

Mennonite Brethren Biblical Seminary

MF-520 (3 units) ***CROSS-CULTURAL COUNSELING*** January 2009

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I. COURSE DESCRIPTION:

Cross-Cultural Counseling explores facets of culture and ethnicity that affect family therapy and communication. The course is experiential in that it provides a variety of experiences and assignments in order to help the students examine a wide variety of cultural and ethnic issues from a systems perspective. These include, but are not limited to: issues related to First Nations, Native American, African-American, Latino, and Asian-American families typical of the North American context, LGBT families, Muslim, Jewish, and Buddhist families as well as the students' own ethnic and cultural background.

Students in MF-520 (Cross-Cultural Counseling) meet as a cohort along with IS-520 (Cross-Cultural Encounter) students. Each group, however, has its own syllabus.

II. SCHEDULE AND COURSE CONTEXT:

Orientation December 4, 2008, 1:00 pm to 3:00 pm
January 3-11, 2009 Session #1 - Los Angeles (1.5 units)
January 13-19, Session #2 - - Fresno (1.5 units)

A specific schedule will be posted on the class web site.

III. COURSE OBJECTIVES:

After completing this course, students will have made significant progress in meeting the multicultural competencies described by the American Counseling Association and be able to:

1. Demonstrate awareness of their own world view and its effects on their acceptance of those who are different.
2. Show evidence of a basic knowledge of issues related to First Nations, Native American, African-American, Latino, and Asian-American families typical of the North American context, LGBT families, Muslim, Jewish, and Buddhist families as well as the students' own ethnic and cultural background
3. Show basic skills involved in Cross-Cultural Counseling, including scientific mindedness, dynamic sizing, and cross-cultural communication.

III. RELATED DEGREE OUTCOMES

- 1.1 Practice spiritual disciplines that promote maturing authentic discipleship.
- 1.2 Demonstrate self-awareness that promotes maturing, authentic humanity.
- 1.4 Develop relationship with a cohort of fellow learners under the auspices of MBBS.
- 2.4 Analyze, synthesize, and engage contemporary church and world issues from a biblical theological perspective.
- 3.2 Utilize theological and social scientific tools and practices to understand and interpret the culture of a ministry and the cultural context of the ministry.
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- 4.3 Demonstrate appropriate use of one's personal self in response to human need.
- 4.7 Demonstrate proactive understanding, awareness, and relational skills across cultures, religions, and special populations.
- 4.8 Demonstrate proactive commitment to a community of witness, justice, and peace.
- 4.9 Develop ability to understand, utilize, and evaluate research and assessment tools.

V. REQUIRED TEXTS:

Augsburger, D. W. (1986). *Pastoral counseling across cultures*. Philadelphia: Westminster.

Elmer, D. H. (2002). *Cross-Cultural connections*. Downers Grove, IL: InterVarsity.

Fadiman, A. (1997). *The spirit catches you and you fall down*. New York: Farrar, Straus, and Giroux.

McGoldrick, M. (1998). *Re-Visioning family therapy*. New York: Guilford.

McGoldrick, M., Giordano, J., & Pearce, J. (2005). *Ethnicity and family therapy (3rd ed.)*. New York: Guilford.

Miller, G. (2003). *Incorporating spirituality in counseling and psychotherapy: Theory and technique*. Hoboken, NJ: Wiley.

Sue, D. W., & Sue, D. (2007). *Counseling the culturally diverse: Theory and practice (5th ed.)*. New York: Wiley.

VI. ASSIGNMENTS:

- 1. Class Participation (30%)** This is an experiential course. Students are expected to attend scheduled events and actively participate in discussions and activities. Significant credit will be given to student's ability to learn from experience.
- 2. Culture & Ethnicity Journal (10%).** Maintain a journal during the cross-cultural experience in Los Angeles (Section 1) and Fresno (Section 2). Reflect on situations, persons, or experiences that challenged your view of a particular cultural or ethnic group. Focus on what is happening to you and how this affects your counseling. You may want to include how your experiences interact with what you learned from the reading. *Note, the day after class ends is Martin Luther King day. Extra credit will be given for participation in MLK activities recorded in the journal.* **DUE DATES: Section 1 is due Sunday January 11, Section 2 is due Tuesday January 20.**
- 3. Critical Reflection (25%)** Using the guidelines below, write one critical reflection for each section. Your journal entries and your readings will be helpful in this assignment. **Due Date: February 9.**
- 4. Reading Outline: (10%).** A summary of the content of the required reading assigned for each section. Entries should not be longer than ½ page per chapter/article/section and may be briefer. The purpose of the outline is to demonstrate that the student read the text. It does not need to be detailed or long. Extra credit will be awarded for additional reading from the assigned text books, articles on the class website, or the bibliography below. **Due Date: January 3.**

Required Readings

For Section 1

ACA Multicultural Competencies (on class website)
Augsberger (1986) Cpts 5, 10
Sue & Sue (2008) Section 1
Elmer (2002)
Miller (2003) Chapters 1, 2, 3, 4, 5, 6

For Section 2

Fadiman, *Read this book like a novel, for the broad content, not the details.*
Outline should not be longer than one page and may be less.
McGoldrick (1998) Cpts 1-5, 11, 19, 20, 24, 26, 30

McGoldrick, et al.

Vanhoozer, Anderson, & Sleasman (2007) Readers guide and Part 1

4. DAILY EVALUATION FORMS are to be completed on a daily basis while impressions are current and fresh. The purpose of this feedback is to help us assess strengths/weaknesses in the program. This also shows us how you are reading the culture and the contexts which you are experiencing. ***These forms will not be graded but are required. They will be collected on the last day of each session.***

5. INTEGRATIVE PAPER (25%) This 12-15 page paper will represent an analysis of how the various issues experienced and studied in this course have changed your viewpoints and practice as a professional who will be working with multiethnic families from a variety of religions, classes, races, and sexual orientations. Do not repeat things already stated in your critical reflections or annotated responses to the readings. Use APA Style for your footnotes and bibliography. Critical thinking, multiple sources, and serious reflection are all required.

Begin your paper by briefly describing your own worldview/cultural system. Include relevant religious, ethnic, racial, or class data about your own participation in this course, which you feel may contribute to your counter transference and ability to serve others. In the first section of your paper, you may find it helpful to incorporate a geographical genogram, timeline, or diagram that describes your family system inclusive of cultural/ethnic/religious roots, acculturation between generations, and issues of value orientation between the family and the wider culture (American, or the culture of your country of origin). This section of the paper is not to be merely a reflection or memoir. It should include significant references to cross-cultural literature. McGoldrick (1998), McGoldrick, et al. (2005), and Sue & Sue (2008) should be helpful here as well as the second section.

In the second section of your paper, outline briefly the types of cross cultural issues and families you expect to be working with during your practicum (or SME) and post graduation experiences. **Describe at least three different cultural groups** where you hope to develop some competency in both understanding and skills. Discuss salient points of similarity and diversity; then provide some relevant and appropriate principles/techniques/theories for working with families from the cultures you have

chosen. Utilize the questions, examples, and ideas in McGoldrick's edited texts to help frame and organize your thinking and writing. For example, in Revisioning, page 88, there are nine questions that focus on hopelessness, beliefs and patterns of coping, adversity, and resilience. As you address at least three different cultural groups, include systemic issues such as 1) patterns of separateness and connectedness, 2) modes of interaction that become central family themes, 3) how the family or culture deals with birth, death, and aging, 4) definitions of supernatural experience, God and existence in the family or cultural narrative, 5) family patterns for dealing with intimacy, conflict, power, and shame, and 6) family attitudes toward other ethnic groups. If possible, talk to persons who come from these cultures.

In the third section of the paper, be sure to address how differences in faith, beliefs, cultures, values and outlook may affect you and those you serve in counseling sessions. How do you view illness, healing, change, wholeness, evil? What is God calling you to do and be? Minimally, this part of the paper would cover views of suffering, salvation, change, healing, violence, peace. What is "shalom"? How will you help your clients find "shalom"? Show your readers that you have developed some competence in working with persons whose culture, ethnicity, class, religion, etc. are different from you. The Augsburg text and other sources in the journal literature will be helpful in completing this assignment. This paper requires critical thinking, analytic thinking, and documentation.

*Students who are taking Cross Cultural Counseling will write an abbreviated version of this paper. Those taking Section 1 (the LA portion of the class) will write the first section of the paper and describe **one cultural group** where they hope to gain competency. Students taking Section 2 (the Fresno portion of the class) will write about **two cultural groups** where they hope to gain competency and write the third section of the paper.*

DUE DATE. January 30. Early papers are welcome.

The grading scale is as follows: excellent (A = 90-100%), above average (B = 80-89%), average (C = 70-79%), unsatisfactory (less than 70%).

Academic Policies. MBBS academic policies (as well as other school policies) are described at <http://www.mbseminary.edu/fresno/policies>. These policies provide guidance on academic integrity and plagiarism, incomplete course work, extensions, dates for changing registration, non-discriminatory and inclusive language, appeals, accommodations for disabilities, grading, etc. Students are expected to be familiar with these policies and will be held responsible for adhering to them. If you have questions about how these policies relate to you or to a situation that you face in your studies, please speak to an instructor or consult the Registrar.

D. Course evaluations. Course evaluations are to be completed online and are due after the completion of the course. Official grades will not be posted until the student's evaluation of the course is completed.

Bibliography

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- D'Andrea, M., & Heckman, E. F. (2008). Contributing to the ongoing evolution of the multicultural counseling movement: An introduction to the special issue. *Journal of Counseling and Development*. 86, 259-160.
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- Dyrness, W. A. (1990). *Learning about theology from the third world*. Grand Rapids: MI: Zondervan.
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- Vande Kemp, H. (1991). The family, religion, and identity: A reformed perspective. In H. Vande Kemp *Family therapy: Christian perspectives*. Grand Rapids, MI: Baker.
- White, R. (2006). *Encounter God in the City*. Downers Grove, IL: InterVarsity Press.

Appendix A

CCE/CCC Critical Reflection Guidelines

The Critical Reflection is an important piece of the student's experience in Cross Cultural Encounter/Counseling. Yet, it is also one of the most difficult to describe. Perhaps it would be most helpful to begin by describing the purpose of the critical reflections. The process of writing and submitting a critical reflection is designed to help students reflect on their experience individually and in community. Writing a critical reflection includes four steps that can be called "The 4 A's:" (1) choose and **Anecdote**, (2) Social Scientific **Analysis** (3) **Application** of Biblical Theology, (4) **Action**.

Anecdote

Initially many students find this the most difficult part of the task. That is because there are so many incidents to choose from. For the purposes of this assignment, choose an anecdote regarding something that affects your formation for ministry. It could be your first day in the class or a particularly challenging or encouraging interaction. It might be making a mistake that, on hindsight, is so incredibly stupid you cannot believe you made it, or the recognition that reactivity/counter-transference played a significant role at a particular site. Or, a critical incident may be an encounter with someone that touched your soul, helped you grow as a minister, or maybe even an encounter with God.

Choose an incident that touched something inside you, something that made you resonate. The incident should primarily have to do with your formation for ministry. Your broader personal growth, while important, is not the focus of this assignment. The incident should be clearly connected with your professional behavior as a vocational minister of the Gospel.

Social Scientific Analysis

The analysis should include at least three elements. First describe the incident. Describe it behaviorally, that is, concretely and objectively. Paint a picture so that your reader can see the incident. In doing so, you may recall details that you did not notice before, or you may realize that you failed to attend to significant information and so do not know all that happened.

Then analyze the incident interpretively. What happened that affected you as a minister? Using the various theoretical lenses (e.g., theories of counseling, personality theories, systems theories, Appreciative Inquiry, Diffusion of Innovation, ethnographic analysis) with which you have been outfitted through your seminary training, how do you understand what happened? What theoretical frameworks provide you with insight about this incident? What can you not explain? What internal dynamics in you, and in the others involved, contributed to the incident? What could you not understand and why? And, most importantly, how did the incident affect you, how did you change after the incident?

Application of Biblical Theology

Then reflect on the anecdote theologically. Where was God when the incident occurred? How

were you aware of God's presence and power, or perhaps you sensed God had withdrawn? How does scripture speak to what occurred? What theological questions or concerns did the incident raise? How is your understanding of and relationship with God, Jesus, or what it means to be a minister affected by this incident?

Of course, there is a great deal of overlap between these three elements of reflection and, as long as all three are clearly present, you may blend them as you write.

Action

What new actions will you take in light of these reflections? Writing makes it real and helps you focus and clarify. Keep it brief and concrete. However, include enough detail to demonstrate that you did a thorough reflection. The instructor should be able to understand what occurred in the anecdote, why you chose it, how you used social sciences to analyze it, how you applied Biblical theology to understand it, and how it has affected your action. And the instructor should see you in the incident. A "newspaper article" style account is NOT acceptable. The reflection should demonstrate that you allowed the incident to touch your soul and show some of how God has used it in your professional growth.

A Final Note

Remember that your reflection will become part of your Performance Assessment Catalog and may be reviewed by faculty members outside of the class and by external reviewers. PAC documents must be submitted electronically.

APPENDIX B

EVALUATION RUBRIC FOR CRITICAL REFLECTION PAPER

Category	Poor	Good	Superior
Anecdote:			
a. Choice arises from the experience of or confrontation by a culture other than the student's own.	Little awareness shown of the personal impact of the experience/confrontation or anecdote arises from within the student's own culture.	Clearly identifies the personal impact of the experience/confrontation with a culture other than the student's own.	Shows advanced insight into the personal impact of the experience/confrontation with a culture other than the student's own.
b. Identifies and describes the culture of the ministry in the anecdote.	Inaccurately or superficially describes the culture of the ministry.	Accurately and insightfully describes the culture of the ministry.	Demonstrates advanced ability to describe the culture of the ministry accurately and insightfully.
c. Identifies and describes the cultural context of the ministry in the anecdote.	Inaccurately or superficially describes the cultural context of the ministry.	Accurately and insightfully describes the cultural context of the ministry.	Demonstrates advanced ability to describe the cultural context of the ministry accurately and insightfully.
d. Describes the relationship between the culture of the ministry and its cultural context.	Inaccurately or superficially describes the relationship between the culture of the ministry and its cultural context.	Accurately and insightfully describes the relationship between the culture of the ministry and its cultural context.	Demonstrates advanced ability to describe the relationships between the culture of the ministry and its cultural context accurately and insightfully.
e. Demonstrates awareness of the student's distance from cultures in B and C.	Shows limited awareness of the student's ethnocentrism and a limited ability to tolerate cultural differences.	Shows appropriate awareness of student's ethnocentrism and ability to tolerate cultural differences.	Shows an advanced awareness of student's ethnocentrism and ability to love and value across cultural differences.
Analysis:			
a. Uses categories based in social science in analysis appropriate to the anecdote.	Fails to use such categories or uses inappropriate categories.	Uses such categories appropriately.	Chooses categories with advanced insight.
b. Accurately uses categories based in social science for analysis.	Fails to use such categories accurately.	Uses such categories accurately.	Demonstrates advanced capacity to apply such categories accurately.
c. Demonstrates increased understanding of the anecdote through the use of categories based in social science.	Understanding of the anecdote does not advance beyond simplistic level.	Understanding of the anecdote shows an increased awareness of the complexity of the anecdote.	Uses such categories in elegant ways that demonstrate a sophisticated understanding of the complex dynamics of the anecdote.
Application:			
d. Uses theological resources in analysis appropriate to the anecdote.	Fails to use such resources adequately or appropriately.	Uses such resources appropriately.	Employs such resources with advanced insight.
e. Accurately uses theological resources for analysis.	Fails to use such resources accurately.	Uses such resources accurately.	Demonstrates advanced capacity to employ such resources accurately.
f. Demonstrates increased understanding of the relationship between the anecdote and biblical theology.	Understanding of the relationship between the anecdote and biblical theology does not advance beyond a simplistic, inconsistent, or moralistic level.	Shows appropriate insight into the relationship between the anecdote and biblical theology.	Uses theological resources in ways that demonstrate a sophisticated understanding of the relationship between the anecdote and biblical theology.
Action:			
a. Identifies new actions/practices.	Fails to identify new actions/practices.	Identifies new actions/practices.	Identifies new, significantly appropriate actions/practices.
b. Actions/practices are informed by both theology and social science.	Actions/practices are not informed by both theology and social science.	Actions/practices are informed by both theology and social science.	Actions/practices are thoroughly informed by both theology and social science.
c. Actions/practices are clearly the result of a faithful use of the 4 A's process.	Fail to show clear connection with each of the three previous sections.	Shows clear connection with each of the three previous sections.	Flow explicitly from the work done in three previous sections.
English Grammar: Accurate use of word choice,	Many grammatical, punctuation, and/or spelling errors.	Few grammatical, punctuation, and/or spelling errors. Proper use	None or very few grammatical, punctuation, and/or spelling

punctuation, spelling, and sentence structure.		of words.	errors. Elegant use of words and phrases.
Format: Accurate use of APA*, MLA, or Chicago format. [*CCC students are required to use APA format.]	Fails to use appropriate format.	Generally follows appropriate format.	Accurate use of appropriate format.