

Preview: MFT5336 : Diversity and Social Justice in Systemic Family Therapy

Syllabus

Course Overview

This course examines the roles and responsibilities of marriage and family therapists in ethical and effective practice with diverse populations.

Diversity is a broad term, and the development of cultural competence and a social justice advocacy orientation requires learning both within and beyond the classroom. Many differences exist among individuals and groups of people. Likewise, we are humans with many overriding similarities. This course will help you recognize the biopsychosocial dimensions of identity that make us unique, as well as those that make us similar. It will also bring to light how our differences translate into experiences of privilege or oppression in society. Finally, you will be invited to view diversity and social justice through a systemic lens.

The range of biopsychosocial diversity is wide and includes dimensions of identity such as:

- Age.
- Cognitive ability.
- Class or socioeconomic status.
- Ethnicity.
- Gender identity.
- Physical appearance or ability.
- Race.
- Religion.
- Sexual orientation.

Researchers have studied diverse groups, using racial and cultural identity development models, presenting information on the common struggles, issues, conflict resolution interventions, and communication styles and preferences for individuals in these groups.

What does it mean to be an effective and culturally sensitive therapist? While some may claim that displaying warmth and empathy and possessing good listening skills are the key ingredients, there is much more to it than that. For example, anyone can study the various models, theories, and clinical interventions and strategies, but our professional standards for multicultural therapy and advocacy

competency encompass much more than this. To be an effective and truly culturally sensitive therapist, you must:

- Be open to new groups that differ from your own.
- Confront your biases, assumptions, and challenges.
- Be willing to put yourself forward by direct exposure to the culturally diverse.
- Grow from these experiences.

Only when you do this, will you appreciate and respect those who are culturally different.

In this course, you are required to actively engage with the materials and with each other. In each unit, there are experiential exercises and discussion topics concerning your current cultural awareness and activities designed to help you learn more about specific culturally different groups. Additionally, you will study the historical and cultural oppression of these groups, as well as the current multicultural theory and research, and begin to explore culturally relevant strategies and advocacy at the individual, family, group, community, and public policy levels.

You will feel challenged during the course and some of the course materials may be uncomfortable. You will be introduced to strategies to navigate uncomfortable topics as you expand your awareness, knowledge, and skill. Remember, this is part of the learning process and your professional development as a culturally competent therapist in this ever-changing world. Regardless of any perceived differences, mutual respect, courage, and curiosity are required from each of us.

Some of the assignments and discussions in this course ask you to adopt the point of view of a marriage and family therapy intern in Riverbend City. Riverbend City media are interactive simulations that provide you with realistic context for thinking about some of the complex and difficult situations that are presented in this course, and that you may encounter as an intern during your fieldwork experience in the future. This course is not an internship course. However, it may be useful for you to use this course as a way to test your professional values and multicultural competence, as you build toward the end of your program.

Marriage & Family Therapy Library Research Guide

The [Marriage & Family Therapy Library Research Guide](#) is designed to help you learn and develop skills to search the Capella Library; lead you directly to specific library resources; and provide focused specialization information, links to outside professional associations, and useful websites. You are encouraged to make use of this guide throughout the course, as needed.

Reference

McGolderick, M., Hardy, K. (2019). *Re-visioning family therapy: Addressing diversity in clinical practice* (3rd ed.). Guilford Press: New York.

Course Competencies

(Read Only)

To successfully complete this course, you will be expected to:

- 1 Assess the impact of biopsychosocial characteristics and concerns of diverse populations, both nationally and internationally, on the therapy relationship and process.
- 2 Explain theories, research, models, and professional ethics related to multicultural therapy, cultural identity development, and social justice advocacy.
- 3 Describe strategies to address the influence of a therapist's heritage, attitudes, beliefs, and acculturative experiences on the therapy relationship and process.
- 4 Present marriage and family therapy and advocacy strategies used by therapists to promote social justice for diverse populations at multiple levels.
- 5 Produce clear, coherent, and professional written work, in accordance with Capella's writing standards.

Course Prerequisites

There are no prerequisites for this course.

Syllabus >> Course Materials

Required

The materials listed below are required to complete the learning activities in this course.

Library

The following required readings are provided in the [Capella University Library](#) or linked directly in this course. To find specific readings by journal or book title, use [Journal and Book Locator](#). Refer to the [Journal and Book Locator library guide](#) to learn how to use this tool.

- Arredondo, P. (1999). [Multicultural counseling competencies as tools to address oppression and racism](#). *Journal of Counseling & Development*, 77(1), 102–108.
- Artman, L. K., & Daniels, J. A. (2010). [Disability and psychotherapy practice: Cultural competence and practical tips](#). *Professional Psychology: Research and Practice*, 41(5), 442–448.
- Benson, M. J., Schindler-Zimmerman, T., & Martin, D. (1991). [Assessing children's perceptions of their family: Circular questioning revisited](#). *Journal of Marital and Family Therapy*, 12(4), 363–372.

- Blair, L. J. (2015). [The influence of therapists' spirituality on their practice: A grounded theory exploration](#). *Counseling and Psychotherapy Research*, 15(3), 161–170.
- Diorinou, M., & Tseliou, E. (2014). [Studying circular questioning 'in situ': Discourse analysis of a first systemic family therapy session](#). *Journal of Marital and Family Therapy*, 40(1), 106–121.
- Gangamma, R. & Shipman, D. (2018). [Transnational intersectionality in family therapy with resettled refugees](#). *Journal of Marital and Family Therapy*, 44(2), 206–219.
- Hook, J. N., Davis, D. E., Owen, J., Worthington, E. L., & Utsey, S. O. (2013). [Cultural humility: Measuring openness to culturally diverse clients](#). *Journal of Counseling Psychology*, 60(3), 353–366.
- Ivey, D. C., Wieling, E., & Harris, S. M. (2000). [Save the young—the elderly have lived their lives: Ageism in marriage and family therapy](#). *Family Process*, 39(2), 163–175.
- Lambert-Shute, J., Fruhauf, C. A. (2011). [Aging issues: Unanswered questions in marital and family therapy literature](#). *Journal of Marital and Family Therapy*, 37(1), 27–36.
- Laszloffy, T. A., & Hardy, K. V. (2000). [Uncommon strategies for a common problem: Addressing racism in family therapy](#). *Family Process*, 39(1), 35–50.
- Lee, M. A., Smith, T., & Henry, R. G. (2013). [Power politics: Advocacy to activism in social justice counseling](#). *Journal for Social Action in Counseling & Psychology*, 5(3), 70–94.
- McGoldrick, M., & Hardy, K. V. (Eds.). (2019). [Re-visioning family therapy: Addressing diversity in clinical practice \(3rd ed.\)](#). New York, NY: The Guilford Press.
- McGoldrick, M., Jiordano, J., & Garcia-Preto, N. (Eds.). (2005). [Ethnicity and family therapy \(3rd ed.\)](#). New York, NY: The Guilford Press.
- Mosher, D. K., Hook, J. N., Captari, L. E., Davis, D. E., DeBlaere, C. & Owen, J. (2017). [Cultural humility: A therapeutic framework for engaging diverse clients](#). *Practice Innovations*, 2(4), 221–233.
- Nadal, K. L. (2018). [What are microaggressions? In Microaggressions and traumatic stress: Theory, research, and clinical treatment \(pp. 39–52\)](#). Washington, DC: American Psychological Association.
- Patterson, J., Abu-Hasan, H., Vakili, S., & King, A. (2018). [Family focused care for refugees and displaced populations: Global opportunities for family therapists](#). *Journal of Marital and Family Therapy*, 44(2), 193–205.
- Rohmer, O., & Louvet, E. (2009). [Describing persons with disability: Salience of disability, gender, and ethnicity](#). *Rehabilitation Psychology*, 54(1), 76–82.
- Salazar, C. F., & Abrams, L. P. (2005). [Conceptualizing identity development in members of marginalized groups](#). *Journal of Professional Counseling, Practice, Theory, & Research*, 33(1), 47–59.
- Spengler, E. S., Miller, D. J., & Spengler, P. M. (2016). [Microaggressions: Clinical errors with sexual minority clients](#). *Psychotherapy*, 53(3), 360–366.
- Sue, D. W., Alsaidi, S., Awad, M. N., Glaeser, E., Calle, C. Z., & Mendez, N. (2019). [Disarming racial microaggressions: Microintervention strategies for targets, White allies, and bystanders](#). *American Psychologist*, 74(1), 128–142.

- Thompson, M. N., Chin, M. Y., & Kring, M. (2019). [Examining mental health practitioners' perceptions of clients based on social class and sexual orientation](#). *Psychotherapy*, 56(2), 217–228.
- Thompson, M. N., Cole, O. D., & Nitzarim, R. S. (2012). [Recognizing social class in the psychotherapy relationship: A grounded theory exploration of low-income clients](#). *Journal of Counseling Psychology*, 59(2), 208–221.
- Tokar, D. M., & Swanson, J. L. (1991). [An investigation of the validity of Helms's \(1984\) Model of white racial identity development](#). *Journal of Counseling Psychology*, 38(3), 296–301.

External Resource

Please note that URLs change frequently. While the URLs were current when this course was designed, some may no longer be valid. If you cannot access a specific link, contact your instructor for an alternative URL. Permissions for the following links have been either granted or deemed appropriate for educational use at the time of course publication.

- American Association for Marriage and Family Therapy (AAMFT). (n.d.). [Federal, state and private payer advocacy](#). Retrieved from https://www.aamft.org/AAMFT/ADVANCE_the_Profession/Advocacy/Advocacy.aspx?hkey=a5446ae4-2cec-4548-8cfb-1fbecf5dd90a
- Gross, S., & Gonchar, M. (2014). [Skills practice: Persuading and audience using logos, pathos and ethos](#). Retrieved from <https://learning.blogs.nytimes.com/2014/01/17/skills-practice-persuading-an-audience-using-logos-pathos-and-ethos/>
- Huffpost. (2011). [Jamie Hubley, gay 15-year-old Ottawa, Canada teen commits suicide, cites depression, school troubles](#). Retrieved from http://www.huffingtonpost.com/2011/10/17/jamie-hubley-commits-suicide_n_1015646.html
- MindTools. (n.d.). [SMART goals: How to make your goals achievable](#). Retrieved from: <https://www.mindtools.com/pages/article/smart-goals.htm>
- Sago, R. (2016, July 29). [LGBT Muslims find mainstream platform to talk faith, sexuality, after Pulse shooting](#). WMFE.org. Retrieved from <https://www.wmfe.org/lgbt-muslims-find-mainstream-platform-to-talk-faith-sexuality-after-pulse-shooting/62382>
- Streit, J. (2017). [How to write a cultural autobiography](#). Retrieved from: <https://penandthepad.com/write-cultural-autobiography-5806316.html>
- Talent2025. (n.d.). [Glossary of terms for diversity, equity, and inclusion \[PDF\]](#). Available from <http://www.talent2025.org/>
- The Trevor Project. (2018). [Trevor advocacy](#). Retrieved from: <https://www.thetrevorproject.org/get-involved/trevor-advocacy/#sm.0000e55eghatoelev5m10cmxkv1gx>

Suggested

The following materials are recommended to provide you with a better understanding of the topics in this course. These materials are not required to complete the course, but they are aligned to course activities and assessments and are highly recommended for your use.

Optional

Unit 1 >>

Personal Identity and Professional Development: Strategies for Developing Cultural Competence

Introduction

Therapists in an increasingly diverse world will be called upon to work effectively with clients from all walks of life. Diversity is a term that encompasses a range of biopsychosocial characteristics (such as age, ethnicity, gender identity, physical appearance and ability, race, sexual orientation, socioeconomic status, and religion) that serve not only to distinguish individuals and groups but also translate to experiences of privilege and oppression in day-to-day experience. The ethical and professional standards that guide the practice of marriage and family therapy hold us responsible for taking into account how diversity impacts us, our clients, and the therapeutic process. As our society becomes increasingly diverse and global, the need for culturally competent therapists has never been greater.

As you make the commitment to your professional development and continuous expansion of your worldview, it will be important to be open and courageous as you explore what it means to be a cultural being. This begins with continuous self-assessment of views and biases that may influence your ability to practice as a culturally competent therapist and social justice advocate. In this unit, you will complete the Multicultural Awareness, Knowledge, and Skills Survey (MAKSS), reflect on the results, and develop goals to expand your cultural awareness, knowledge, and skill throughout the course and beyond. The readings in this unit, and throughout the course, will introduce you to a relational and systemic view of cultural competence and, according to McGolderick and Hardy (2019), serve as an "invitation... to see how our clients' lives are constrained by larger societal structures and to develop new ways of working based on a more contextual understanding of ourselves, our society, our history, and our clients' lives" (p. x).

Reference

McGolderick, M., Hardy, K. (2019). *Re-visioning family therapy: Addressing diversity in clinical practice* (3rd ed.). Guilford Press: New York.

Learning Activities

u01s1 - Diversity and Cultural Competency

Each new course introduces an important aspect of therapy, and it is designed to help prepare you for becoming an ethical and effective Marriage and Family Therapist (MFT). This course is designed to foster your development of cultural competence and orient you to the role of MFTs as social justice advocates. As such, the activities, discussions, and assignments will raise questions and present content to increase and expand your awareness, knowledge, and skill, as it relates to you as a cultural being, and to your clients.

Reflecting and engaging in discussions about your cultural make-up and experiences of privilege and oppression have the potential to bring up feelings, or even unresolved experiences. Thus, at all times in your training, it is important to practice self-care.

Diversity and Building Cultural Competence

Complete the following Capella multimedia presentations:

- [Developing a Greater Sense of Cultural Competence: Dr. Sue and Dr. Kiselica.](#)
 - In this video, you will view the development of cultural competency through an experiential approach, to understand that "an academic setting alone is not enough."
 - Duration: 03:47.
- [Reactions and Defenses: Dr. Sue and Dr. Kiselica.](#)
 - This presentation is an interview with Dr. Kiselica and Dr. Sue, a mental health professional, and an expert on issues of diversity and cultural competence, about the challenges associated with cultivating self-awareness and developing cultural competence. Dr. Sue also discusses the courage you will be asked to bring to this aspect of your personal and professional development.
 - Duration: 09:59

Complete the following Capella multimedia presentation to view the characteristic types of diversity:

- [What Is Diversity?](#)
 - Consider whether there are biopsychosocial characteristics you would add to this model or to the definition of diversity.

The following readings will provide an introduction to approaching cultural competence from a systemic perspective:

- McGoldrick, M., & Hardy, K. V. (Eds.). (2019). [*Re-visioning family therapy: Addressing diversity in clinical practice \(3rd ed.\)*](#). New York, NY: The Guilford Press.
 - Preface, pages x–xix.
 - Chapter 1, "The Power of Naming," pages 3–27.
- McGoldrick, M., Jiordano, J., & Garcia-Preto, N. (Eds.). (2005). [*Ethnicity and family therapy \(3rd ed.\)*](#). New York, NY: The Guilford Press.
 - Chapter 1, "Overview: Ethnicity and Family Therapy," pages 1–40.
- Talent2025. (n.d.). [Glossary of terms for diversity, equity, and inclusion \[PDF\]](http://www.talent2025.org/). Available from <http://www.talent2025.org/>

Complete this ungraded interactive version of the Multicultural Awareness, Knowledge, and Skills Survey.

- [Interactive MAKSS](#).
 - Your results from the MAKSS will be used as the context for the discussion in this unit, as well as in the Unit 2 assignment. By completing this survey, you will be prepared to create a plan of action for this quarter, including at least one goal each for expanding your cultural awareness, your cultural knowledge, and your skill in communicating with diverse populations. Note that you will be able to retake the MAKSS at the end of the quarter should you wish to assess for gains in one or all areas of cultural competence.

u01s2 - Cultural Autobiography: Forming Systemic Questions

Cultural Autobiography: Forming Systemic Questions

In preparation for your Unit 2 and Unit 10 assignments related to the cultural autobiography, you will be asked to generate systemic questions to ask your interviewees. Systemic questions, also referred to as circular or relational questions, are a signature tool of Marriage and Family Therapists. The following articles are excellent resources that will assist you in this task.

- Benson, M. J., Schindler-Zimmerman, T., & Martin, D. (1991). [Accessing children's perceptions of their family: Circular questioning revisited](#). *Journal of Marital and Family Therapy*, 12(4), 363–372.

- Diorinou, M., & Tseliou, E. (2014). [Studying circular questioning 'in situ': Discourse analysis of a first systemic family therapy session](#). *Journal of Marital and Family Therapy*, 40(1), 106–121.

u01d1 - Exploring the Intersection of Personal Identity and Professional Development

Discussion Context

Have you ever heard someone use a “color-blind” reference when the topic of cultural differences comes up? From one perspective, the idea that we are all the same speaks to our shared humanity, regardless of our biopsychosocial characteristics; while this is true at some level, another perspective that suggests a therapist could take a “color-blind” approach to clinical work is problematic. While the intention may be to focus on equality and all that we hold in common as people, the danger is in failing to recognize and account for the impact of our biopsychosocial characteristics on our experiences. Included, then, would be a message that invalidates the injustices that marginalized communities or groups face based on those differences. Identity is a complex phenomenon, and each one of us possesses a range of biopsychosocial characteristics, such as gender, race, ethnic origin, sexual orientation, and cognitive and physical abilities that impact how we view ourselves and how we are viewed. In fact, aspects of our identity, such as being able-bodied, young, or straight may result in automatic or unearned privileges. And, at the same time, other aspects of our identity, such as being brown, female, or Jewish may result in our marginalization.

Discussion Prompt

Self-awareness has been described as an important part of one's therapeutic identity and key aspects of sound clinical practice, in general (Aponte & Kissil, 2018), and as it pertains to gaining cultural competence (Laszloffy & Habekost, 2010). Laszloffy & Habekost (2010) aptly state more specifically that in order for MFTs-in-training to be culturally competent “...the capacity to learn about others is rooted in how much individuals are able to understand about, and struggle with, themselves (p. 336). An integral part of this process, then, is an invitation for an inward examination of how contextual variables, like race, gender, and sexual orientation, for example, inform our personal belief systems and relationships.

Your initial post for this discussion should address two main parts, personal reflection and MAKSS reflection. Both parts will help you to prepare for the Unit 2 assignment.

Part 1: Personal Reflection

- Consider your own biopsychosocial characteristics and how more visible or salient aspects of your identity have resulted in experiences of affirmation or marginalization.
- Reflect on your reaction to exploring the impact of your biopsychosocial characteristics on your own and your family's experience.
- Describe what thoughts and feelings come up as you consider the ways in which you have been privileged and/or marginalized.

Part 2: MAKSS Reflection

- Discuss your MAKSS results and include your thoughts and reactions.
- How do the results make sense, based on your lived experiences as described in the first part of the discussion?
- What surprised you (or didn't surprise you) about your results and why?

Response Guidelines

Respond to the posts of at least two other learners. In your response:

- Address your peers' experiences and how those may relate to your own experiences with privilege or marginalization on the basis of your own biopsychosocial characteristics.
- Discuss your common ground as therapists-in-training and share at least one strategy with your peer that could be helpful in managing emotions that may arise in the course of multicultural training.
 - Also, share how you plan to contribute to a climate of respectful exploration and support in discussions that will involve diverse worldviews and experiences.

Your responses should be substantive and should contribute to the conversation by asking questions, respectfully debating positions, and presenting supporting literature relevant to the topic.

References

Aponte, H. & Kissil, K. (2018). "If I can grapple with this I can truly be of use in the therapy room": Using the therapist's own emotional struggles to facilitate effective therapy. *Journal of Marital and Family Therapy*, 40(2), 1–13.

Laszloffy, T. & Habekost, J. (2010). Using experiential tasks to enhance cultural sensitivity among MFT trainees. *Journal of Marital and Family Therapy*, 36(3), 333–346.

Course Resources

Graduate Discussion Participation Scoring Guide

Unit 2 >> Cultural Humility and Microaggressions in the context of Therapy

Introduction

Cultural humility and microaggressions are two concepts that go hand-in-hand with understanding what it is to be a culturally competent Marriage and Family Therapist.

In this unit, you will explore the role of cultural humility in one's development as a culturally competent clinician. As you will learn, this is related to but uniquely distinct from what is known as cultural competence. Some suggest that the goal of cultural competence is to acquire knowledge and skills in an effort to provide effective treatment across cultural differences, while cultural humility is associated with an attitude, style, or disposition characterized by an openness to understanding others. Sue & Sue (2016) aptly state that one (competence) is a "way of doing" and the other (humility) is a "way of being" (p.62).

Part and parcel to an investment in the experiences of others include an understanding of microaggressions. Microaggressions are common, often daily, experiences that include subtle (though it may not feel subtle when on the receiving end), non-verbal messages of devaluation and/or discrimination. Early writings on the phenomenon are based on racial microaggressions, but since then have expanded to include the experiences of those in other marginalized groups, including, but not limited to, gender, sexual identity/orientation, ability, and socioeconomic status (Nadal, 2018; Sue, Alsaidi, Awad, Glaeser, Calle & Mendez, 2019).

In your readings and studies, you will become more familiar with key factors associated with culturally competent therapy. Also, you will read the components of the AAMFT Code of ethics guiding practice in the field of Marriage and Family Therapy pertaining to issues of cultural competence. Becoming familiar with these concepts and ethical codes will raise your awareness of the influence of perceived group membership and how to bring that awareness to your work with diverse clients at the individual, professional, organizational, and societal levels. Specifically, you will explore the key principles of culturally competent therapy, which may be thought of as an approach to clinical work that transcends our theoretical orientations and applies across fields of practice.

References

Nadal, K. L. (2018). What are microaggressions? In *Microaggressions and traumatic stress: Theory, research, and clinical treatment* (pp. 39–52). Washington, DC: American Psychological Association.

Sue, D., Alsaidi, S., Awad, M., Glaeser, E., Calle, C., & Mendez, N. (2019). Disarming racial microaggressions: Microintervention strategies for targets, white allies, and bystanders. *American Psychologist*, 74(1), 128–142.

Learning Activities

u02s1 - Cultural Humility and Microaggressions in the Context of Therapy

Cultural Humility

The following articles will help you understand cultural humility and how it is related to cultural competence:

- Hook, J. N., Davis, D. E., Owen, J., Worthington, E. L., & Utsey, S. O. (2013). [Cultural humility: Measuring openness to culturally diverse clients](#). *Journal of Counseling Psychology*, 60(3), 353–366.
- Mosher, D. K., Hook, J. N., Captari, L. E., Davis, D. E., DeBlare, C. & Owen, J. (2017). [Cultural humility: A therapeutic framework for engaging diverse clients](#). *Practice Innovations*, 2(4), 221–233.

Microaggressions

Read the following articles to gain an appreciation for microaggressions and how they need to be understood and addressed when providing culturally competent therapy:

- Nadal, K. L. (2018). [What are microaggressions?](#) In *Microaggressions and traumatic stress: Theory, research, and clinical treatment* (pp. 39–52). Washington, DC: American Psychological Association.
- Sue, D. W., Alsaidi, S., Awad, M. N., Glaeser, E., Calle, C. Z., & Mendez, N. (2019). [Disarming racial microaggressions: Microintervention strategies for targets, White allies, and bystanders](#). *American Psychologist*, 74(1), 128–142.

Latino Culture and Families

Read the following chapters, which will expose you to Latino culture and families:

- McGoldrick, M., Jiordano, J., & Garcia-Preto, N. (Eds.). (2005). [Ethnicity and family therapy \(3rd ed.\)](#). New York, NY: The Guilford Press.

- Chapter 11, "Latino Families: An Overview," pages 153–165.
- In addition, read one of the following chapters: 12, 13, 14, 15, 16, 17 or 18.

u02s2 - Professional Ethics and Goal Setting

Library Guide

The following library guide will direct you to the ethical standards of practice for the field of Marriage and Family Therapy: American Association for Marriage and Family Therapy (AAMFT).

- [Ethics, Standards, and Licensure Information for Marriage and Family Therapy](#).

SMART Goals

The following resource will support your goal setting for this unit's discussion:

- MindTools. (n.d.) [SMART goals: How to make your goals achievable](https://www.mindtools.com/pages/article/smart-goals.htm). Retrieved from <https://www.mindtools.com/pages/article/smart-goals.htm>

u02s3 - Assignment Preparation: Cultural Autobiography

Informational Interviewing and Cultural Autobiographies

For your assignment in Unit 10, you will be writing a cultural autobiography. In order to prepare to successfully complete this assignment, you should work toward completing the following:

- Identify people to interview. This could be any family member or members of a group who share your cultural heritage and who you have a significant or meaningful relationship with. The following resource provides career-centric help; however, you may find some of the tips for preparing and conducting interviews useful, if you have not previously interviewed anyone.
 - [Informational Interviewing](#).
 - McGoldrick, M., Jiordano, J., & Garcia-Preto, N. (Eds.). (2005). [Ethnicity and family therapy \(3rd ed.\)](#). New York, NY: The Guilford Press.

- "Cultural Assessment Appendix," pages 757–763. Use the appendix as a guide for information to gather and questions to consider asking.
- Conduct your interviews in advance of the assignment deadline.
 - You will want to give yourself ample time to review your interview notes and write your assignment submission.
- Review the following resource. Focus on citing personal communications.
 - [Evidence and APA](#).
- You may wish to review the following resource on writing cultural autobiographies.
 - Streit, J. (2017). [How to write a cultural autobiography](#). Retrieved from: <https://penandthepad.com/write-cultural-autobiography-5806316.html>

If you have any questions, please contact your instructor as soon as possible.

u02a1 - Cultural Autobiography Plan: Systemic Questions and Process

Professional Context

Professional associations, such as the American Association of Marriage and Family Therapy (AAMFT), the American Mental Health Counselors Association (AMHCA), and the American School Counselors Association (ASCA) have established codes of ethics that guide the various helping professions. For marriage and family therapists, ongoing self-evaluation, a commitment to upholding the values of the profession, and continuous education are some of the important things clinicians will need to do throughout their careers to maintain cultural competence and humility. One key way of beginning the journey of self-evaluation is to complete a cultural autobiography.

Scenario

In Unit 10, you will be asked to complete a cultural autobiography, which will require thoughtful preparation, because you will need to interview members of your family to gather important cultural information. As a marriage and family therapist, a systemic orientation is at the foundation of our profession and, therefore, systemically and relationally based questions must be utilized.

Assignment Instructions

Create a Cultural Autobiography Plan. First, review the assignment instructions for the cultural autobiography assignment in Unit 10 as an initial guide. Then, create a plan that includes a list of

potential interviewees for your autobiography, with rationale for their selection, and a list of questions, as you think ahead to the interview process and outcome.

In your Cultural Autobiography Plan, make sure you address the following:

- Identify three people in your family (biological, chosen, or otherwise someone you consider family) that you will interview for your cultural autobiography.
 - Explain why you are choosing these individuals.
- Develop five open-ended questions that you will ask each individual during your interview.
 - Include at least two systemic (relational, circular) questions in the group of five.
 - Explain why you are including each question; for example, what will the question help you learn about your family culture and family relationships?
- Reflect on the upcoming process you will engage in to create your cultural autobiography.
 - Describe your thoughts and emotions as you consider what it will be like to complete the interviews and cultural autobiography.
 - Describe themes, events, or experiences that may arise during the completion of your autobiography that is connected to potential feelings of pride and/or shame.
 - Discuss hopes and fears pertaining to the outcomes of your interviews and cultural autobiography.
- Adhere to the rules of grammar, usage, and mechanics.
- Apply APA style and formatting to scholarly writing.

Additional Requirements

- **Format:** Format your Cultural Autobiography Plan using APA style. Use the APA Style Paper Template (linked in Resources). An APA Style Paper Tutorial is also provided to help you in writing and formatting your plan. In addition, you may wish to refer to the APA Style and Format page on Campus to help with specific structure, formatting, and style questions. Be sure to include:
 - A title page and references page. An abstract is not required.
 - A running head on all pages.
 - Appropriate section headings.
- **Length:** Your plan should be 2–3-pages in length, not including the title page and references page.
- **Supporting evidence:** Cite a minimum of 3 scholarly resources from peer-reviewed journals published within the past 5–7 years. Distinguished submissions typically exceed this minimum.
- **Proofreading:** Proofread your document, before you submit it, to minimize errors that could distract readers and make it more difficult for them to focus on the substance of your plan.

You are required to submit a draft of your assignment to SafeAssign prior to submitting it for grading. Submit your work as a draft to check for any necessary edits.

After the assignment is finalized and all edits have been made, submit the final version to your instructor for grading, using the following file naming format: Your_Name_AssignmentNumber_Assignment_Title (for example lma_Learner_u02a1_Cultural Autobiography Plan: Systemic Questions and Process).

Verify you have reviewed your SafeAssign draft report by providing the following comment in the assignment area: "I verify that I have reviewed the SafeAssign draft report for this assignment and this work meets academic honesty expectations."

Course Resources

[SafeAssign](#)

[APA Style Paper Template \[DOCX\]](#)

[APA Style Paper Tutorial \[DOCX\]](#)

[Marriage & Family Therapy Library Research Guide](#)

[Writing Feedback Tool](#)

u02d1 - MAKSS Assessment Results and Reflection

Discussion Context

In 2001, Derald Wing Sue developed a framework to conceptualize personal identity development called the tripartite development of personal identity. This model prompts us to consider personal identity at the individual, group, and universal levels, and thus what is unique for each of us, what is common to groups of people, and what is common to all people. Last week you were guided to consider some of your most salient biopsychosocial characteristics, or what may be unique to you and your family. This week, you have been guided to review and identify sections from the AAMFT code of ethics that defines the ethical obligations you will be expected to uphold as a marriage and family therapist.

This discussion will help you examine your thoughts and experiences related to the themes assessed in the MAKSS, specifically highlighting aspects of awareness, knowledge, and skill that will help build your cultural competence.

Discussion Prompt

Put yourself in the shoes of a marriage and family therapy intern at the relevant Riverbend City clinic having a conversation with your site supervisor and another intern on-site.

Consider how you would:

- Describe your MAKSS results, first with a focus on your initial reactions. What surprised you and what fits with or confirmed your expectations, in terms of the results?
- Describe how the characteristics of awareness, knowledge, and skill align with the AAMFT code of ethics.
- Explain how a multicultural/cultural competence approach to therapy differs from traditional clinical work.
- Identify specific, meaningful activities or steps you will plan for this quarter to expand your competence in the areas of awareness, knowledge, and skill, and cultivate a posture of cultural humility.
 - Draw upon your results from the MAKSS to narrow down areas to focus on.

Response Guidelines

Respond to the posts of at least two other learners. In your response, address the following:

- Describe similarities and differences in your MAKSS results with peers and reflect on how these may impact your relationship with each other as peers or future colleagues.
- Offer any relevant additional insights related to how a multicultural therapy approach differs from a traditional approach.
- Offer one or more additional ideas regarding activities or steps that your peer could take to help expand their multicultural awareness.

Your responses should be substantive and contribute to the conversation by asking questions, respectfully debating positions, and presenting supporting literature relevant to the topic.

Reference

Sue, D. W. (2001). Multidimensional facets of cultural competence. *The Counseling Psychologist*, 29(6), 790–821.

[Ethics, Standards, and Licensure Information for Marriage and Family Therapy](#)

[Marriage & Family Therapy Library Research Guide](#)

[Interactive MAKSS](#) | Transcript

Unit 3 >> Understanding Oppression and Bias: Practice and Research

Introduction

Dr. Ken Hardy has been a prominent voice in the field of Marriage and Family Therapy over the past several decades with regard to issues of cultural diversity and social justice. In this unit, you will be introduced to the concepts of primary and secondary-level oppression, as well as the notion that trauma is inextricably connected to experiencing oppression. Raising our consciousness around trauma and oppression is necessary as, according to Hardy, various "manifestations of bias, bigotry, and discrimination are cornerstones of the society in which we live" (p. 134). Providing culturally competent therapy requires clinicians to acknowledge this trauma and the many invisible wounds of oppression.

The occurrence of bias is not limited to interactions between individuals and communities. In this unit, you will also read about the cultural bias that exists in research and research processes. As Davis (2019) says, "cultural bias in research and democracy in America share a lengthy and problematic history..." (p. 539). Understanding some of this history and the impact of bias on research that informs the field of Marriage and Family Therapy is a critical step in becoming culturally competent.

Reference

McGoldrick, M. & Hardy, K. (2019). *Re-visioning family therapy: Addressing diversity in clinical practice* (3rd). Guilford: New York.

Learning Activities

u03s1 - Cultural Oppression and Evidence-Based Practice

Cultural Oppression

The following readings will explore the concept of oppression and how it relates to culturally competent practice:

- Arredondo, P. (1999). [Multicultural counseling competencies as tools to address oppression and racism](#). *Journal of Counseling & Development*, 77(1), 102–108.
- McGoldrick, M., & Hardy, K. V. (Eds.). (2019). [Re-visioning family therapy: Addressing diversity in clinical practice \(3rd ed.\)](#). New York, NY: The Guilford Press.
 - Chapter 9, "Toward a Psychology of the Oppressed: Understanding the Invisible Wounds of Trauma," pages 133–148.

Multicultural and Evidence-Based Practice

Read the following chapters to better understand the role of bias in the field of Marriage and Family Therapy:

- McGoldrick, M., & Hardy, K. V. (Eds.). (2019). [Re-visioning family therapy: Addressing diversity in clinical practice \(3rd ed.\)](#). New York, NY: The Guilford Press.
 - Chapter 37, "Ways of Knowing: Cultural Bias Pitfalls to Avoid When Using Research to Inform Practice," pages 539–552.
 - Chapter 38, "Relational Healing and Organizational Change in the Time of Evidence," pages 553–565.

African Culture and Families

Read the following chapters, which will expose you to African culture and families:

- McGoldrick, M., Jiordano, J., & Garcia-Preto, N. (Eds.). (2005). [Ethnicity and family therapy \(3rd ed.\)](#). New York, NY: The Guilford Press.
 - Chapter 5, "Families of African Origin: An Overview," pages 77–86.
 - In addition, read one of the following chapters: 6, 7, 8, 9, or 10.

u03d1 - Sociocultural Oppression and Trauma

Discussion Context

In Chapter 9, of the "Re-Visioning Family Therapy" text, Dr. Hardy talked about sociocultural oppression. He invites us to think about oppression as a traumatic experience for those in marginalized communities. In fact, Dr. Hardy suggests that clinicians must come to understand the connection between oppression and trauma if we are to attend to the complex needs of our clients and deliver effective mental health treatment, including marriage and family therapy (Hardy, 2019).

Discussion Prompt

This discussion provides an opportunity for you to examine and reflect on socio-cultural oppression and trauma.

In your initial post:

- Discuss your understanding of sociocultural oppression, including an overview of the differences between primary- and secondary-level oppression.
- Include an overview of the invisible wounds therapists must be aware of.
- How does taking on a trauma-informed perspective, as suggested by Dr. Hardy, help clinicians work more effectively with clients from marginalized communities?

Response Guidelines

Respond to the posts of at least two other learners. Offer meaningful thoughts and reflections on their appraisal of the concepts addressed in this chapter. Your responses should be substantive and contribute to the conversation by asking questions, respectfully debating positions, and presenting supporting literature relevant to the topic.

Reference

McGoldrick, M., & Hardy, K. V. (Eds.). (2019). *Re-visioning family therapy: Addressing diversity in clinical practice* (3rd ed.). New York, NY: The Guilford Press.

Course Resources

Graduate Discussion Participation Scoring Guide

McGoldrick, M., & Hardy, K. V. (Eds.). (2019). [*Re-visioning family therapy: Addressing diversity in clinical practice* \(3rd ed.\)](#). New York, NY: The Guilford Press. ISBN:9781462531936

[Marriage & Family Therapy Library Research Guide](#)

Unit 4 >> Spirituality and Religion in Marriage and Family Therapy

Introduction

Whoever suggested that religion and politics should never be discussed, must not have been a Marriage and Family Therapist. As a culturally competent therapist, it is important to be prepared to have meaningful conversations about religion or spirituality and the role it plays in the lives of our clients. According to Blair (2015), who conducted a study of the influence of therapists' spirituality on their practice, it is understood that integrating spiritual and therapeutic identities is a "dynamic and developmental process" for therapists (p. 164). Participants in the study described a direct influence of their spirituality on therapeutic work, with emphasis on spirituality as self-care, attention to spirituality in service of the client, and working with care when addressing clients' spirituality in therapy. Blair concluded that the need for therapists to attend to clients' spirituality ethically and effectively is likely to entail identifying and owning our own spiritual perspective first. Furthermore, he suggested that strategies to accomplish this may include supervision and personal therapy so that we may "better understand how [our] own spirituality (or lack thereof) influences [our] therapeutic practice" (p. 168).

Reference

Blair, L. J. (2015). The influence of therapists' spirituality on their practice: A grounded theory exploration. *Counseling and Psychotherapy Research*, 15(3), 161–170.

Learning Activities

u04s1 - Spirituality and Religion in Marriage and Family Therapy

Spirituality and Religion

Read the following to explore issues pertaining to religion and spirituality in the context of Marriage and Family Therapy:

- Blair, L. J. (2015). [The influence of therapists' spirituality on their practice: A grounded theory exploration](#). *Counseling and Psychotherapy Research*, 15(3), 161–170.
- McGoldrick, M., & Hardy, K. V. (Eds.). (2019). [Re-visioning family therapy: Addressing diversity in clinical practice \(3rd ed.\)](#). New York, NY: The Guilford Press.
 - Chapter 5, "Spirituality, Suffering, and Resilience," pages 73–90.

Jewish Culture and Families

Read the following chapter, which will expose you to Jewish culture and families:

- McGoldrick, M., Jiordano, J., & Garcia-Preto, N. (Eds.). (2005). [*Ethnicity and family therapy* \(3rd ed.\)](#). New York, NY: The Guilford Press.
 - Chapter 48, "Jewish Families: An Overview," pages 667–679.

European Culture and Families

Read the following chapters, which will expose you to European culture and families:

- McGoldrick, M., Jiordano, J., & Garcia-Preto, N. (Eds.). (2005). [*Ethnicity and family therapy* \(3rd ed.\)](#). New York, NY: The Guilford Press.
 - Chapter 36, "Families of European Origin: An Overview," pages 501–519.
 - In addition, read one of the following chapters: 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, or 47.

u04s2 - Indigenous and Global Considerations for Marriage and Family Therapists

Indigenous and Global Considerations

Read the following chapter, which describes how cultural resources can be used for transformation and healing:

- McGoldrick, M., & Hardy, K. V. (Eds.). (2019). [*Re-visioning family therapy: Addressing diversity in clinical practice* \(3rd ed.\)](#). New York, NY: The Guilford Press.
 - Chapter 10, "Native American Identity Transformation: Integrating a Naming Ceremony with Family Therapy," pages 151–167.

Complete the following Capella multimedia presentation:

- [Native American Ways of Knowing](#).
 - In this presentation, you will hear Dr. Kim Spoor share her way of knowing from the Anishinaabe perspective.
 - Duration: 02:42.

Native American Culture and Families

Read the following chapter, which will expose you to Native American culture and families:

- McGoldrick, M., Giordano, J., & Garcia-Preto, N. (Eds.). (2005). [*Ethnicity and family therapy* \(3rd ed.\)](#). New York, NY: The Guilford Press.
 - Chapter 2, "American Indian Families: An Overview," pages 43–54.

u04d1 - Understanding Religion and Spirituality in the Context of Family Therapy

Discussion Context

There has been increased attention to spirituality and religion as a dimension of biopsychosocial identity and consideration in promoting health and wellness. Recently, Blair (2015) studied the influence of the therapist's spirituality (or lack thereof) on therapeutic work. The way in which the spiritual or religious aspect of biopsychosocial identity, or lack thereof, is incorporated into your worldview will be an important consideration in this unit's assignment.

As you prepare to complete your assignment, put yourself once again into the shoes of a Marriage and Family Therapy intern at Riverbend City who is researching for a cultural autobiography to help fulfill part of the cultural competency requirements in an internship. For your cultural autobiography, in addition to relating personal reflections and experiences from interviewing an individual with whom you share a cultural heritage, you will be drawing upon evidence-based models and competencies from scholarly and professional sources.

Discussion Prompt

This discussion focuses on reflecting upon your own spirituality (or lack thereof) and the ways it influences your practice.

In your initial discussion post:

- Discuss Blair's findings on how our spirituality influences therapy in terms of your own spiritual or religious orientation (or lack thereof).
- Weave in aspects of other pertinent readings from this unit as support for further discussion as to why this is important for clinicians to understand and address.
- Describe at least two strategies you will implement to prepare for ethical and effective therapy with one of the populations addressed in this unit.

Response Guidelines

Respond to the post of at least one other learner. Suggest an additional strategy or activity for preparing for spiritually alert and competent clinical practice. Your response should be substantive and contribute to the conversation by asking questions, respectfully debating positions, and presenting supporting literature relevant to the topic.

Course Resources

Graduate Discussion Participation Scoring Guide

[The Influence of Therapists' Spirituality on Their Practice: A Grounded Theory Exploration](#)

[Marriage & Family Therapy Library Research Guide](#)

Unit 5 >> Race and Racial Identity

Introduction

In this unit, you will be introduced to racial identity development models and how issues surrounding race intersect with our work as a Marriage and Family Therapist. You will review the characteristics of stages of identity development, as they apply to groups who are racially marginalized and also to white culture. You will also be invited and challenged to think about how dynamics of power, privilege, and oppression are inextricably connected to issues of race in and out of the therapy room, and you will be introduced to strategies to begin to address those dynamics in the Laszloffy & Hardy article. As they suggest, "whether [at an] individual or institutional level, overt or covert, intentional or unintentional, there are a variety of ways in which racism can infiltrate the therapeutic process" (Laszloffy & Hardy, 2000, p. 35).

As we live in an increasingly diverse world, it is also important that we consider the complexities involved in understanding what it means to be of multiracial descent. According to Sue and Sue (2016), for the first time, in 2000, the U.S. census permitted people to check more than one box for racial identity, recognizing that many of us do not identify with a single racial identity. You will consider the unique experiences of people who identify as multiracial, important family dynamics, and implications for clinical practice through a case study.

References

Laszloffy, T., Hardy, K. (200). Uncommon strategies for a common problem: addressing racism in family therapy. *Family Process*, 39(1), 35–50.

Sue, D. W., & Sue, D. (2016). *Counseling the culturally diverse: Theory and practice* (7th ed.). Hoboken, NJ: Wiley.

Learning Activities

u05s1 - Racial and Cultural Identity Development

Read the following articles, which will assist you with understanding key aspects of race, racism, and racial identity development in the context of marriage and family therapy:

- Laszloffy, T. A., & Hardy, K. V. (2000). [Uncommon strategies for a common problem: Addressing racism in family therapy](#). *Family Process*, 39(1), 35–50.
- Salazar, C. F., & Abrams, L. P. (2005). [Conceptualizing identity development in members of marginalized groups](#). *Journal of Professional Counseling, Practice, Theory, & Research*, 33(1), 47–59.
- Tokar, D. M., & Swanson, J. L. (1991). [An investigation of the validity of Helms's \(1984\) Model of white racial identity development](#). *Journal of Counseling Psychology*, 38(3), 296–301.

Complete the following Capella multimedia presentation that also addresses racial identity development:

- [Racial Identity Development Model and Implications for Practice: Part 1](#).
 - In this video, you will view Dr. Sue speaking about why racial and cultural identity development is an integral part of counselor education and clinical training.
 - Duration: 15:37.

Multiracial Families

Read the following chapters, which further explore issues pertaining to race in marriage and family therapy, including unique aspects of multiracial identity and white privilege:

McGoldrick, M., & Hardy, K. V. (Eds.). (2019). [Re-visioning family therapy: Addressing diversity in clinical practice \(3rd ed.\)](#). New York, NY: The Guilford Press.

- Chapter 12, "Moving toward Multiracial Legitimacy," pages 176–190.
- Chapter 17, "The Inevitable Whiteness of Being (White)," pages 236–250.

Families of Asian Origin

Read the following chapters, which will expose you to culture and families of Asian origin:

- McGoldrick, M., Jiordano, J., & Garcia-Preto, N. (Eds.). (2005). [*Ethnicity and family therapy* \(3rd ed.\)](#). New York, NY: The Guilford Press.
 - Chapter 20, "Asian Families: An Overview," pages 269–289.
 - In addition, read one of the following chapters: 21, 22, 23, 24, 25, 26 or 27.

u05s2 - Riverbend City: Carter Family Case Study

Riverbend City: Carter Family Case Study

This case study provides the foundational context for this week's assignment. In this simulation, you will view the media-based case of the Carter family. The Carter family is a multiracial family that has sought the help of a number services provided by the Riverbend City Clinic's various therapeutic services. Throughout their case, you can observe how individual family members have interacted with professionals at the Riverbend City Clinic.

- Click **Riverbend City: Carter Family Case Study** to complete the multimedia presentation.

Course Resources

Riverbend City: Carter Family Case Study

u05a1 - Carter Case Analysis

Professional Context

Understanding racial dynamics in families is important for effective therapy and advocacy. Multiracial families possess a wonderful mixture of diverse cultures, yet often have to navigate unique challenges. Models of racial and cultural identity development can provide insight in terms of assessing within-group differences, a better understanding of client reactions to therapy and therapists of similar or different

racial or cultural backgrounds, and bringing visibility to sociopolitical influences on identity development. There are also some limitations to these stage-based models. While the models may be helpful in conceptualizing racial or cultural identity development, their stage-based nature can be a restricted representation of a more organic and complex process that is also affected by other biopsychosocial characteristics, such as gender, class, and sexual orientation.

Scenario

As you have been working through your internship, you have had the opportunity to work with one or more members of the Carter family. Each member of the family has needs that are not currently being met but could be met or improved with the help of a marriage and family therapist. You have been reviewing your case notes regarding your interactions with the relevant members of the Carter family and are composing a brief report of your most significant observations and recommendations for the Carter family to review with your assigned site supervisor.

Assignment Instructions

Write a succinct report that identifies and explains the major issues, themes, needs, and challenges faced by multiracial individuals, as presented in the **Riverbend City: Carter Case Study** media presentation (linked in Resources). The purpose of the report is to serve as a starting point for a conversation around how to best help the Carter family member that you have been working with during your internship at Riverbend City. Other areas you should be prepared to discuss with your site supervisor are the ways in which biopsychosocial and systemic considerations affect the delivery of services. Lastly, apply the lens of your future marriage and family therapy practice to propose how you could best assist the Carters.

Your brief should address the following:

- Explain biopsychosocial characteristics and systemic dynamics (for example, gender, age, socioeconomic status) that are important to consider when working with a multiracial family.
 - Which biopsychosocial characteristics are most important to take into account when working with a multiracial family?
 - Which of these characteristics are the most important to consider during your work with the Carter family specifically, and why?
 - Which systemic dynamics (for example, gender, age, socioeconomic status) are most important to take into account when working with a multiracial family?
 - Which of these dynamics are the most important to consider during your work with the Carter family specifically, and why?
- Explain how racial and cultural identity developmental models can be used to better understand the family.

- Describe how racial and cultural identity development models can help elucidate the experiences and perspective of each family member (mom, dad, and son).
- Describe how racial and cultural identity models can help therapists understand the family in terms of strengths and challenges.
- Propose appropriate strategies for resolving conflict and promoting optimal wellness through the application of marriage and family therapy.
 - What are the most appropriate strategies for resolving conflict and promoting wellness, with regard to the Carter family?
 - Why are these strategies appropriate?
 - How will they help resolve conflict and promote wellness?
 - Develop four systemic questions that will assist the therapist and family explore unique factors associated with race
 - How will these questions help each person in the family feel seen, heard, and understood, regarding their beliefs about race?
 - How will these questions challenge existing assumptions about how race is addressed in this family?
- Address the appropriate audience, using familiar, discipline-specific language and terminology.
 - Organize content so ideas flow logically with smooth transitions.
 - Adhere to the rules of grammar, usage, and mechanics.
- Support main points, assertions, arguments, conclusions, or recommendations with relevant and credible evidence.
 - Assess the relevance and credibility of information sources.
 - Apply APA formatting to in-text citations and references.

Additional Requirements

- **Format:** Format your report using APA style. Use the APA Style Paper Template (linked in Resources). An APA Style Paper Tutorial is also provided to help you in writing and formatting your report. In addition, you may wish to refer to the APA Style and Format page on Campus to help with specific structure, formatting, and style questions. Be sure to include:
 - A title page and references page. An abstract is not required.
 - A running head on all pages.
 - Appropriate section headings.
- **Length:** Your report should be 3–4-page in length, not including the title page and references page.
- **Supporting evidence:** Cite a minimum of 3 scholarly resources from peer-reviewed journals published within the past 5–7 years. Distinguished submissions typically exceed this minimum.
- **Proofreading:** Proofread your document, before you submit it, to minimize errors that could distract readers and make it more difficult for them to focus on the substance of your report.

SafeAssign

You are required to submit a draft of your assignment to SafeAssign prior to submitting it for grading. Submit your work as a draft to check for any necessary edits.

After the assignment is finalized and all edits have been made, submit the final version to your instructor for grading, using the following file naming format: Your_Name_AssignmentNumber_Assignment_Title (for example, Ima_Learner_u05a1_Carter_Case_Analysis).

Verify you have reviewed your SafeAssign draft report by providing the following comment in the assignment area: "I verify that I have reviewed the SafeAssign draft report for this assignment and this work meets academic honesty expectations."

Reference

Sue, D. W., & Sue, D. (2016). *Counseling the culturally diverse: Theory and practice* (7th ed.). Hoboken, NJ: Wiley.

Course Resources

[APA Style Paper Template \[DOCX\]](#)

[APA Style Paper Tutorial \[DOCX\]](#)

[SafeAssign](#)

[Marriage & Family Therapy Library Research Guide](#)

[Writing Feedback Tool](#)

[Riverbend City: Carter Family Case Study](#) | Transcript

u05d1 - Optional Discussion: Exploring Your Racial Identity

Context

Use this **optional** discussion activity as an opportunity to engage in collaborative dialogue and knowledge sharing with your peers.

Discussion Prompt

Review the questions on pages 40 and 41 of the Laszloffy and Hardy article titled, "Uncommon Strategies for a Common Problem: Addressing Racism in Family Therapy (linked in Resources). Answer at least three of the following questions:

1. How do I define myself racially?
2. When did I first become aware of race or skin color in general, and mine in particular?
3. What messages did I learn about race/skin color based on that first experience?
4. What direct and indirect messages did I receive about race/skin color from my family and friends throughout my childhood? Adulthood?
5. How did the messages that I received about race/skin color affect how I thought and felt about myself racially? Others?
6. What benefits did I gain because of my race/skin color?
7. What did I lose because of my race/skin color?
8. Have I ever dated cross-racially? Why or why not?
9. How many friends of a different race do I have?

Laszloffy & Hardy (2000) also state that "While initially, it is helpful to begin exploring these questions alone, eventually it is most helpful to consider these questions in mixed-race groups. It is through cross-racial interactions that the complexities of race and racism become fully revealed" (p. 41). As an additional challenge, consider what it would be like to discuss these questions in a mixed-race group. If you have had the experience of having these kinds of conversations, please reflect on what those were like.

- What thoughts and emotions arise as you consider this experience?
- What are hopes and fears associated with the prospect of engaging around these questions in a mixed-race group?

Response Guidelines

Respond to the posts of at least two learners. Responses should be substantive and contribute to the conversation by asking questions and respectfully debating positions.

Reference

Laszloffy, T., Hardy, K. (2000). Uncommon strategies for a common problem: Addressing racism in family therapy. *Family Process*, 39(1), 35–50.

Course Resources

Laszloffy, T. A., & Hardy, K. V. (2000). [Uncommon strategies for a common problem: Addressing racism in family therapy](#). *Family Process*, 39(1), 35–50.

Unit 6 >> Age, Ability and Agents of Change

Introduction

As you work from unit to unit in this course, you have been going about the work of expanding your own awareness of the complex, dynamic, and power-laden nature of cultural identity—your own, your peers', and ultimately, diverse populations who may turn to you for help in the future. The activities you are being asked to complete are grounded in research and professional literature and are designed to prepare you not only for effective work with diverse populations at the individual, couple, family or client level, but also for prevention and intervention at the systems level (Decker, Manis, & Paylo, 2016; Manis, 2012).

In this unit, you will explore the importance of attending to the contextual variables of age and ability/disability in your work as a marriage and family therapist. In addition, you will begin to consider the range of roles therapists engage in for prevention and intervention at the systems level. As Paolo Freire (1974) suggested, once we are aware of the oppressed and privileged status in society, we will be compelled to act as change agents with the goal of promoting greater social justice. In other words, marriage and family therapists can be agents of change both inside and outside of the therapy room.

References

Decker, K. M., Manis, A. A., & Paylo, M. J. (2016). Infusing social justice advocacy into counselor education: Strategies and recommendations. *The Journal of Counselor Preparation and Supervision*, 8(3).

Freire, P. (1974). *Education for critical consciousness*. New York: Continuum.

Manis, A. A. (2012). A review of the literature on promoting cultural competence social justice among students and counselor trainees: Piecing the evidence together to advance pedagogy and research. *The Professional Counselor: Research and Practice*, 2(1), 48–57.

Learning Activities

u06s1 - Age and Ability Considerations for Therapists

Age and Ability

These readings will help you gain awareness of issues pertaining to age and ability in the practice of marriage and family therapy.

- Artman, L. K., & Daniels, J. A. (2010). [Disability and psychotherapy practice: Cultural competence and practical tips](#). *Professional Psychology: Research and Practice*, 41(5), 442–448.
- Ivey, D. C., Wieling, E., & Harris, S. M. (2000). [Save the young—the elderly have lived their lives: Ageism in marriage and family therapy](#). *Family Process*, 39(2), 163–175.
- Lambert-Shute, J., Fruhauf, C. A. (2011). [Aging issues: Unanswered questions in marital and family therapy literature](#). *Journal of Marital and Family Therapy*, 37(1), 27–36.
- Rohmer, O., & Louvet, E. (2009). [Describing persons with disability: Salience of disability, gender, and ethnicity](#). *Rehabilitation Psychology*, 54(1), 76–82.

Complete the following Capella multimedia presentation:

- [Special Education Diversity Self-Assessment](#).
 - This self-assessment is ungraded and covers the topic of disproportionate representation of minority students in special, gifted, and talented education.

Asian Indian Culture and Families

Read the following chapters, which will expose you to Asian Indian culture and families:

- McGoldrick, M., Jiordano, J., & Garcia-Preto, N. (Eds.). (2005). [Ethnicity and family therapy \(3rd ed.\)](#). New York, NY: The Guilford Press.
 - Chapter 28, "Asian Indian Families: An Overview," pages 269–289.
 - In addition, read one of the following chapters: 29 or 30.

u06d1 - Understanding Age and Ability in Marriage and Family Therapy Practice

Context

Like the other components of cultural diversity that we have been learning about in the course thus far, age and ability are equally important to explore and understand.

Preparation

In this unit, you were asked to read 4 articles related to issues of age and ability.

Discussion Prompt

For this discussion, describe 1–2 key points that are most salient from each of the 4 articles that address the issues of age and ability. Then, describe how what you learned from each article will apply to your clinical work as a Marriage and Family Therapist related to age and ability issues with clients. You can imagine you are taking the perspective of an intern working with clients in Riverbend City.

Response Guidelines

Respond to the posts of at least two other learners.

Your responses should be substantive and contribute to the conversation by asking questions, respectfully debating positions, and presenting supporting literature relevant to the topic.

Course Resources

Graduate Discussion Participation Scoring Guide

[Marriage & Family Therapy Library Research Guide](#)

Unit 7 >> Understanding Poverty and Socioeconomic Status in Marriage and Family Therapy

Introduction

Socioeconomic status, like other contextual variables such as race and gender that have been covered in this course, is a key factor to understand as a marriage and family therapist. According to Walsh (2019), socioeconomic status is linked with variables such as race and gender, and together play a role in organizing people (and communities) vis-a-vis disadvantages or advantages, as well as "our place in the world" (p. 48). When working with clients, systemic assessments explore "employment, income, and education"... along with... "an understanding of how people make meaning of their social locations and their economic situations, exploring their constraints, resources, and life dreams" is very important (p. 49).

If poverty is a mental health pathogen, as confirmed by decades of research, then class-aware interventions and poverty-related advocacy are not outside the purview of clinical practice in any setting—they are clinical practice (Smith, 2010).

Smith's (2010) assertion that advocacy is inherent in Marriage and Family Therapy with clients in poverty is clearly aligned with the characteristics of multicultural therapy presented by Sue and Sue (2016). In your reading this week, you will explore the extent of poverty in the United States, the unique cultural characteristics and resiliencies of people living in poverty, and the stressors and risks to health and wellness associated with poverty. You will also learn about the best practices in clinical practice with clients in poverty whose day-to-day challenges result in unique and practical implications for therapy and may intersect with other forms of marginalization and social exclusion.

References

Smith, L. (2010). *Poverty, psychology, and the end of social exclusion: Putting our practice to work*. New York: Teachers College Press.

Walsh, F. (2019). Social class, rising inequality, and the American dream. In McGolderick, M., Hardy, K. V. (Eds.): *Re-visioning family therapy: Addressing diversity in clinical practice* (3rd ed.). New York: The Guilford Press.

Learning Activities

u07s1 - Socioeconomic Status and Poverty

Socioeconomic Status and Poverty

Read the following journal articles, which will help you explore factors related to socioeconomic status in clinical practice:

- Thompson, M. N., Chin, M. Y., & Kring, M. (2019). [Examining mental health practitioners' perceptions of clients based on social class and sexual orientation](#). *Psychotherapy*, 56(2), 217–228.
- Thompson, M. N., Cole, O. D., & Nitzarim, R. S. (2012). [Recognizing social class in the psychotherapy relationship: A grounded theory exploration of low-income clients](#). *Journal of Counseling Psychology*, 59(2), 208–221.

Read the following chapters, which will assist you with understanding the complex dynamics surrounding socioeconomic status and poverty in the context of marriage and family therapy:

- McGoldrick, M., & Hardy, K. V. (Eds.). (2019). [Re-visioning family therapy: Addressing diversity in clinical practice \(3rd ed.\)](#). New York, NY: The Guilford Press.
 - Chapter 3, "Social Class, Rising Inequality, and the American Dream" pages 37–56.
 - Chapter 4, "The Sociocultural Trauma of Poverty," pages 57–72.

Implicit Bias

Complete the following Capella multimedia presentation:

- [Dr. Flora: Rural Stereotyping/Implicit Bias](#).
 - In this video interview, Dr. Amanda Flora, a professor at Capella University, shares her insights and research on implicit bias, particularly as it relates to rural populations.

Middle Eastern Culture and Families

Read the following chapters, which will expose you to Middle Eastern culture and families:

- McGoldrick, M., Giordano, J., & Garcia-Preto, N. (Eds.). (2005). [Ethnicity and family therapy \(3rd ed.\)](#). New York, NY: The Guilford Press.
 - Chapter 31, "Arab Families: An Overview," pages 423–436.
 - In addition, read one of the following chapters: 32, 33, 34, or 35.

u07d1 - Optional Discussion: Exploring Your Social Class Experience

Context

Use this **optional** discussion activity as an opportunity to share, with your peers, your reflections on Chapter 3, "Social Class, Rising Inequality, and the American Dream," in your Re-Visioning Family Therapy text. In addition, you are invited to share your own social class experience.

Discussion Prompt

Describe your reactions to Chapter 3:

- What are the three key points you are taking from the chapter?
- How will these three points inform your future work as a marriage and family therapist?

In the chapter, Walsh includes a section titled "Exploring Therapists' Own Social Class Experience."

- Describe aspects of your own social class experience in your family of origin.
- What attitudes and biases do you possess, as a result of your upbringing, related to social class?
- Name at least two strategies marriage and family therapists can use to address biases related to social class.

Take this opportunity to share your experiences. References are welcome, but not required.

Response Guidelines

Feel free to respond to the posts of one or more learners in this optional discussion. If you decide to participate in this discussion, please remember that your responses should be substantive and contribute to the conversation by asking questions and respectfully debating positions.

Course Resources

Graduate Discussion Participation Scoring Guide

McGoldrick, M., & Hardy, K. V. (Eds.). (2019). [*Re-visioning family therapy: Addressing diversity in clinical practice \(3rd ed.\)*](#). New York, NY: The Guilford Press. ISBN:9781462531936

Unit 8 >> Social Justice Advocacy: Preparing to Intervene Beyond the Office

Introduction

"The goal of social justice," according to Mock (2019), is "the equality, safety, security, and full participation of all groups in our diverse society" (p. 497). He goes on to say the following about the position we are encouraged to consider in our unique field:

Family therapists must use their abilities to affect change or agency to positively influence systems and ultimately to contribute to relational equity. To achieve this, therapists must recognize the social forces of power, privilege, and socially maintained differences and the role they play in what families bring to them as problems or stressors. Among the core competencies of family, therapists are the recognition of systemic and contextual dynamics, including the dimensions of social injustice, as they operate within each of us and our institutions, as well as within the families we are aiming to help (p. 497).

In this unit, you will have an opportunity to hear from an expert in the field on what it means to be a social justice advocate. You will consider advocacy strategies and have an opportunity to practice legislative advocacy as you draft a letter to a government representative in this week's assignment.

Reference

Mock (2019). Social Justice in Family Therapy Training: the power of personal and family narratives. In McGoldrick, M., & Hardy, K. V. (Eds.). (2019). *Re-visioning family therapy: Addressing diversity in*

clinical practice (3rd ed.). New York, NY: The Guilford Press.

Learning Activities

u08s1 - Marriage and Family Therapy with the LGBTQ Community

Working With the LGBTQ Community

Read the following, which cover important issues related to working with families and couples in the LGBTQ community:

- McGoldrick, M., & Hardy, K. V. (Eds.). (2019). [*Re-visioning family therapy: Addressing diversity in clinical practice* \(3rd ed.\)](#). New York, NY: The Guilford Press.
 - Chapter 26, "Working with LGBT Families," pages 363–387.
- Spengler, E. S., Miller, D. J., & Spengler, P. M. (2016). [Microaggressions: Clinical errors with sexual minority clients](#). *Psychotherapy*, 53(3), 360–366.

The following resources are options to help to form some of the context for this week's assignment.

- Huffpost. (2016). [Jamie Hubley, gay 15-year-old Ottawa, Canada teen commits suicide, cites depression, school troubles](#). Retrieved from http://www.huffingtonpost.com/2011/10/17/jamie-hubley-commits-suicide_n_1015646.html
- Sago, R. (2016, July 29). [LGBT Muslims find mainstream platform to talk faith, sexuality, after Pulse shooting](#). WMFE.org. Retrieved from <https://www.wmfe.org/lgbt-muslims-find-mainstream-platform-to-talk-faith-sexuality-after-pulse-shooting/62382>

u08s2 - Social Justice Advocacy in Marriage and Family Therapy

Social Justice Advocacy

Use the following resources to learn about the role of marriage and family therapists as social justice advocates:

- [Advocacy Counseling Domains](#).
 - This interactive activity will provide you with more information about advocacy counseling domains, where they are most likely to be applied, and how to effectively leverage them

within your professional field and practice.

- [Interview with Dr. Paylo: Advocacy at Multiple Levels](#).
 - In this video, Dr. Matthew Paylo, a professor at Youngstown State University, shares his insights and research on the role of counselors as advocates on multiple levels.
 - Duration: 11:09.
- McGoldrick, M., & Hardy, K. V. (Eds.). (2019). [Re-visioning family therapy: Addressing diversity in clinical practice \(3rd ed.\)](#). New York, NY: The Guilford Press.
 - Read chapter 34, "Social Justice in Family Therapy Training: The Power of Personal and Family Narratives," pages 496–511.
- The Trevor Project. (2018). [Trevor advocacy](#). Retrieved from: <https://www.thetrevorproject.org/get-involved/trevor-advocacy/#sm.0000e55eghatoelev5m10cmxkv1gx>

Building a Persuasive Case

The following resource will help you to refine your skills at persuasion:

- Gross, S., & Gonchar, M. (2014). [Skills practice: Persuading and audience using logos, pathos and ethos](#). Retrieved from <https://learning.blogs.nytimes.com/2014/01/17/skills-practice-persuading-an-audience-using-logos-pathos-and-ethos/>

u08s3 - Riverbend City: Making a Case With Solid Rhetoric

Riverbend City: Making a Case With Solid Rhetoric

This activity will help you understand ways to build a persuasive case for a client or a population. It will also provide you with an opportunity to engage in some pre-writing related to this week's assignment.

- Click **Riverbend City: Making a Case with Solid Rhetoric** to complete the multimedia presentation.

Course Resources

Riverbend City: Making a Case With Solid Rhetoric

u08a1 - Advocacy for Marginalized Populations

Professional Context

Marriage and family therapists, like other helping professionals, have an ethical responsibility to advocate for marginalized populations and contribute meaningfully to the betterment of society (AAMFT, n.d.). This often includes challenging the status quo of the field, exploring our own beliefs, and committing to this pursuit throughout one's career and life (McGoldrick & Hardy, 2019).

Therapists must be prepared to act at the individual and systems level. Promoting social justice will require therapists to be prepared to intervene to act at the micro, meso, and macro levels, as discussed by Dr. Paylo. You may also find use in referring to the Advocacy Counseling Domains media presentation, linked in Resources) when crafting the specific appeals in your letter.

Scenario

During your internship at the Riverbend City clinic, you have been training to be alert to the impact of oppression and discrimination on mental health. Thus, you are in an excellent position not only to assess the impact of discrimination on clients but also to act as an advocate to reduce discrimination at a systems level. In fact, your knowledge of the research literature, along with the first-hand experience you are building with clients, empowers you as a professional who can speak on behalf of marginalized populations.

As a marriage and family therapist and member of a professional association, you make it a point to remain aware of national and state advocacy campaigns (for example, see the AAMFT's Federal, State and Private Payer Advocacy webpage, linked in Resources).

You notice there is an active legislative campaign to ban conversion therapy in your state. The fact that conversion therapy continues to exist is disturbing to you, given your first-hand experience with the risks of addiction and mental health disorders faced by teens who are gay due to discrimination (see the HuffPost article or the "LGBT Muslims Find Mainstream Platform to Talk Faith, Sexuality After Pulse Shooting" reading linked in Resources).

You bring this up in supervision as you want to take action to support the ban on conversion therapy. You ask if your supervisor would offer some pointers for drafting a letter to your state legislators to raise their awareness on the risk of conversion therapy and to advocate persuasively for their support of legislation to ban the practice of conversion therapy. You also ask if your supervisor would review your letter once it is drafted as you want to ensure that your presentation of the facts is accurate, well-written, and effectively employs the rhetorical principles of logos, ethos, and pathos you have been studying in class.

Assignment Instructions

Compose a letter to a legislative member to persuade them to take a specific action on the topic of conversion therapy policy. In your letter, you should emphasize evidence and research-based reasoning to support your position. However, you should not completely disregard the use of anecdotal evidence from patients to emphasize the human and emotional elements of the subject. The use of rhetoric or other persuasive writing strategies is also recommended (see the **Riverbend City: Making a Case with Solid Rhetoric** media piece for extra practice, linked in Resources, if you have not already worked through it). Additionally, keep in mind that you are advocating from your role as a therapist on behalf of clients or populations you work with. While your personal feeling may or may not align specifically with the profession's platform on the issue, it is important that you are able to differentiate between your professional responsibilities and personal views.

In your letter, make sure to address the following:

- Present your ethical obligation as a marriage and family therapist to advocate for marginalized populations, and scientifically grounded practice.
 - How do your professional and ethical codes guide you toward advocacy for marginalized populations and scientifically grounded practice?
- Explain the risks to the identified population for which you are seeking legislative protection.
 - How do these risks endanger or negatively impact individuals from this population?
 - Why do these risks warrant legislative protection?
- Explain how therapeutic interventions grounded in best practices promote help-seeking and optimal development among individuals, couples, and families.
 - What are examples of systemic therapeutic interventions grounded in best practices?
 - What is the evidence that these interventions promote help-seeking and optimal development among individuals, couples, and families?
 - How is this relevant to the population and issue you are writing about?
- Advocate for specific legislative or policy action on the grounds of its benefits for a specific population.
 - What is the specific legislative or policy action?
 - What are its benefits for a specific population?
 - Why are these benefits worthy of the time and resources to create new legislation or policy?
 - What are the risks of not taking legislative or policy action?
- Present an argument for an advocacy issue that is persuasive, respectful, and promotes interdisciplinary collaboration between therapists and relevant governmental offices.
 - Organize content so ideas flow logically with smooth transitions.
 - Apply the standard writing conventions for the discipline, including structure, voice, person, and tone.
 - Adhere to the rules of grammar, usage, and mechanics.

- Support main points, assertions, arguments, conclusions, or recommendations with relevant and credible evidence.
 - Assess the relevance and credibility of information sources.
 - Apply APA style and formatting to scholarly writing.

Submission Requirements

- **Format:** Use any acceptable business letter format.
- **Length:** There is no length requirement, but 1–3-page should allow you to fully address all the scoring guide criteria, while also keeping the letter focused and to the point.
- **Number of resources:** Cite a minimum of 2 scholarly resources from peer-reviewed journals published within the past 5–7 years. You should also consider relating at least one piece of anecdotal evidence. Distinguished submissions typically exceed this minimum.
- **Proofreading:** Proofread your document, before you submit it, to minimize errors that could distract readers and make it more difficult for them to focus on the substance of your report.

SafeAssign

You are required to submit a draft of your assignment to SafeAssign prior to submitting it for grading. Submit your work as a draft to check for any necessary edits.

After the assignment is finalized and all edits have been made, submit the final version to your instructor for grading, using the following file naming format: Your_Name_AssignmentNumber_Assignment_Title (for example: lma_Learner_u08a1_Advocacy_for_Marginalized_Populations).

Verify you have reviewed your SafeAssign draft report by providing the following comment in the assignment area: "I verify that I have reviewed the SafeAssign draft report for this assignment and this work meets academic honesty expectations."

References

American Association for Marriage and Family Therapy. (n.d.). Federal, state and private payer advocacy. Retrieved from:
https://www.aamft.org/AAMFT/ADVANCE_the_Profession/Advocacy/Advocacy.aspx?hkey=a5446ae4-2cec-4548-8cfb-1fbecf5dd90a

McGoldrick, M., & Hardy, K. V. (Eds.). (2019). *Re-visioning family therapy: Addressing diversity in clinical practice* (3rd ed.). New York, NY: The Guilford Press.

Course Resources

[Advocacy Counseling Domains](#) | Transcript

American Association for Marriage and Family Therapy (AAMFT). (n.d.). [Federal, state and private payer advocacy](#). Retrieved from https://www.aamft.org/AAMFT/ADVANCE_the_Profession/Advocacy/Advocacy.aspx?hkey=a5446ae4-2cec-4548-8cfb-1fbecf5dd90a

Huffpost. (2011). [Jamie Hubley, gay 15-year-old Ottawa, Canada teen commits suicide, cites depression, school troubles](#). Retrieved from http://www.huffingtonpost.com/2011/10/17/jamie-hubley-commits-suicide_n_1015646.html

[SafeAssign](#)

[Marriage & Family Therapy Library Research Guide](#)

[Writing Feedback Tool](#)

[Riverbend City: Making a Case With Solid Rhetoric](#) | Transcript

[LGBT Muslims Find Mainstream Platform to Talk Faith, Sexuality, After Pulse Shooting](#).

u08d1 - Advocating for Marginalized Populations

Context

Our role as social justice advocates involves multiple levels of client support to address psychosocial and sociopolitical barriers that may compromise optimal development and health. In this unit, you explored resources related to social justice advocacy at multiple levels and the impact of discrimination on the development and health of sexual minorities. According to the AAMFT code of ethics, "the areas of service, advocacy, and public participation are recognized as responsibilities to the profession equal in importance to all other aspects" (AAMFT, 2015). This may be a challenging task at times when our personal beliefs interface with such professional responsibilities. A number of resources are available to therapists when personal and professional values or beliefs are not in alignment. It is incumbent upon us to take action to resolve such conflicts so that we are prepared to uphold the values of our profession and effectively serve diverse clients.

Discussion Prompt

- Consider a population for which you have a strong inclination to advocate and that is at an increased risk of mental health problems due to systemic barriers.

- Reference your readings and the professional literature to describe the systemic barriers that confront the population, the impact of those barriers on their health and wellness, and what type of roles you are committed to taking in an effort to eliminate those barriers (for example, change agent, consultant, psychoeducator).
- Describe at least one strategy at each of three levels discussed by Dr. Paylo (micro, meso, and macro) in his video interview (linked in Resources).

Response Guidelines

Respond to the posts of at least one other learner. In your response, address the following:

- Comment on your perception of your peer's motivation to advocate for a specific population.
- Share more about your own motivation to advocate for the population you selected.
- Reflect on how your motivations are similar and different. Also, suggest an additional advocacy strategy your peer may wish to employ at the community level.

Your responses should be substantive and contribute to the conversation by asking questions, respectfully debating positions, and presenting supporting literature relevant to the topic.

Reference

American Association for Marriage and Family Therapy. (2015). AAMFT code of ethics. Retrieved from: https://www.aamft.org/Legal_Ethics/Code_of_Ethics.aspx

Course Resources

Graduate Discussion Participation Scoring Guide

[Marriage & Family Therapy Library Research Guide](#)

[Interview With Dr. Paylo: Advocacy at Multiple Levels](#) | Transcript

Unit 9 >> Transnational Journeys: Migration and Immigration

Introduction

In this unit, you will continue to learn about cultural competence and advocacy in Marriage and Family Therapy as you explore working with clients experiencing transnational journeys, migration, and immigration. Given that the U.S. has been a top destination for immigrants since the 1960s, it may not be surprising to learn that, according to the 2018 Current Population Survey, immigrants and their U.S. born children comprised 28 percent (90 million people) of the U.S. population (Batalova, Blizzard, & Bolter, 2020).) Thus, as a marriage and family therapist, it will be important for you and the support staff around you to understand immigrant populations in your area, so that you are prepared to meet their needs effectively through culturally alert therapy and advocacy. Through your cultural autobiography, due at the end of Unit 10, you may find a legacy of immigration in your family history, as well. Continue to think about ways your own family experiences with migration and acculturation, even if it occurred generations ago, can help you connect with clients who have, or are, dealing with this now.

Keep in mind that this is the first step in demonstrating the competencies you have been building this quarter. As you move forward in your courses in preparation for fieldwork, you will further examine the assessment and diagnostic process, theoretical approaches, and ethical considerations in clinical services. Ensuring a solid foundation now will support your work going forward.

Reference

Batalova, J., Blizzard, B., & Bolter, J. (2020). [Frequently requested statistics on immigrants and immigration in the United States](https://www.migrationpolicy.org/article/frequently-requested-statistics-immigrants-and-immigration-united-states). Retrieved from <https://www.migrationpolicy.org/article/frequently-requested-statistics-immigrants-and-immigration-united-states>

Learning Activities

u09s1 - Understanding Transnational Journeys: Migration and Immigration

Read the following, which explore the unique issues and dynamics related to the experiences of immigrants and refugees, as well as how they intersect with clinical practice:

- Gangamma, R., & Shipman, D. (2018). [Transnational intersectionality in family therapy with resettled refugees](#). *Journal of Marital and Family Therapy*, 44(2), 206–219.
- McGoldrick, M., & Hardy, K. V. (Eds.). (2019). [Re-visioning family therapy: Addressing diversity in clinical practice \(3rd ed.\)](#). New York, NY: The Guilford Press.
 - Chapter 7, "Transnational Journeys," pages 108–122.
- Patterson, J., Abu-Hasan, H., Vakili, S., & King, A. (2018). [Family focused care for refugees and displaced populations: global opportunities for family therapists](#). *Journal of Marital and Family Therapy*, 44(2), 193–205.

Counseling Transnational Clients

Complete the following Capella multimedia presentation:

- [Interview with True Thao: Being a Minority Health Counselor](#).
 - In this video, True Thao, a mental health counselor, based in Minneapolis, Minnesota, shares his insights and experiences as a Hmong counselor counseling clients from both the dominant and minority cultures.
 - Duration: 12:25.

Slavic Culture and Families

Read the following chapters, which will expose you to Slavic culture and families:

- McGoldrick, M., Giordano, J., & Garcia-Preto, N. (Eds.). (2005). [Ethnicity and family therapy \(3rd ed.\)](#). New York, NY: The Guilford Press.
 - Chapter 52, Slavic Families: An Overview," pages 711–723.
 - In addition, read one of the following chapters: 53 or 54.

u09s2 - Riverbend City: Experiences and Challenges in Help Seeking Among Immigrants and Refugees

Riverbend City: Experiences and Challenges in Help-Seeking Among Immigrants and Refugees

In this presentation, you will view vignettes that depict immigrant and refugee clients attempting to seek care and interacting with the staff at the Riverbend City clinic. This media piece may provide you with context that you can use in developing your Unit 9 discussion.

- Click **Riverbend City: Experiences and Challenges in Help-Seeking Among Immigrants and Refugees** to complete the multimedia presentation.

Course Resources

Riverbend City: Experiences and Challenges in Help Seeking Among Immigrants and Refugees

u09d1 - Working with Transnational Families

Context

The Migration Policy Institute (MPI, 2020) reported that, as of 2018, approximately 44.7 million immigrants were residing in the United States. As such, it is likely that therapists will work with clients from an immigrant population at some point during their professional careers. In addition to the reasons for which a client from this population might seek help, other challenges, such as the societal view on immigration and acculturation over and between generations, will also affect interactions with these individuals.

Discussion Prompt

Describe a hypothetical immigrant family from one of the groups below. Rely on the readings from your Re-Visioning Family Therapy and Ethnicity and Family Therapy texts, and pertinent journal articles from the unit to support your post:

- Asian Americans or Pacific Islanders.
- Arab or Muslim Americans.
- Latin/x.
- Somali or African.
- East Asian Indians.

Address the following questions within the context of the family you described:

- How might historical and current views on immigration result in challenges for this family?
- How might acculturation affect the family as a whole and individual members similarly and differently?
 - How might this create barriers to treatment?
- Discuss the family in terms of strength and resilience.
 - How can family strengths and resilience be harnessed throughout the treatment process?
- For what types of community resources would you advocate to promote wellness for immigrant populations?
 - You may choose to write this from the point of view you have developed as an intern at Riverbend City, using that community as your context.

Response Guidelines

Respond to the posts of at least one other learner who selected a different population. In your response, address the following:

- Compare and contrast how views on immigration, acculturation, and barriers to treatment may affect diverse immigrant populations.
- Present another strategy for effective marriage and family therapy for your peer to consider.

Your responses should be substantive and contribute to the conversation by asking questions, respectfully debating positions, and presenting supporting literature relevant to the topic.

Reference

Migration Policy Institute (2020). Frequently requested statistics on immigrants and immigration in the United States. Retrieved from <https://www.migrationpolicy.org/article/frequently-requested-statistics-immigrants-and-immigration-united-states>

Course Resources

Graduate Discussion Participation Scoring Guide

[Marriage & Family Therapy Library Research Guide](#)

Unit 10 >> Larger Systems Work

Introduction

Thus far in the course, you have studied various cultures from around the world, including the values, customs, and beliefs that inform family relationships. Complex socio-cultural issues like oppression, power, and privilege related to race, gender, and sexual orientation, for example, have also been explored to help you better understand the experiences of marginalized communities and the clinical implications for marriage and family therapy. In this unit, you will examine issues beyond the therapy room and consider larger organizations/systems through the lens of Bowen's Family Systems Theory. In addition, you will complete your cultural autobiography.

Finally, you are encouraged to reflect on the readings, activities, and courageous conversations that you have engaged in this quarter. As you move forward in your training, you will continue to be called upon to cultivate the awareness, knowledge, and skills practiced here in new and more advanced ways as part of your professional development and journey toward cultural competence. You will also be looked to as a representative of your profession with the know-how and responsibility to promote greater social justice in your community and at a national level.

Before parting, you will have one last opportunity to benefit from the diverse perspectives each of us has brought forward. You will be asked to share new knowledge and insights about your professional identity development and social responsibility. Lastly, you will be asked to chart your next steps on the journey to cultural competence.

Reference

Shallcross, L. (2013). Unmistaken identity. Unmistaken identity. Retrieved from: <https://ct.counseling.org/2013/03/unmistaken-identity/>

Learning Activities

u10s1 - Viewing Larger Systems Through a Systemic Lens

Read the following chapters, which will introduce you to ways of thinking about diversity and social justice as they apply to larger systems and organizations, using Bowen's Family Systems Theory.

- McGoldrick, M., & Hardy, K. V. (Eds.). (2019). [*Re-visioning family therapy: Addressing diversity in clinical practice \(3rd ed.\)*](#). New York, NY: The Guilford Press.
 - Chapter 39, "Expanding Bowen's Concept of Societal Emotional Processes through Historic Ethnography," pages 569–587.
 - Chapter 40, "An Application of Bowen Family Systems Theory in Child Welfare," pages 588–595.

u10s2 - Cultural Competence and Personal Development

Cultural Competence and Social Justice as a Personal and Professional Journey

In his keynote speech at the 2016 Therapy Networker Symposium, Dr. Hardy, LMFT, challenges us to think about social justice in terms of differentiating between our 'job' and our 'work'. He says:

"We are entangled in a massive web of mutuality and... our lives are inextricably tied together. And the fate of my life affects the fate of yours and yours of mine. There is a critical distinction to be made between one's work and one's job. It may well be that in your 'job' you don't interface with people of color. That may be true of your job, but I hope it is not true of your work. Because our work is what we do

on behalf of humanity. Our work is what we do to make sure we leave this planet a little bit better, a little bit more advanced... than it was when we inherited it during our time here. So even if it is not your job, I hope you would make it your work.”

Read the following:

- McGoldrick, M., & Hardy, K. V. (Eds.). (2019). [*Re-visioning family therapy: Addressing diversity in clinical practice \(3rd ed.\)*](#). New York, NY: The Guilford Press.
 - Chapter 36, "A Letter to Family Therapists in the 21st Century," pages 526–536.

Reference

Hardy, K. (2016, July 14). Making talking about race our work [Video]. Retrieved from https://www.youtube.com/watch?v=dTFZ_3mMbL

u10a1 - Cultural Autobiography

Professional Context

Sue and Sue (2016) observed that each of us is “born into a cultural matrix of beliefs, values, rules, and social practices” and that this has a “powerful influence” over our views of self and others (p. 50). At the same time, according to McGoldrick and Hardy (2019), “all families, not just “minorities,” are seen as embedded in and bounded by class, culture, gender, and race” (p. 22). With that in mind, in order to fully grasp the dynamics of every type of family, it becomes important to examine the way organizing contextual factors like those just mentioned are defined by society at large. That examination begins with a journey toward greater awareness of our cultural selves.

Scenario

While working through your internship at the Riverbend City clinic, you are also enrolled in a classroom experience as part of your internship requirement. Your program strives to deliver excellent training and has embraced a real commitment to preparing students for effective and ethical work with diverse populations. As such, the subject of cultural competence is infused throughout the curriculum. Your internship course is no exception; hence, you find that you have been assigned to write your own cultural autobiography as a way of bringing greater awareness to your worldview and how that may affect your therapeutic relationships and the therapy process.

Assignment Instructions

Based on the data you gather from interviewing a family member and members of a group (who share your cultural heritage), peer-reviewed articles, your assigned readings, and personal reflections, write a cultural autobiography that reflects on concepts, such as acculturation, personal identity development, dynamics of privilege and oppression, and the impacts of that identity and culture on professional practice. You are encouraged to include direct quotes from your interviewee at times throughout your paper; however, ***Do not include a full or partial transcript.***

Note: Because this is an autobiography, it may be written in the first person.

In your autobiography, make sure you address the following:

- Explain how your cultural heritage has contributed to your worldview and that of your family.
 - Salient aspects of your cultural heritage include, but are not limited to, spiritual or religious traditions and your family's experience with acculturation, racial and ethnic identity, and socioeconomic status.
- Explain which cultural heritage groups or domains (at least three, see note below) have been most salient to your personal identity development and why.
 - Assess how these cultural domains have informed how your family relationships are organized and negotiated (who has what role, who has more power, less power, et cetera.)
- Explain how experiences of privilege and oppression for you and/or your family, based on your cultural heritage, have contributed to your perspective and that of your family on seeking professional help.
 - Explore at least three cultural domains to address this.

Assess the extent to which your cultural heritage will present both opportunities and challenges, with respect to being a culturally competent therapist.

- Specifically, examine the impact of cultural heritage on the therapeutic relationship.
- Reflect on the process of creating your autobiography.
 - What was most meaningful to you and why?
 - What was most challenging and why?
 - In what ways might completing this autobiography change your relationships with those you interviewed?
 - How will completing this autobiography inform your work with future clients?
 - Describe specific themes that you feel are important to explore further, to assist in your overall personal and professional development.
- Organize content so ideas flow logically with smooth transitions.
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Note: Cultural domains include, but are not limited to, race, ethnicity, gender, religion/spirituality, ability, sexual orientation and identity, socioeconomic status, age, and ability.

Additional Requirements

- **Format:** Format your autobiography using APA style. Use the Cultural Autobiography Template (linked in Resources), which provides some guidance, or ideas about what you might want to include in each section to successfully address all of the scoring guide criteria for the assignment. An APA Style Paper Tutorial is also provided to help you in writing and formatting your autobiography. In addition, you may wish to refer to the APA Style and Format page on Campus to help with specific structure, formatting, and style questions. Be sure to include:
 - A title page and references page. An abstract is not required.
 - A running head on all pages.
 - **Appropriate section headings.**
- **Length:** Your autobiography should be 3–5 pages in length, not including the title page and references page.
- **Supporting evidence:** Cite a minimum of 4 scholarly resources from peer-reviewed journals published within the past 5–7 years. Distinguished submissions typically exceed this minimum.
- **Proofreading:** Proofread your document before you submit it to minimize errors that could distract readers and make it difficult for them to focus on the substance of your report.

SafeAssign

You are required to submit a draft of your assignment to SafeAssign prior to submitting it for grading. Submit your work as a draft to check for any necessary edits.

After the assignment is finalized and all edits have been made, submit the final version to your instructor for grading using the following file naming format: Your_Name_AssignmentNumber_Assignment_Title (for example, Ima_Learner_u09a1_Cultural_Autobiography).

Verify you have reviewed your SafeAssign draft report by providing the following comment in the assignment area: "I verify that I have reviewed the SafeAssign draft report for this assignment and this work meets academic honesty expectations."

References

McGoldrick, M., & Hardy, K. V. (Eds.). (2019). *Re-visioning family therapy: Addressing diversity in clinical practice* (3rd ed.). New York, NY: The Guilford Press.

Sue, D. W., & Sue, D. (2016). *Counseling the culturally diverse: Theory and practice* (7th ed.). Hoboken, NJ: Wiley.

Course Resources

Cultural Autobiography Template

[APA Style Paper Tutorial \[DOCX\]](#)

[SafeAssign](#)

[Marriage & Family Therapy Library Research Guide](#)

[Writing Feedback Tool](#)

u10d1 - Counseling and Advocacy With Diverse Populations

Context

Parikh, Janson, and Singleton (2012) emphasized the vital importance of reflective practice to the personal and professional development of helping professionals. As you prepare to complete the course, in the context of Riverbend City to conclude supervision, you are encouraged to reflect on your experience and learning in this course. First and foremost, it is important to begin consolidating all you have learned. Next, as you continue to reflect on the experience, consider what steps will be important to continue your personal and professional development.

Discussion Prompt

As this course wraps up, take some time to reflect on what you have learned about cultural competence and social justice advocacy. You may also wish to retake the MAKSS as a means of assessing your progress toward the meaningful activities and/or steps you identified earlier in Unit 2's discussion. Referencing the readings in the course, discuss the intersection of professional identity and social responsibility for marriage and family therapists. What does this mean for you in terms of goals for your professional identity development moving forward?

In your post:

- Review the goals that you set for yourself around your cultural awareness, knowledge, and skill.
 - Did you make progress or achieve the goal that you set for yourself?

- What is your view on how working towards this goal has, or will, improve your competence as a therapist?
- Discuss the social responsibility inherent to the professional identity of marriage and family therapists.
 - How does your personal identity development impact your approach or ability to advocate on behalf of marginalized clients?
 - How will you handle situations in which your professional and ethical responsibilities conflict with your personal identity or values?
 - What steps do you plan to take to be prepared to meet these opportunities and challenges effectively and ethically?

Response Guidelines

Respond to the posts of at least two other learners.

Recognize an area of awareness, knowledge, or skill each has developed and offered a strategy for professional identity development that will support the social responsibility marriage and family therapists hold to advocate for marginalized populations and promote social justice.

Your responses should be substantive and contribute to the conversation by asking questions, respectfully debating positions, and presenting supporting literature relevant to the topic.

Reference

Parikh, S. B., Janson, C., & Singleton, T. (2012). Video journaling as a method of reflective practice. *Counselor Education and Supervision*, 51(1), 33–49.

Course Resources

Graduate Discussion Participation Scoring Guide

[Marriage & Family Therapy Library Research Guide](#)

[Interactive MAKSS](#) | Transcript