more knowledgeable than
you by a year.
—Arabic proverb

“If” and “when” were planted, and “nothing” grew.
—Turkish proverb

Men grow old, pearls grow yellow,
there is no cure for it.
—Chinese proverb

Never too old to learn.
—Latin proverb

Age does not give you good sense,
it only makes you go slowly.
—Finnish proverb

Time

An inch of time is an inch of gold, but an inch of time
cannot be purchased for an inch of gold.
—Chinese proverb

I understand to be on a mountain and on the side of
the river, but I will never understand being on time.
—Native American proverb

Don't let yesterday use up too much of today.
—Cherokee (Native American) proverb

There will always be a ditch in front of a person in hurry.
—Indian (Punjabi) proverb

Fast ripen, fast rotten.
—Japanese proverb

A sign learned one at a time is a good sign.
—Deaf proverb

Time is a great storyteller.
—Irish proverb

Time and tide wait for no man.
—English proverb

He who laughs on Friday will cry on Sunday.
—French proverb

Feelings

It is a wise man who doesn't show his feelings.
—Chinese proverb

One kind word can warm three months.
—Japanese proverb

Our first teacher is our own heart.
—Cheyenne (Native American) proverb

Stars unheard are easy to see.
—Deaf proverb

His opinions are like water in the bottom of a canoe,
going from side to side.
—Efik (African) proverb

If your head is intact, you can have a
thousand turbans.
—Indian proverb

He who hates, hates himself.
—Zulu (African) proverb

If you want happiness for an hour, take a nap.
If you want happiness for a day, go fishing.
If you want happiness for a year, inherit a fortune.
If you want happiness for a lifetime, help somebody.
—Chinese proverb

He who laughs last, laughs the loudest.
—American (U.S.) proverb

Happiness flies away from those who want it most.
—Laotian proverb

An empty barrel makes the greatest sound.
—Russian proverb

When whales fight, shrimp backs are broken.
—Korean proverb

A heart in love with beauty never grows old.
—Turkish proverb

Beauty

If you want the dog, accept the fleas.
—Spanish proverb

Plant soy and you get soy. Plant red beans and you'll
get red beans.
—Korean proverb

Beauty without grace is like a hook without bait.
—English proverb

Happiness

Not all that shines is gold.
—Spanish proverb

Everything has its beauty, but not everyone sees it.
—Chinese proverb

Beauty is only skin deep.
—American (U.S.) proverb

Anything that walks, swims, crawls, or flies with its
back to heaven is edible.
—Cantonese (Chinese) proverb

A beetle is a beauty in the eyes of his mother.
—Italian proverb

Even food can attack.
—New Zealand proverb

Beauty is a good letter of introduction
—German proverb

The smallest pepper is the hottest.
—Korean proverb

Because we focused on the snake, we missed the
scorpion.
—Egyptian proverb

Proverbs

A wise man who knows proverbs,
reconciles difficulties.
—Ashanti of Ghana (African) proverb

An empty cart rattles loudly.
—Korean proverb

Proverbs are like butterflies, some are caught,
some fly away.
—Italian proverb

Food

The appetite comes with eating.
—Russian proverb

Proverbs are the daughters of experience.
—French proverb

A pig used to dirt turns its nose up to rice.
—Japanese proverb

The gods can go wrong but not the Proverbs.
—Indian (Kannada) proverb

Be first at the feast, and last at the fight.
—Indian proverb

A proverb can't be judged.
—Russian proverb

Eat whatever you like, but dress as others do.
—Arabic proverb

Proverbs are the lamp of speech.
—Arabic proverb

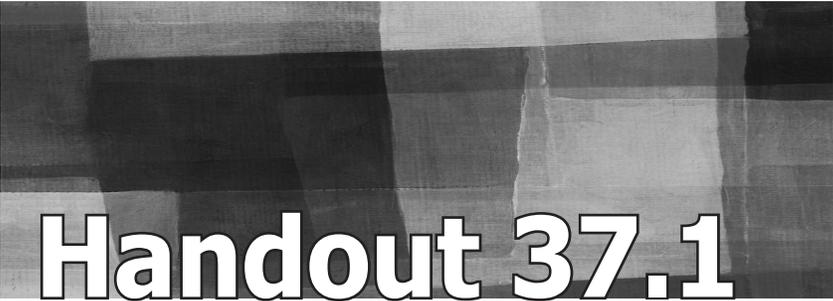
A smiling face is half the meal.
—Latvian proverb



Section 5

Cultural Identity Development

This section highlights activities designed to assist students in examining issues of cultural identity development. Some of these activities address racial identity development using Helms's conceptual model. Some activities help students explore sexual identity development, whereas others explore concepts of multiple social identities. Other activities encourage the exploration of how family, community, and society can affect one's construction of cultural identity.



Handout 37.1

Helms's (1984, 1995) Interactional Model

Parallel: When a therapist and client share similar values about Blacks and Whites.

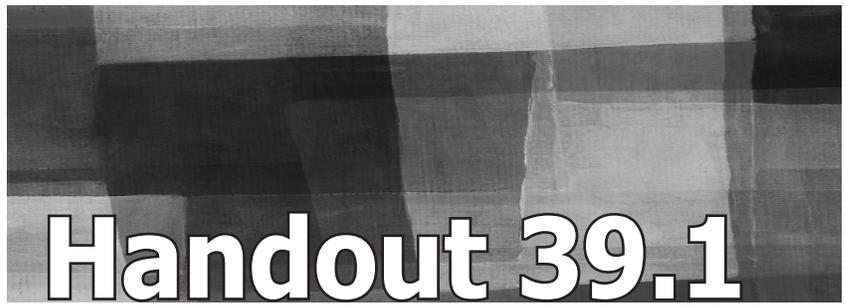
Crossed: When a therapist and client share contradictory attitudes about Blacks and Whites.

Progressive: The therapist's racial identity status is at least one level above the client.

Regressive: The client's racial identity status is at least one level more advanced than the counselor.

■ References

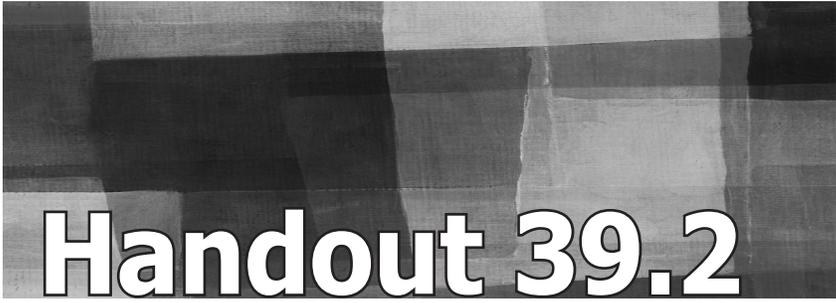
- Helms, J. E. (1984). Toward a theoretical explanation of the effects of race on counseling: A Black and White model. *The Counseling Psychologist, 12*, 153–165.
- Helms, J. E. (1995). An update of Helms's White and people of color racial identity models. In J. G. Ponterotto, J. M. Casas, L. A. Suzuki, & C. M. Alexander (Eds.), *Handbook of multicultural counseling* (pp. 181–191). Thousand Oaks, CA: Sage.



Handout 39.1

Sample Word List Related to Sexual Orientation Identity Development

Sex	Sweet	Community	Affirmative
Normal	Gay	Rules	Partner
Biological	Heterosexual	Heartbreak	Marriage
Reproduction	Fear	Questioning	Queer
Sadness	Sexual Orientation	Bisexual	Preference
Frustration	Coming Out	Different	Relationships
Mystical	Hiding	Denial	Partnerships
Natural	Lonely	Acceptance	Virginity
Power	Religion	Confusing	Childhood
Liberating	Family	Changing	Adolescence
Lesbian	Love	Evolving	Proud
Feminist	Problem	Identity	Dignity
Voice	Different	Orientation	Parents
Talking	Pleasure	Tomboy	Erotic
Open	Delight	Sissy	Pain
Fast	Private	Fantasy	Expression
Slow	Public	Important	Ally
Popular	Change	Irrelevant	Cross-Dressing
Easy	Conventional	Orgasm	Performance
Hard	Boring	Masturbation	Expectations
Teasing	Exciting	Revolution	Pass
Passion	Man	Political	Dress
Culture	Woman	Rough	Pressure
Approval	Transgender Person	Guarded	Spirituality
Silence	Creative	Equal	

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Handout 39.2

Gay, Lesbian, Bisexual, Transgender Vocabulary

Lesbian: A woman whose enduring physical, romantic, emotional, and/or spiritual attraction is to other women.

Gay: The adjective used to describe people whose enduring, physical, romantic, emotional, and/or spiritual attractions are to people of the same sex.

Bisexual: An individual who is physically, romantically, emotionally, and/or spiritually attracted to men and women. Bisexuals need not have had equal sexual experience with both men and women; in fact, they need not have had any sexual experience at all to identify as bisexual.

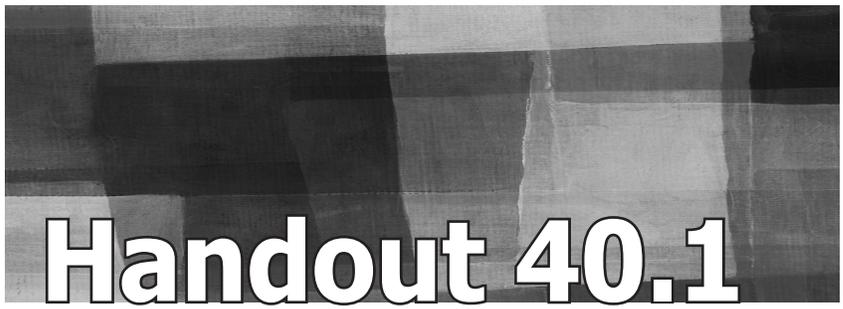
Transgender: An umbrella term for people whose gender identity and/or gender expression differs from the sex they were assigned at birth. The term may include but is not limited to transsexuals, intersex people, cross-dressers, and other gender variant people. Transgender people can be female-to-male (FTM) or male-to-female (MTF).

Cross-Dressing: To occasionally wear clothes traditionally associated with people of the other sex. Cross-dressers are usually comfortable with the sex they were assigned at birth and do not wish to change it. Cross-dressing is a form of gender expression and is not necessarily tied to sexual orientation or erotic activity.

Heterosexual: A person whose enduring physical, romantic, emotional, and/or spiritual attraction is to people of the opposite sex.

■ References

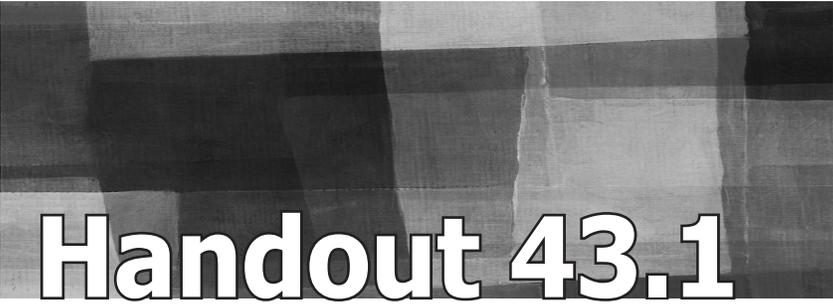
Gay & Lesbian Alliance Against Defamation. (2007). *GLAAD media reference guide* (7th ed.). Los Angeles, CA: Author.

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Handout 40.1

Evaluation Criteria for Selecting Multicultural Literature

Criteria	Pros	Cons	Cautions/ Discussion Points
Illustrations			
Story			
Lifestyles			
Characters			
Heroes and Leaders			
Client's Self-Image			
Author/Illustrator Credibility			
Author's Perspective			
Language			
Copyright Date			
Other			



Handout 43.1

Multicultural Career Counseling Case Study Activity

■ The Case of Sara

Sara is a 30-year-old nontraditional student at a four-year university. She is a first-year student trying to balance a full course load with the demands of being a single mother. She returned to school because she wanted to eventually be able to make enough money to help support her family on her own. She currently receives financial aid from the university and support from her parents (both monetary and emotional), which have helped her return to school. Sara enjoyed her previous job as a bookkeeper for a small company, but they could only hire her part-time, which did not allow her to earn a livable wage. Sara indicates that one of the reasons why she came to see you in particular was because she saw a “LGBT Ally” sticker in your office and felt that you would be more willing to work with her given her lesbian orientation. She only recently came out, and although her family is supportive of her, they are working through their own adjustment to her identity and are not always “emotionally available” to her. She indicates that she feels somewhat alone and alienated, which is compounded by her confusion as to which major to choose.

■ The Case of Steve

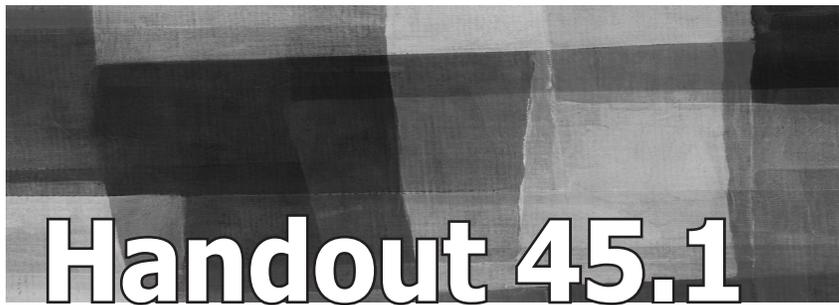
Steve is a 20-year-old student who recently transferred to the university. He indicates that he had some difficulties negotiating the hurdles involved with transferring and states that he needs to “find a different major” because he does not think that his current liberal arts major will allow him to find a job. Steve is particularly proud that he is Native American, and he feels that his mother, who is Native American, is very supportive of him exploring his heritage. He is also Latino (from his father’s side) but is estranged from his father and does not identify as heavily with that culture. He is heavily involved with a Native American student organization on campus and seems to enjoy that aspect of his education greatly. Steve is also involved with Habitat for Humanity and prefers to participate in the “actual building of the house,” rather than the fundraising aspects that he has been doing recently. Steve has taken the Strong Interest Inventory® previously and states that his highest areas were in the Realistic and Artistic themes. He states that ultimately he wants to give back to his heritage (at least the Native American side) and would also like to earn a comfortable living.

■ The Case of Megan

Megan is a 50-year-old female who wants to return to the workforce. She was an administrative assistant for a few years after she graduated from high school. She then married and started having children soon after, whereupon she quit her job to become a full-time stay-at-home mother. Her youngest will be graduating from high school in a few months. Megan indicates that her children are very supportive of her decision to return to the workforce, but her husband would prefer she continue to stay home. However, she says he’s willing to “give it a try” if she decides to get a job. Megan indicates that her favorite subjects in school were psychology and art and that she has continued to cultivate these interests in the books she reads and with the activities in which she has participated in the last several years. The activities include volunteering at a nursing home, where she is heavily involved with the activities department, and volunteering at a local group home for kids with emotional and behavioral problems. Megan has considered applying for jobs at various nursing homes and at the group home but is unsure if she has the qualifications. She also wants to be sure to explore other options and not “close any doors.”

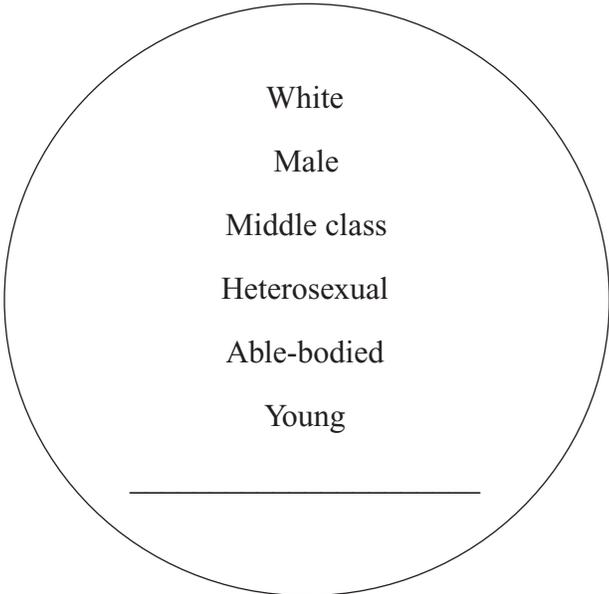
■ The Case of Jenny

Jenny is a sixth grader who has already coped with many difficult situations in her life. Her mother struggled with substance abuse, and her dad abandoned her and her mother when Jenny was just 5 years old. She is currently in a stable foster home and has weekly visitations with her mother. Jenny loves playing with her foster brothers and sisters and is adored by them as well. She helps to take care of the baby in the family, but her preference is to be out helping with the animals on the farm. A couple of years ago she watched a veterinarian help a cow calve and decided at that time she wanted to become a veterinarian. Jenny has always been a bright and eager pupil in the classroom, with excellent math and verbal abilities. However, with the most recent career unit that the school counselor helped her teacher facilitate, Jenny was more withdrawn regarding her opinions. She often acted silly and complained she didn't know how to complete the math portions of the unit. When the school counselor talked to Jenny about this, she claimed that she wasn't any good at math anymore and the girls had been making fun of her dreams to be a veterinarian. She said she agreed with them and no longer wanted to help "smelly old cows."



Handout 45.1

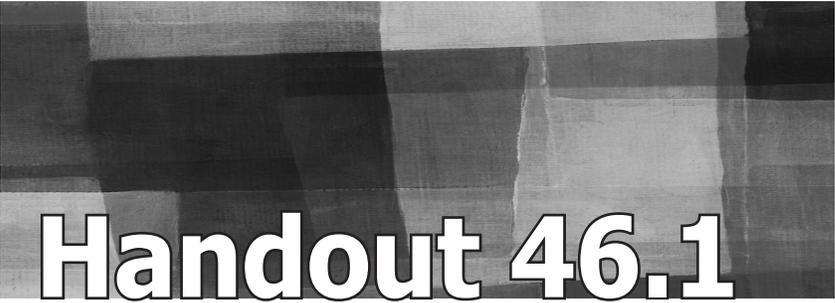
The View From Where I Stand: Cultural Identities, Power, and Privilege



Race
Ethnicity
Gender
Other

Physical Ability
Religion
Education

Sexual Orientation
Social Class Status
Age



Handout 46.1

A Tapestry of Identities

We are born into a host of different identities defined by our family, community, and society. In addition, as we develop and grow we take on different roles and tasks that define who we are and what we do.

■ Dimensions of Identity

There are some identities that we are born into and that usually remain the same throughout our life. Arredondo et al. (1996) called this the *A Dimension*. This dimension includes our age, gender, culture, ethnicity, race, sexual orientation, national origin, and language of origin, which are all predetermined.

The *C Dimension* refers to aspects of our identity that provide context, specifically the historical and sociopolitical context within which we grew up. For example, one aspect of the identity of people who were teenagers or young adults during the late 1960s may have been influenced by the Civil Rights movement. Other people who were teenagers or young adults during the time of the 9/11 tragedy may be influenced in other ways.

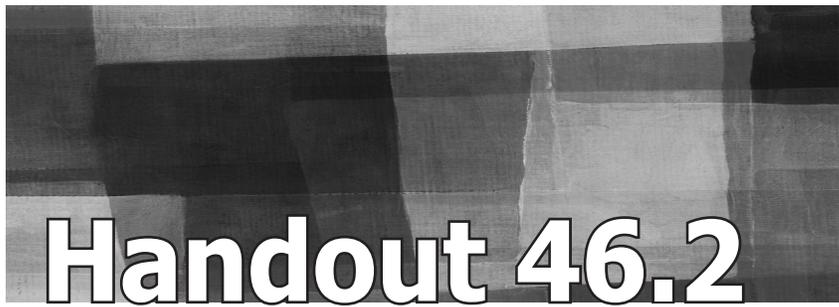
Arredondo et al. (1996) discussed the *B Dimension* as identities that may be shaped as a consequence of the *A* and *C* dimensions. For example, educational background, socioeconomic background, your career or work identity, and your family status are all examples of the *B Dimension of Identity*.

In addition to the above, temporary able status and disability is another aspect of identity that may be important for you to consider. For many people, their identity as a person without an identified disability may not seem relevant until they acquire a disability. Whereas there may be some people who have integrated a disability as a part of their identity from birth or early childhood.

Although Arredondo et al. (1996) identified multiple dimensions of identity related to culture, it is also useful to think about identities that you have acquired because of relationships and roles. For example, our role as a parent, sibling, adult child of an aging parent, and life partner all influence the way we see ourselves, how others see us, and how we structure our lives. In addition, our school and work roles also may influence our identity: student, teacher, leader, and so forth.

■ References

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*, 42–78.



Handout 46.2

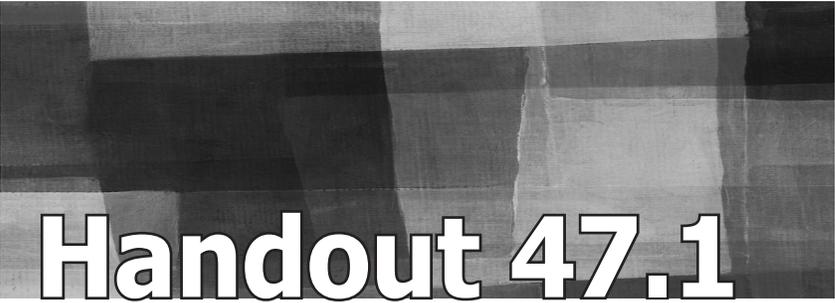
Identifying Your Most Salient Identities

Directions. Identify and list eight identities that you believe are most important to you currently. Although these identities may fluctuate based on the situation, consider which are most relevant for you. Groups 1 and 2 below give you some ideas, although they are not exhaustive. Feel free to list identities or roles that are not given if they seem to be important to you. Be sure to choose at least three from Group 1.

Group 1: ethnicity, race, gender, ability status, socioeconomic status, religion, nationality, and sexual orientation

Group 2: work title, role in family, educational background, political identity, geographic location or origin

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____

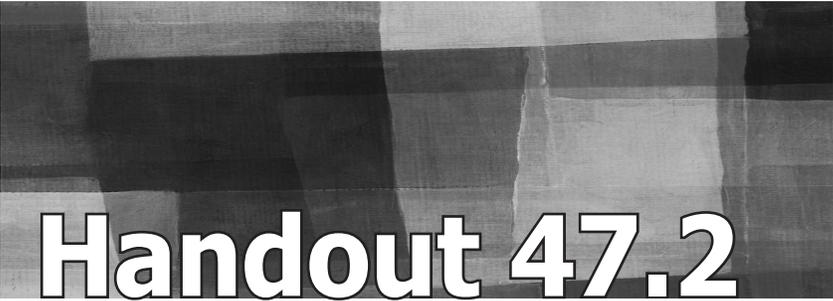
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Handout 47.1

Observational Guidelines: Racial–Cultural Dyadic Role-Play

While observing the dyad, please use the following questions as a guideline:

- Was the counselor able to address racial–cultural concerns presented in the dyad?
If so, how?
If not, what did you observe?
- When racial–cultural issues arose, what did you observe behaviorally?
For the counselor?
The client?
- If you were the counselor, how would you have intervened differently?

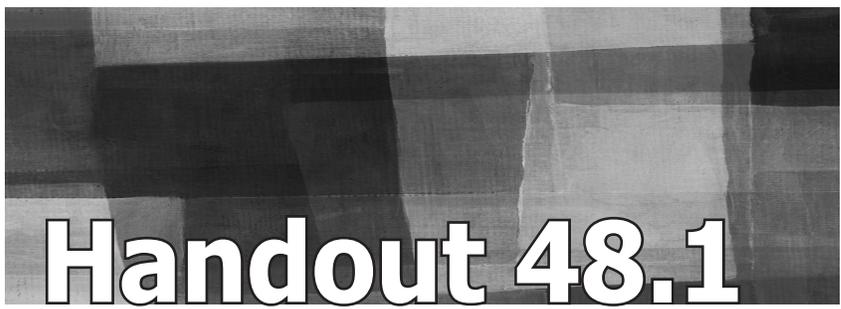


Handout 47.2

Discussion Guidelines: Racial–Cultural Dyadic Role-Play

When all participants are assembled in the large group, you can use the following questions to guide the discussion:

- Within the context of your own racial–cultural development, what was it like to be the counselor?
The client?
- What themes did you observe across dyads? *Probe:* What issues recurred?
- Based on your knowledge of racial–cultural identity development models (e.g., racial, gender, sexual orientation, multiracial, and so forth), were you able to identify individual attitudes?
If so, what did you observe?
If not, what may have contributed to your difficulty with recognizing your client’s attitude development?
- What specific challenges did people face in the role of the counselor?
- As a counselor, what did you learn?
How would you have approached your client from a different perspective?



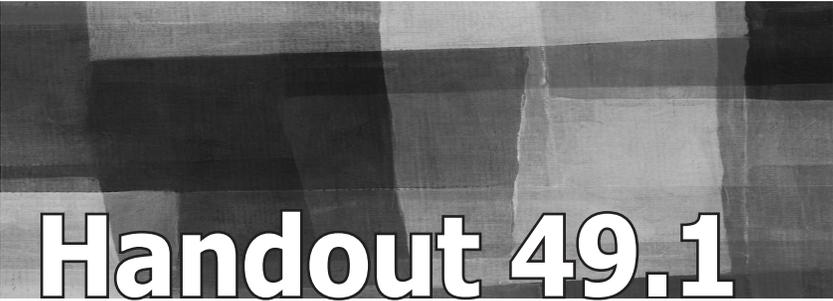
Handout 48.1

Course Assignment: Cultural Heritage Quilt Presentations

Each student will present a cultural heritage quilt presentation to the entire class. Through the use of a quilt (literally or metaphorically), students will be asked to prepare and present their cultural heritage to the class. The quilt is symbolic for the feelings about culture (e.g., race/ethnicity, gender, sexual identity) that cover us while we sleep, comfort us against the cold, and are folded and neatly put away during various seasons of the year. Such quilts may be pieced together using one small scrap at a time, sometimes from fancy materials cut into beautiful designs and stitched together by hand and sometimes from plain, ordinary, well-worn fabric cut into odd shapes and stitched together by a machine. Regardless of any or all of these origins, the quilts are bound with small stitches, bordered, have padded insulation, and are backed with substantive materials. We think of them as so necessary to survival that we give them to babies and often pack them when going on various types of journeys. Some are tattered and torn from overuse; others are carted out for display, company, or special occasions; however, we each own one (A. W. R. Milo, personal communication, 1995).

This assignment is an oral presentation supported by visuals, which can be an electronic or digital presentation, artwork, and/or any other personal artifacts that best represent your cultural heritage and development. The presentation **must** focus on the following:

1. Your family heritage, providing as much information as is available to you and that you are comfortable sharing.
2. The following questions should be addressed:
 - a. Who am I as a racial and cultural being?
 - b. Where did I come from?
 - c. Where am I going? (Discuss your evolving cultural development.)
3. Your cultural identity and heritage, addressing at least four distinct areas:
 - a. Family
 - b. Community, neighborhood, and/or friends
 - c. School/work
 - d. Any other variables that have been influential in your development and/or current life (e.g., gender, religion/spirituality, able-bodiedness, socioeconomic status, and so forth)
4. Your professional development:
 - a. How has your cultural background influenced your decision to enter the helping professions?
 - b. How does your cultural background affect your development as an effective professional?
 - c. How might your cultural background create obstacles or challenges to your development as a multiculturally competent professional?
5. The cultural heritage quilt presentation will be graded on an “acceptable/unacceptable” (or pass/fail) scale based on:
 - a. Organization and structure
 - b. Ability to convey how culture influenced his/her development
 - c. Creativity

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Handout 49.1

Websites of Culturally Diverse Movies

The following is a list of websites for culturally diverse movies:

■ Specific Cultures

<http://www.irishfilm.net/>

<http://www.lib.berkeley.edu/MRC/africanambib2.html>

<http://www.lib.berkeley.edu/MRC/imageslatinos.html>

http://en.wikipedia.org/wiki/Category:Asian_American_films

<http://www.lib.berkeley.edu/MRC/imagesnatives.html>

<http://www.arabfilm.com/>

http://www.adherents.com/movies/mov_judaism_top50.html

<http://www.lib.berkeley.edu/MRC/images europeans.html>

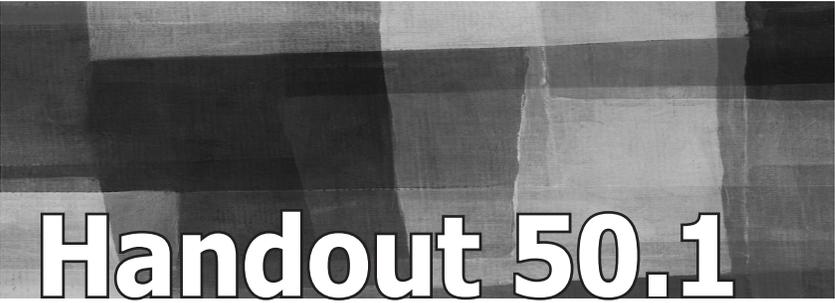
http://www.transitionsabroad.com/publications/magazine/0405/latin_american_movies.shtml

<http://www.disabilityfilms.co.uk/>

<http://www.boxofficemojo.com/genres/chart/?id=gay.htm>

This website contains a variety of culturally diverse movies:

<http://www.multiculturemovies.com>



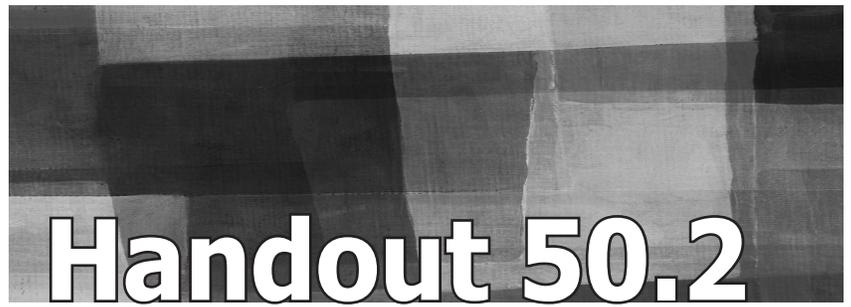
Handout 50.1

Instructions for Reflective Process Postings

Each student will post his or her reflections, reactions, questions, and/or comments on the group process for that week in the online course folder. These weekly short pieces will form a journal of your progress and process. They will be posted in your discussion group folder and will provide a forum for reflection and sharing. Only the instructor and the members of the process groups will be able to read these postings.

The postings should not be a review of the content of weekly readings. Instead, entries should offer a window into your own thoughts and feelings; thus, they should be individual reflections. One might question assumptions, record discomfort, or reflect on one's own experience relative to personal learning within the process group. A quality reflection entry will be one that gives the reader a sense of where you stood relative to the issues discussed in that week's process group or in the readings.

Save a copy of these reflections in addition to the online posting because they will be used later in the final project.

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Handout 50.2

Instructions for Theme Identification Project

■ Theme Identification Project

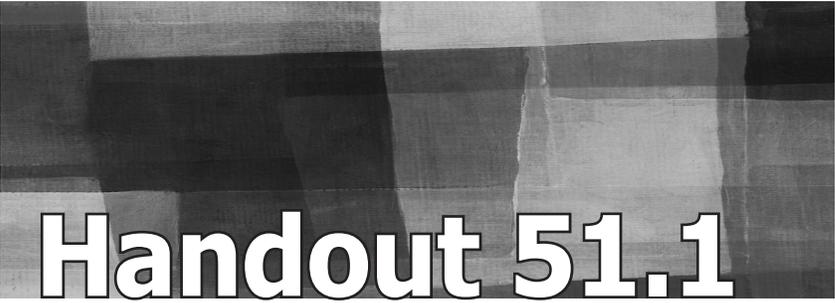
This project takes place in class during the last two weeks of the semester. Students have prepared themselves for this project by identifying the themes in their own entries. Students use the theory presented in class, especially racial identity development theories, as suggestions for themes. In an approach modified from the consensual qualitative research process (Hill, Thompson, & Williams, 1997), the groups then meet and look for agreement in themes across the groups' reflective process entries. Sample themes have included the following: racism, White identity, White privilege, awareness, acceptance, lack of knowledge, confusion, frustration, personal growth, guilt, powerlessness, and so forth. Encourage students to print out the process entries for easy theme identification. Colored markers or pencils may aid in organization.

■ Instructions (See Hill et al., 1997, for Diagram of Process.)

1. *Within-case analysis*: Within each case (your own reflective process entries), identify the domains or themes present. Describe the core ideas in each domain. Present the identified themes to the group, and discuss these themes in order to reach consensus on themes in each case.
2. *Between-case analyses*: Develop categories across cases. Develop consensus on categories and core ideas and domains within categories.
3. Create illustrative examples of categories (themes) describing the group's experience.
4. Present to class.

■ References

Hill, C. E., Thompson, B. J., & Williams, E. N. (1997). A guide to conducting consensual qualitative research. *The Counseling Psychologist, 25*(4), 517–572.



Handout 51.1

Racial Identity Development

■ White Racial Identity Development

D.W. Sue (2003) posed the question, “What does being White mean?” He offered the following ideas. To be White means

- to be socialized into a world of White supremacy,
- to inherit and benefit from a world of White privilege,
- to knowingly or unknowingly have a stake in the perpetuation of White racism,
- to deny the reality of people of color and to define reality from a White perspective,
- to be oblivious to your own biases and prejudices,
- to be right,
- to possess the luxury of not exploring yourself as a racial/cultural being,
- to be able to equate a human being with being White, and
- to be an oppressor with the power to force your will on persons of color.

Sue noted that studies have found that the level of White racial identity awareness is predictive of racism: The less aware you are of your White identity, the more likely you are to exhibit increased levels of racism. Evidence also exists that the ability to communicate, teach, manage, and supervise effectively in a cross-cultural sense is correlated with White racial identity attitudes.

Sue addressed the development of a nonracist identity with progression through seven phases:

1. **Phase One—Naiveté.** This phase is generally marked by a naive curiosity about race. There is a tendency to be open, innocent, and spontaneous regarding racial differences; one notices differences, but the awareness of their social meaning attached to race, bias, and prejudice is either absent or minimal. Meanings occur between the ages of 3 and 5 years old.
2. **Phase Two—Conformity.** In this phase there is continued naiveté about the meaning and implications associated with race and racism. There is minimal awareness of self as a racial being, and there is a subsequent belief in the universality of values and norms governing behavior.
3. **Phase Three—Dissonance.** In this phase one recognizes the polarities of democratic principles of equality and the unequal treatment of people of color. In addition, one (a) deals with the inconsistencies that have been compartmentalized or (b) encounters information and experience at odds with one’s denial.
4. **Phase Four—Resistance and Immersion.** This phase is marked by questioning and challenging one’s own racism and realizing what racism is all about. Racism becomes noticeable in all facets of one’s daily life. A person in this phase may have anger toward family, friends, and institutions and at larger societal values that

are seen as democratic ideals that were never practiced; one may feel guilt for having been a part of the oppressive system.

5. **Phase Five—Introspection.** In this phase a person reaches a compromise of swinging from an extreme of unconditional acceptance of White identity to a rejection of Whiteness. One understands the benefits received from White privilege and one's participation in oppressive systems; in addition, one recognizes that racism is an integral part of U.S. society.
6. **Phase Six—Integrative Awareness.** This phase is characterized by understanding self as a racial/cultural being, developing awareness of sociopolitical influences with respect to racism, developing an appreciation of racial/cultural diversity, and rooting out buried and nested racial fears and emotions.
7. **Phase Seven—Commitment to Antiracist Action.** This phase is characterized most by social action—seeing a wrong and taking action to make it right, for example, objecting to racial jokes; trying to educate family, friends, neighbors, and coworkers about racial issues; and taking direct action in social policy that may put you in direct conflict with other Whites.

Per B. D. Tatum (2003; reinforcing Janet Helms's theories or patterns of thinking that predominate at particular points of development), note that this process never ends.

The task in White racial identity is to develop a positive White identity based in reality, not on assumed superiority. The other major developmental task in this process is (a) the abandonment of individual racism and (b) the recognition of and opposition to institutional and cultural racism. These tasks occur over the following six stages:

1. **Contact.** Initially little attention is paid to the significance of a White racial identity. In this stage, people feel color-blind and free from prejudice; they are unaware of their assumptions about other racial groups and think of racism as prejudiced behaviors of individuals rather than as an institutionalized system of advantage benefiting Whites in subtle and blatant ways.
2. **Disintegration.** In this stage there is a growing awareness of racism and White privilege as a result of personal encounters in which the social significance of race is made visible. For some White people disintegration occurs when they develop a close relationship with a person of color. How racism works becomes visible, and this new awareness is characterized by discomfort and emotions of guilt, shame, and anger related to one's personal prejudices or the prejudices within one's family. Societal inequities are seen in direct contradiction to the idea of meritocracy. There is increasing zealotry to create change.
3. **Reintegration.** In this stage the conflict between noticing and not noticing generates internal tension, and there is a great desire to relive it. Relief occurs in this stage, with the transformation of feelings of guilt or denial being transformed into fear and anger directed at people of color, the belief that people of color brought hardship on themselves, and the strong desire to want to ignore racism and go back into silence. There is frustration with being seen as a member of a group rather than as an individual.
4. **Pseudoindependent.** This stage is characterized by a deepening awareness and a commitment to unlearn one's racism. The individual has an intellectual understanding of racism as a system of advantage but doesn't quite know what to do about it. One feels self-conscious and guilty about one's own Whiteness and may desire to escape it by associating with people of color.
5. **Immersion/emersion.** In this stage one recognizes the need to find a more positive self-definition; hence, one seeks new ways of thinking about Whiteness—ways that go beyond the victimizer. In this stage feelings of shame and guilt start to fade.
6. **Autonomy.** This stage marks the culmination of the White racial development process. In this stage the individual incorporates the newly defined view of Whiteness as a part of a personal identity and has positive feelings associated with the redefinition, which energizes efforts to confront racism and oppression in daily life. A person at this stage is continually open to new information and new ways of thinking about racial and cultural variables.

■ Racial Identity Development for People of Color

The task in racial identity development for people of color is to resist negative societal messages and develop an empowered sense of self in the face of a racist society.

African American Racial Identity Development (W. Cross)

Following are the five stages in African American racial identity development, which are more of a circular process rather than a linear one:

1. **Pre-encounter.** In this stage the individual absorbs many of the beliefs and values of White dominant culture, including the idea that it is better to be White. The personal and social significance of one's racial group membership has not yet been realized, and racial identity is not yet under examination.
2. **Encounter.** This stage is typically precipitated by an event (or series of events) or an institutionalized environmental cue that forces the young person to acknowledge the personal impact of racism. The individual is aware of the significance of race and to be a member of a group targeted by racism. This stage is sometimes characterized by anger toward Whites.
3. **Immersion/Emersion.** In this stage there is a strong desire to surround oneself with symbols of one's racial identity and to actively seek out opportunities to learn about one's own history and culture with support of same-race peers. White people are seen as irrelevant; the focus is on self-discovery rather than White people. During this stage one unlearns internalized stereotypes about one's own group, redefining oneself based on affirmation of racial identity.
4. **Internalization.** This stage is characterized by a sense of security about one's racial identity and a willingness to establish meaningful relationships across group boundaries.
5. **Internalization-Commitment.** In this stage the individual finds ways to translate a personal sense of identity into ongoing action expressing a sense of commitment to the concerns of Blacks as a group.

Racial and Ethnic Identity Development for People of Color in General

J. Phinney, grounded in Eriksonian understanding of adolescence and ethnic identity development, outlined the following three stages of racial and ethnic identity development for people of color in general:

1. **Unexamined Ethnic Identity.** In this stage race and ethnicity are not particularly salient for the individual.
2. **Ethnic Identity Search.** During this stage individuals actively engage in defining for themselves what it means to be a member of their own racial or ethnic group.
3. **Achieved Ethnic Identity.** In this stage one is able to assert a clear positive sense of one's racial or ethnic identity.

Tatum outlined issues in addition to Phinney's stages that affect identity development in groups of people of color.

Latino/as-Hispanics. It is important to be mindful of the following factors that can influence reaching the stage of "Achieved Ethnic Identity" for individuals who claim membership in this cultural group: (a) immigration history of the larger cultural group; (b) historical socioeconomic position of the group; (c) relationship to *racismo* (advantage based on skin color); (d) value of *familismo* (importance of extended family); (e) reconciliation of the culture of home with the dominant American culture; and (f) the role of language—English and/or Spanish. In dealing with cross-cultural conflict, additional factors that can also affect reaching the stage of "Achieved Ethnic Identity" include the following:

1. **Assimilation.** This stage is marked by an attempt to blend into the dominant culture, distancing oneself from one's ethnic group.
2. **Withdrawal.** This stage is marked by an emphasis on one's ethnic culture and an avoidance of contact with the dominant group.
3. **Biculturalism.** This step involves incorporating selected aspects of both home culture and the dominant culture, often achieving bilingual fluency in the process.
4. **Marginalization.** When biculturalism fails and the individual has rejected the "old country" ways of the family yet is unable to find full acceptance in the dominant culture, marginalization is experienced.

Native American. It is important to be mindful of the following factors that can influence reaching the stage of "Achieved Ethnic Identity" for individuals who claim membership in this cultural group: kinship obligations and extended family. In addition, the following factors may arise out of cross-cultural conflict that may also impact identity development:

1. **Assimilation.** This is an attempt to blend into the dominant culture, distancing oneself from one's ethnic group.
2. **Withdrawal.** This stage is marked by an emphasis on one's ethnic culture and an avoidance of contact with the dominant group.
3. **Biculturalism.** This step involves incorporating selected aspects of both home culture and the dominant culture.
4. **Marginalization.** When biculturalism fails and the individual has rejected the "old country" ways of the family yet is unable to find full acceptance in the dominant culture, marginalization is experienced.

Asian American. It is important to be mindful of the following factors that can influence reaching the stage of "Achieved Ethnic Identity" for individuals who claim membership in this cultural group: (a) immigration history of the larger cultural group; (b) historical socioeconomic position of the group; (c) reconciliation of the home culture with the dominant American culture; and (d) the role of language—English and/or other language. In dealing with cross-cultural conflict, additional factors that can also affect reaching the stage of "Achieved Ethnic Identity" also include the following:

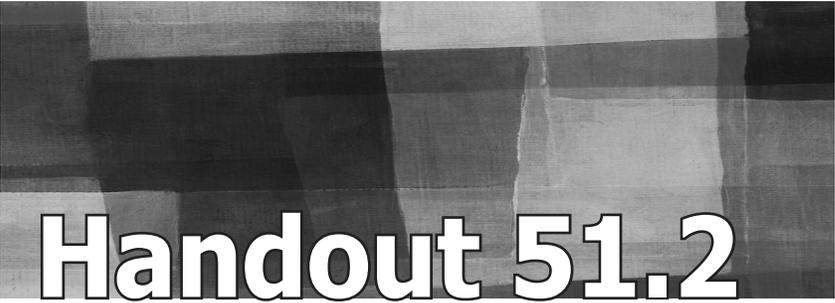
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Biracial/Multiracial Americans. It is important to be mindful of the following factor that can influence reaching the stage of "Achieved Ethnic Identity" for individuals who claim membership in this cultural group: the history of the individual's parents' racial/ethnic identity. Per Tatum, identity development reflects the following four phases:

1. **Racial awareness.** During this time some parents emphasize a particular aspect of the child's heritage to counteract any devaluing messages of the dominant society.
2. **Understanding of race or ethnicity.** In this phase race or ethnicity is associated with specific markers, such as the language one speaks, the food one eats, and the physical characteristics one has.
3. **Exploration.** In this stage, the individual explores the question, "Who am I?" This process is affected by biological heritage, sociohistorical context of society, early socialization experiences, culture, ethnic identity and heritage, spirituality, individual awareness of self in relation to race and racism, and physical appearance as well as by other personal social identities, such as sexual orientation.
4. **Appreciation.** In this stage the individual appreciates both sides of his or her heritage. ("Identity confusion" is most likely to occur when there is a discrepancy between various factors.)

The task of mixed-heritage individuals is to sort through the various factors and find ways to integrate them into a positive sense of self and their multiracial heritage

Cross-culturally adopted individuals. Identity development of cross-culturally adopted individuals is similar to that of biracial individuals. Identity development of these individuals is shaped by the parents' willingness to talk to the child about an experience that they do not have regarding the culture(s) of origin they do not share—specifically with racism. The goal is to emerge with a positive sense of self that is tied to the racial identity of the cultural group(s) in which the individuals claim membership.



Handout 51.2

Racial Identity Exercise

Write for 30 minutes about where you are in your journey. How did you get here? Use the models of racial identity development to make sense of the journey.

In your response please answer the following questions:

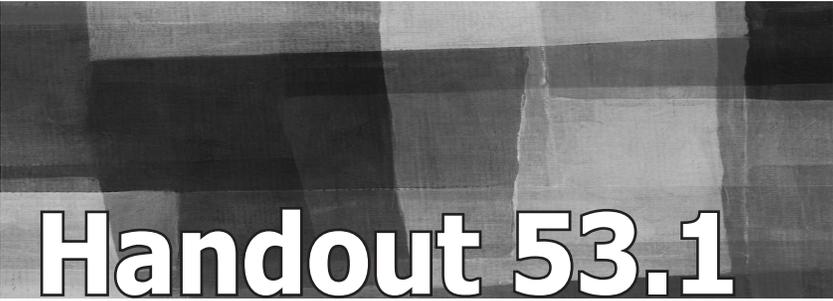
1. What is something you remember about growing up?
2. Remember a time when, or an incident where, you were aware of your race/racial identity and how you might be different?
3. What do you say when someone asks you what your racial/ethnic background is? Has this changed over time?
4. Who have been important people in helping you identify as you do? Of those, who has created comfort in talking about race?
5. What have you noticed about other (similarly monoracial or similarly multi/biracial) people?
6. Do you have attitudes/beliefs or practice customs of folks of your similar monoracial or multi/biracial background, or are yours different from theirs?
7. What have you noticed about being monoracial or multi/biracial? Respond based on the opposite of your experience.
8. What have you liked about being of your particular heritage, and what has been hard?
9. What advice do you have for parents of children of your same racial/ethnic background?



Section 6

Oppression and Discrimination

This section contains experiential activities that encourage students to explore concepts of oppression and discrimination. It contains several activities that assist students in beginning conversations about power and privilege and how these issues can affect an individual's interaction with others in and out of therapeutic settings. These activities are designed to address students' awareness and knowledge regarding racial, religious, gender, and ethnic oppression as well as to introduce the concept of microaggressions and its importance in daily life. Some activities incorporate a variety of learning approaches, including case studies and media use. These activities can be used in all core courses, including introductory and advanced multicultural courses.



Handout 53.1

White Privilege: Unpacking the Invisible Knapsack

by Peggy McIntosh

This article is now considered a ‘classic’ by anti-racist educators. It has been used in workshops and classes throughout the United States and Canada for many years. While people of color have described for years how whites benefit from unearned privileges, this is one of the first articles written by a white person on the topic.

It is suggested that participants read the article and discuss it. Participants can then write a list of additional ways in which whites are privileged in their own school and community setting. Or participants can be asked to keep a diary for the following week of white privilege that they notice (and in some cases challenge) in their daily lives. These can be shared and discussed.

Through work to bring materials from Women’s Studies into the rest of the curriculum, I have often noticed men’s unwillingness to grant that they are over privileged, even though they may grant that women are disadvantaged. They may say they will work to improve women’s status, in the society, the university, or the curriculum, but they can’t or won’t support the idea of lessening men’s. Denials, which amount to taboos, surround the subject of advantages, which men gain from women’s disadvantages. These denials protect male privilege from being fully acknowledged, lessened or ended.

Thinking through unacknowledged male privilege as a phenomenon, I realized that since hierarchies in our society are interlocking, there was most likely a phenomenon of white privilege, which was similarly denied and protected. As a white person, I realized I had been taught about racism as something which puts others at a disadvantage, but had been taught not to see one of its corollary aspects, white privilege which puts me at an advantage.

I think whites are carefully taught not to recognize white privilege, as males are taught not to recognize male privilege. So I have begun in an untutored way to ask what it is like to have white privilege. I have come to see white privilege as an invisible package of unearned assets which I can count on cashing in each day, but about which I was ‘meant’ to remain oblivious. White privilege is like an invisible weightless knapsack of special provisions, maps, passports, codebooks, visas, clothes, tools and blank checks.

Describing white privilege makes one newly accountable. As we in Women’s Studies work to reveal male privilege and ask men to give up some of their power, so one who writes about having white privilege must ask, “Having described it what will I do to lessen or end it?”

After I realized the extent to which men work from a base of unacknowledged privilege, I understood that much of their oppressiveness was unconscious. Then I remembered the frequent charges from women of color that white women whom they encounter are oppressive. I began to understand why we are justly seen as oppressive, even when we don’t see ourselves that way. I began to count the ways in which I enjoy unearned skin privilege and have been conditioned into oblivion about its existence.

My schooling gave me no training in seeing myself as an oppressor, as an unfairly advantaged person or as a participant in a damaged culture. I was taught to see myself as an individual whose moral state depended

on her individual moral will. My schooling followed the pattern my colleague Elizabeth Minnich has pointed out: whites are taught to think of their lives as morally neutral, normative, and average, and also ideal, so that when we work to benefit others, this is seen as work which will allow “them” to be more like “us.”

I decided to try to work on myself at least by identifying some of the daily effects of white privilege on my life. I have chosen those conditions which I think in my case *attach somewhat more to skin-color privilege* than to class, religion, ethnic status, or geographical location, though of course all these other factors are intricately intertwined. As far as I can see, my African American co-workers, friends and acquaintances with whom I come into daily or frequent contact in this particular time, place and line of work cannot count on most of these conditions.

1. I can if I wish arrange to be in the company of people of my race most of the time.
2. If I should need to move, I can be pretty sure of renting or purchasing housing in an area which I can afford and in which I would want to live.
3. I can be pretty sure that my neighbors in such a location will be neutral or pleasant to me.
4. I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.
5. I can turn on the television or open to the front page of the paper and see people of my race widely represented.
6. When I am told about our national heritage or about “civilization,” I am shown that people of my color made it what it is.
7. I can be sure that my children will be given curricular materials that testify to the existence of their race.
8. If I want to, I can be pretty sure of finding a publisher for this piece on white privilege.
9. I can go into a music shop and count on finding the music of my race represented, into a supermarket and find the staple foods which fit with my cultural traditions, into a hairdresser’s shop and find someone who can cut my hair.
10. Whether I use checks, credit cards or cash, I can count on my skin color not to work against the appearance of my financial reliability.
11. I can arrange to protect my children most of the time from people who might not like them.
12. I can swear, or dress in second hand clothes, or not answer letters, without having people attribute these choices to the bad morals, the poverty, or the illiteracy of my race.
13. I can speak in public to a powerful male group without putting my race on trial.
14. I can do well in a challenging situation without being called a credit to my race.
15. I am never asked to speak for all the people of my racial group.
16. I can remain oblivious of the language and customs of persons of color who constitute the world’s majority without feeling in my culture any penalty for such oblivion.
17. I can criticize our government and talk about how much I fear its policies and behavior without being seen as a cultural outsider.
18. I can be pretty sure that if I ask to talk to “the person in charge,” I will be facing a person of my race.
19. If a traffic cop pulls me over or if the IRS audits my tax return, I can be sure I haven’t been singled out because of my race.
20. I can easily buy posters, post-cards, picture books, greeting cards, dolls, toys, and children’s magazines featuring people of my race.
21. I can go home from most meetings of organizations I belong to feeling somewhat tied in, rather than isolated, out-of-place, outnumbered, unheard, held at a distance, or feared.
22. I can take a job with an affirmative action employer without having coworkers on the job suspect that I got it because of race.
23. I can choose public accommodation without fearing that people of my race cannot get in or will be mistreated in the place I have chosen.
24. I can be sure that if I need legal or medical help my race will not work against me.
25. If my day, week or year is going badly, I need not ask of each negative episode or situation whether it has racial overtones.
26. I can choose blemish cover or bandages in “flesh” color and have them more or less match my skin.

I repeatedly forgot each of the realizations on this list until I wrote it down. For me white privilege has turned out to be an elusive and fugitive subject. The pressure to avoid it is great, for in facing it I must give up the myth of meritocracy. If these things are true, this is not such a free country; one's life is not what one makes it; many doors open for certain people through no virtues of their own.

In unpacking this invisible backpack of white privilege, I have listed conditions of daily experience which I once took for granted. Nor did I think of any of these perquisites as bad for the holder. I now think that we need a more finely differentiated taxonomy of privilege, for some of these varieties are only what one would want for everyone in a just society and others give license to be ignorant, oblivious, arrogant and destructive.

I see a pattern running through the matrix of white privilege, a pattern of assumptions which were passed on to me as a white person. There was one main piece of cultural turf; it was my own turf, and I was among those who could control the turf: *My skin color was an asset for any move I was educated to want to make.* I could think of myself as belonging in major ways, and of making social systems work for me. I could freely disparage, fear, neglect, or be oblivious to anything outside of the dominant cultural forms. Being of the main culture, I could also criticize it fairly freely.

In proportion as my racial group was being confident, comfortable, and oblivious, other groups were likely being made unconfident, uncomfortable, and alienated. Whiteness protected me from many kinds of hostility, distress, and violence, which I was being subtly trained to visit in turn upon people of color.

For this reason, the word "privilege" now seems to be misleading. We usually think of privilege as being a favored state, whether earned or conferred by birth or luck. Yet some of the conditions I have described here work to systematically over empower certain groups. Such privilege simply *confers dominance* because of one's race or sex.

I want, then, to distinguish between earned strength and unearned power conferred systematically. Power from unearned privilege can look like strength when it is in fact permission to escape or to dominate. But not all of the privileges on my list are inevitably damaging. Some, like the expectation that neighbors will be decent to you, or that your race will not count against you in court, should be the norm in a just society. Others, like the privilege to ignore less powerful people, distort the humanity of the holders as well as the ignored groups.

We might at least start by distinguishing between positive advantages which we can work to spread, and negative types of advantages which unless rejected will always reinforce our present hierarchies. For example, the feeling that one belongs within the human circle, as Native Americans say, should not be seen as a privilege for a few. Ideally it is an *unearned entitlement*. At present, since only a few have it, it is an *unearned advantage* for them. This paper results from a process of coming to see that some of the power which I originally saw as attendant on being a human being in the U.S. consisted in *unearned advantage* and *conferred dominance*.

I have met very few men who are truly distressed about systemic, unearned male advantage and conferred dominance. And so one question for me and others like me is whether we will be like them or whether we will get truly distressed, even outraged about unearned race advantage and conferred dominance and if so, what will we do to lessen them. In any case, we need to do more work in identifying how they actually affect our daily lives. Many, perhaps most of our white students in the U.S. think that racism doesn't affect them because they are not people of color, they do not see "whiteness" as a racial identity. In addition, since race and sex are not the only advantaging systems at work, we need similarly to examine the daily experience of having age advantage, or ethnic advantage, or physical ability, or advantage related to nationality, religion or sexual orientation.

Difficulties and dangers surrounding the task of finding parallels are many. Since racism, sexism, and heterosexism are not the same, the advantaging associated with them should not be seen as the same. In addition, it is hard to disentangle aspects of unearned advantage which rest more on social class, economic class, race, religion, sex and ethnic identity than on other factors. Still, all of the oppressions are interlocking, as the Combahee River Collective Statement of 1977 continues to remind us eloquently.

One factor seems clear about all of the interlocking oppressions. They take both active forms which we can see and embedded forms which as a member of the dominant group one is not taught to see. In my class and place, I did not see myself as a racist because I was taught to recognize racism only in individual acts of meanness by members of my group, never in the invisible systems conferring unsought racial dominance on my group from birth.

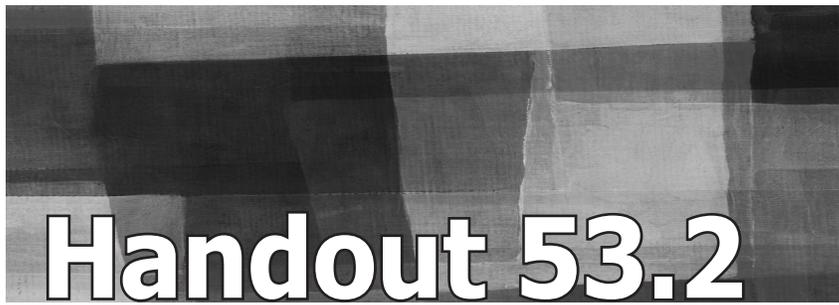
Disapproving of the systems won't be enough to change them. I was taught to think that racism could end if white individuals changed their attitudes. (But) a "white" skin in the United States opens many doors for whites whether or not we approve of the way dominance has been conferred on us. Individual acts can palliate, but cannot end, these problems.

To redesign social systems we need first to acknowledge their colossal unseen dimensions. The silences and denials surrounding privilege are the key political tool here. They keep the thinking about equality or equity incomplete, protecting unearned advantage and conferred dominance by making these taboo subjects. Most talk by whites about equal opportunity seems to me now to be about equal opportunity to try to get into a position of dominance while denying that systems of dominance exist.

It seems to me that obliviousness about white advantage, like obliviousness about male advantage, is kept strongly inculturated in the United States so as to maintain the myth of meritocracy, the myth that democratic choice is equally available to all. Keeping most people unaware that freedom of confident action is there for just a small number of people props up those in power, and serves to keep power in the hands of the same groups that have most of it already.

Though systemic change takes many decades there are pressing questions for me and I imagine for some others like me if we raise our daily consciousness on the perquisites of being light-skinned. What will we do with such knowledge? As we know from watching men, it is an open question whether we will choose to use unearned advantage to weaken hidden systems of advantage and whether we will use any of our arbitrarily-awarded power to reconstruct power systems on a broader base.

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Handout 53.2

Some Notes for Facilitators on Presenting White Privilege and the Invisible Knapsack

by Peggy McIntosh

1. My work is not about blame, shame, guilt, or whether one is a “nice person.” It’s about observing, realizing, thinking systemically and personally. It is about seeing privilege, the “up-side” of oppression and discrimination. It is unearned advantage, which can also be described as exemption from discrimination.
2. Please do not generalize from my papers. They are about my experience, not about the experiences of all white people in all times and places and circumstances. Read the paragraph in each paper before the list begins.
3. Keep “the lists” in their autobiographical contexts. This is a matter of scholarly integrity. But it will actually increase your effectiveness to be able to say, “This is from just one white woman coming to see she’s white in her time and place and workspace . . .”
4. Draw on the participants’ own personal experiences, not their opinions. Opinions invite argumentation. Experience invites listening without resisting. Opinions tend to elicit defensiveness; shared experiences tend to elicit open curiosity. When participants move from experiential testimony to opinion, bring them back. The usual academic habits work against deep new learning of this kind.
5. When exploring privilege, it is useful to use “Serial Testimony,” a disciplined mode in which each participant gets to respond in turn, uninterrupted, for, say, one minute, timed. I call this “the autocratic administration of time in the service of democratic distribution of time.”
6. Without rigorous use of a watch or timer, Serial Testimony can be as undemocratic as any other discussion form.
7. Understand that every participant has an intricate “politics of location” (Adrienne Rich) within the systems of social power. For example, all people in a workshop or class will have experience of both advantage and disadvantage.
8. Recognize that all people are both located in systems and also uniquely individual.
9. Co-presentations and panels of people speaking about their experiences one after another can be very effective. I do not usually arrange for “dialogues,” since I feel they are often a veiled form of debating and fighting, rather than listening and learning.
10. My lists of unearned privileges are not “check lists” or questionnaires.
11. The lists are not confessional readings.
12. Please mention the specificity of “my sample.” I compared my circumstances only with what I knew of the circumstances of my African-American female colleagues in the same building and line of work. This sample is very specific with regard to race, sex, region, location, workplace, vocation, and nation.
13. Be very wary of entrapment in definitions of privilege and power. They lack nuances and flexibility.
14. Invite people to make their own autobiographical lists of privilege, for example, about:

Sexual Orientation
Class
Region
Religion

Gender
Employment
Physical ability
Handedness

Language
Nation of origin
Parent’s relation to education

15. Beware of gym-exercises, which position people in only one aspect of their identities, asking them to step forward or backward from a baseline at a given prompt.
16. Avoid self-righteousness and preaching to family and friends about privilege. Informal, untimed testimony can work in these setting to invite learning and decrease argumentation.
17. Explain the word “systemic.” Help participants or students to understand (or begin to understand) what it is to see society systemically, rather than only in terms of individuals making individual choices.
18. Explain why U.S. people, especially white people, have trouble seeing systemically. Explain the myth of meritocracy; that the unit of society is the individual and that whatever one ends up with must be whatever that individual wanted, worked for, earned, and deserved. This myth suppresses knowledge of systemic oppression and especially its “up-side”—systemic privilege.
19. Work to strengthen two intellectual muscles: (a) the ability to see in terms of systems as well as in terms of individuals and (b) the ability to see how systemic discrimination is matched by systemic privilege.
20. Think about the privilege work in schools and universities as making one smarter, not necessarily better. Academic institutions do not claim that making us better is their primary goal.

When I present, or co-present with a person of color, on Privilege Systems, whether or not I am the first to speak, I usually:

- tell how I came to see men’s privilege and their obliviousness to it, which made me see laterally to my own race privilege and my obliviousness to it;
- read some examples from my white privilege list, and sometimes read some of my heterosexual privilege list, Christian privilege list, and lists of privilege relative to Asian Americans, Indigenous people, Latino/as, and so forth;
- analyze some of the different misreading of my paper by white people and people of color; and
- raise the question of how I can use unearned advantage to weaken systems of unearned advantage, and why I would want to.

The co-presenter and I take equal time to testify about how we came to see privilege systems in and around us. After this, we use Serial Testimony. We form either circles of five to eight people or pairs of two people to respond in turn, uninterrupted for one minute each, to the following prompts:

Round 1: What is one way you’ve had unearned disadvantage in your life?

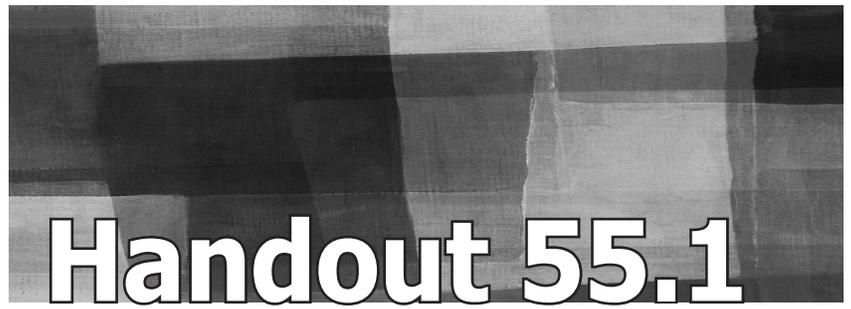
Round 2: What is one way you’ve had unearned advantage in your life?

Round 3: What is it like for you to sit here and talk about and hear about these experiences of unearned advantage and disadvantage?

Round 3 is like a debrief in itself. Any further debrief should be on **new** learnings from the exercise. Unfacilitated discussion of the exercise can quickly lead away from experience to generalization and opinions people came into the session with.

Some people “get” the idea of systemic privilege and ask, “But what can I do?” My answer is, You can use unearned advantage to weaken systems of unearned advantage. I see white privilege as a bank account that I did not ask for, but that I can choose to spend. People with privilege have far more power than we have been taught to realize under the myth of meritocracy. Participants can brainstorm about how to use unearned assets to share power; these may include time, money, leisure, connections, spaces, travel, and may connect with changes in other behaviors as well, such as paying attention, making associations, intervening, speaking up, asserting and deferring, being alert, taking initiative, doing ally work, and recognizing and acting against both the external and internalized forms of oppression and privilege.

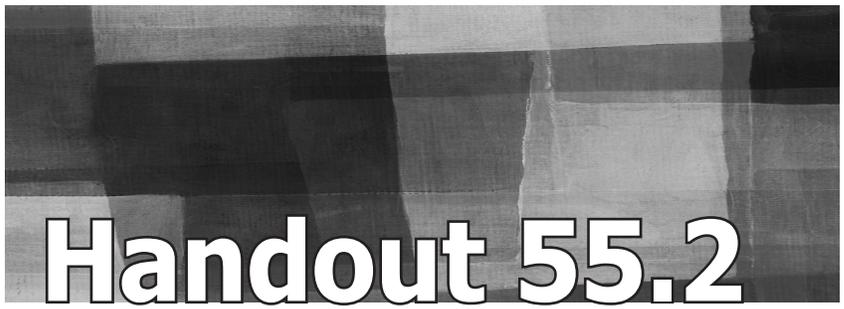
Note. Reprinted by permission of author. Copyright 2008 by Peggy McIntosh. This article may be printed for use by the original purchaser of the book and for use in classes, workshops, clinics, etc. conducted by the purchaser. Subsequent reprinting by other parties requires permission from the author, Peggy McIntosh, Wellesley Centers for Women, Wellesley, MA, e-mail: mmcintosh@wellesley.edu



Handout 55.1

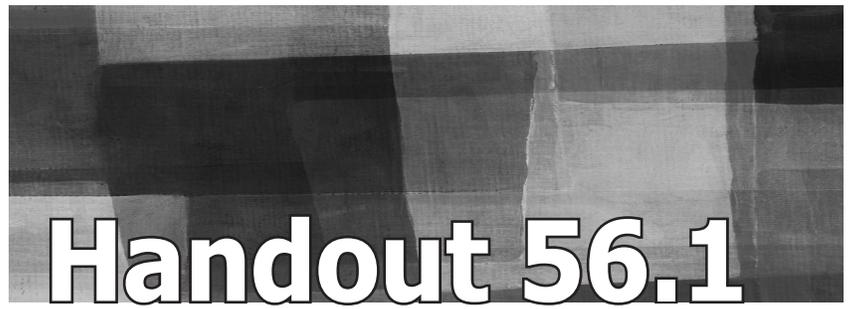
The People in My Life

The primary decision maker in my family is and/or was . . .	The primary income producer in my family is and/or was . . .	The person primarily responsible for household maintenance in my family is and/or was . . .	In my family, the person who was responsible for taking children to the doctor was . . .	In my family, the person responsible for meeting with the children's teachers was . . .	In my family, the person typically responsible for discipline was . . .
When I have gotten a loan at the bank, the person/people I have typically dealt with is/are . . .	My doctors are . . .	My accountant is . . .	Most of the doctors (MDs) I know are . . .	Most of the lawyers I know are . . .	Most of the accountants I know are . . .
In my undergraduate degree program, most of my peers were . . .	Most of my professors are . . .	The superintendent of my school was . . .	Most of the people I know with graduate degrees are . . .	Most of my elementary school teachers were . . .	Most of my principals or administrators were . . .
When I go out to eat, most of the wait people are . . .	Most of the in-home healthcare providers I know are . . .	At the grocery store, most of the people who assist me are . . .	The janitors at my schools have typically been . . .	Most of the cleaning personnel I know are . . .	Most of the grounds maintenance crews are . . .
In my family, the person most involved with my education is/was . . .	The person or people in my family responsible for maintaining contact with extended family is/are . . .	The person or people in my family responsible for planning and organizing holiday celebrations is/are . . .	The person or people in my family most responsible for making financial decisions (buying cars, houses, investments, and so forth) was/were . . .	Most of the single parents I know are . . .	The person in most of the families I know who makes the final decisions about family change (moving, interacting, and so forth) is/are . . .
When I do daily business at a bank, most of the time, the person assisting me is . . .	Most of the political leaders I know are . . .	In the magazines I read, most of the people featured are . . .	My spiritual leaders are . . .	Most of the spiritual leaders in my community are . . .	The grandparent I felt/feel closest to was/is . . .



Handout 55.2

The People in My Life: Power Grid



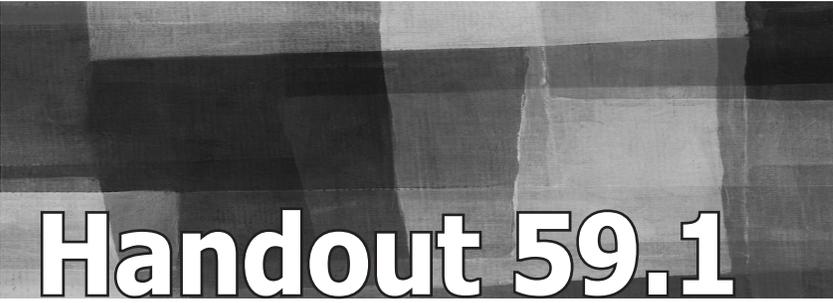
Handout 56.1

The Socio-Cultural Profile

Socio-Cultural Category	Membership	Systemic and Personal Status ^a	Notes/Insights/ Questions/Comments
Race			
Ethnicity			
Class			
Sex and Gender			
Religion			
Sexual Orientation			
Ability/Disability (Mental and Physical)			
Other			
Other			

Note. Adapted from K. Gainor, *Difficult Discussions: Talking Openly With Our Students and Colleagues About Race and Privilege* (keynote presentation at the 2000 January Advance, Agenda for Education in a Democracy); and B. D. Tatum, *Why Are All the Black Kids Sitting Together in the Cafeteria?* (New York, NY: Basic Books, 2003).

^aSystemic and personal status = dominant, subordinate, or mixed (level of power and privilege).



Handout 59.1

Guidelines—Multicultural Career Case Conceptualization Role-Play

■ Video-Recording Learning Activity

The goal of this learning activity is to develop multicultural self-awareness competencies in career counseling case conceptualization. Students will video-record role-plays in which they take turns in the counselor role in a multicultural career counseling case. The activity includes experiential and reflective processing exercises, facilitated in class and through homework assignments, and culminates in small-group consultations focused on students' own unintentional negative biases and hidden strengths in empathic perspective taking with clients whose multicultural issues they find most challenging. In conclusion, students examine how to integrate what they learned.

The main purpose of reflecting on the assigned processing questions is to pay attention to our own experiences and explore our own assumptions, reactions, and blind spots, or potentially hidden biases, regarding the gender and cultural issues elicited in us through these multicultural career counseling cases at the following four points: first impressions, immediately following the role-play, on review of our own and others' videos and further exploration, and culminating in reflections to integrate learning.

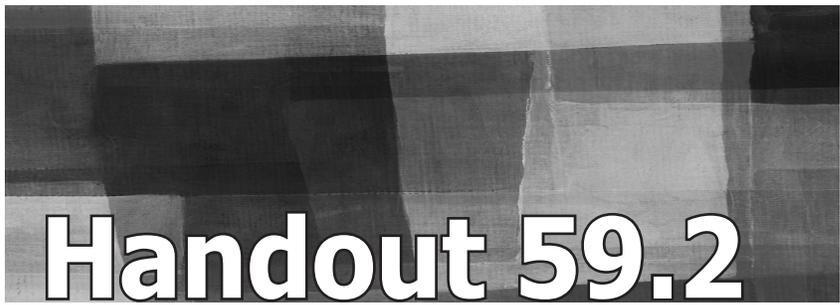
1. Before video-recording the role-plays, each student must complete the pre-role-play processing questions for the case in which he or she will play the counselor role.
2. Together with your partner, you are to produce two stimulus video-recordings, which will be used for exploration in developing multicultural career counseling competencies, for your own training and for in-class group processing. The two video-recordings will be of 5- to 7-minute role-plays of the multicultural cases you selected from Swanson and Fouad (2010). You and your partner will each record one case that would challenge you in the role of career counselor—your partner plays the role of client.
3. The task of the career client in the role-play is to focus primarily on relating to the perspective of this particular client; that is, read the case vignette carefully and act out how this person might present his or her concerns in a career counseling situation.
4. The task of the career counselor in the role-play is to focus primarily on the following:
 - a. developing an understanding of, and communicating empathy for, the client's career concerns;
 - b. accurately conceptualizing the client's presenting problem and potentially relevant gender and cultural issues; and
 - c. developing initial hypotheses for helpful approaches to assessment and intervention.

Note that this initial phase of conceptualizing the client's presenting concerns is necessary and prerequisite to informing assessment and intervention planning (i.e., it is premature at best, and likely unhelpful or harmful, to suggest assessments or interventions before developing as full an understanding of the client's concerns as possible). Your task in these 5 to 7 minutes is to focus on empathically understanding the client's career concerns, including possible multicultural influences.

5. In the course of this initial phase of a career counseling case role-play, the career counselor may ask assessment questions about, probe, and/or explore the client's view of self regarding:
 - a. career/life interests
 - b. goals
 - c. abilities
 - d. family/significant other influences
 - e. values
 - f. work/life experiences
 - g. beliefs
 - h. contextual resources and barriers (including conflicts)
6. Soon after video-recording the role-plays, each student must complete the post-role-play processing questions for the case in which he or she played the counselor role.
7. Students will process in facilitated group consultations by viewing the video-recorded role-plays and exploring their potential hidden biases and empathic strengths relevant to multicultural career counseling issues.
8. In conclusion, students will respond to processing questions to examine how to integrate what they learned relevant to their developing multicultural self-awareness competencies in career counseling case conceptualization.

■ References

Swanson, J. L., & Fouad, N. A. (2010). *Career theory and practice: Learning through case studies* (2nd ed.). Thousand Oaks, CA: Sage.



Handout 59.2

Multicultural Career Counselor–Trainee Demographic Self-Awareness

Your Name _____ Gender _____

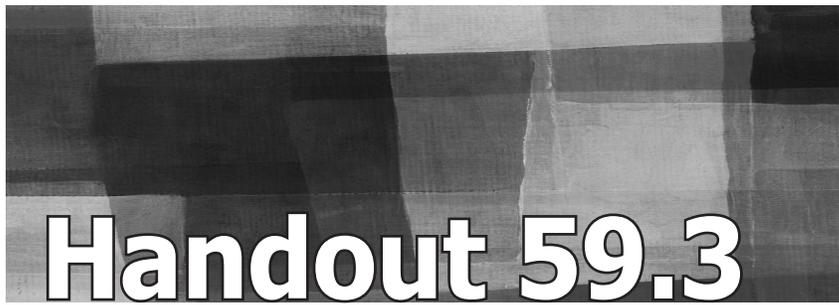
Age _____ Race/Ethnicity _____

Family of Origin SES (e.g., lower, middle, upper) _____

Education _____

Relationship Status _____ Religious Affiliation _____
(optional) *(optional)*

Sexual Orientation _____ Health and/or Disability Status _____
(optional) *(optional)*



Handout 59.3

Multicultural Career Case Selections: Most Challenging and Resonant

Your Name _____ Gender _____

Age _____ Race/Ethnicity _____

Family of Origin SES (e.g., lower, middle, upper) _____

Education _____

Relationship Status _____ Religious Affiliation _____
(optional) (optional)

Sexual Orientation _____ Health and/or Disability Status _____
(optional) (optional)

Review the “List of Additional Cases” indexed on pp. xiii-xiv of Swanson and Fouad (2010). From 28 cases, excluding the last two (George, age 54; and Tom, age 21), indicate your preferences below.

- **Select three cases about which you expect you would be most challenged in developing empathic understanding from a CAREER COUNSELOR perspective:**

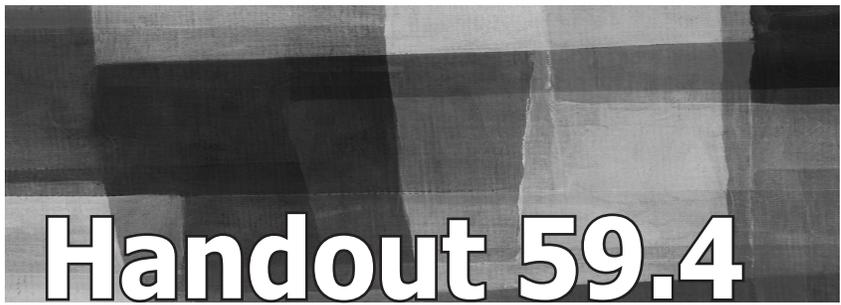
	<i>Client Name</i>	<i>Age</i>	<i>Race/Ethnicity</i>	<i>Page</i>
1st Choice	_____	_____	_____	_____
2nd Choice	_____	_____	_____	_____
3rd Choice	_____	_____	_____	_____

- **Select three cases for which you could possibly role-play from the CLIENT perspective most empathically (i.e., for which you have had actual or vicarious experience in such a role and/or could identify with this client):**

	<i>Client Name</i>	<i>Age</i>	<i>Race/Ethnicity</i>	<i>Page</i>
1st Choice	_____	_____	_____	_____
2nd Choice	_____	_____	_____	_____
3rd Choice	_____	_____	_____	_____

■ References

Swanson, J. L., & Fouad, N. A. (2010). *Career theory and practice: Learning through case studies* (2nd ed.). Thousand Oaks, CA: Sage.

A graphic with a dark, textured background and the text "Handout 59.4" in a large, white, bold, sans-serif font.

Pre- and Post-Role-Play Processing Questions for Challenging and Resonant Cases

Your Name _____ Gender _____

Age _____ Race/Ethnicity _____

Country of Origin _____

Family of Origin SES (e.g., lower, middle, upper) _____

Education _____

Relationship Status _____ (optional) Religious Affiliation _____ (optional)

Sexual Orientation _____ (optional) Health and/or Disability Status _____ (optional)

Pre-Role-Play Post-Role-Play Challenging or Resonant Case

Client Name _____ Age _____

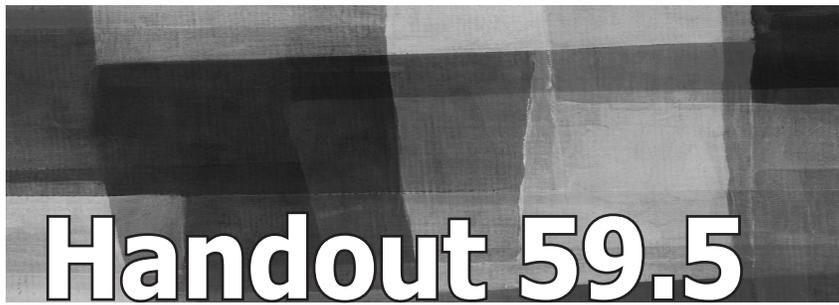
Race/Ethnicity _____ Page _____
(from Swanson & Fouad, 2010)

For the role-play in which you assumed the role of the **career counselor**, respond to the following pre-or post-role-play processing questions (quoted from p. 236 of Swanson & Fouad, 2010, with adaptations in brackets). Your responses must be typewritten, numbered/lettered (corresponding to question numbers/letter), and attached to this completed handout/cover page.

1. How and what am I thinking [and feeling] about this client?
- [2]. What specific cultural and gender issues are relevant with this client?
- [3]. [a]. How does my culture [broadly defined as including my age, race/ethnicity, country of origin, SES, education, relationship status, religious and or spiritual affiliation, sexual orientation, health and/or disability status] and gender influence how I am thinking about this client?
 - [b]. [What are my potentially hidden negative biases that might be elicited for me with this client?]
 - [c]. [What are my potentially hidden empathic strengths or personal resources that I might apply with this client?]

■ References

Swanson, J. L., & Fouad, N. A. (2010). *Career theory and practice: Learning through case studies* (2nd ed.). Thousand Oaks, CA: Sage.



Handout 59.5

Integrating Multicultural Self-Awareness Competencies Into Career Counseling Case Conceptualization

Your Name _____ Gender _____

Age _____ Race/Ethnicity _____

Country of Origin _____

Family of Origin SES (e.g., lower, middle, upper) _____

Education _____

Relationship Status _____ Religious Affiliation _____
(optional) (optional)

Sexual Orientation _____ Health and/or Disability Status _____
(optional) (optional)

Resonant Role Play

Client Name _____ Age _____

Race/Ethnicity _____ Page _____
(from Swanson & Fouad, 2010)

Student (s) Name Play Client (s) _____ Age _____

Race/Ethnicity _____ Page _____
(from Swanson & Fouad, 2010)

Student (s) Name Play Client (s) _____ Age _____

Race/Ethnicity _____ Page _____
(from Swanson & Fouad, 2010)

Particularly in reflecting on your **own experiences, assumptions, reactions, and learning about potential “blind spots”** (a) in relation to the above role-play of a case you selected as resonant and challenging and (b) in response to your classmates’ role-plays of other multicultural career counseling cases that they found personally challenging, how might you integrate what you have learned relevant to your developing multicultural self-awareness competencies in career counseling case conceptualization (e.g., in generating and refining hypotheses about the nature of the client’s presenting career concerns and possible approaches to assessment and intervention)?

Include in this response what you have learned relevant to the processing questions on which you reflected before and after video-recording yours and your partner’s role-plays as well as from your experience in the small-group consultations.

References

Swanson, J. L., & Fouad, N. A. (2010). *Career theory and practice: Learning through case studies* (2nd ed.). Thousand Oaks, CA: Sage.

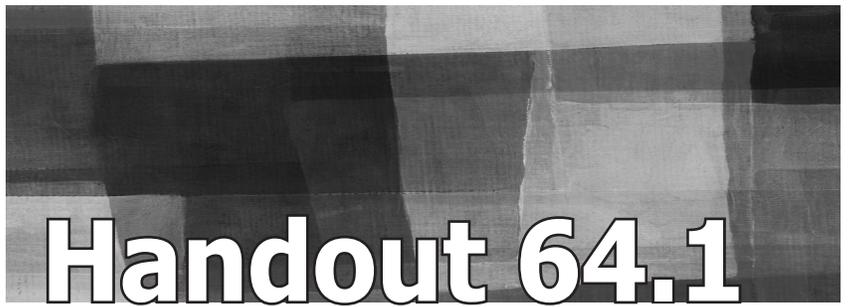
Handout 60.1

Who Am I?

In this exercise, you are asked how you define yourself with regard to a variety of group/cultural identities. After labeling yourself, please identify whether you see this identity as socially disadvantaged (“Oppressed”) or socially advantaged (“Privileged”) in society. Then indicate your own experience with this identity—whether you have experienced oppression or privilege with regard to this identity. There are no right or wrong answers.

Indicate Your Identity in Each Area	<i>Oppressed (O)</i>	<i>Privileged in Society (P)</i>	<i>Your Experience in Life</i>
Gender: _____	O	P	O
Education: _____	O	P	O
Age: _____	O	P	O
Sexual identity: _____	O	P	O
Race: _____	O	P	O
Ethnicity: _____	O	P	O
Skin color: _____	O	P	O
Weight: _____	O	P	O
Height: _____	O	P	O
Religion: _____	O	P	O
Social class: _____	O	P	O
Ability/Disability: _____	O	P	O
Primary language: _____	O	P	O
Mental health: _____	O	P	O
Career/Job: _____	O	P	O
Nationality: _____	O	P	O
Citizenship: _____	O	P	O
Appearance: _____	O	P	O
Intelligence: _____	O	P	O
Physical health: _____	O	P	O
Accent: _____	O	P	O
Gender typical interests: _____	O	P	O
_____	O	P	O

Note. Adapted from *Feminist Perspectives in Therapy: Empowering Diverse Women* (2nd ed.) by J. Worell and P. Remer. Copyright 2003 by Wiley. Reprinted with permission..



Handout 64.1

Diversity Profile

For each personal descriptive category below (i.e., ethnicity, gender, and so forth), place a check in the appropriate column indicating whether you **perceive** yourself as belonging to a dominant or target group.

Dominant is defined as membership in the majority group that possesses the most power and influence in our society and tends to unintentionally or deliberately discriminate against, devalue, or oppress the target groups.

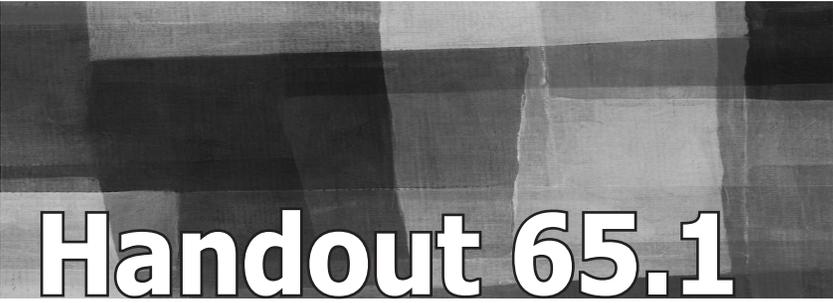
<i>Dominant</i>	<i>Target</i>	
<input type="checkbox"/>	<input type="checkbox"/>	Ethnicity: African American, European American, Latina/o, Asian American
<input type="checkbox"/>	<input type="checkbox"/>	Gender: Woman, Man
<input type="checkbox"/>	<input type="checkbox"/>	Sexual Orientation: Gay, Lesbian, Bisexual, Heterosexual
<input type="checkbox"/>	<input type="checkbox"/>	Religion: Gentile (Christian, Hindu, Buddhist, Muslim, Other), Atheist, Jewish
<input type="checkbox"/>	<input type="checkbox"/>	Marital Status: Single (never married), Single (divorced), Married, Coupled, Domestic Partnership
<input type="checkbox"/>	<input type="checkbox"/>	Ability: Temporarily Able-Bodied, Physically Disabled, Mentally Disabled
<input type="checkbox"/>	<input type="checkbox"/>	Age: Young (0–21), Middle (21–65), Old (65+)
<input type="checkbox"/>	<input type="checkbox"/>	Class: Poor, Working Class, Middle Class, Wealthy Class
<input type="checkbox"/>	<input type="checkbox"/>	Size: Large or Fat, Small or Thin, Short or Tall
<input type="checkbox"/>	<input type="checkbox"/>	Hair Color: Black, Brown, Blonde, Red, Gray
<input type="checkbox"/>	<input type="checkbox"/>	Eye Color: Brown, Blue, Green, Hazel (green/brown)

Handout 64.2

The Umbrella of Oppression



COLOR
AGE
GENDER
SEXUAL ORIENTATION
RACE
CLASS
POLITICAL BELIEFS
RELIGION
DISABILITY
NATIONAL ORIGIN
BEAUTY
INTELLIGENCE
ILLNESS
MARITAL STATUS
BODY WEIGHT
NAME
POVERTY
PROFESSION
ARREST RECORD
SPEAKING ACCENT
EDUCATION
FAMILY
ORGANIZATIONAL MEMBERSHIPS
ETC.



Handout 65.1

Systemic/Organizational/Institutional (S/O/I) Transference Exercise

■ Guidelines for Group Leaders/Facilitators

Definitions

Transference: The client's process of unconsciously shifting to the therapist her or his feelings and fantasies that are based on reactions to significant others in the client's past (Corey, 2009).

Institutional transference: The client's process of unconsciously shifting to a system, organization, or institution her or his feelings and fantasies that are based on reactions to other significant groups or systems in the client's past (Corey, 2009; Short, 2009).

Metaphor: The use of imagery (animate or inanimate) that provides a nonliteral description of a person, place, object, or entity (Agnes, Goldman, & Soltis, 2002).

S/O/I Culture Profiles

S/O/I universal culture: The focus, systemically, is on human similarities; group differences related to cultural identities are not emphasized. The universal culture posits that all people are human. The universal culture often reflects dominant cultural values and focuses primarily on assimilation of members to the norms of the S/O/I. This is a very common type of S/O/I culture (Carter, 2000).

S/O/I ubiquitous culture: The focus, systemically, is on differences associated with group membership. Thus, differences in culture are acknowledged, but awareness of the influence of the dominant culture on groups is deemphasized. This type of S/O/I culture often mimics the culture and structure of society (Carter, 2000).

S/O/I traditional culture: The focus, systemically, is on shared language, geography, and customs, which are believed to form the basis of culture. Thus, the emphasis is on cultural differences that may come from affiliation with another country; the S/O/I may be located in a variety of countries. The focus is on cultural representation that is reflective of where the S/O/I is located (Carter, 2000).

S/O/I race-based culture: The focus, systemically, is on race and/or ethnicity as the primary form of culture as it exists in the United States. Classifications of individuals by skin color, language, or physical features are salient in this culture. The assumption is that the experience of racial or ethnic group identity is the salient cultural factor in the S/O/I. S/O/Is embodying this type of culture are often influenced by dominant cultural patterns—specifically as they relate to racial identity development, racial diversity, and racism—and the impact of sociopolitical and historical dynamics on current events (Carter, 2000).

Embeddedness: In embedded intergroup relations theory, individuals are viewed as having levels of racial, ethnic, and other types of cultural embeddedness that they bring to a group or an S/O/I when they assume membership (Alderfer, 1997). In this exercise, it is assumed that like individuals, S/O/Is also have multiple levels of embeddedness that are reflective of the geographic and institutional environment in which they have originated and exist. These nested levels of embeddedness also affect the S/O/I's cultural identity/dynamics.

BART (Boundaries/Authority/Role/Task)

Boundaries: Can be physical (e.g., a building, a room, a door), temporal (day and time), or psychological (group membership, belonging, engulfment/detachment; Hayden & Molenkamp, 2004).

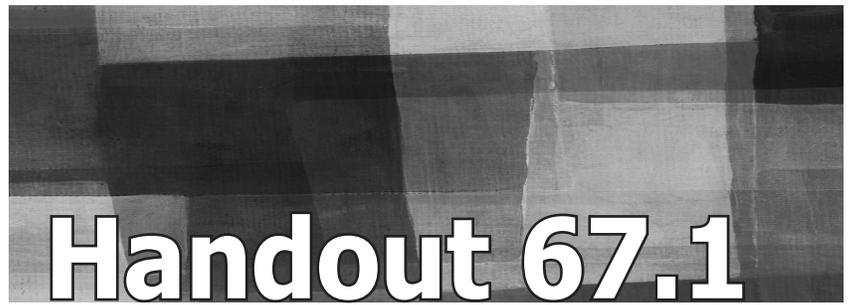
Authority: Authority can come from above (e.g., from an employer/supervisor), from below (e.g., from peers), or from within (e.g., an individual choosing to authorize herself or himself to perform a task, take up leadership; Hayden & Molenkamp, 2004).

Role: Playing a role that is related to an S/O/I or group structure. The role can enhance or detract from the task, based on what the individual brings to the role and also on how the S/O/I influences the person-in-role (Hayden & Molenkamp, 2004).

Task: The task is related to goal-oriented behaviors that serve the S/O/I or group structure. It is also related to survival of the S/O/I or group structure (Hayden & Molenkamp, 2004).

■ References

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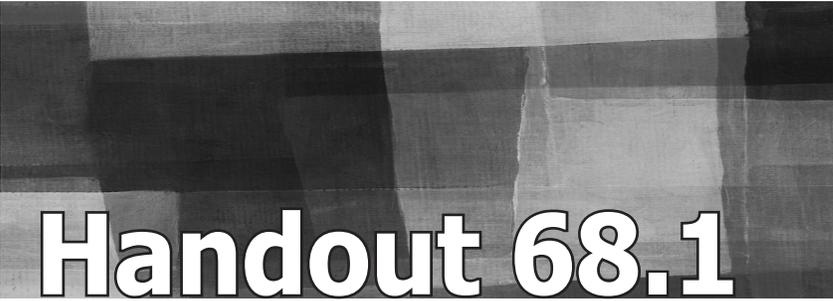


Handout 67.1

Identity Cards

Directions. You may copy these, cut out, and glue on to index cards. Identities may be repeated. There is also space allotted to add identities.

Pregnant teenager	26-year-old woman in a wheelchair because of a debilitating disorder	Black man married to a Caucasian woman	Woman (with 4 children) who left her husband because of domestic violence	30-year-old man, lives in the country, gay and has AIDS	
White woman with a Black female partner	Deaf woman	Black teenage boy (16 years old)	Asian woman married to an abusive man	Blind man (47 years old)	
27-year-old Korean woman raped by a Caucasian man	30-year-old woman with a large burn scar on her face	28-year-old illiterate man	35-year-old woman with a speech impediment	58-year-old deaf woman who is now losing her sight	
40-year-old man returned from war, now an amputee on crutches	Young woman, 24 years old, recently found out she has syphilis (STD)	65-year-old lesbian who lives in the country, no partner—lonely and depressed	Dwarf man, 30 years old, married to a woman of average height, and unemployed	45-year-old man with cerebral palsy	
Woman with developmental disabilities (mildly retarded) in her 40s	Woman age 30 just discovered she has AIDS	Caucasian man married to a Black woman—living in a rural area.	37-year-old Haitian man, seeking work so that he can send money back to his wife and children in Haiti	90-year-old woman, whose daughter died of cancer 10 years ago, and whose husband died 40 years ago	
Latina woman is a supervisor at work with all male employees	52-year-old man—trying to support a wife and 4 kids, lost his house to foreclosure.	Homeless woman with two cats	Woman from India, owns variety store and is being harassed by teens		



Handout 68.1

The Parable of the Ups and Downs

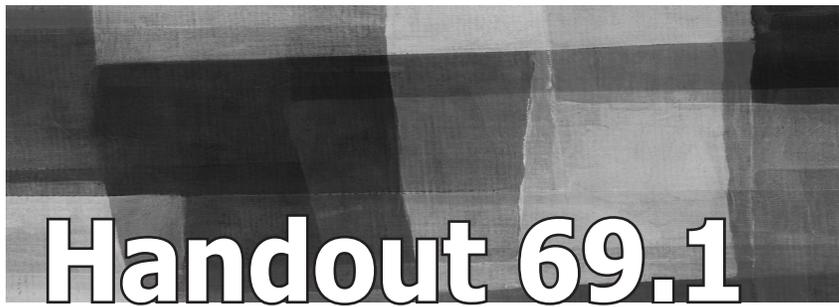
What makes an up an up and a down a down is that an up can do more to a down than a down can do to an up. That's what keeps an up an up and a down a down. The ups tend to talk to each other and study the downs, asking the downs about what's up or what's coming down for that matter. The downs spend a lot of time explaining their downness to the ups. The ups listen attentively, often in amazement about the experiences of being a down.

Ups don't have to pay any attention to the downs the way the downs have to pay attention to the ups. Downs always have to figure out what ups are up to. The only time ups worry about downs is when the downs get uppity, at which time they're put down by the ups. The ups' perception is that downs are overly sensitive and have an attitude problem.

Ups contrast one down's experience with another down's experience and at times don't worry too much about what the downs are up to because the downs never get together. If they did, the ups would have to shape up.

After a while, the downs become weary of talking to the ups. They tire of explaining and justifying their downness. They think, "If I have to explain my downness one more time, I'll throw up."

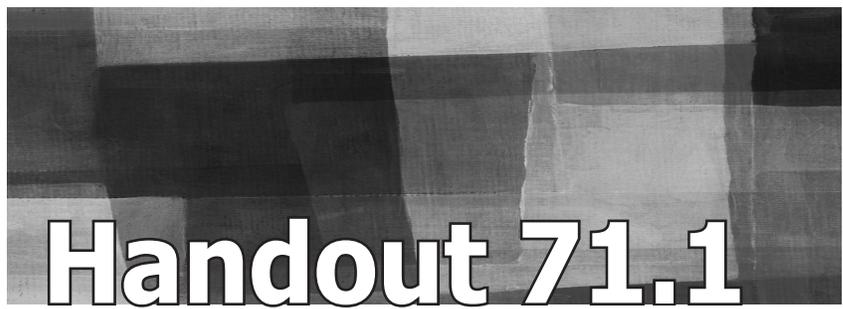
Note. From Terry, R. (n.d.). *Parable of ups and downs*. Available at <http://www.action-wheel.com/parableofupsanddowns.html>

A graphic with a dark, textured background and the text "Handout 69.1" in a large, white, bold, sans-serif font.

Handout 69.1

Cultural Groups— Handout for Hierarchy of Social Power Activity

65 years and older	Lesbian
Able-bodied persons	Less than high school education
Adolescents/teens	Males
Adults (30–65 years old)	Naturalized Citizens
Agnostic	Person with disabilities
American-born	Possess less than enough resources
Atheists	Possess more than enough resources
Bisexual	Possess enough resources
Biracial/multiracial individuals	Non-Christian faith-based religion
Children	Residents of suburban areas
Christian	Residents of urban areas
College-educated	Residents of rural areas
English as a second language	Spiritual not religious
Ethnic minority individuals	Transgender/transsexual
Females	Undocumented U.S. residents
Gay	White/Caucasian/European Americans
Heterosexual	Young adults (21–29 years old)
High school completers	



Handout 71.1

Interrupting Oppression Exercise

■ Finding Ways to Speak Out Against Both Overt Oppression and Everyday Microaggressions

Most of us have been in a situation where we have heard a remark that is racist, sexist, homophobic, ableist, classist, and so forth. We may know that we want to intervene or say something but may not know what to say or may find ourselves saying something that is either ineffective or overly judgmental, leaving the other person feeling confused, defensive, or simply upset instead of engaging in a more authentic dialogue. Some of us may have more experience with interrupting oppression or microaggressions but may benefit from working with others to discuss what has worked for them. All of us may benefit from processing our own reactions and feelings in the face of oppression before we learn how to intervene effectively. At times the oppressive statement may be related to a reference group to which we belong, and at other times the target of the oppressive statement may be a group that is unrelated to our own identity. Regardless of your level of experience interrupting oppression, all of us can benefit from working with others and learning specific strategies to use when we encounter oppression or microaggressions.

We know from the literature that racial microaggressions (Sue et al., 2007) are a common, everyday form of stress for many people of color. Be it racial microaggressions or other forms of oppression, we all experience some sort of oppression on a regular basis—whether the oppression is directed at us or is at the expense of others. In an effort to become an advocate for social justice and an ally, we need to find effective ways to respond to these everyday forms of oppression. Although we may not always know what to say or do, simply knowing that microaggressions and other forms of oppression occur regularly is helpful so that we can have some handy, practiced, “back pocket” responses to deal with oppression when it comes our way. Interrupting oppression requires practice, and as a group we can practice in class various responses to the everyday oppressions we encounter. In this exercise, we will discuss and explore our everyday encounters with oppression or microaggressions, and as a group we will brainstorm responses.

■ References

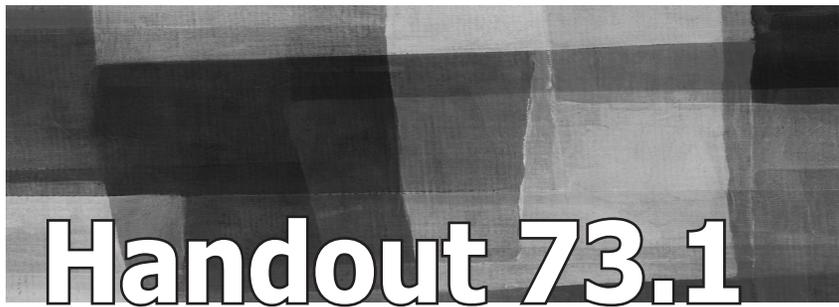
Sue, D. W., Capodilupo, C. M., Torino, G. C., Bucceri, J. M., Holder, A. M. B., Nadal, K. L., & Esquilin, M. (2007). Racial microaggressions in everyday life: Implications for clinical practice. *American Psychologist, 62*, 271–286.



Section 7

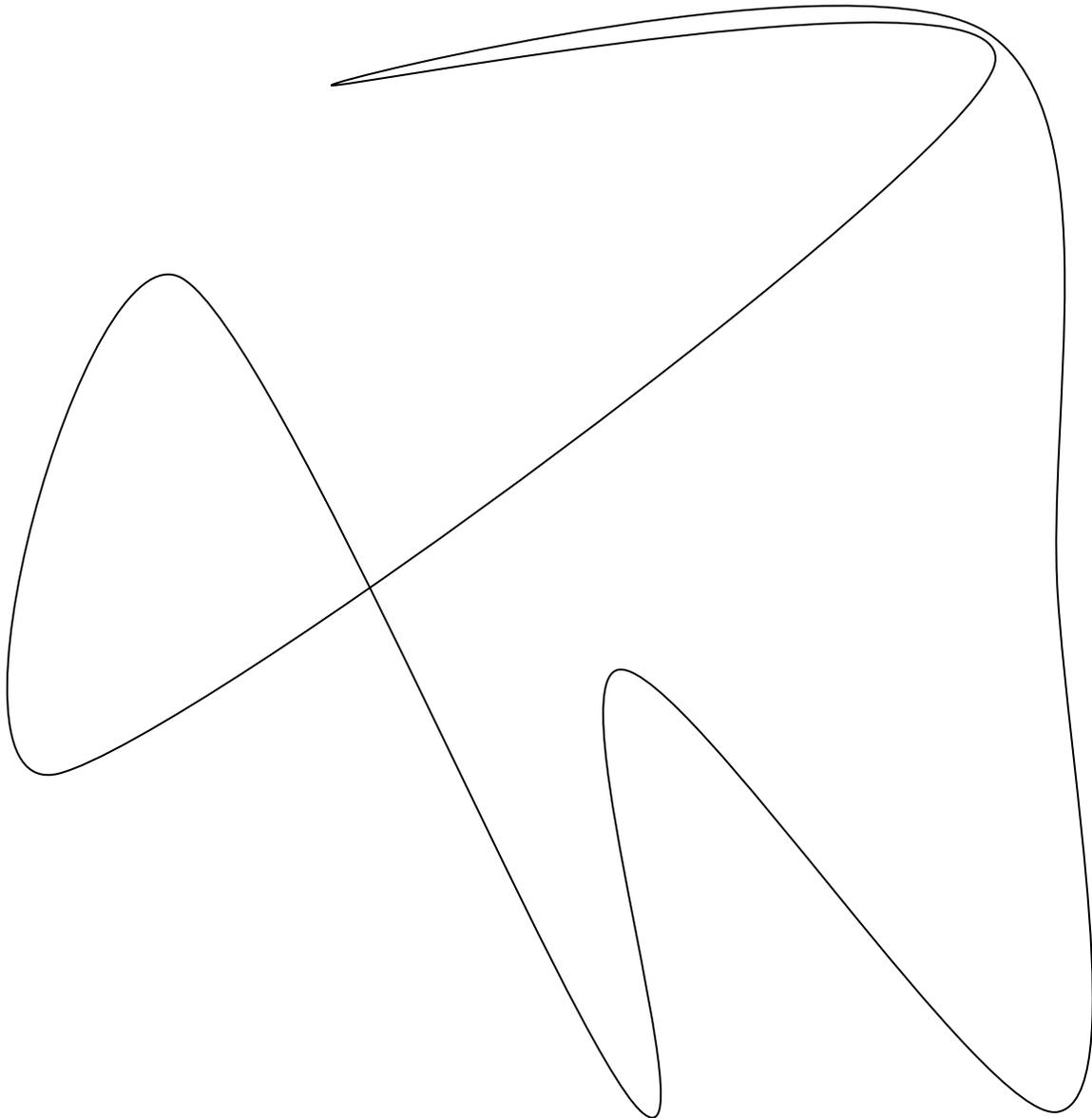
Dimensions of Worldviews

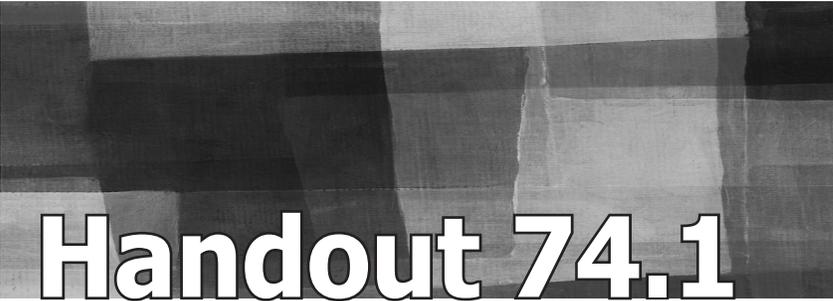
This section offers activities intended to introduce students to concepts and terms related to the construction of differing cultural worldviews. Through these activities, students learn how cultural worldviews inform client and counselor values, assumptions, and biases. These activities also facilitate student awareness about how differing worldviews can affect the therapeutic match between counselor and client. Some of the activities offer theory (e.g., critical race) to explore how individuals construct and make sense of their environments and experiences based on sociopolitical realities. Many of these activities are intended for use in introductory multicultural counseling courses but can be infused in a variety of counseling courses.



Handout 73.1

The Squiggle Perspective



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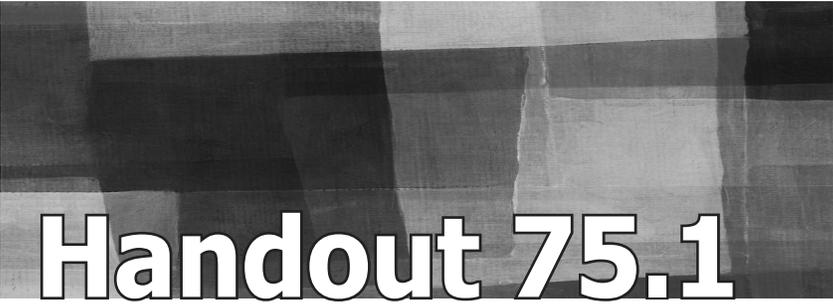
Handout 74.1

Career Values Worksheet

Directions. Rate each value using a scale of 1 to 10, with 1 being that a particular value is of no importance to you and 10 being a particular value of greatest importance to you.

- _____ **Contribution to society:** improving the health, education, or welfare of society as a whole.
- _____ **High income:** having an income that is higher than that which is essential for survival; money to have for luxuries and extras after you have paid your basic living expenses.
- _____ **Prestige:** having people respect you, look up to you, listen to your opinions, or seek your help in community affairs.
- _____ **Independence:** being your own boss; have the freedom to make your own decisions; working without supervision, doing the job the way you want and not being required to follow daily instructions to the letter.
- _____ **Staying put:** not being required to move to another geographical area or to travel often.
- _____ **Security:** not being replaced by automation or other technical changes; allowing you to be consistently employed.
- _____ **Variety:** offering many different kinds of activities and challenges; interacting with new people, places, and events.
- _____ **Leadership:** guiding others; making decisions that affect others; being responsible for the performance of others; having power to control events; influencing people to work together effectively.
- _____ **Leisure:** spending time away from work; taking long vacations; having control over your life.
- _____ **Creativity:** being able to discover and create new things; finding new ways to make or do things; using your imagination; being inventive in getting the job done.
- _____ **Physical activity:** using your physical strength; working with your hands, machines, or tools to make or repair things.
- _____ **Advancement:** having a chance to be promoted in predictable steps or move directly to a higher level position; not having a dead-end job.
- _____ **Challenge:** using use your abilities to solve difficult problems; work that won't be easy but will give you a feeling of accomplishment.

Note. The authors would like to thank Amy L. Shutts, MEd, for selection and initial description of the career values that are included on this worksheet.



Handout 75.1

Lecture Narrative

Graduate students in the counseling professions, as either U.S. citizens or as expatriates, are always participants in the pervasive issues related to America's racial struggles. For this reason alone, it is critical that students in counseling programs enter into honest and open discussions about race relations and how their own personal constructions of race will influence their work with future clients. Although discussions on race are indispensable to developing counselors, the anguished history of race relations and racism in the United States compels the instructor to couple the aforementioned frankness with tact and prudence. Therefore, a mechanism such as critical race theory (CRT) can be an effective vehicle to demonstrate how racism is still an active force in contemporary society.

CRT is any conceptual heuristic that emphasizes racial dynamics, especially those dynamics pertaining to marginalized racial groups (Crenshaw, Gotanda, Peller, & Thomas, 1995; Delgado & Stefancic, 2001). CRT asserts that racism is ubiquitous in the United States and has an immediate impact on the entire American ethos and in each individual's relationship to her or his cultural position within that ethos. In addition, CRT underscores that, given the salience and level of turmoil implicit to race relations in the United States, race must be considered as a primary cultural determinant. Plainly, CRT asserts that all individuals are participants in racism and that this racism affects all experiences.

Individuals studying counseling might be hesitant to embrace the contention that they are unavoidably participants in racism. This hesitance might be especially true for students from the White majority given that this view might be perceived as incongruent with their personal value systems, uncharacteristic of their apparent interactions with individuals from different racial groups, and disempowering. CRT retorts that the contemporary manifestations of racism are difficult to recognize and that it is even more difficult to be a complete nonparticipant. For example, the sum of the historical power structures associated with "Whiteness" and personal social messages will always be an antecedent for both a White counselor and a minority client. Therefore, although the particular counselor might be operating in accord with all of the professional cultural competencies, the mere emblematic presence of the counselor's and client's race will influence the counseling relationship.

For the purposes of the lecture, it is important that the instructor not inadvertently create resistance in the students when using CRT. Although CRT can be perplexing and even disarming for counseling students, when presented effectively it can be an important tool to demonstrate the intercentricity of race (i.e., the focus on racialized subordination as it interacts with other forms of social subordination, such as gender, class, immigration status, and sexual orientation). In a similar manner, CRT can be used to introduce and train social justice behaviors in students. To this end, the following four selected CRT tenets can be presented in such a way to engage students in honest conversations about racism—conversations that are action oriented in the context of counseling from a culturally competent perspective (Crenshaw et al., 1995; Delgado & Stefancic, 2001; Garcia & Guerra, 2004; Yosso, 2005):

1. **Interest convergence** (also called *material determinism*) is a concept that purports that all forms of racism advance interests of Whites, regardless of the social class. Whites hold implicit power within the milieu, and thus any social change ultimately benefits Whites (even change that seems to benefit minorities; e.g., desegregation, ascent of individual minorities in economic and social class). Because of the elevated status of Whites under racism, there is little incentive for individuals or social structures to eradicate the conditions that reinforce racism.

2. ***Social construction of race*** is a concept that CRT uses to illustrate that races are products of social and political structures and that they are not objective, inherent/biological, or permanent.
3. ***Ordinariness of racism*** suggests that racism invariably exists at all times and in all social structures in American society. Therefore, actions intended to eradicate racism at best remedy only the most conspicuous and superficial forms of racism. Even more problematic is that the shortcomings of the actions to eliminate racism often create a social myth that the core structures perpetuating racism have changed or improved.
4. ***Narrative story-telling*** is the form of expression that CRT theorists recommend minorities use when describing their experiences with racism. Narratives empower the minority individual to articulate how racism has affected him or her, from his or her own perspective (rather than as a respondent to the narratives of the White majority).

The didactic introduction to CRT should not simply demand that each student concede responsibility for each of the racial ills active in American society; instead, the goal is to highlight that race is not benign and is, in fact, prominent in all interfaces with all clients, even with the best of conditions. Moreover, applying CRT concepts to work with clients can be a powerful force in social justice work in counseling. Inviting students to describe their own cultural narratives can be a useful parallel process toward achieving culturally competent work with clients, especially those clients from a minority racial group.

Narratives become here-and-now experiences for the counseling students, as each narrative extracts inculcated racial messages in the active conscious. This newfound conceptual prism will challenge the counseling student to experience the insidiousness of racism and privilege. Also, by experiencing racism through narratives, the student might become aware that racism harms all individuals within a social strata (even the privileged). The end-goal, therefore, is to explicate these social constructions as much as possible to work toward new constructions that are more helpful and intentional. In addition, these original narratives of the counseling students can be a template for eliciting narratives from clients in their future work as professional counselors.

■ References

- Crenshaw, K., Gotanda, N., Peller, G., & Thomas, K. (Eds.). (1995). *Critical race theory: The key writings that formed the movement*. New York, NY: The New Press.
- Delgado, R., & Stefancic, J. (2001). *Critical race theory: An introduction*. New York, NY: University Press.
- Garcia, S. B., & Guerra, P. L. (2004). Deconstructing deficit thinking: Working with educators to create more equitable learning environments. *Education and Urban Society*, 36, 150–168.
- Yosso, T. J. (2005). Whose culture has capital? A critical race theory discussion of community wealth. *Race, Ethnicity, and Education*, 8, 69–91.

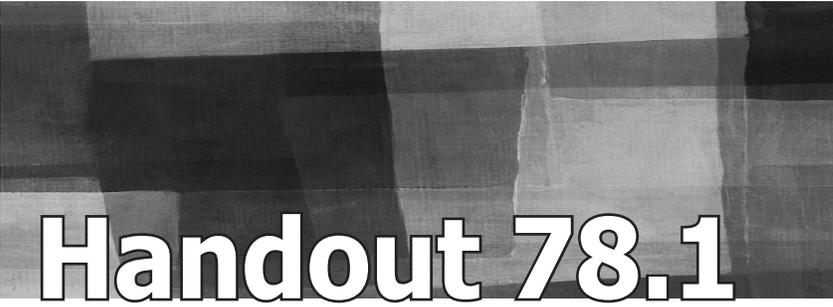


Handout 75.2

Writing a Narrative on Race

Directions. See questions below. Take some time to reflect on each question that applies to you. Next, write a narrative answering each of the questions (all that apply to you). Remember, there are no right or wrong narratives. This is your opportunity to tell your story/ies about race/racism.

1. What was your FIRST encounter with racism (either as a victim of racism or observing someone else experience a racist event or situation)? Tell the story.
2. What is your most memorable “racial” experience? Tell the story.
3. What did your parents tell you about race, racial differences, and/or racism? Tell the story.
4. If you are a person of color, describe the moment you realized that your race influenced how others see you or your group?
5. If you are White/European American, describe the moment you realized that your “Whiteness” influenced how others see you or your group?



Handout 78.1

Assignment Descriptions

■ Introduction to Social Construction Plan Activities

Multicultural courses are prime arenas for teaching from a group work perspective. Group work enhances student engagement with the material but can also create a high-risk atmosphere for disclosing cultural incompetence. The premise of the social construction plan (SCP) is that we interact with the world in a manner in which we have socially constructed. The social construction related to cultural competence (awareness, knowledge, and skills) is based on the students' cumulative past experiences and interactions with others who are like them and who are different from them. This normalizes the exploration of cultural values and beliefs by allowing the students to deconstruct and reconstruct their perspectives of social justice, power, and oppression.

■ SCP

We are all socially constructed by our families, friends, and society. We synthesize all of the values, beliefs, attitudes, and visual images from these groups into our own concept of the world. SCP activities for this class serve the purpose of helping us to increase our awareness by increasing our cultural exposure to people from different backgrounds or racial identities. The three SCPs assigned for this class provide you with an opportunity to enhance your cultural/ethnic awareness.

The SCP consists of three assignments worth 20 points each, for a total of 60 points. Each assignment contains a three- to five-page product. The products generated from the SCP will be graded according to the meaningfulness of the experience, the adherence to assignment requirements, and clarity of writing. Use the format from the 6th edition of the *Publication Manual of the American Psychological Association* (APA, 2010) for all writing products submitted. Students are encouraged to attend university or community diversity events for one of the Level I activities. Other university and community activities will be announced in class.

Grading Criteria for SCP (20 points total)

- | | |
|--|-------|
| a. Meaningful plan that satisfies one of the three levels | 4 pts |
| b. Fulfilled the objective of the original plan | 4 pts |
| c. Reaction to the experience | 4 pts |
| d. Relate experience to content of assigned readings | 4 pts |
| e. Description of impact of the experience on future professional activities | 4 pts |

It is worthwhile for students to complete the “Past Social Construction Experiences—A Reflective Exercise” (below) prior to beginning on the SCP activities. This exercise provides perspective on personal experiences and feelings prior to moving into the field. It can be completed during class or as an outside assignment. Students are encouraged to share only what is comfortable and appropriate to class content.

■ Past Social Construction Experiences—A Reflective Exercise

1. Identify an experience in your past that was the “first” time for some kind of multicultural or diversity awareness.
2. Describe this event as if you were taking a mental picture of the experience (no feelings).
3. Describe the feelings you remember from the experience.
4. Describe your feelings regarding this experience in the here and now. What physiological reactions are you having?
5. Reflect on how this experience increased your learning.
6. Reflect on how this experience affected future interactions with similar or different cultural experiences.

■ SCP Activity

Because of the variety of life experiences that we bring with us, some of us may be more comfortable than others with respect to exploring different cultures. Therefore, this assignment provides three choices for students:

Level I: Etic or plan of observation

Level II: Emic or plan of information seeking

Level III: Integration or plan of participation

Depending on your level of comfort, the three assignments should draw from one of these three levels. Level I may be considered less challenging and a good starting point for the semester. Levels II and III require more direct involvement on your part (not necessarily more time) and perhaps will be more of a challenge to your level of comfort; therefore, they may be better suited for the second or third SCP assignment. Your choice of experiences **should enhance your awareness of groups with whom you are not familiar**. The three levels are described below, and the guidelines for the three SCPs follow.

Level I: Etic (Learning From a Distance)

The following are some suggested ways of interacting with minority cultures in a Level I plan:

1. Attend a lecture (other than this course) that focuses on cultural/racial/ethnic issues and concerns.
2. Make a tour of a cultural, racial, or ethnic community and give a description of the community’s environment, including quality of homes, conditions of neighborhood, and behaviors of people. Identify aspects that are unique based on your opinion or experiences.
3. Attend a religious service (different from your own) of a predominant racial/culture or ethnic group.

Level II: Emic (Learning From a Closer Proximity)

The following are some suggested ways of interacting with minority cultures in a Level II plan:

1. Arrange to meet with leaders from a racial, cultural, or ethnic group and ascertain their perceptions of the needs and concerns of the groups they represent.
2. Visit a college/university campus and talk with students from a selected minority group regarding their needs and most critical issues.
3. Visit the community of the group you select and interview some of the people you have access to and ask them about their concerns, needs, outlooks, and so forth.
4. Talk with your parents about their attitudes toward a select group and ask them how they developed their attitudes.

Level III: Integrated (Direct Participation)

The following are some suggested ways of interacting with minority cultures in a Level III plan:

1. Arrange to spend a weekend or a week in the home of a person from your selected group and observe lifestyles, customs, traditions, family practices, disciplinary procedures, roles of the family members, needs, concerns, and so forth. This choice should be a safe choice with no potential of personal harm.
2. Conduct a communications survey involving multicultural groups; ascertain what each group says that causes a breakdown in communications with the other.
3. Go on an extensive journey with a person from the group that you selected.

Write Up

Once you have selected the level of SCP and the specific plan of your choice, carry out the plan and record your experiences in three to five pages:

1. Identify what you planned and how you carried out the SCP, listing your goals and objectives.
2. Describe the experience in a way that helps the reader understand how you fulfilled those objectives.
3. Discuss your feelings and reactions to the SCP experience.
4. Relate your experience to some of the course readings.
5. Explain how this experience will affect your future professional practice.

■ Suggested Resources for SCP

(Add others consistent with the community in which the program resides.)

- Office of International Student Services
- Latino/Native American Cultural Center
- Office of Student Support Services
- University Affirmative Action Office
- Salvation Army
- Local Emergency Housing Shelter/Projects
- Lesbian, Gay, Bisexual, Transgender Resource Center
- Office of Equal Opportunity and Diversity
- Afro-American Cultural Center
- Asian–Pacific American Cultural Center
- Community Neighborhood Services

■ References

American Psychological Association. (2010). *Publication manual of the American Psychological Association* (6th ed.). Washington, DC: Author.



Section 8

The Culturally Skilled Counselor

This section highlights activities designed to assist students in developing multicultural competencies in the areas of awareness, knowledge, and skills. Through many of these activities students learn about the importance of culture awareness (both their own understanding and their client's). Some of the activities help students assess their developing strengths as culturally aware counselors-in-training. These activities use a variety of teaching formats, including case studies, popular movies, and life review strategies.

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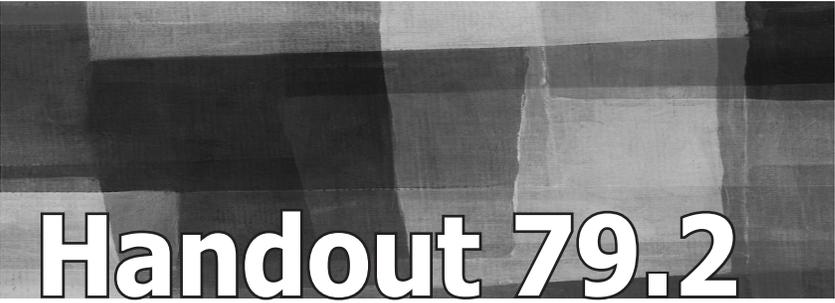
Handout 79.1

The Counselor Questionnaire

Directions. Please attempt to answer the following questions as openly and honestly as possible. Write as much as comes to mind, especially if it is bothersome or shameful. You will not be evaluated based on your answers.

1. What confuses me about those who are culturally^a different?
2. What scares me about those who are culturally^a different?
3. What is attractive to me about those who are culturally^a different?
4. What repulses me about those who are culturally^a different?
5. What angers me about those who are culturally different?
6. Describe your challenges in working with clients who are culturally different from you?
7. What issues do you imagine such a client might present that would be difficult for you?

^a“Culture” should be substituted with specific cultural domains such as race, gender, sexual orientation, class, religion, and so forth.

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Handout 79.2

Observer Guidelines: The Cultural Encounter

While observing the dyad, please use the following questions as a guideline (feel free to use additional paper to take notes):

1. What material appears challenging for the counselor?
2. How is the counselor responding to the challenging content?
3. How does the client respond to the counselor interventions?
4. How might the counselor have been more effective in handling certain situations? (*Be specific—cite examples*)

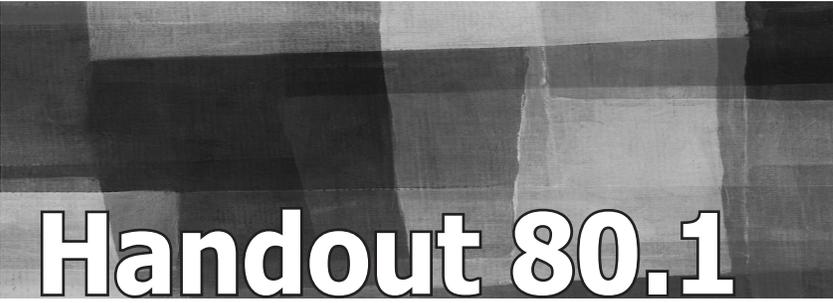


Handout 79.3

Discussion Guidelines: Cultural Encounter Role-Play

Upon completion of your mock counseling session, please use the following questions to guide your feedback and discuss your experience:

1. What feelings came up for you during the role-play? Describe your feelings as they relate to cultural issues brought up during the session.
2. What were some of the counselor's strengths? Limitations?
3. What was the client's presenting concern?
4. Describe your overall reaction to this exercise? What feelings and thoughts came up for you while trying to perform your task? When were you distracted, and what were you thinking about in that moment?



Handout 80.1

Reflections of Social Privilege

■ Instructions

Give students the following instructions:

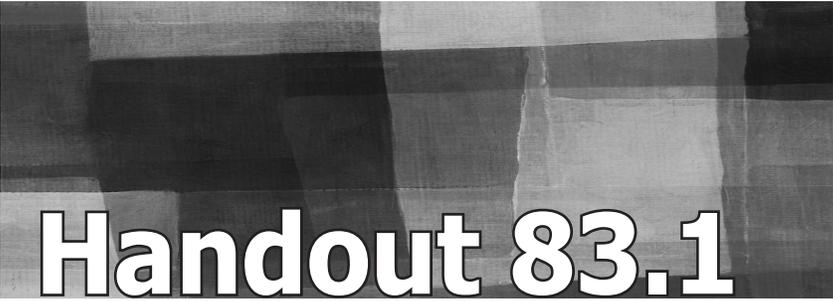
Let's have a different look around to develop an insight on your experiences as an individual in this society and how that experience might be different from others'. This is a creative expressive activity that requires you to think and reflect on the concept of privilege. For this activity you will use a camera to represent your understanding of the term *social privilege*. Think about the term, what it means to you, and what privilege(s) you experience. Take a photograph that represents your understanding of social privilege. To contextualize the meaning of your photograph, attach to it a brief description that includes the following:

1. Describe your photo.
2. What is happening in your photo?
3. What does the photo tell us about your life?
4. How does this photo help us to understand the life of "others" who may not have the same privilege?
5. What does this photo tell us about counselors' role in social justice?

Social privilege is defined as follows: A right, advantage, or immunity granted to or enjoyed by certain people beyond the common advantage of all others; an exemption in many particular cases from certain burdens or liabilities. For example: a special advantage or benefit, with reference to divine dispensations, natural advantages, gifts of fortune, genetic endowments, social relations, and so forth. A person can enjoy certain privileges based on things like his or her race, ethnicity, ability, body size, sexual orientation, and so forth (Barndt, 2007).

■ References

Barndt, J. R. (2007). *Understanding and dismantling racism: The twenty-first century challenge to White America*. Minneapolis, MN: Fortress Press.



Handout 83.1

Case Scenarios: Issues in Multicultural Supervision

■ Scenario 1: First Supervision Session

Counselor: Victoria is a Mexican American woman doing a practicum in a community mental health clinic. She is a master's-level student at a Catholic university in San Francisco, California. She is a single parent of four children.

Supervisor: Eric is a single European American male doctoral student at this same university. As part of his coursework, he provides supervision for master's-level practicum students.

Questions: What possible multicultural issues should Eric consider before beginning supervision? What issues would the supervisor need to bring up during this session? What overt or covert issues regarding culture might pertain to this supervisory relationship? If a supervision contract or disclosure statement is used, what would be important to include concerning multicultural issues?

■ Scenario 2: Sixth Supervision Session

Counselor: Jessica is a homosexual European American woman working at a university counseling center at a large public university in San Antonio, Texas.

Supervisor: Hope is a Catholic European American heterosexual woman and supervisor at the university counseling center at this same university.

Scenario: Jessica is unaware that Hope is Catholic. During the sixth supervision session, in discussing a client who is working with the issue of coming out, Jessica discloses that she is gay.

Questions: What multicultural issues would the supervisor need to raise during this session? Should Hope disclose that she is Catholic? That she is heterosexual? What issues concerning Jessica's sexual identity development might affect her relationship with this client? With Hope? What supervisor and supervisee assumptions regarding culture might pertain to this supervisory relationship? What parallel processes might be at work?

■ Scenario 3: Third Supervision Session

Counselor: Ken is a third-generation Japanese American man who is a student in school counseling in New York City. He just started his first master's practicum placement at a highly diverse public middle school a few weeks ago.

Supervisor: Beth is a European American woman who has been the school counselor at this site for 20 years.

Scenario: Ken has been working with Michael, a Cantonese second-generation eighth grader. Michael was referred by one of his teachers because he has been sleeping in class. Michael told Ken that he has to work about 4 hours every night at his family's business. Also, his parents are pressuring him to make high grades, so he has been staying up until 2:00 every night. Beth has suggested to Ken that he call Michael's mother and discuss the importance of a good night's rest.

Questions: Whose responsibility, in this situation, is it to initiate the discussion of multicultural issues? In what overt and covert ways might the supervisor and supervisee differ culturally? Which supervisor role does it appear

Beth is using (teacher, counselor, consultant, evaluator)? Is this appropriate given Ken's stage of professional development? What supervisor and supervisee assumptions regarding culture might pertain to this supervisory relationship? What are some options for a supervisee when clinical situations arise for which the supervisor is not as culturally sensitive as the supervisee?

■ Scenario 4: Last Supervision Session

Counselor: Robyn is an African American female counselor at a community counseling center for adolescent girls in a largely African American community in Miami, Florida.

Supervisor: Leticia is a second-generation Cuban American female counselor at this community counseling center. She has a dark complexion and people often mistake her for being African American.

Scenario: Robyn is about to move to another city. This is the last supervision session before she moves. During the session, she comments that she has felt very close to Leticia and was so glad that she was assigned to a Black supervisor, because she "wouldn't have felt as comfortable if she'd been assigned to a Cuban or a Haitian."

Questions: At this point, should Leticia say something about her Cuban heritage? About multicultural issues in general? How could she initiate this discussion, keeping in mind that this is the last session that they will meet? What supervisor and supervisee assumptions regarding culture might pertain to this supervisory relationship? What steps could have been taken by Leticia to avoid this situation?

■ Scenario 5: Seventh Supervision Session

Counselor: Sarah is a single female doctoral intern at a university counseling center in New England. Her family is originally from Delhi, India.

Supervisor: Paul is a single European American male of Italian heritage. He is a licensed psychologist at this university counseling center.

Scenario: Sarah has been working with a second-generation Cambodian American female client who lives with her mother and aunt. The client is struggling with her family's expectations; they have been pressuring her to marry a Cambodian American friend of the family. They also expect her to maintain her virginity until after she marries. Sarah tells Paul in this session that she went through a similar struggle herself but came to the conclusion that she needed to "follow her bliss." She says she has been encouraging her client to be more autonomous and feels that it is "time she individuates from her family."

Questions: How can Paul initiate a discussion of cultural sensitivity and competence in this session? What supervisor and supervisee assumptions regarding culture might pertain to this supervisory relationship?

■ Scenario 6: Ninth Supervision Session

Counselor: Rick has just been hired as a part-time school counselor at a high school in the Northwest. He is a biracial man of Mexican and European heritage.

Supervisor: James is the lead counselor at this high school and provides on-site supervision for Rick. He is also a biracial man, of Chinese and African American heritage. He has been a teacher and counselor at this school for about 5 years.

Scenario: James is worried about Rick because he thinks Rick is overidentifying with a biracial, Mexican European student. When the assistant principal came by the guidance office recently to let them know that this student was increasingly truant, Rick was quick to defend this student's behavior, causing James to wonder if Rick is also being overprotective.

Questions: Is it the supervisor's responsibility to discuss the supervisee's stage or level of cultural identity development? Is it the supervisor's responsibility to encourage the supervisee to advance through these levels of identity development by working on his identity issues? What supervisor and supervisee assumptions regarding culture might pertain to this supervisory relationship? Should the supervisor disclose his own biracial identity and/or experiences he has had as a biracial man? What parallel processes might be at work?

■ Scenario 7: First Supervision Session

Counselor: Ian is a first-year counselor at a local community college in Massachusetts. He is an Irish American man and the first in his family to complete college. He was raised in a poor urban neighborhood.

Supervisor: Nathaniel is the supervisor at this community college. He has been counseling and supervising for 3 years. He is an African American man and the child of well-educated parents who are involved in local politics. He was raised in a suburb of Boston.

Questions: What supervisor roles or skills might be crucial in developing a good supervision working alliance in this situation? What multicultural issues would the supervisor need to raise during this session? What supervisor and supervisee assumptions regarding culture might pertain to this supervisory relationship? How might Ian's background affect his work with clients? How might he view the clients or form relationships differently than Nathaniel?

■ Scenario 8: Fourth Supervision Session

Counselor: Bob is a young European American male doing a master's-level practicum at the career counseling center of a small, private liberal arts college in the Midwest.

Supervisor: Julia is an African American woman, about 10 years older than Bob, who has just moved to the area while her husband completes a postdoctoral fellowship in engineering. She completed her PhD last year.

Scenario: The last two sessions, Julia has felt "stuck" in the supervision sessions. She feels that Bob is very reserved in sharing information about his clients. She does not feel that very much rapport or trust has been built between them.

Questions: Assuming they have not been brought up yet, should multicultural issues be raised during this session? How could the supervisor do this? What supervisor and supervisee assumptions regarding culture might be interfering with the development of rapport and trust in this supervisory relationship? What can the supervisor do at this point to improve the supervisory relationship? How can the supervisor distinguish between Bob's reticence as a result of culture versus personality?

■ Scenario 9: First Supervision Session

Counselor: Yu-Ling is a doctoral student from Taiwan. She completed her bachelor's degree in counseling psychology in Taiwan, after which she worked as a school counselor for several years. She came to the United States for her graduate work 3 years ago and completed her master's last year.

Supervisor: Donna provides supervision for Yu-Ling for her advanced practicum at a university counseling center. She is European American and has been practicing for many years.

Questions: What multicultural issues would the supervisor need to raise during this session? What communication style differences might hinder or facilitate supervision? What supervisor and supervisee assumptions regarding culture might exist in this supervisory relationship? Should the supervisor try to determine her supervisee's level of acculturation? How might Yu-Ling's acculturation level influence her work with clients and the supervisory relationship?

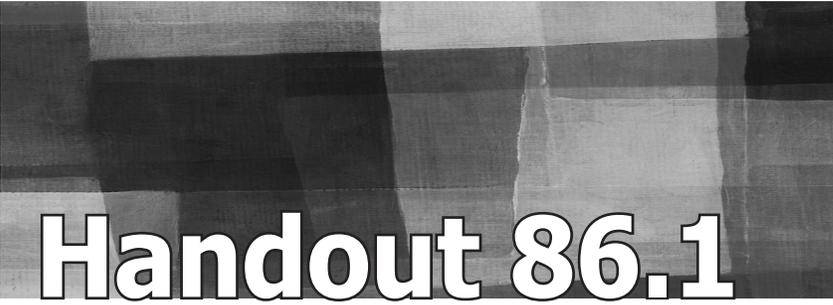
■ Scenario 10: Fifth Supervision Session

Counselor: Karen is a school counseling practicum student at a high school in a city in Oklahoma. She is European American and actually graduated from this same high school six years ago.

Supervisor: Shelley is a Native American counseling psychology faculty member at the college where Karen is enrolled as a master's student. She provides group supervision weekly for members of Karen's cohort.

Scenario: Shelley is concerned because Karen has only brought academic and advising issues to the group supervision sessions. Also, the lead counselor at the high school has communicated to Shelley that Karen seems to prefer working with the "popular" kids, often not responding to requests for appointments from the kids from lower socioeconomic status backgrounds or special education students.

Questions: What supervisor and supervisee assumptions regarding culture might pertain to this supervisory relationship? Should Shelley address these concerns in the group format? What overt or covert issues regarding culture might pertain to this supervisory relationship? How might the supervisor's own worldview affect her expectations of Karen?

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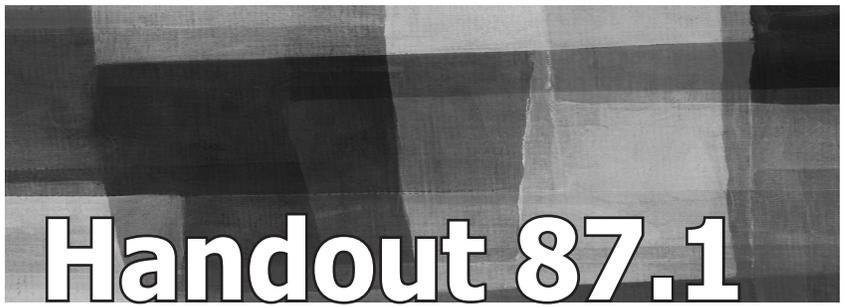
Handout 86.1

Multiculturalism Mania

Directions. Respond to each of the following statements using True (T) or False (F). There are no right or wrong answers. These responses are solely based on your attitudes, beliefs, and perceptions.

- T F 1. Therapists who are well-trained, empathetic, and culturally sensitive are more qualified and efficient to work with diverse populations
- T F 2. I can only work with people who are of the same race/ethnicity/religion as me.
- T F 3. I am aware of any cultural biases/stereotypes that I have.
- T F 4. I have never or would never use countertransference and impose my values or beliefs onto a client.
- T F 5. Counselors must become aware of the values systems of culturally diverse groups in order to help them meet their goals and needs.
- T F 6. I feel comfortable working with gay, lesbian, and bisexual clients.
- T F 7. I think that self-disclosure, making eye contact, and being assertive are essential qualities and without them it will be difficult to form a trusting relationship with my client(s).
- T F 8. As a practitioner I feel it is my responsibility to help my client assimilate into mainstream society.
- T F 9. All counseling is multicultural.
- T F 10. I can easily apply one intervention or technique to all clients that I work with, regardless of their cultural background, beliefs, or values.
- T F 11. I feel that my beliefs are correct and anyone who disagrees with me is wrong.
- T F 12. Counselors need to be aware of multicultural and diversity terms in order to be effective and knowledgeable multicultural counselors.
- T F 13. It's acceptable and ethical for counselors to project and transfer their own beliefs onto their clients if they feel it's beneficial for their client's progress.
- T F 14. It's ethical for counselors to counsel clients even if they aren't accepting of their client's religion, race, ethnicity, or sexual orientation.
- T F 15. Students who are obtaining a degree in counseling or psychology should take a multicultural counseling course so that they learn about diverse cultures and become more knowledgeable about people from diverse cultures, religions, and ethnicities.
- T F 16. Cultural sensitivity and being culturally aware are imperative skills for counselors, especially when counseling people from diverse populations.
- T F 17. All individuals, regardless of their race, ethnicity, or culture, are able to form trusting and open relationships with their counselor easily.

- T F 18. Counselors have to be aware of language barriers that may exist when counseling diverse populations.
- T F 19. If counselors become aware that they are using transference or projecting their beliefs onto their client(s), they should refer their client(s) elsewhere.
- T F 20. Multicultural counseling includes understanding about differences that exist between and among people of different genders, races, ethnicities, sexual orientations, ages, cultures, religions, socioeconomic statuses, and disabilities.

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Cultural Overtures #1

■ Instructions

1. Read your Overtures Card below and note mentally which ones you, yourself, can answer.
2. You must sign your name and tell the other person what you know when you sign.
3. Each person may sign only one square on a card. Walk around and talk to others.

Find Someone Who . . .

Has had his/her name mispronounced _____
Has experienced being stereotyped _____
Is from a mixed-heritage background _____
Is bilingual/multilingual _____

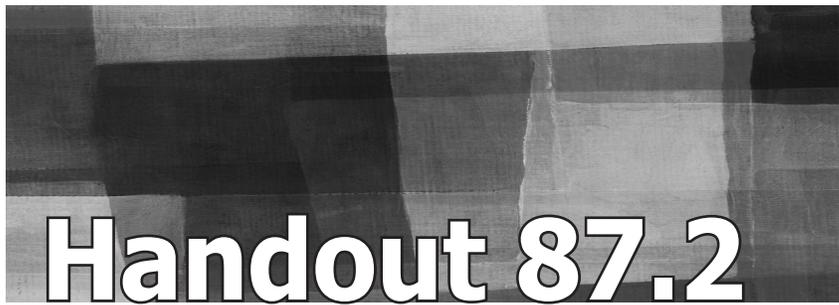
Can explain the significance of <i>Roe v. Wade</i> _____
Has had to overcome physical barriers in life _____
Has a personal and intimate friend of a different race _____
Has been misunderstood by a person from a different culture _____

Knows what Rosa Parks did _____
Has eaten chitterlings this year _____
Knows what a “pledge” is _____
Is an athlete _____

Eats hot Tabasco with catfish _____
Has traced their family lineage or heritage _____
Knows what “roti” is _____
Listens to ethnic music _____

Knows what an upside down pink triangle symbolizes _____
Knows what color a disabled parking zone is _____
Knows why the Irish immigrated to the U.S. in the 1880s _____
Knows the significance of eagle feathers _____

Can name the lawyer who argued for the the petitioner in <i>Brown v. Board of Education</i> _____
Knows the meaning of “goy” _____
Knows what “comparable worth” signifies _____
Speaks two or more languages fluently _____



Handout 87.2

Cultural Overtures #2

■ Instructions

1. Read your Overtures Card below and note mentally which ones you, yourself, can answer.
2. Be prepared to sign your name and share what you know or feel with others.
3. Each person may sign only one square on a card. Plan to circulate.

Find Someone Who . . .

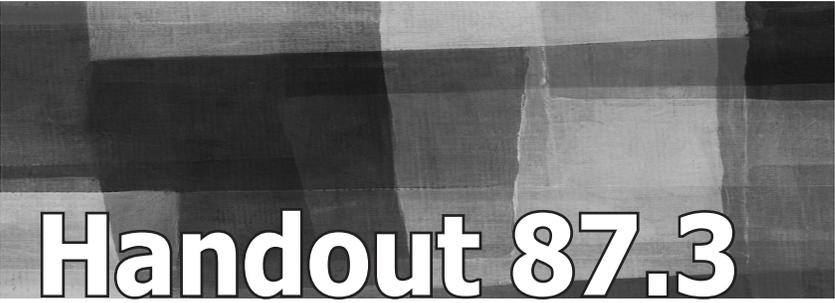
Knows what Kwanza is _____
Knows the importance of Mecca and where it is located _____
Knows what melanin is _____
Knows what Sally Ride did _____

Knows what Sarah Josephena Hale is famous for _____
Knows who Malcolm Little was _____
Knows who invented the first USA clock _____
Knows where paper was invented _____

Knows who Garrett Morgan was _____
Knows what a sari is used for _____
Can name two countires where men wear skirts _____
Knows what American sport was first called "rounders" in England _____

Knows what to do with a plantain _____
Has eaten a matza _____
Knows what arroz con pollo is _____
Knows what culture makes "fry bread" _____

Knows why some Asian food is heavily spiced _____
Knows why people wave at each other _____
Knows where spaghetti came from _____
Knows two famous African-American lesbians _____



Handout 87.3

Cultural Overtures Answers

Roe v. Wade was the case decided by the U.S. Supreme Court (on January 22, 1973) that found that there was a right to privacy and allowed women to make their own medical choices around having or not having a baby.

Rosa Parks (1913–2005) was an African American woman who refused to move to the back of the bus on December 1, 1955, in Montgomery, Alabama. The back of the bus was the traditional place where all African Americans were required to sit on public transportation in the American South.

Chitterlings, or chittlin's, are the intestines of a pig, used as a food source in the American South and especially in African American cooking. They are usually fried crispy.

Pledge is (a) a monetary promise made to an institution, such as a church (sometimes called a tithe) or a nonprofit organization (such as National Public Radio or the Muscular Dystrophy Association); (b) a person who wishes to belong to a social fraternity or sorority at a college or university, such as "I am going to pledge Beta Tau Alpha"; and (c) a promise to quit using an addictive substance, such as alcohol, as in "Take the pledge."

Tabasco is a hot sauce made out of red peppers and vinegar, originally produced in Louisiana.

Roti is the name for bread; used in India, Pakistan, Sri Lanka, Malaysia, and Indonesia.

Ethnic music is any music that originates in one ethnic group and can include soul, jazz, polka, and others.

The upside down pink triangle is the symbol that Nazis forced gay men to wear in their concentration camps in World War II. Every concentration camp prisoner had to wear a colored symbol on his or her jacket and pants, the color of which was to categorize him or her according "to his kind." Jews had to wear the yellow six-sided star of David (in addition to any other badge representing other reasons for incarceration). Jehovah's Witnesses wore purple triangles. "Asocials" or "anti-social individuals" (which included the Roma, also known as Gypsies) wore brown triangles. Nonconformists, vagrants, lesbian women, and "work shy" individuals wore the black triangle. It has been reported that 250,000 gay males were killed in the concentration camps. Today, the pink triangle is a symbol of liberation and pride worn on buttons, lapel pins, t-shirts, and even car bumper stickers to remind gay, lesbian, and bisexual people of the oppression they have suffered historically and to signal their refusal to be silent victims again.

The color of a disabled parking zone (as well as the placard placed in the vehicle) is traditionally medium blue in the United States.

The Irish immigrated to the United States because of the potato famine (1845–1849), so-called because a fungus (called a "late blight fungus") infected the potato crops during those years. Potatoes were the main food source for the Irish. More than a million people died from starvation or famine-related diseases, and as many as 1.5 million emigrated to North America and Britain.

Eagle feathers are spiritual symbols for Native Americans.

The attorney who argued for Oliver Brown (the petitioner) in the case of *Brown v. Board of Education* (of Topeka, Kansas) was Thurgood Marshall, who later was nominated and approved to sit on the U.S. Supreme Court. This was the case that overturned the concept of "separate but equal" (in *Plessy v. Ferguson*) in providing schooling to African American children in the United States.

Goy (plural goyim) is a person who is not Jewish.

Comparable worth is a concept that jobs that require comparable abilities, knowledge, and skills should be paid the same wage/salary rate irrespective of the employee's age, race, sex, or any other difference. It is the term used especially by the women's civil rights movement in the United States to identify the lack of equal or equitable pay that women receive for their work.

Kwanzaa is an African American cultural festival celebrated during a seven-day period from December 26 to January 1 (Swahili *kwanza*, infinitive of *anza* "to begin").

Mecca, Saudi Arabia, is the Muslim pilgrimage center, birthplace of Mohammed (founder of the Muslim religion). Muslims must face Mecca when praying five times per day. Making a pilgrimage to Mecca at least once during one's lifetime is one of the duties of all able-bodied Muslims who can afford to do so.

Melanin is the brownish-black pigment found in skin and hair.

Sally Ride was the first woman to go into space.

Sarah Josepha Hale was the first female journalist in early America; it was she who convinced President Abraham Lincoln to designate the last Thursday in November as Thanksgiving Day. She wrote "Mary had a little lamb" and was European American.

Malcolm Little was the birth name of Malcolm X El Shabazz, leader of the Black Muslims. He was quite separatist until his pilgrimage to Mecca; he was killed on February 21, 1965.

Benjamin Banneker (African American) invented the first USA clock in 1753.

Ts'ai Lun (Chinese) invented paper in 105 AD.

Garrett A. Morgan (African American) invented the traffic signal in 1923.

A sari is the cloth of silk or cotton in 6-yard lengths worn by the women of India, Pakistan, and Sri Lanka.

Two countries where men wear skirts and what the garment is called: *kilt* in Scotland and *sarong* in Malaysian, Indonesia, and other Pacific Island cultures.

Baseball originated in England as a game called *rounders* in the 1600s.

Plantains are a member of the banana family but are cooked before serving (unlike a traditional banana). They are native to India and are grown mostly in tropical climates.

Matzah is the official food of Jewish Passover.

Arroz con pollo (rice with chicken) is a traditional Latin American dish.

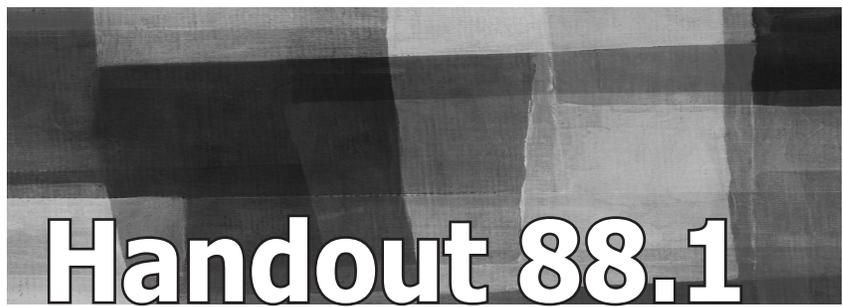
Fry bread is significant in Native American cultures.

Some Asian food is heavily spiced to cover the taste of meat that has been left unrefrigerated.

People wave at each other to show they have no weapons (i.e., "I'm a friend.").

Spaghetti originates from China.

Famous African American lesbians: Bessie Smith (blues singer), Barbara Jordan (member of U.S. Congress from Houston, TX), and Wanda Sykes (comedienne and actress).



Handout 88.1

Imagine a Cross-Cultural Experience

You are driving to an event after being invited by a coworker whom you like very much but don't know too much about. Your coworker, Drew, has stated that this event is "important to my family and my culture." Drew belongs to [Name of Group].

You arrive at the building where the event is taking place. You are feeling a bit apprehensive as you approach the door. What are you asking yourself at this moment? [Pause]. The walk from the parking lot is chilly, with a brisk breeze blowing. You pull your jacket tightly around you. The lighting isn't very good and you must watch your step. What are you thinking as you walk to the door? [Pause]

You approach the door and notice that there are a number of individuals just inside the glass door. It appears that their manner of dress is different from yours. What thoughts do you have as you take notice of their attire? [Pause]

As you open the door and take notice of people looking your way, your emotions grow stronger. What are you saying to yourself at this time? [Pause] Drew sees you from a distance and walks toward you as you enter the reception area. What is your reaction to seeing Drew? [Pause] The lighting in the reception area seems brighter than you thought from the outside. How does it feel to be in this bright light with Drew? [Pause]

You exchange greetings with Drew, who says to you, "I'm so glad to have you here." Drew tells you there are some friends for you to meet. Drew leads you to a group of individuals, who, like the people you saw earlier, are dressed in clothing that is very different from yours. [Pause] Drew introduces you. Drew's friends seem to be very pleasant and attempt to make you feel at home by patting you on the shoulders and then embracing you. What is it like to be greeted in this way? [Pause] Drew and these individuals make conversations with you, asking about your job, if you have family, and if you belong to any organizations such as this one, or any other organizations. How do you feel about their questions? [Pause]

Soon there are about 50 individuals in the group, which is called to a meeting room where a speaker calls the event to order. The light in the meeting room is much dimmer and the temperature is warmer than in the reception area. How do you feel as you enter this warm, dark space? [Pause] The speaker, whose name is Pat, is tall, slender, and well-dressed but in a very different style. What do you notice about the way Pat is dressed? What reaction do you have to Pat? [Pause]

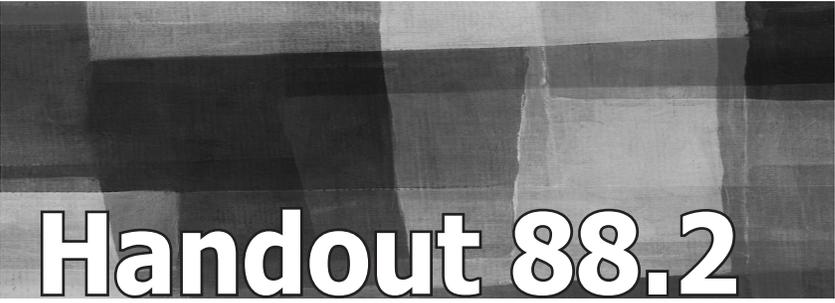
As Pat welcomes group members and cheerfully invites members to introduce guests, Drew prepares to introduce you. As Drew stands and begins to speak, what feelings do you have? [Pause] After guests have been introduced, Pat leads the group in several rituals. First, there is an opening convocation. It's hard to tell if this has a spiritual basis. What are you thinking as you listen to the convocation? [Pause] Then the group members rise and begin to participate in a chant that is known to them but completely foreign to you. How are you feeling as this takes place? [Pause] Group members become quite animated as they participate in the chant. Some become very loud and use broad gestures. What is your reaction to this display? [Pause]

As quickly as the chanting began, it ends abruptly and everyone takes their seats. You follow Drew's lead and take your seat. Another speaker comes to the front of the room and begins to address the group on a topic of interest to the group. The discussion has strong political cultural elements, and group members become quite animated in their response.

Some comments from group members run contrary to what you've always been taught. What are you thinking as you hear these comments? [Pause] Other group members respond with ideas that are more similar to your beliefs. What is it like to hear these ideas? [Pause] After some lively discussion, some resolutions were made and volunteers agreed to follow up on some actions to be taken. Drew volunteers to do outreach for the group. How does it feel to hear Drew is taking this task? [Pause] After another group member comes forward to make a few announcements, Pat comes back to bring the meeting to a close. Pat gives a benediction, and the group responds vocally and with much animation. How does it feel to witness this display? [Pause] How does it feel to know that the event is coming to an end? [Pause] What thoughts do you have about this group? [Pause]

Drew leads you toward the exit, and several group members stop to introduce themselves and tell you how pleased they are to have you. How does it feel to interact with these individuals? [Pause] What do you want to do at this moment? [Pause] You pull your jacket on and approach the door, noticing a cold breeze whenever someone opens the door to leave. Drew accompanies you out the door and as you stand there, you notice your breath is visible in the chilly air. Drew asks you what you thought of the experience. How do you feel when Drew asks you to share your thoughts? [Pause] What do you say to Drew? [Pause] Drew responds to your comments. How do you perceive Drew's response? [Pause]

The two of you walk to your cars and say goodbye. You get in your car, turn on the engine, make sure the heater is turned up, and then you back out of your parking space. As you pull out of the parking lot, you think about the experience you have just had. What are your thoughts? [Pause] How has this experience changed your thoughts about this organization? [Pause] Do you have a positive or a negative opinion? [Pause] Do you feel more or less understanding? [Pause] What more would you like to know about this organization? [Pause] What will you say to Drew at your next meeting? [Pause]

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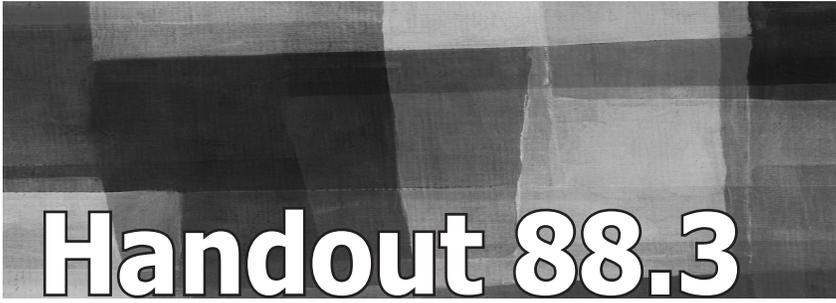
Handout 88.2

Positive Feeling Words

■ Pleasant/Generally Positive Feelings

Accepting
Admiration
Affectionate
Affirming
Amazing
Brave
Bold
Calm
Challenged
Comforted
Confident
Considerate
Cosmopolitan
Curious
Daring
Eager
Easy
Educated
Encouraged
Engrossed
Excited
Fortunate
Glad
Grateful
Honest

Impacted
Important
Impulsive
Inspired
Intrigued
Liberated
Merry
Magnificent
Open
Pleased
Reassured
Rebellious
Receptive
Regal
Relieved
Satisfied
Sensitive
Serene
Surprised
Sympathetic
Tender
Thankful
Understanding
Unique

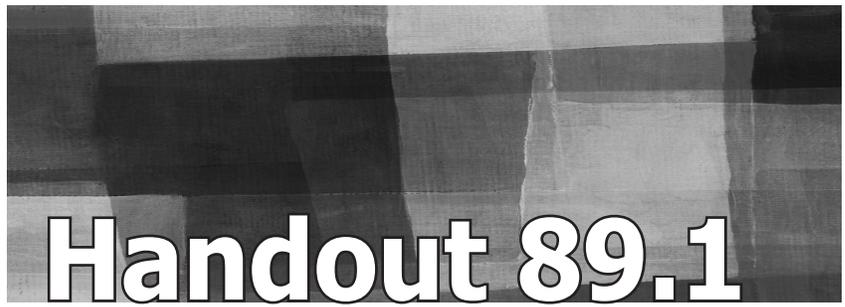
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Handout 88.3

Negative Feeling Words

■ Unpleasant/Generally Negative Feelings

Alienated	Infuriated
Alone	Insulted
Angry	Irritated
Anxious	Judged
Appalled	Lost
Ashamed	Nervous
Boiling	Offended
Cautious/Wary	Out of Place
Conspicuous	Panic
Desperate	Paralyzed
Disappointed	Provoked
Discouraged	Rejected
Disinterested	Resentful
Disgusted	Shaken
Disturbed	Shameful
Embarrassed	Shocked
Exhausted	Shy
Fearful/Frightened	Strange
Forced	Suspicious
Grieving/Mournful	Tricked
Guilty	Tuned Out
Hesitant	Uneasy
Horrified	Unpleasant
Hostile	Unwelcome
Humiliated	Weary
	Worked Up



Handout 89.1

Reflections and Remembrances

Date: _____

Please take some time to answer the following questions. This paper will be for you to view, not for submission, evaluation, or my review.

After completing the answers, fold up the paper, place it in the envelope provided and seal the envelope, placing your name on the front and signing over the seal at the back of the envelope. These envelopes will be returned to you in the future to help you remember your current thoughts, feelings, and experiences.

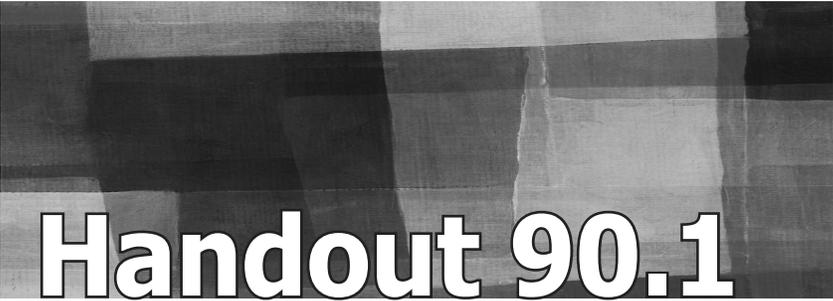
It is my hope that you will continue to explore and grow in your cultural competence as you work through this program and on into your professional careers.

I have enjoyed learning from you and with you in this class. Thank you.

*We don't receive wisdom; we must discover it for ourselves
after a journey that no one can take for us or spare us.*

—Marcel Proust

1. What is something you learned about counseling through this course?
2. Think of one of the groups of people we have learned about in this course (this group could be of a different race/ethnicity, gender, age, ability, religion, socioeconomic status, or sexual identity). Keeping in mind that there is often more diversity within groups than between them, what are some of the similarities and differences you can identify between yourself and persons of this group?
3. Write down a strength you have developed or identified that will serve you well when working with diverse clients.
4. Write down a challenge/growth edge you need to work on in terms of working with diverse clients.
5. What is something that you learned about yourself over the semester?

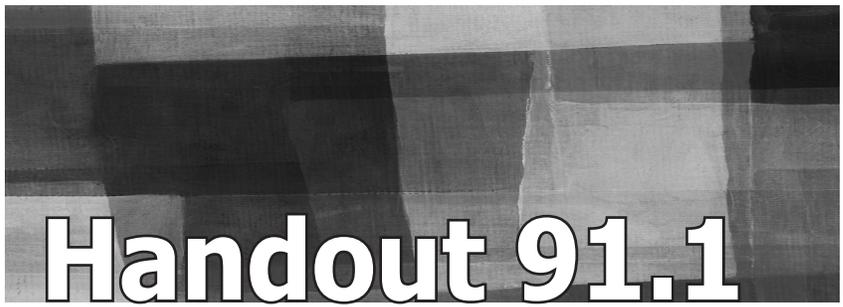


Handout 90.1

Cross-Cultural Field Experience

Instructions. The cross-cultural field experience is an opportunity to engage in an activity or to have a cultural experience with an ethnic/cultural group different from your own (e.g., poverty/homelessness, sexual orientation, religion, disability, race/ethnicity, and so forth). The best way to learn about cultural diversity is to experience it firsthand. The instructor may preselect an activity or ask you to choose an activity. In preparation, consider the questions listed below. After completing the experience, compile a brief three-page paper detailing the activities you engaged in, using the following questions as a guide. Take the opportunity to learn and experience something you haven't before. Reflect on the dynamics of your experience as a context for considering future work in counseling.

- Describe the field experience/setting.
- What was it like for you to be a participant in this event?
- What was your role in the activity/event?
- What feelings and thoughts did you have as you participated in the field experience?
- How did it feel to be an underrepresented person at the event?
- What cultural dynamics did you observe?
- What insights did you gain from this experience that will influence your awareness and knowledge as a culturally responsive professional?
- How could this information and/or experience inform your counseling practice?
- What cultural issues should be considered?
- Examine any legal or ethical concerns your experience could bring to bear in a counseling context.
- Prepare to discuss the content of the reflection in a class debriefing.



Handout 91.1

Life Span Interview

Instructions. Please review purpose, confidentiality, and control of the information with the interviewee. **Do not include the name** of the interviewee on this form or on what is submitted for assignment credit.

Date of Interview: _____ Age: _____ Gender: _____
(for your records only)

Birthplace: _____

Ethnicity/Nationality: _____

Current and Past Partner/Marital Status: _____

Number and Ages of Children (if any) _____

Number and Ages of Grandchildren (if any) _____

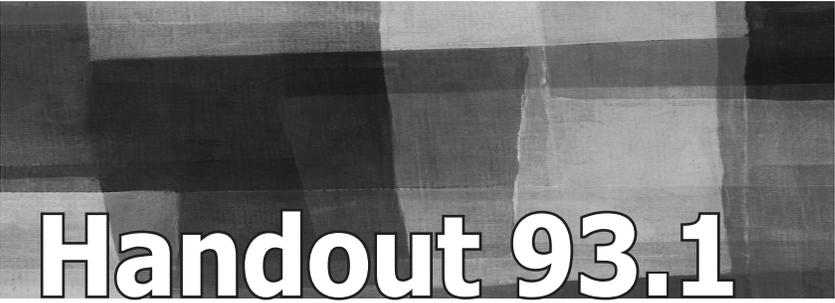
Community of Current Residence _____

Past Residence(s) _____

Brief Educational History _____

1. What do you know about your birth?
2. What is your concept of family?
3. How are you the same as you were when you were a child or adolescent?
4. How are you different?
5. What primary factors have influenced the way you are?

6. What historical or cultural events have had a profound influence on you (e.g., changes in society, changes in family, war, economic crisis and depression, discrimination, technology)?
7. What are the major sources of satisfaction in your life at present?
8. What are the major stressors in your life and what challenges in personal development/identity are you facing right now?
9. What challenges and changes do you foresee for yourself in the next 10 years?
10. What thoughts do you have about the end of your life?
11. What is the strongest developmental influence for you?
12. What would you like your ancestors and future generations to know about you?
13. What would you like to know about your ancestors and future generations?

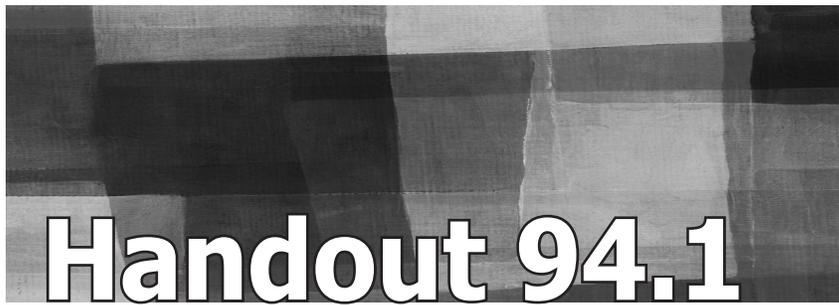


Handout 93.1

"I Am From" Exercise

In a class on training students to become culturally competent therapists, an integral part is to ask the students to be self-reflective and to carefully examine their own cultural histories, including their values, beliefs, worldview, and prejudices. Often, majority (or nontarget) culture students are not well-connected to their own cultural histories or traditions and are at a loss when asked about the influence of their cultural heritage on their values, beliefs, and so forth. This is not usually the case with minority (or target) culture students, who have had to negotiate the reactions of others to their cultural heritage. These students often have strong positive or negative feelings about their cultural heritages.

The following exercise is an excellent one to introduce class members to each other. Everyone can succeed with this task; everyone's heritage and culture is made accessible. This exercise also encourages "both/and" thinking, as in both positive and negatives about one's cultural history.



Handout 94.1

Treatment Plan Form

COU XXXX: Multicultural Counseling

■ **Lights, Camera, Action! Treatment Plan Form**

Semester _____ Year _____

Client _____ Movie _____

Nature of Concern _____

Personal Theory _____

Subjective (S):

Objective (O):

Assessment (A):

Plan (P):

In addition, highlight any issues of cultural diversity that you believe could possibly affect the counseling dynamic between yourself and your client.

Counselor's Signature

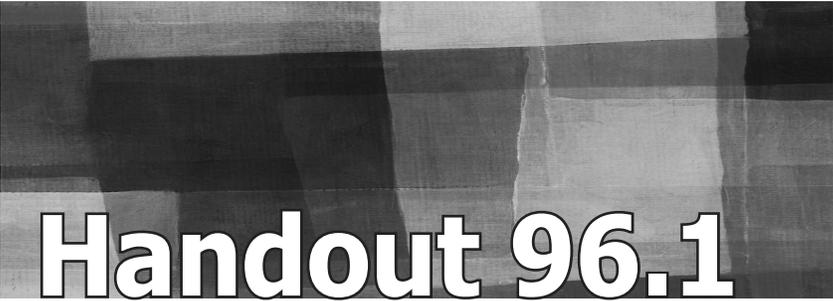
Date



Section 9

Cross-Cultural Family Counseling

Activities in this section assist students in expanding their notions about what family means in a diverse society. Through these activities, students examine definitions of family from a lesbian, gay, bisexual, and transgender (LGBT) perspective as well as a Native American perspective and are given opportunities to explore the use of genograms when working with diverse populations. These activities may be used in courses on family counseling, human life span, and introductory and advanced multicultural studies; they may also be used in clinical/supervision courses.



Handout 96.1

Family Life Cycle Scenarios

Scenario 1

You are the voice representing a 25-year-old Caucasian female working full time, earning her master's degree, and working toward blending into a relationship with a 27-year-old African American man who has two children. She has dated Mike for 2 years and decided to accept his marriage proposal. They plan to move in together after the wedding next month. Consider the life cycle challenges she and her blended family may experience.

Scenario 2

You are representing the voice of a 70-year-old widower, Dan. Dan's wife died 2 years ago, and he has decided to remarry, to a 65-year-old widow, Mary. Both have two children ages 30–40 years old who have children of their own. What challenges do you perceive Dan and Mary will face as they begin a life together?

Scenario 3

You are representing the voice of a 75-year-old female, Dorothy, who has never driven, cooked a meal, or run a household mechanical device. Her husband who cared for all demands in their life has recently passed away. Dorothy does not want to live in a care center and wants her newly married daughter to care for her every need. What life cycle does this challenge, and what issues do you believe Dorothy will experience?

Scenario 4

You are representing the voice of Maria, a 40-year-old Hispanic woman who is recently divorced. Maria maintains religious and cultural beliefs that divorce is a taboo and she is worthless without the marriage to her husband. She was given full custody of her high school girls. Maria realized that she has one year left with her daughters before they leave for college. What life cycle challenges do you perceive Maria to be experiencing?

Scenario 5

You are representing the voice of Lisa, a 20-year-old female. Lisa has decided to share with her married parents that she is a lesbian and in a serious relationship with Gabriella. Lisa plans to share with her parents her future plans with Gabriella. What life cycle challenges do you perceive Lisa will experience?

Scenario 6

You are representing the voice of Larry, a 35-year-old male who is openly gay. Larry was invited to his older sister's wedding with his partner. Larry fears that he and his partner of 5 years will not be accepted the same as if he were in a heterosexual relationship. What challenges may Larry face at the wedding and throughout his life cycle?

Scenario 7

You are representing the voice of Anita, a 65-year-old female preparing for retirement. Anita has no children and has never had a serious relationship. What challenges may she experience?

Scenario 8

You are representing the voice of Jennifer and April, a couple living together for 10 years. Together they adopted two children under the age of six. Jennifer and April are looking forward to the children attending elementary school next year. What challenges may this couple face in this life cycle?

Scenario 9

You are representing the voice of Monica and John, who have retired. During their first year of retirement their daughter and son-in-law were killed in a car accident. As a result, they were given the children, ages 3 and 4, to care for. The grandchildren were adopted from Africa 2 years prior. What challenges do you perceive this family will experience across the life cycle?

Scenario 10

You are representing the voice of David, a 50-year-old Japanese male. David's family of origin resides in Japan while David lives in the United States with his American wife (who is Caucasian) and their three sons. David is the oldest sibling and is expected to care for his aging family. What challenges and life-changing events may David and family experience across the life cycle?

Scenario 11

You are representing the voice of Tara, a 16-year-old Native American female. Tara has decided to attend boarding school for Native Americans. Tara currently cares for her aging grandfather, her mother, and her younger siblings. Her mother is disabled, and her aging grandfather needs assistance with all tasks. What life challenges and experiences may Tara face?

Scenario 12

You are representing the voice of Kathleen, age 40, who gave birth to a son with Down's Syndrome. Kathleen and her husband are now faced with life-changing decisions about caring for their son. What life cycle challenges do you perceive this couple to experience?



Handout 97.1

Native American Family Proverbs

Native American families are a central construct in an extended family network within the tribe and community. Looking at cultural differences and strengths within the microcosm of family within the macrocosm of tribe and community may help you to understand one aspect of Native American philosophy. Below are some examples of proverbs that reflect some Native American beliefs regarding family.

I have always been a rich man. I have my family and we all have our good health.
We have land to farm, houses to live in, food on our tables, and enough clothes.
Most of all, we have the love in our hearts for each other and our friends.

—Tsali, in Neihardt, 1972

Within every man there is the Reflection of a Woman, and
within every woman there is the Reflection of a Man.
Within every man and woman there is also the reflection of an
Old Man, and Old Woman, a Little Boy, and a Little Girl.

—Hyemeyohsts Storm, in Neihardt, 1972

No indiscretion can banish a woman from her parental lodge—no difference
how many children she may bring home, she is always welcome—
the kettle is over the fire to feed them.

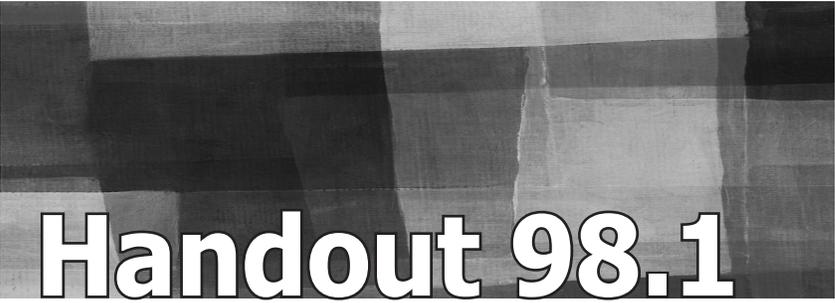
—Black Hawk, in Neihardt, 1972

Punishing children may make them sick and die . . .
injury of the body in any way is against the rules; you might hurt a person.

—Hopi ethic, in Neihardt, 1972

■ References

Neihardt, J. G. (1972). *Black Elk speaks*. Lincoln, NE: University of Nebraska Press.



Handout 98.1

Cultural Genogram Exercise

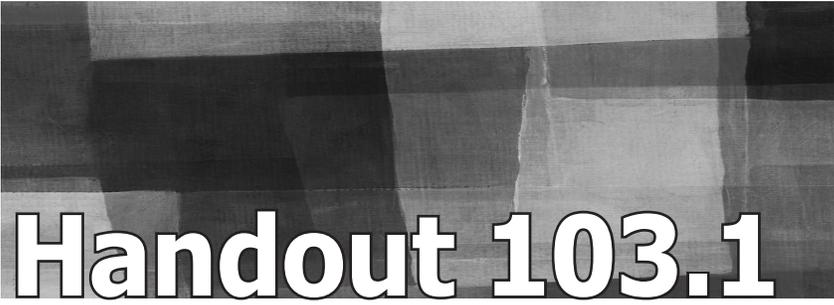
- What is the history of the various forms of oppression and privileges in your cultural genogram? What multigenerational patterns do you notice? What types of oppression and privileges have been passed down? How did historical occurrences or personal experiences shape the history of these oppressions and privileges in your cultural genogram? That is, if you can, connect social and political history along with your family's history.
- How has your family been affected by the various forms of oppression in terms of being both a perpetrator and victim of oppression?
- How has your family benefited from certain privileges? Has that form of privilege been acknowledged or discussed, or is it invisible?
- How are your current biases and assumptions related to the themes that emerged in your cultural genogram? What assumptions or biases did you uncover about yourself that might enhance your multicultural competency?
- In what obvious and subtle ways has your family been affected by internalized oppression? That is, in what ways have they adopted the oppressive values and beliefs of the dominant culture?
- What lies have you been told about the history of your own group, your family, and other groups? What lies have you been told about who constitutes a good or bad person? Who were the perpetrators of these lies? What has been the impact of these lies on you? What trends do you see regarding these lies and how they have been transmitted across the generations in your family?
- What phrases or sayings do you remember from your family that reflect these values and worldviews?
- What stories were told in your family that reflect your family's values or core beliefs related to power, oppression, privilege, multicultural issues, or reference group identities?
- In constructing this cultural genogram, what reactions (emotional and cognitive) have you had, and what new learning have you gained? How has this affected your personal and professional identity?
- How does this new learning affect how you see clients or think about families?



Section 10

Counseling Specific Cultural Groups

This section offers a variety of activities that assist students in understanding specific cultural groups (e.g., Native American clients; women; the elderly; and lesbian, gay, bisexual, and transgender populations). This section also includes an activity that addresses spiritual considerations. Through the use of these activities, students can increase their awareness and knowledge about specific considerations and challenges experienced by specific cultural groups. These activities can be used in introductory, advanced level, or cultural-specific counseling courses.



Handout 103.1

Listening to Narratives

Number: _____

I never thought that anybody else felt the way that I did. I mean, I knew that there were people called “transsexuals” and I knew they could have some “operation,” but I wasn’t sure what, if anything, that had to do with me. I just knew that everyone thought I was a girl, but I knew I’ve always been a guy. (Lev, 2004)

Instructions

- Please do not share this narrative with anyone until asked to do so.
- Read it to yourself a few times before you’re asked to read it out loud.
- Think about a “voice” or a “spirit” you could give to the narrative. “Act out” the narrative if you choose.
- Stand and present the narrative when called by number.

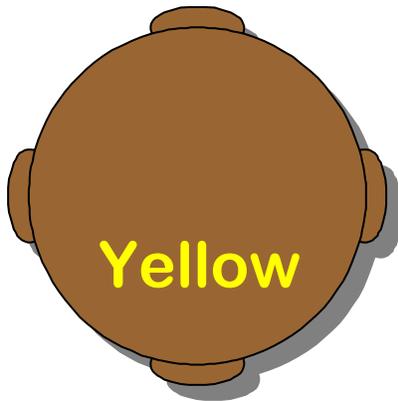
References

Lev, A. I. (2004). *Transgender emergence: Therapeutic guidelines for working with gender-variant people and their families*. New York, NY: Haworth Clinical Practice Press.

Handout 105.1

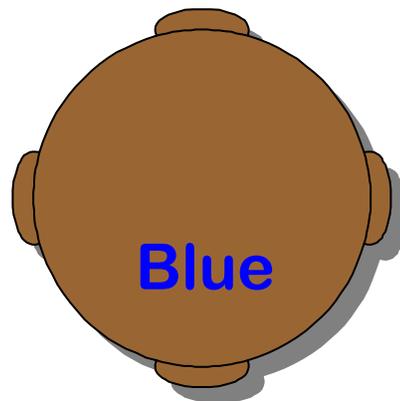
Lunch Time! Part 1

Your cultural background is **Green**



Qualities of the Yellow Lunch Group

- Most popular students
- Majority population
- Often speaks in Yellow dialect
- Allow some Greens (who primarily identify as Yellow) to sit at their table
- Occasionally point out that Greens are different



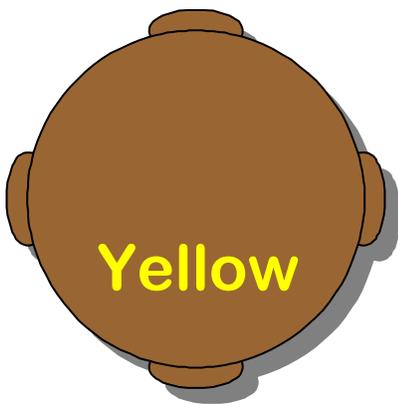
Qualities of the Blue Lunch Group

- Allow Greens to spend time with them
- Minority population
- Think Greens look cool
- Some Greens (who primarily identify as Blue) to sit at this table
- At times question Greens about their background

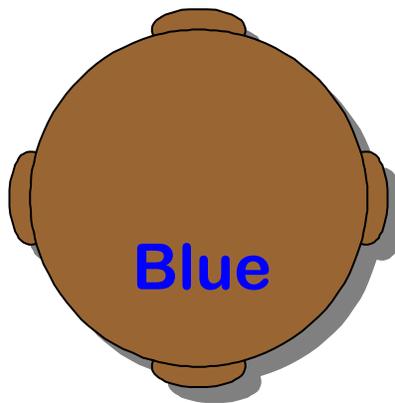
Handout 105.2

Lunch Time! Part 2

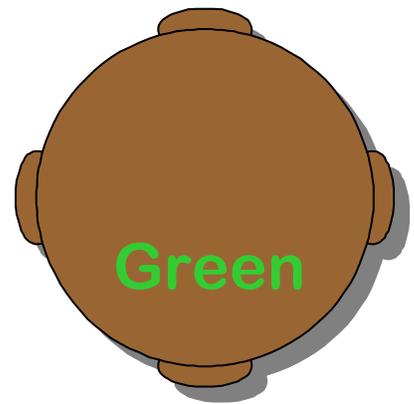
Your cultural background is **Green**



*Qualities of the Yellow
Lunch Group*

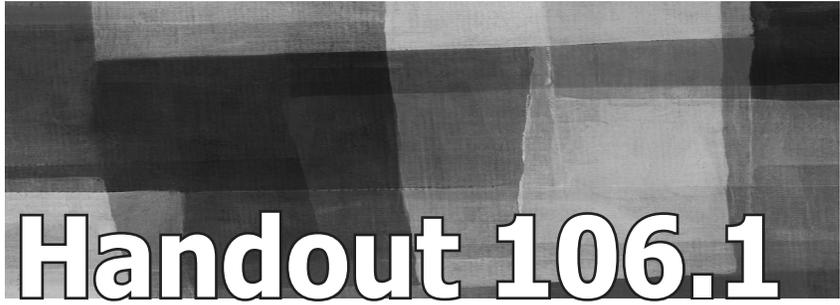


*Qualities of the Blue
Lunch Group*



*What are your criteria for inclusion
in the Green Lunch Group?*

Most popular students	Allow Greens to spend time with them	
Majority population	Minority population	
Often speaks in Yellow dialect	Think Greens look cool	
Allow some Greens (who primarily identify as Yellow) to sit at their table	Some Greens (who primarily identify as Blue) to sit at this table	
Occasionally point out that Greens are different	At times question Greens about their background	



Handout 106.1

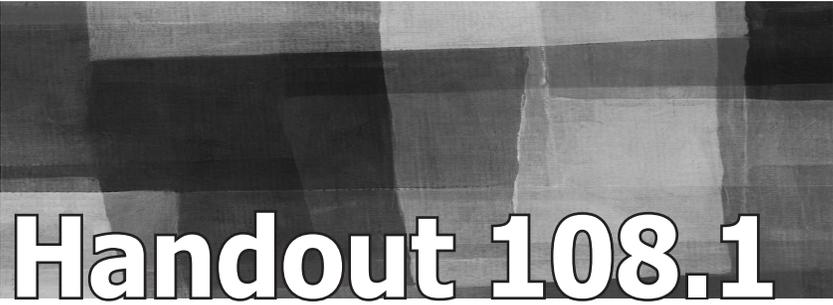
Aging Simulation Scavenger Hunt

■ Your mission . . .

After you have donned your devices to simulate various physical changes associated with aging, please complete the following (in no particular order):

*Please try to do all of the following without removing your “devices.” **However**, if anything is causing pain, then please remove it. Please also use common sense and remove devices as appropriate to maintain safety (e.g., remove visual impairment device when encountering steps).

1. Go to the _____ office in this building and look at the handout/pamphlet/document that pertains to _____. Write down the title of that document here:
2. Go to the nearest computer lab. Log into your e-mail (using your personal e-mail or the class e-mail) and send the instructor a short e-mail about your experiences thus far.
3. Ask someone for directions to the campus library (even if you know where it is).
4. Walk over to the library and check out any book that has to do with aging. Bring it back with you.
5. Return to this building and find Room # _____. On the door will be a sticky note with your name on it. Please place it here:
6. Return to this classroom when you have completed everything.



Handout 108.1

Red Sheet Scenarios: 1–5

Scenario 1: Grace

You are a 60-year-old female who has recently been diagnosed with ovarian cancer. Although you are currently undergoing chemotherapy, you're still very concerned about being intimate with your partner. Before cancer, you enjoyed love making two or three times a month and always cuddled in the evening. Now, it is difficult to be touched at times, although you yearn to be close.

Scenario 2: Rose

You are an 82-year-old widow who is currently living in an assisted living facility. Although you were hesitant to go, you were no longer able to walk without falling. Your family suggested the living facility after your partner passed away. Recently you found yourself desiring to be connected to another. There is a woman you have recently found an interest in. Your family members find out that you are interested in another woman and insult your judgment. At the facility, staff members are not necessarily optimistic either, as they suggest kissing and hand-holding to be inappropriate.

Scenario 3: Stella

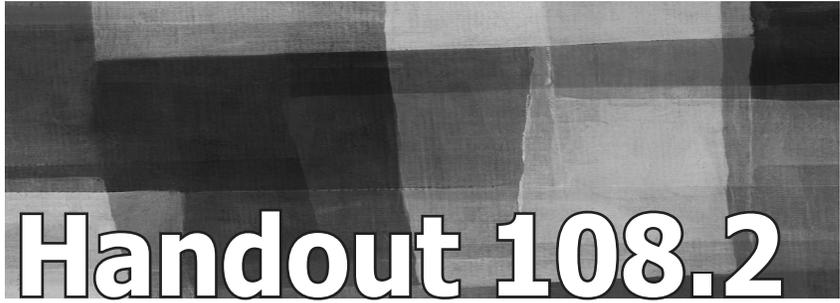
You are an 89-year-old female who spends a great deal of time reminiscing about past lovers. You find yourself to be perfectly content with your life story and often participate in self-pleasuring as a means to connect with yourself and feel sexual. Vaginal lubrication has been a problem for the past decade, but you find lubricants helpful and accommodating. Only recently have you had difficulty pleasuring yourself because of severe arthritis. You wish to explore different avenues for assistance, but no one seems to be comfortable enough to engage in the conversation. The resources appear nonexistent.

Scenario 4: Richard

You are a 73-year-old male who lives at a nursing facility with your wife, who is bed-ridden and lives off a ventilator. You have been grieving over the loss of connection with your wife and only wish for her to pass peacefully. After a year, the intimate emptiness you feel brings you great loneliness, but you do not know what to do and feel there is no one to talk to about your feelings.

Scenario 5: Amos

You are a 92-year-old male who still lives at home with the assistance of a live-in nurse. You have no desire to self-pleasure and haven't been able to maintain an erection for the past 10 years. These two factors do not matter because the only thing you crave is intimacy. You only desire someone to embrace and to once again feel the warm, vibrant sensation of another human being. Who is there to aid you in achieving your desire?

A graphic with a dark, textured background and the text "Handout 108.2" in a large, white, bold, sans-serif font.

Handout 108.2

Locating Yourself in the Story: Exploring the Therapeutic Impact on Elderly Sexuality—Pretest

Please circle your response to the following questions:

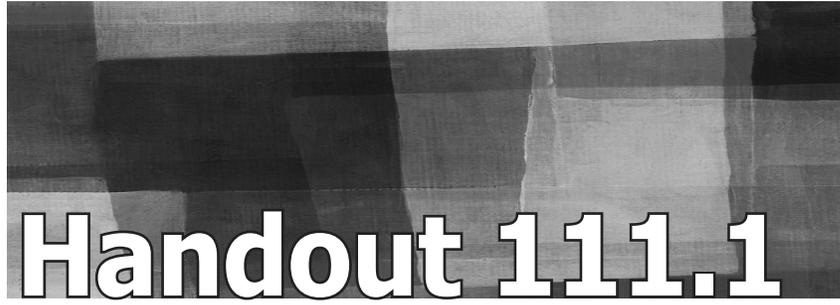
	<i>Strongly agree</i>	<i>Tend to agree</i>	<i>Neither agree nor disagree</i>	<i>Tend to disagree</i>	<i>Strongly disagree</i>
Professional Comfort and Knowledge					
1. I am comfortable talking with elderly individuals.	1	2	3	4	5
2. I feel confident in my ability to provide therapy to the elderly community.	1	2	3	4	5
3. I feel at ease discussing personal issues around self-stimulation, vaginal lubrication, and erections with clients.	1	2	3	4	5
4. Women and men are equally affected by the aging process.	1	2	3	4	5
5. I can't see myself broaching sexuality with an elderly client.	1	2	3	4	5
Personal Attitudes					
6. At a certain age, people no longer wish to be intimate.	1	2	3	4	5
7. It is more important for a person to be medically cared for than emotionally nurtured.	1	2	3	4	5
8. I am uncomfortable talking about sex.	1	2	3	4	5
9. I am uncomfortable talking to elderly individuals about their sexuality and sex lives.	1	2	3	4	5
10. I am not sure if I can help out an elderly individual with sexual issues.	1	2	3	4	5

Handout 109.1

Family Dinner and Photo Activity

■ Titles of Family Members

Grandfather Gary	Grandmother Mary	Son Joe
Daughter-in-Law Jane	Daughter Nancy	Son #2 Don
Grandson George	Granddaughter Andrea	Son-in-Law Jack

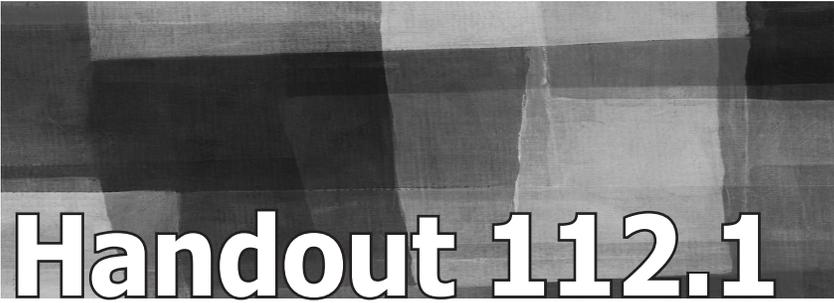


Handout 111.1

Cultural Self-Identification

Throughout history First Nation members have been identified by the colonial culture in different and evolving ways. Various, they have been identified as *American Indians* and *Native Americans*. In today's society, which term is correct? When looking at First Nations culture, which is made up of many individual tribes, is either term correct? How does this culture self-identify?

The term *Native American* is currently used in the United States more often than the term *American Indian*, and both terms are used to identify many smaller groups and tribes that may prefer to be called by their tribal names. What is the best way to refer to this cultural group? Is it detrimental to cultural cohesion to identify smaller tribal groups by name rather than using the cultural umbrella term of *Native American* or *American Indian*?



Handout 112.1

Native American Spiritual Beliefs

Native American spiritual philosophy stems from an ancient belief system and is worth examining as a cultural reference point in terms of intercultural counseling relationships. Looking at cultural differences in spiritual beliefs and strengths may help to understand one aspect of Native American philosophy.

Native Americans discern a unity with their Spirits through their spiritual practice that may seem difficult for counselors of another culture to understand. Their belief system is that of a chain of interdependence with nature that they view as sacred (Lombardi & Lombardi, 1982). Below are some examples of proverbs that reflect Native American spiritual beliefs.

All things are the works of the Great Spirit. We should know that He is within all things; the trees, the grasses, the rivers, the mountains and all the four-legged animals, and the winged peoples; and even more important, we should understand that He is also above all these things and peoples.

—Black Elk, in Niehardt, 1970

We are part fire, and part dream. We are the physical mirroring of Miaheyyun, the Total Universe, upon this earth, our Mother. We are here to experience. We are a movement of a hand within millions of seasons, a wink and touching within millions and millions of sun fires. And we speak with the mirroring of the sun.

The wind is the Spirit of these things. The force of the natural things of this world are brought together within the whirlwind.

—Fire Dog, Cheyenne; from Lombardi, 1982

Peace . . . comes within the souls of men when they realize their relationship, their oneness, with the universe and all its powers, and when they realize that at the center of the Universe dwells Wakan-Tanka, and that this center is really everywhere, it is within each of us.

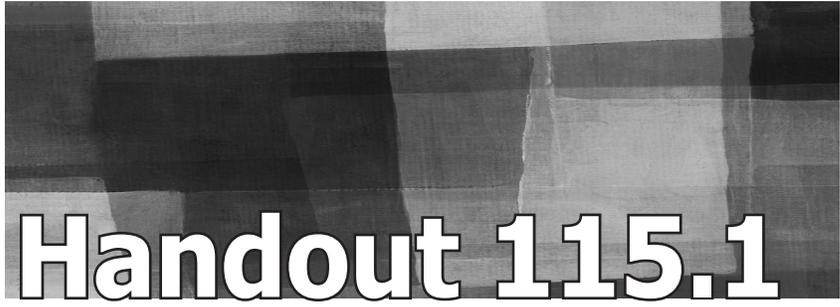
—Black Elk, in Niehardt, 1970

Everything the Power of the World does is done in a circle. The sky is round, and I have heard that the earth is round like a ball, and so are all the stars. The wind in its greatest powers whirls. Birds make their nests in circles, for theirs is the same religion as ours. The sun comes forth and goes down again in a circle. The moon does the same, and both are round. Even the seasons form a great circle in their changing and always come back where they were. The life of a man is a circle from childhood to childhood, and so it is in everything where power moves.

—Black Elk, in Niehardt, 1970

■ References

- Lombardi, F. G., & Lombardi, G. S. (1982). *Circle without end: A sourcebook of American Indian ethics*. Happy Camp, CA: Naturegraph.
- Niehardt, J. G. (1970). *Black Elk speaks*. Lincoln, NE: University of Nebraska Press.



Handout 115.1

Real Women Have Curves Viewing and Application Guide

■ Elements of Identity and Cultural Identification

Ana	
Carmen	
Others	

■ Cultural Principles in Action

<i>Familismo</i>	
<i>Personalismo</i>	
<i>Simpatía</i>	
<i>Cariño</i>	
<i>Confianza</i>	
<i>Respeto</i>	
<i>Machismo</i>	
<i>Marianismo</i>	
Others	

■ Communication Style and Expressions of Distress

Ana	
Carmen	
Others	



Section 11

Socioeconomic Status and Social Class

What does it mean to be a member of the working class, middle class, or wealthy social class? This section offers activities designed to help students explore terms and concepts related to socioeconomic status, class privilege, classism, and meritocracy. These activities also assist students in examining their own values, assumptions, and biases that they hold regarding social and economic class differences. These activities also encourage students' consideration of the ways in which socioeconomic class may affect both the therapeutic process and an individual's perceptions and usage of counseling services. A few of these activities contain creative arts as a teaching strategy.

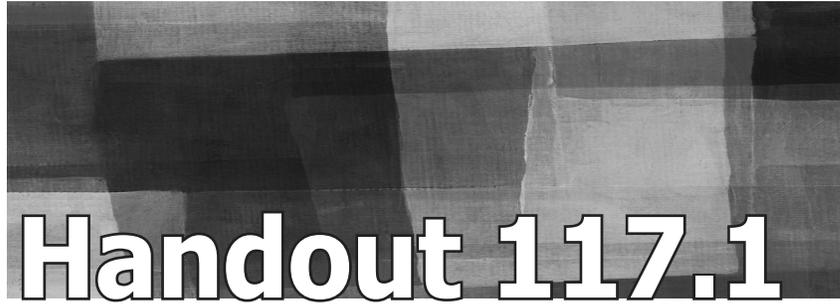
Handout 116.1

Directions to the Game

Please refer to the number line sample below to identify how to play the game. You and your teammates will roll the die and then move according to your roll. You will also need to move forward or backward according to what is identified on the bottom of your game piece. The number line below is a small scale of the large number line that you and your teammates are playing on.

Number line:

20	21	22	23	24	25	26	27	28	29	30
19										31
18										32
17										33
16										34
15										35
14										36
13										37
12										38
11										39
10	9	8	7	6	5	4	3	2	1	40



Handout 117.1

Self as a Socioeconomic Being

Answer the following sets of questions with the first answer that comes to mind.

1. Did you ever think of opening a savings account?
 - a. If yes, when and how did you come to that notion?
 - b. What is the purpose of saving money?

2. When was the first time you worked for money in or out of your family?
 - a. What did you do?
 - b. Who paid you?
 - c. What did you do with the money?

3. As a child, if you were asked “What do you want to be when you grow up?” what would you have said (or did say)?
 - a. What was the response you received or think you would have received if you had shared your ideas with significant adults in your family?
 - b. Do you feel you had a choice about attending high school? Attending college?
 - c. Did you have a choice about which colleges to attend, how to pay, whether or not to work while in school or whether it was okay to borrow money?

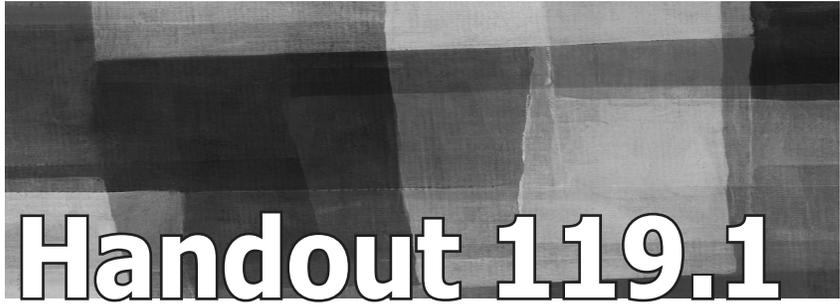
4. Did you grow up thinking about having a career, a profession, or a job?
 - a. Do you believe you can change careers if you want?
 - b. What is the main incentive to work?
 - c. What is the main reward for work?

5. Has anyone in your family been downsized? Laid off? Fired?
 - a. Is there a difference in the above terms? Did the person receive a severance package or two weeks notice?
 - b. What effect did this have on the immediate family?

6. In the communities in which you grew up, was your family socially prominent?
 - a. What did their status mean for you?
 - b. What did your family's status mean to people around you?
 - c. To which class would your family of origin consider itself as belonging?

Based on your answers to the above questions, which class would you consider yourself belonging to at present?

If there has been a change for you, what has it been? How comfortable are you with that change?



Handout 119.1

Event Card List

Create cards as listed below, putting nine events per sheet of paper and cutting them into card size.

■ Event Card List (*Car Owners*)—*Blue*

- Tax return (+ \$175)
- Birthday card from relative (+ \$25)
- Pat babysits neighbor's child (+ \$20)
- Car problems (– \$250 repair)
- Parking ticket (– \$40)
- Juan(ita) needs vaccination (– \$50)
- Plant shut down for repairs (– 3 days pay)
- Landlord demands housing deposit (– \$200)
- Apartment has roaches (– \$100)
- Juan(ita) is sick—one parent must be home for one day

■ Event Card List (*Bus Riders*)—*White*

- Tax return (+ \$175)
- Birthday card from relative (+ \$25)
- Pat babysits neighbor's child (+ \$20)
- Missed bus to work, 2 hours late (– 2 hours pay) (*Note. Make 5 cards of this event*)
- Juan(ita) needs vaccination (– \$50)
- Plant shut down for repairs (– 3 days pay)
- Landlord demands housing deposit (– \$200)
- Apartment has roaches (– \$100)
- Juan(ita) is sick—one parent must be home for one day

■ Parental Decision Card List (*Parent decides and explains to child*)

- Pat has class trip to museum (– \$20)
- Juan(ita) needs braces, payment plan is option (– \$40 per week)
- Pat needs new dress to be in school performance (– \$30)
- Juan(ita)'s birthday, spend for her gift (– \$20 to \$100)
- Pat gets scholarship to SAT prep class, now costs only (– \$100)
- It is take-snack-to-school-day, Juan(ita) needs snacks for his/her class (remember popularity is at stake!!) (– \$20 to \$50)

Handout 119.2

Timesheet *(Two pages printed on both sides to make one 4-week timesheet)*

Name: _____		Wage Timesheet	
<i>Day</i>	<i>Hours Worked</i>	<i>Hourly Wage</i>	<i>Gross</i>
Monday			
Tuesday			
Wednesday			
Thursday			
Friday			
Saturday			
Sunday			
Total			
_____ <i>Supervisor signature</i>			

Name: _____		Wage Timesheet	
<i>Day</i>	<i>Hours Worked</i>	<i>Hourly Wage</i>	<i>Gross</i>
Monday			
Tuesday			
Wednesday			
Thursday			
Friday			
Saturday			
Sunday			
Total			
_____ <i>Supervisor signature</i>			

Name: _____ Wage Timesheet			
<i>Day</i>	<i>Hours Worked</i>	<i>Hourly Wage</i>	<i>Gross</i>
Monday			
Tuesday			
Wednesday			
Thursday			
Friday			
Saturday			
Sunday			
Total			
_____ <i>Supervisor signature</i>			

Name: _____ Wage Timesheet			
<i>Day</i>	<i>Hours Worked</i>	<i>Hourly Wage</i>	<i>Gross</i>
Monday			
Tuesday			
Wednesday			
Thursday			
Friday			
Saturday			
Sunday			
Total			
_____ <i>Supervisor signature</i>			

Handout 119.3

Income and Travel Calculator

Each member of your team/family who decides to work will use this form to calculate his or her weekly income and travel expenses. Each working family member will roll the die to determine his or her wage. Corresponding to your wage is the number of travel credits (in parentheses) you are required to buy to get to work. You may pay either \$18 (for bus) or \$24 (for car) per week per credit. For example:

Die roll of 3 = \$8/hour wage and 2 travel credits.

Hence, each week you must purchase either 2 bus credits (\$36) or 2 car credits (\$48) and incorporate that into your budget.

Wages and Credit per Worker				
<i>Die Roll</i>	<i>Hourly Wage</i>	<i>Income per 40 hour Week</i>	<i>After Tax Income</i>	<i>Travel Credits* (credits per week)</i>
1	\$7.25	\$290	\$220	2 blocks (0 = walk)
2	\$7.50	\$300	\$225	1 mile (1)
3	\$8.00	\$320	\$240	1 mile (2)
4	\$8.50	\$340	\$255	2 miles (2)
5	\$9.00	\$360	\$270	4 miles (3)
6	\$10.00	\$400	\$300	4 miles (3)
<i>*Each travel credit costs \$18.00 for the bus and \$24.00 for the car.</i>				

- One or both parents may work. Their wage category is determined by a roll of the die.
- Participants have a 33% greater chance of work being interrupted if they chose the bus versus a car.

Handout 119.4

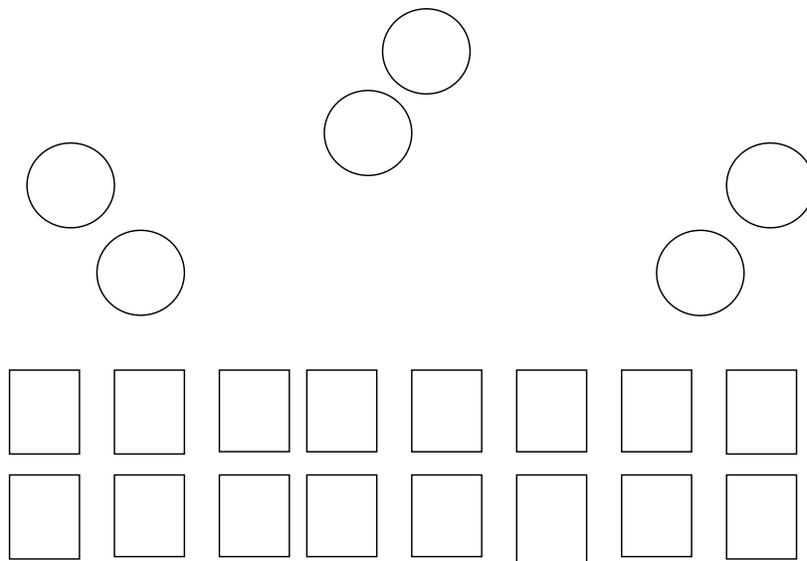
Family Financial Ledger for One Month

<i>Expense Name</i>	<i>Amount</i>	<i>Balance</i>
Week One		<i>Enter beginning balance</i> → \$
Rent	\$150	
Utilities	\$40	
Food	\$100	
Child care	\$125	
Transportation		
Other		
Week Two		\$
Rent	\$150	
Utilities	\$40	
Food	\$100	
Child care	\$125	
Transportation		
Other		
Week Three		\$
Rent	\$150	
Utilities	\$40	
Food	\$100	
Child care	\$125	
Transportation		
Other		
Week Four		\$
Rent	\$150	
Utilities	\$40	
Food	\$100	
Child care	\$125	
Transportation		
Other		
Final Balance		<i>Enter final balance</i> → \$

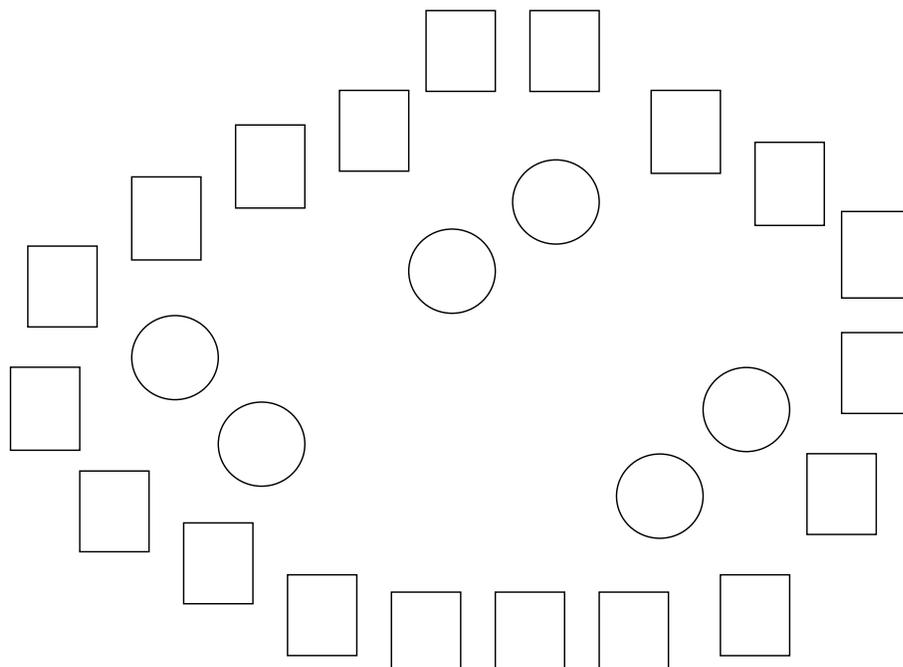
Handout 120.1

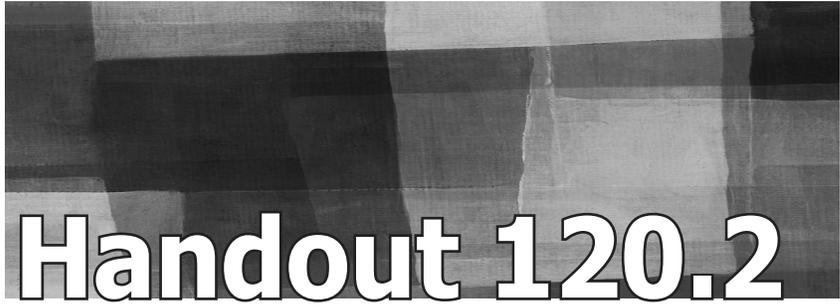
Suggested Seating Plan

■ Option 1



■ Option 2



A graphic with a dark, textured background. The text "Handout 120.2" is written in a large, bold, white font with a black outline. Below it, the text "Role Assignments" is written in a smaller, black font.

Handout 120.2

Role Assignments

■ Mandatory Roles

The instructor assigns the following roles to the student volunteers. All students hear the following instructions given to the participants in each role.

Participant 1: Subject

This person is assigned an undisclosed occupation that will serve as the topic for the 20-question inquiry (see Handout 120.3). This participant is given a brief description of the Subject, and will respond to the questions of Investigator A and B with “yes” or “no” accordingly. Lying is not permitted, but it is acceptable for the participant to occasionally reply, “Unable to answer based on the information provided”; however, the Subject is encouraged to do so sparingly.

Participant 2: Investigator A

This person will generate 10 of the 20 questions posed to the Subject, alternating with the second investigator. Prior to generating the questions, this participant is informed of his or her beliefs about the Subject (see Handout 120.3). Although the Subject and jury are aware that Investigator A has preconceived assumptions and beliefs, the exact nature of these is not revealed.

Participant 3: Investigator B

This person will generate 10 of the 20 questions posed to the Subject, alternating with the first investigator. Prior to generating the questions, this participant is informed of his or her beliefs about the Subject (see Handout 120.3). Although the Subject and jury are aware that Investigator B has preconceived assumptions and beliefs, the exact nature of these is not revealed.

Jury

After all mandatory roles and any optional roles have been assigned, the remaining students in the class serve as the jury. The jury is expected to attend to the events as they unfold within the activity and in the end be able to make an informed guess as to the following:

- the Subject’s occupation,
- the values and beliefs of Investigator A, and
- the values and beliefs of Investigator B.

■ Optional Roles

The following roles are optional and are best fulfilled by more advanced students who possess basic counseling skills. Although not required for the activity, their inclusion provides an increased complexity.

Participant 4: Reflector

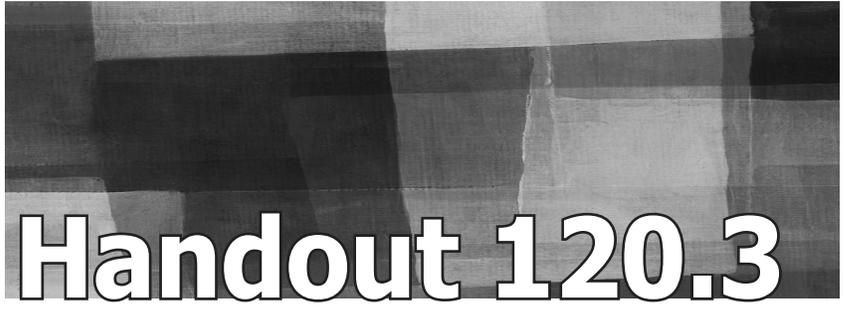
This person carefully observes the Subject throughout the activity, paying particular attention to the nonverbal communication (i.e., facial expression, body language, tone of voice, inflection, cadence and volume of speech). Accordingly, Participant 4 reflects back the Subject's affective experiences, in the third person (i.e., "You're sounding annoyed right now"; "Seems like you're enjoying this, Subject").

Participant 5: Alter Ego of Investigator A

This participant is seated to the back and side of Investigator A and based on the undisclosed assumptions and beliefs of Investigator A (Handout 120.3) as well as the questions posed to the Subject, interjects the unspoken thoughts, feelings, and experiences of Investigator A using first person (i.e., "I know this already, but I want to hear you say it"; "I can see you squirming, just wait").

Participant 6: Alter Ego of Investigator B

This participant is seated to the back and side of Investigator B and based on the undisclosed assumptions and beliefs of Investigator B (Handout 120.3) as well as the questions posed to the Subject, interjects the unspoken thoughts, feelings, and experiences of Investigator B using first person (i.e., "Hey Investigator A, I was going to ask that"; "I'm pretty confused by that answer").



Handout 120.3

Identity Information

The following information is printed, and distributed to the select participants as appropriate. It is a good idea to remind all students that the activity is most productive and effective if they do their best to adhere to their assigned roles.

Subject

Your occupation is that of a **stripper**. Please use the following information as you answer the questions of Investigators A and B:

- You are the second child in a family of six.
- You grew up in a rural setting, in a mother-only headed home.
- You have lived your entire life in poverty.
- You currently live with your aging father and your two children (ages 2 and 3 years).
- Your maternal grandparents own the house you live in.
- You graduated from a 2-year technical college.
- Your field of study is somewhat related to your current work.
- Your place of employment is a 5- minute drive from where you live.
- You own a 9-year-old car that frequently breaks down.
- You can walk to and from work.
- You work atypical hours.
- You work in shifts, ranging from a couple hours to 16-hour stretches.
- You receive a weekly paycheck.
- You do not have employee benefits (i.e., health care, vacation, or sick time).
- Many customers pay in cash.
- Your work requires you to interact with customers.
- You do not wear a specific uniform to work or have a dress code, per se.
- You often take your shirt off at work.
- You often have repeat customers.
- You rely on your people skills in your work.
- Sometimes you do not talk at all at work.
- Your work requires physical labor.
- You use math skills at your work.
- Music frequently plays in the background while you work.
- Your work often requires specialized equipment.
- Your general place of employment is large and not well lit.
- You tend to work in a confined space that has focused lighting.
- Your mind tends to wander when you work.
- You do not bring your work home.
- You always shower upon returning home from work.
- You do not talk about your work at home.

Investigator A

Use the following assumptions and beliefs to guide your questioning of the Subject:

Poor people are dirty.

Rural folk are uncouth.

This Subject looks untrustworthy.

You value hard work.

You've heard this Subject's family is "sketchy."

Un-degreed people are dumb.

This Subject seems opportunistic.

You value honesty.

All people have the same opportunities.

Investigator B

Use the following assumptions and beliefs to guide your questioning of the Subject:

Poor people are unsafe.

You value education.

You have strong morals.

This Subject looks ashamed.

You've heard this Subject recently left
an abusive spouse.

This Subject seems manly.

You believe some jobs are not worth having.

Unemployed people are lazy and work the system.

You value a work ethic.

Alter Ego A

Please consider the following as you're interjecting what is unspoken for Investigator A:

Investigator A values hard work and honesty.

Investigator A thinks poor people are dirty and those without a college degree are dumb. Investigator A assumes rural folk are uncouth and further believes that this Subject seems opportunistic and untrustworthy.

Investigator A has heard this Subject's family is "sketchy."

Investigator A understands that all people have the same opportunities.

Alter Ego B

Please consider the following as you're interjecting what is unspoken for Investigator B:

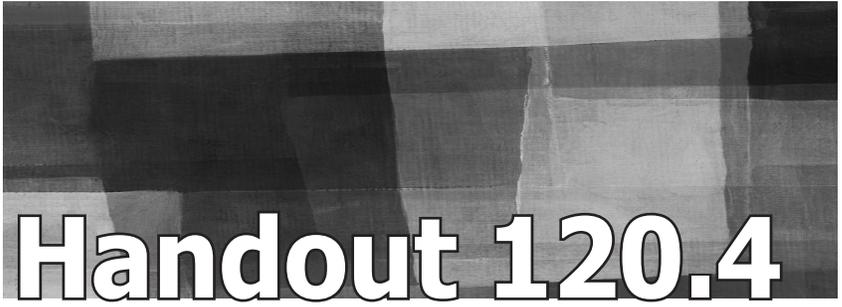
Investigator B has strong morals and values education.

Investigator B thinks poor people are unsafe, and those who are unemployed are lazy and work the system.

Investigator B believes that some jobs are not worth having and values a work ethic.

Investigator B thinks this Subject seems manly and looks ashamed of something.

Investigator B has heard this Subject recently left an abusive spouse.



Handout 120.4

Processing Options

The following discussion prompts are provided as examples and are not meant to be prescriptive. The instructor is also encouraged to explore the in-class authentic dynamics that emerge within the activity.

- How is it that you came to your guess of the Subject's occupation?
- What information was most salient in determining your guess?
- How did you put the discrepant pieces of data together within this activity?
- In what ways did social class figure into the activity?
- What did you notice that seemed off during the activity?
- What did you attend to when trying to uncover the assumptions of the investigators?
- How might social class inform ideas about occupation? About values and beliefs?
- What types of things gave away the investigators' beliefs?
- How were their preconceived ideas played out in the activity?
- What did you observe it to be like for the Subject?
- When might social class issues have influenced feelings in this activity? How?
- How might your own cultural background, including social class, have influenced your thoughts, feelings, or behavior in this activity?
- What connections did you observe between the investigators' assumptions and the questions asked? How about your own?
- Identify the similarities and differences between questions across Investigators A and B.
- How might the respective assumptions and beliefs affect how the participants experienced the activity?
- Where did you notice discrepancies between thoughts, feelings, and behavior? How were these revealed? Negotiated?
- What went on for you during this activity?
- What were you thinking and feeling during this activity?
- What did you learn (about yourself, about others, about culture, about career, about systemic interaction) from this activity?
- How can you use what you take away from this activity in the future?
- Where might processes and dynamics similar to those occurring within this activity occur within counseling?
- How might you respond and/or intervene in those instances?
- What has changed for you, given this new information?
- What's happening for you right now? What's going on around you?
- How are you understanding the complexity of relationships between knowledge, awareness, and skill as related to this activity?
- How are you seeing the participants differently?
- How have your thoughts shifted about the information that was exchanged?
- In what ways may your feelings about the participants have been altered?
- How much are you trusting yourself right about now?
- Now, what do you take away from this activity that you can apply in the future?
- In what ways will this help or hinder your growth as a counselor? Work as a counselor?