

Multicultural Clinical Practice (PSYC922) – Winter 2025

Instructor: Vera Vine, PhD

My pronouns: she/her

Please call me: “Vera”

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Office Drop-In Hours: see OnQ for info

Course Description

This course aims to build awareness, knowledge, and initial skills for addressing multicultural issues in clinical practice. We will adopt a multicultural practice orientation, emphasizing dynamic process dimensions (cultural humility, cultural comfort, cultural opportunity). We will explore constructs like race, culture, ethnicity, intersectionality, white supremacy, power, privilege, and colonialism, and their relationships with epistemologies of psychopathology. Students will gain exposure to various axes of diverse experience, including racial/ethnic diversity, Indigeneity, sexual/gender diversity, disability, immigration/refugee experience. Students will have choices among specific cultural groups and intersectionalities as areas of focus for major assignments.

This course is loosely structured in two parts. In the first half of the course, we will focus on laying foundations for multicultural practice by covering several foundational concepts. In the second half, we will move toward practical applications of a multicultural orientation with across phases of the therapy process, from intake to the intervention course. The second half ends by looking ahead to some professional development issues in multicultural practice, including identifying and working within competency limits.

The course blends a variety of genres of written work and other media and combines group and individual work to bring useful complexity to course content and process to facilitate learning.

Land Acknowledgement

Queen’s is situated on traditional Anishinaabe and Haudenosaunee territory. We are grateful to be able to live, learn and play on these lands. To acknowledge this traditional territory is to recognize its longer history, one predating the establishment of the earliest European colonies. It is also to acknowledge this territory’s significance for the Indigenous peoples who lived, and continue to live, upon it and whose practices and spiritualities were tied to the land and continue to develop in relationship to the territory and its other inhabitants today. The Kingston Indigenous community continues to reflect the area’s Anishinaabek and Haudenosaunee roots. There is also a significant Métis community and there are First people from other Nations across Turtle Island present here today.

To read more about the history of the land, see the [Queen's Encyclopedia](#) and information about [moving beyond territorial acknowledgements](#) and [tangible steps to reconciliation](#).

Equity and Inclusion

Direct, indirect, and systemic discrimination exists within our institutional structures and in our community. Inequities many forms and work to differentially advantage and disadvantage persons across social identities such as race, ethnicity, disability, gender identity, sexual orientation, faith, and socioeconomic status, among other examples.

Every student in this class is entitled to be treated with dignity. If you choose to remain in this class, it indicates that you are committed to cultivating a climate of respect for your classmates. The less you have been minoritized in settings where you lived, worked, or went to school, the more I expect you to work especially hard at this. While I welcome (and expect) participation from everyone, please be mindful of *over*-occupying class time with your contributions to the detriment of your peers.

It is my hope that we will all challenge ourselves to navigate the dialectical challenges inherent to a course like this. For instance,

- We will remember that the impact of our behaviors matters more than our intent. If we say something that hurts another member of the class, the motivation of the comment matters less than the hurt it causes.
- We will hold ourselves and one another accountable for learning – but whenever appropriate, BY [calling each other \(and me\) in to attentive, productive dialogue](#), rather than calling people out. This is an ideal space for learning and growth.
- We will value and seek to understand emotions that arise in our discussions, without weaponizing emotions around fragility (e.g., shame/guilt, embarrassment).
- We will participate actively... including by *listening* actively to one another.

Learning Outcomes

By successfully completing of this course, students will have...

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|------|--|
| CLO1 | Begin to recognize the importance of knowledge and understanding in responding sensitively to multicultural and diversity characteristics, consistent with the ethical practice of clinical psychology |
| CLO2 | Gained new understanding of the developmental trajectories of critical consciousness and racial ethnic identities, including their own |
| CLO3 | Enhanced their ability for self-reflection on their own intergroup attitudes and behaviors that influence perceptions of and interactions with others, both in and outside of the clinical setting |
| CLO4 | Acquired new knowledge about sociopolitical experiences, barriers to care, and assessment/treatment considerations related to specific culturally diverse groups, and to multicultural practice more generally |
| CLO5 | Increased their motivation for continued self-directed learning on topics related to multicultural clinical practice; develop greater interest in enacting anti-oppressive/social justice frameworks within the context of clinical psychology research and practice |

Class Sessions

Class sessions will include a mixture of small and large group discussions, exercises (e.g., experiential, case studies, mixed media), and as our schedule allows, occasional time for group-based or independent study. Except for the presentations in Week 6, students are not responsible for facilitating/co-facilitating class sessions. However, active participation is encouraged and valued.

Course Timeline

Many readings are designated as optional to mitigate workload stress and inspire future self-study. Course timeline is subject to change. Updates will be announced in OnQ and in class.

| Week (Class Date) | Focus | Associated Readings & Due Dates |
|--|---|--|
| Week 1 (Jan 8) | Introductions, course overview | <i>No reading assigned</i> |
| Week 2 (Jan 15) | Cultural humility; Whiteness, privilege | -Hook et al., ch. 1 -Eddo-Lodge, ch. 1, on White privilege -Oluo, ch. 4, on checking your privilege Optional: Deconstructing Karen (video, CBC Gem) |
| Week 3 (Jan 22) | Color-blindness; barriers to talking about race | -Oluo, ch. 3, What if I talk about race wrong? -Ford et al., 2022, on white fragility Optional: Yi et al., 2023, on color evasion |
| Week 4 (Jan 29) | Colonial assumptions in the helping professions | - <i>White Benevolence</i> , ch. 1-3 |
| Week 5 (Feb 5) | Microaggressions | -Sue et al., ch. 4, on microaggressions in clinical practice -Rini, 2018, on microaggressions Optional: Sadika, 2020, intersectional microaggressions in Canada Optional: Oluo, Ch. 12, on microaggressions In-class time for group work |
| Week 6 (Feb 12) | Specific cultural groups | <i>No reading assigned</i> **Group Project Presentations** **PE&G Reflection #1 due Fri Feb 14** |
| Family Day & Reading Week – No Class Feb 19 | | |
| Week 7 (Feb 26) | Movements to decolonize psychology; centering social context in conceptualization | -Liu, et al., 2019, acculturation to White supremacy -Martin-Baró, ch., toward a Liberation Psychology Optional: podcast with Dr. Cheryl Woods Giscombé on the superwoman schema (~ 35 min; to listen without commercials, search for episode 293, here) |
| Week 8 (Mar 5) | Multicultural orientation in intake, conceptualization, and treatment planning | -Hook et al., ch. 4 - <i>Becoming Trauma Informed</i> , ch. 4 <u>and/or</u> 5 (short) Optional: <i>Becoming Trauma Informed</i> , Introduction Optional: Sue et al., ch. 11 (short) Optional: Tsuji et al., 2023, on Indigenous concepts of wellness |
| Week 9 (Mar 12) | Multiculturally oriented CBT; Harms caused by misapplications of CBT | -Sawyer, 2023, liberation psychotherapy approach to CBT -Bergstrom et al., 2023, history of ableism in CBT -Lorenzo-Luaces & Rodriguez-Seijas, 2023, harms of conversion therapy, allyship, and apologies Optional: Sue et al., ch. 9 Optional: Treichler & Jones, 2023, harms in CBT for psychosis Optional: Levinson et al., 2023, harms in CBT for weight management |
| Week 10 (Mar 19) | Building alliance and making repairs | -Hook et al., ch. 5, 6 -Oluo, ch. 16, I just got called racist, what do I do now? |
| Week 11 (Mar 26) | Critical consciousness and facilitating discovery | -Shraya, 2018, <i>I'm Afraid of Men</i> Optional: podcast with Dr. Josefina Bañales , on research on critical consciousness with youth (50 min) Optional: Maker Castro et al., critical consciousness and wellbeing |
| Week 12 (Apr 2) | Course review & looking ahead; knowing your limits | -Hook et al., ch. 8, on working within your limits -Martin-Baró, ch. 2, the role of the psychologist Optional: Hook et al., ch 9, continuing the work Optional: Rodriguez-Seijas et al., 2023, antiracist clinical science |
| Exam Period | n/a | **PE&G Reflection #2 (Optional) due Apr 8** **Memoir project due Apr 18** |

Course Materials

Assigned readings are articles and chapters and one short book. Materials will be available in OnQ, but you may prefer to purchase some of the books to reference in your future work. Reading open 1 week before they are due (after the preceding class).

Book:

Shraya, V. (2018). *I'm afraid of men*. Penguin Canada.

Selected chapters from:

Comas-Díaz, L. E., & Rivera, T. (Eds.). (2020). *Liberation psychology: Theory, method, practice, and social justice* (pp. xx-314). American Psychological Association.

Eddo-Lodge, R. (2020). *Why I'm no longer talking to white people about race*. Bloomsbury Publishing.

Gebhard, A., McLean, S., & Denis, V. S. (Eds.). (2022). *White benevolence: Racism and colonial violence in the helping professions*. Fernwood Publishing.

Hook, J. N., Davis, D., Owen, J., & DeBlaere, C. (2017). *Cultural humility: Engaging diverse identities in therapy*. American Psychological Association.

Oluo, I. (2019). *So you want to talk about race*. Hachette UK.

Martín-Baró, I. (1996). *Writings for a liberation psychology*. Harvard University Press.

Poole, E., & Greaves, L. (Eds.). (2012). *Becoming trauma informed*. Centre for Addiction and Mental Health.

Sue, D. W., Sue, D., Neville, H. A., & Smith, L. (2022). *Counselling the culturally diverse: Theory and practice* (9th ed.). Hoboken, N.J.: John Wiley & Sons.

Articles:

Bergstrom, T., Reid, B. M., Lee, S. Y., & Stroud, L. R. The history of clinical psychology and its relationship to ableism: Using the past to inform future directions in disability-affirming care. *The Behavior Therapist*, 46(7), 255-260.

Ford, B. Q., Green, D. J., & Gross, J. J. (2022). White fragility: An emotion regulation perspective. *American psychologist*, 77(4), 510.

Levinson, C. A., Fitterman-Harris, H. F., Patterson, S., Harrop, E., Turner, C., May, M., ... & Becker, C. B. (2023). The unintentional harms of weight management treatment: Time for a change. *The Behavior Therapist*, 46(7), 271-281.

Liu, W. M., Liu, R. Z., Garrison, Y. L., Kim, J. Y. C., Chan, L., Ho, Y., & Yeung, C. W. (2019). Racial trauma, microaggressions, and becoming racially innocuous: The role of acculturation and White supremacist ideology. *American Psychologist*, 74(1), 143.

Lorenzo-Luaces, L., & Rodriguez-Seijas, C. (2023). The ABC(T)s of an apology: When allyship breeds animosity. *The Behavior Therapist*, 46(8), 360-364.

Maker Castro, E., Wray-Lake, L., & Cohen, A. K. (2022). Critical consciousness and wellbeing in adolescents and young adults: A systematic review. *Adolescent Research Review*, 7(4), 499-522.

Rini, R. (2018). How to take offense: Responding to microaggression. *Journal of the American Philosophical Association*, 4(3), 332-351.

Rodriguez-Seijas, C. A., McClendon, J., Wendt, D. C., Novacek, D. M., Ebalu, T., Hallion, L. S., ... & Mekawi, Y. (2023). The next generation of clinical psychological science: Moving toward antiracism.

Sadika, B., Wiebe, E., Morrison, M. A., & Morrison, T. G. (2020). Intersectional microaggressions and social support for LGBTQ persons of color: A systematic review of the Canadian-based empirical literature. *Journal of GLBT Family Studies*, 16(2), 111-147.

Sawyer, B. (2023). Liberated Cognitive Behavioral Therapy: Liberating CBT from the cognitive distortions of White Western European culture. *The Behavior Therapist*, 46(8), 320-326.

Treichler, E. B. H., & Jones, N. (2023). Harm in psychological interventions for people with psychosis: The twin arms of disempowerment and discrimination. *The Behavior Therapist*, 46(8), 327-336.

Tsuji, S. R., Zuk, A. M., Solomon, A., Edwards-Wheesk, R., Ahmed, F., & Tsuji, L. J. (2023). What Is Wellbeing, and What Is Important for Wellbeing? Indigenous Voices from across Canada. *International Journal of Environmental Research and Public Health*, 20(17), 6656.

Yi, J., Neville, H. A., Todd, N. R., & Mekawi, Y. (2023). Ignoring race and denying racism: A meta-analysis of the associations between colorblind racial ideology, anti-Blackness, and other variables antithetical to racial justice. *Journal of Counseling Psychology*, 70(3), 258.

Assignments w/ Overview of Deadlines/Flexibility

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| 0) <i>About You (0%)</i> <i>Burnout Survey (0%)</i> | Week 1 (<u>optional, not anonymous</u>) Weekly (<u>optional, anonymous</u>) |
| 1) <i>Reading Engagement Assignments (25%)</i> | Weekly (16 of 22) Open: 2:30pm Wednesdays Close: 11:59pm Tuesdays before class |
| ***Accepted w/o penalty until class (i.e., 11:30, Mondays)*** | |
| 2) <i>Cultural Groups Project (25%)</i> | Due in class, Feb 12 |
| ***Upload a final copy to OnQ by Friday, Feb 14 , any time*** | |
| 3) <i>Participation, Effort, & Growth (20%)</i> | Due Feb 14 & April 11 , any time Posted: 7 days ahead |
| ***Accepted w/o penalty until: Feb 28, April 30, respectively*** | |
| 4) <i>Memoir Project (30%)</i> | Due April 18 , any time Posted: Week 6 |
| ***Accepted w/o penalty until: April 30*** | |

The flexibility built into this course means that "Short-Term Requests for Academic Consideration" (submitted through the FAS portal without documentation) are not needed and will not be considered. Long-term requests will be handled on a case-by-case basis if needed.

More About the Assignments

Reading Engagement (25%). The purpose of these assignments is to help you prepare for class by more deeply digesting the assigned reading. Each week after the first week, two of the assigned readings will be posted in OnQ using interactive software called Feedback Fruits. Inside each document, I post reflective prompts for you to answer as you read.

Reading Engagement is graded on effort, meaning, Feedback Fruits will tally your work. Note that because readings are graded on effort, you do not need to worry about using academic-sounding language; instead, use natural language that helps you process and encode what you read. In addition to the automated grading, I will read all your responses and may share some (without names attached) with the class.

There will be a reading engagement opportunity for every assigned reading. Each Reading Engagement assignment done in full contributes 6.25 points (of 100) to your reading grade, so you need 16 completed assignments to get 100% in this aspect of the course.

Cultural Groups Project (25%). This will be a group project culminating in the creation of an infographic, with class presentation, during Week 6. Details of the assignment will be discussed in class during Week 2. In weeks 1, I will survey of your topic preferences, and then I will assign groups based on survey responses. More specific guidelines provided in OnQ.

Participation & Effort (20%). Your participation and effort in the course will be evaluated at two points in the term (10% each). The evaluation at the end of the term will not be cumulative, meaning that the later weeks are considered a blank slate. To help provide insight into your engagement with the course, effort and learning in both independent and group work, and barriers to your engagement, you may submit a written self-reflection both times P&E is evaluated. As part of it, I will ask you to suggest a grade for yourself, and in most cases, I will accept this as your actual participation/effort grade. The prompt for the self-reflection will be posted at least 7 days before it is due, and it will have a long grace period. More specific guidelines will be provided in OnQ.

Memoir Project (30%). The capstone of this course is an individual assignment, in which you will read and respond to a memoir by a member of (a) cultural group(s) with relevance to this course. I will provide a list of memoirs that can be used and writing prompt(s) in the first half of the course. More specific guidelines provided in OnQ.

Grading Scheme

Grading in this course is designed to reward your effort, promote independent discovery, and encourage your growth. All components of this course will receive numerical percentage marks and/or letter grades using Queen's conventions. The final grade you receive for the course will be derived by converting your numerical course average to a letter grade according to Queen's Official Grade Conversion Scale:

Queen's Official Grade Conversion Scale

| Grade | Numerical Course Average (Range) |
|--------------|---|
| A+ | 90-100 |
| A | 85-89 |
| A- | 80-84 |
| B+ | 77-79 |

I do not anticipate using the full range of the grading scale for this course. Grades of B+ or below will reflect only egregious shortages of work.

Academic Integrity

Integrity is a cornerstone of academic practice. This course has been designed to reward creativity, effort, and independent thought. Most of the assignments will be difficult or impossible to complete using writing by someone not taking the course. I encourage you to do your own work when working individually, and collaborate closely when working together. If your originality is showing, the grading scheme should be kind to you.

Accommodations for Disabilities

Queen's University is committed to achieving full accessibility for people with disabilities. Part of this commitment includes arranging academic accommodations for students with disabilities to ensure they have an equitable opportunity to participate in all their academic activities. The Senate Policy for Accommodations for Students with Disabilities was approved at [Senate in November 2016](#). If you are a student with a disability and think you may need academic accommodations, you are strongly encouraged to contact the **Queen's Student Accessibility Services (QSAS)** and register as early as possible. For more information, including important deadlines, please visit the [QSAS website](#).

Extenuating Circumstances

Academic consideration is a process for the university community to provide a compassionate response to assist students experiencing unforeseen, short-term extenuating circumstances that may impact or impede a student's ability to complete their academics. This may include but is not limited to:

- Short-term physical or mental health issues (stomach flu, pneumonia, COVID diagnosis, vaccination, etc.)
- Responses to traumatic events (e.g., Death of a loved one, divorce, sexual assault, social injustice, etc.)
- Requirements by law or public health authorities (e.g., court date, isolation due to COVID exposure, etc.)

Queen's University is committed to providing academic consideration to students experiencing extenuating circumstances. For more information, please see the [Senate Policy on Academic Consideration for Students in Extenuating Circumstances](#).

Arts and Science undergraduate students can find the Faculty of Arts and Science protocol and the [portal where a request can be submitted](#). Students in other Faculties and Schools who are enrolled in this course should refer to the protocol for their home Faculty. Each Faculty has developed a protocol to provide a consistent and equitable approach in dealing with requests for academic consideration for students facing extenuating circumstances.

In this course, built-in grace periods obviate the need for using this mechanism. Please speak with me if you believe additional considerations are needed for a compassionate reason.