



**Course Number CG 531A**  
**Course Name Social and**  
**Cultural Aspects of**  
**Counseling**  
**Semester & Year**

VALUES • EDUCATION • SERVICE

**Course Delivery Method:** Seated Lecture  
**Course Section:** CG 531 A  
**Meeting Time and Place:**  
**Course Credit Hours:** 3 Graduate Credit Hours

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**FACULTY CONTACT INFORMATION:**

NAME:

OFFICE HOURS:

WEBSITE: COURSE MATERIALS AVAILABLE ON BLACKBOARD

VIA: KEY ASSIGNMENT RUBRIC AND SUBMISSION

LMU EMAIL ADDRESS:

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**COURSE and PROGRAM SPECIFIC INFORMATION**

**I. COURSE DESCRIPTION:** Social and Cultural Aspects of Counseling highlights the importance of diverse cultural factors on the counseling relationship. This course provides a study of social changes and trends in sex roles stereotyping, societal subgroups, and diverse lifestyles. Attention is given to how stereotyping and personal worldviews may influence counselors' judgments and dynamics within the counseling session.

**II. COURSE OBJECTIVES:**

- Students will address advocacy issues to promote institutional and social access for all clients thus addressing equity and opportunity for success.
- Students will develop social consciousness within and among multicultural groups both nationally and internationally.
- Students will learn theories of counseling advancing their ability to advocate for social justice and employ modes of counseling that lead to cultural identity development..
- Students will discover the impact of their upbringing on their attitudes, beliefs, worldviews, and experiences of individuals who have different cultural mores, beliefs and attitudes. Demonstrate cultural self-awareness, the nature of biases and prejudices, and the processes of intentional and unintentional oppression and discrimination through experiential learning activities.
- Apply their knowledge of multicultural counseling theories, theories of identity development, and multicultural competencies through case examples.
- Demonstrate their understanding of how living in a multicultural society impacts clients seeking mental health counseling, career counseling, and students in a school setting.

- Identify ethical and legal concerns affecting diverse populations.

### **Carter and Moyers School of Education, EPP Standards**

- #1. The candidate demonstrates professional dispositions by upholding the VALUES of Abraham Lincoln’s life through “servant leadership” to the local and global communities--students, colleagues, school leaders, parents, community leaders, and professional associations--to support teaching and learning (VALUES & SERVICE).
- #6. The candidate demonstrates an understanding of how to create and maintain an effective classroom/school environment, engaging each student in learning content; using differentiated instruction; and creating positive social interaction, active participation, and student self-motivation (VALUES, EDUCATION, & SERVICE).
- #7. The candidate models verbal and nonverbal communication skills and uses technology, which enhances and engages students in learning and demonstrates professional competency (VALUES & EDUCATION).

### **TENNESSEE DEPARTMENT OF EDUCATION SCHOOL COUNSELING STANDARD:**

- B. Understanding the process of social and cultural change with respect to various racial, gender, and ethnic groups and knowledge of differing cultural and lifestyle patterns. Ability to develop plans and programs to prevent person and substance abuse, discrimination, and dropping out of school.  
(Revised 01/26/2018)

## **CACREP 2016 Standards - COUNSELING CURRICULUM**

### **2.F.1. PROFESSIONAL COUNSELING ORIENTATION AND ETHICAL PRACTICE**

- 2.F.1.e. advocacy processes needed to address institutional and social barriers that impede access, equity, and success for clients

### **2.F.2. SOCIAL AND CULTURAL DIVERSITY -**

- 2.F.2.a .multicultural and pluralistic characteristics within and among diverse groups nationally and internationally
- 2.F.2.b. theories and models of multicultural counseling, cultural identity development, and social justice and advocacy
- 2.F.2.c. multicultural counseling competencies
- 2.F.2.d.the impact of heritage, attitudes, beliefs, understandings, and acculturative experiences on an individual’s views of others
- 2.F.2.e.the effects of power and privilege for counselors and clients
- 2.F.2.f help-seeking behaviors of diverse clients
- 2.F.2.g.the impact of spiritual beliefs on clients’ and counselors’ worldviews
- 2.F.2.h.strategies for identifying and eliminating barriers, prejudices, and processes of intentional and unintentional oppression and discrimination

### **III. TEXTS/MATERIALS FOR THE COURSE:**

McAuliffe, G. (2020). *Culturally Alert Counseling: A Comprehensive Introduction, 3rd ed.* Thousand Oaks, CA: Sage Publications.

**ISBN#: 9781483378213**

***Additional Reading/Knowledge Base***

- Adams, H. E., Wright, L. W., & Lohr, B. A. (1996). Is homophobia associated with homosexual arousal? *Journal of Abnormal Psychology*, 105, 440–445. doi: 10.1037/0021-843X.105.3.440
- Alarie, M., & Gaudet, S. (2013). “I don’t know if she is bisexual or if she just wants to get attention”: Analyzing the various mechanisms through which emerging adults invisibilize bisexuality. *Journal of Bisexuality*, 13, 191–214. doi: 10.1080/15299716.2013.780004
- American Psychological Association (APA). (2008). Answers to your questions: For a better understanding of sexual orientation and homosexuality. Retrieved from <http://www.apa.org/topics/lgbt/orientation.pdf>
- Bandermann, K. M., & Szymanski, D. M. (2014). Exploring coping mediators between heterosexist oppression and post traumatic stress symptoms among lesbian, gay, and bisexual persons. *Psychology of Sexual Orientation and Gender Diversity*, 1, 213–224. doi: 10.1037/sgd0000044
- Barrett, K. A., & McWhirter, B. T. (2002). Counselor trainees’ perceptions of clients based on client sexual orientation. *Counselor Education and Supervision*, 41, 219–232. doi: 10.1002/j.1556-6978.2002.tb01285.x
- Bartlett, A., Smith, G., & King, M. (2009). The response of mental health professionals to clients seeking help to change or redirect same-sex sexual orientation. *BMC Psychiatry*, 9(11), 1–8. doi: 10.1186/1471-244x-9-11
- Baumeister, R. F. (2000). Gender differences in erotic plasticity: The female sex drive as socially flexible and responsive. *Psychological Bulletin*, 126, 347–374. doi: 10.1037/0033-2909.126.3.347
- Beckstead, A. L. (2012). Can we change sexual orientation? *Archives of Sexual Behavior*, 41, 121–134. doi: 10.1007/s10508-012-9922-x
- Bidell, M. P. (2005). The sexual orientation counselor competency scale: Assessing attitudes, skills, and knowledge of counselors working with lesbian, gay, and bisexual clients. *Counselor Education and Supervision*, 44, 267–279. doi: 10.1002/j.1556-6978.2005.tb01755.x
- Bostwick, W. B., Boyd, C. J., Hughes, T. L., & McCabe, S. E. (2010). Dimensions of sexual orientation and the prevalence of mood and anxiety disorders in the United States. *American Journal of Public Health*, 100, 468–475. doi: 10.2105/AJPH.2008.152942
- Bourne, E. J. (2015). *The anxiety & phobia workbook* (6th ed.). Oakland, CA: New Harbinger.
- Chung, Y. B., & Szymanski, D. M. (2006). Racial and sexual identities of Asian American gay men. *Journal of LGBT Issues in Counseling*, 1, 67–93. doi: 10.1300/J462v01n02\_05
- Cottrell, S. (2016). “Mom, I’m gay:” *Loving your LGBTQ child and strengthening your faith* (Revised and expanded ed.). Louisville, KY: Westminster John Knox Press.
- Davidson, W. C., Tobkes, J. L., & Crane, C. (2016). *When your child is gay: What you need to know*. New York, NY: Sterling.
- Diamond, L. M. (2006). What we got wrong about sexual identity development: Unexpected findings from a longitudinal study of young women. In A. M. Omoto & H. S. Kurtzman (Eds.), *Sexual orientation and mental health: Examining identity and development in lesbian, gay, and bisexual people* (pp. 73–94). Washington, DC, US: American Psychological Association.
- Diamond, L. M. (2008). Female bisexuality from adolescence to adulthood: Results from a 10-year longitudinal study. *Developmental Psychology*, 44, 5–14. doi: 10.1037/0012-1649.44.1.5

- Dillon, F. R., Alessi, E. J., Craig, S., Ebersole, R. C., Kumar, S. M., & Spadola, C. (2015). Development of the Lesbian, Gay, and Bisexual Affirmative Counseling Self-Efficacy Inventory–Short Form (LGB-CSI-SF). *Psychology of Sexual Orientation and Gender Diversity*, 2, 86–95. doi: 10.1037/sgd0000087
- Dorland, J. M., & Fischer, A. R. (2001). Gay, lesbian, and bisexual individuals' perceptions: An analogue study. *The Counseling Psychologist*, 29, 532–547. doi: 10.1177/0011000001294004
- Goodman, M. B., & Moradi, B. (2008). Attitudes and behaviors toward lesbian and gay persons: Critical correlates and mediated relations. *Journal of Counseling Psychology*, 55, 371–384. <http://dx.doi.org/10.1037/0022-0167.55.3.371>
- Goodnight, B. L., Cook, S. L., Parrott, D. J., & Peterson, J. L. (2014). Effects of masculinity, authoritarianism, and prejudice on antigay aggression: A path analysis of gender-role enforcement. *Psychology of Men & Masculinity*, 15, 437–444. doi: 10.1037/a0034565
- Gottlieb, A. R. (2005). *Side by side: On having a gay or lesbian sibling*. New York, NY: Harrington Park Press.
- Greene, B. (1994). Lesbian women of color: Triple jeopardy. In L. Comas-Díaz & B. Greene (Eds.), *Women of color: Integrating ethnic and gender identities in psychotherapy* (pp. 389–427). New York, NY: Guilford.
- Harkless, L. E., & Flowers, B. J. (2005). Similarities and differences in relational boundaries among heterosexuals, gay men, and lesbians. *Psychology of Women Quarterly*, 29, 167–176. <http://dx.doi.org/10.1111/j.1471-6402.2005.00179.x>
- Hayfield, N., Clarke, V., & Halliwell, E. (2014). Bisexual women's understandings of social marginalisation: "The heterosexuals don't understand us but nor do the lesbians." *Feminism & Psychology*, 24, 352–372. doi: 10.1177/0959353514539651.
- Heatherington, L., & Lavner, J. A. (2008). Coming to terms with coming out: Review and recommendations for family systems-focused research. *Journal of Family Psychology*, 22, 329–343. <http://dx.doi.org/10.1037/0893-3200.22.3.329>
- Paul, R., Smith, N. G., Mohr, J. J., & Ross, L. E. (2014). Measuring dimensions of bisexual identity: Initial development of the Bisexual Identity Inventory. *Psychology of Sexual Orientation and Gender Diversity*, 1, 452–460. <http://dx.doi.org/10.1037/sgd0000069>
- Phillips, M. J., & Ancis, J. R. (2008). The process of identity development as the parent of a lesbian or gay male. *Journal of LGBT Issues in Counseling*, 2, 126–158. <http://dx.doi.org/10.1080/15538600802125605>
- Riggle, E. D. B., Mohr, J. J., Rostosky, S. R., & Balsam, K. F. (2014). A multi-factor lesbian, gay, and bisexual positive identity measure (LGB-PIM). *Psychology of Sexual Orientation and Gender Diversity*, 1, 398–411. doi: 10.1037/sgd0000057
- Riggle, E. D. B., Rostosky, S. S., & Horne, S. G. (2010). Psychological distress, well-being, and legal recognition in same-sex couple relationships. *Journal of Family Psychology*, 24, 82–86. <http://dx.doi.org/10.1037/a0017942>
- Riggle, E. D. B., Whitman, J. S., Olson, A., Rostosky, S. S., & Strong, S. (2008). The positive aspects of being a lesbian or gay man. *Professional Psychology: Research and Practice*, 39, 210–217. doi: 10.1037/0735-7028.39.2.210
- Rosario, M., Schrimshaw, E. W., & Hunter, J. (2004). Ethnic/racial differences in the coming-out process of lesbian, gay, and bisexual youths: A comparison of sexual identity development over time. *Cultural Diversity and Ethnic Minority Psychology*, 10, 215–228. doi: 10.1037/1099-9809.10.3.215

### **Teaching Tolerance**

<http://www.tolerance.org/index.jsp>

*Teaching Tolerance* is a project of the Southern Poverty Law Center that is dedicated to reducing prejudice and improving intergroup relations. The website is organized by audience including, adult activists, teachers, parents, teens, and children. There are numerous educational materials for school practitioners including a subscription to the biannual Teaching Tolerance magazine, classroom activities, educational kits at <http://www.tolerance.org/teach/index.jsp>. Another useful resource is *Responding to Hate at School* <http://www.tolerance.org/rthas/index.jsp>, a guide to help school practitioners react promptly and effectively to bias events.

A particularly recommended feature is *Speak Up!-Responding to Bigoted Comments*

<http://www.tolerance.org/speakup/index.html>. The Southern Poverty Law Center gathered hundreds of stories to serve as examples for how to respond to bigotry and teach tolerance. This resource could be especially useful for professional development workshops, or to incorporate in lessons teaching students about eliminating bigotry from social interaction. The site is also equipped with a link for you to test yourself for hidden bias and then learn about the effects of stereotypes and hidden bias.

[http://www.tolerance.org/hidden\\_bias/index.html](http://www.tolerance.org/hidden_bias/index.html)

### **The Toolkit for Cross-Cultural Collaboration**

<http://www.awesomelibrary.org/multiculturaltoolkit.html>

This toolkit contains research on the collaboration styles of various ethnic and cultural groups. It offers resources that discuss barriers to cross-cultural collaboration and provide methods for assessing and improving communication patterns and cultural competence. Resources include: Stages of Intercultural Sensitivity, How to Use Comparisons of Cultural Patterns, Communication Patterns and Assumptions, Summary of Normative Communication Styles and Values, and Ten Myths That Prevent Collaboration Across Cultures. The Toolkit for Cross-Cultural Collaboration is a featured resource from the *Awesome Library* <http://www.awesomelibrary.org/> website that contains 24,000 carefully reviewed resources, including the top 5 percent in education.

## **IV. COURSE REQUIREMENTS, ASSESSMENT (LEARNING OUTCOMES) AND EVALUATION METHODS: Homework Assignments and attendance: (10 points total)**

Homework Assignment, presented in class, to be completed by the beginning of the next class period. Each homework assignment will be discussed in class and posted to the course Blackboard site. Timeliness and quality of homework completion will be assessed

**Homework Assignment 1** Cultural Autobiography due to **Blackboard September 3, 2020** - write a 5 page autobiography answering the following questions: What led me to become a counselor? What were my first experiences of people of difference race, nationality, religion, ethnicity, etc? What did I learn from my family about cultural diversity and differences? What are my stereotypes and biases about individuals from groups other than my enculturated group?

**Homework Assignment 2** Intentional Interviewing due to **Blackboard October 1, 2020**. Be sure to establish rapport with your interviewee and explain the purpose of the assignment prior to the interview.

Intentionally interview a person of another race, religion, and/or ethnicity. Ask questions such as:

- What do you think of the concept of race, or religion, or ethnicity?
- How does race, religion, or ethnicity affect your daily life?
- How might race, religion, or ethnicity give you unearned privilege of any kind?
- What do you think is a challenge for our society around race, or religion, or ethnicity?
- How does race, or religion, or ethnicity affect:
  - Choice of friends
  - Recreational activities
  - Career
  - Housing/place of residence

- **Chapter Activities** – Students will select groups of chapters FROM THE TEXT For class presentations.

**Key Assignments:** Each course includes two Key Assignments that are critical to the successful completion of the course. In addition to the Key Assignments, the instructor may require other coursework.

**K1: Acculturation Experience Reflection Paper due to VIA (30 points total) DUE to VIA October 8, 2020**

2.F.1.e .advocacy processes needed to address institutional and social barriers that impede access, equity, and success for clients

2.F.2.d. the impact of heritage, attitudes, beliefs, understandings, and acculturative experiences on an individual's views of others

- **Acculturation Experience Self-Reflection Paper**– Five page reflective statement of acculturative self-awareness - Students will demonstrate an understanding and integration of personal reactions and attitudes relevant to social and cultural biases through acculturative experiences. Through sharing of personal acculturative experiences, adult learners view “data” as critical opportunities to create life, texture and personal meaning out of lived experience (Kolb, 1984). Areas included in reflecting on one’s own experience include self-examination, critical analysis of feelings of alienation, relating experience to others, exploring alternative ways of reacting to the experience, building confidence in new behavior patterns, and experimenting with new roles in society. Assignment objectives include differentiation between “ways of seeing” or “world views”: **Etic** – Universal or pre-established categories used to organize, interpret and analyze structural and functional elements, i.e., behavior, language, etc. **Emic** – Cultural specific categories used to organize, interpret and analyze structural and functional elements of behavior, i.e., language. See following assignment guidelines and assessment rubric.

#### Completion Guide for K1 assignment

- **Work on accepting your own culture, race, SES, religious preference, etc. describe your analyses in a non-defensive, non-racist/nonsectarian/apolitical manner, etc.**
- **Spend time with healthy and strong people from other cultures, religious affiliations, SES, racial groups, etc.**
- **Know that becoming culturally aware and competent comes through lived experience and reality. Identify a cultural guide, someone from the culture who is willing to help you understand his or her group**
- **Attend cultural events, meetings, and activities led by minority or marginalized communities.**
- **When around persons of who are of a different culture or race than yourself, pay attention to feelings, thoughts, and assumptions that you have when race-related situations present themselves. Where are your feelings of uneasiness, different-ness, or outright fear coming from?**
- **Dealing with racism means a personal commitment to action. It means interrupting others when they make racist remarks and jokes or engage in racist actions, even if it is embarrassing or frightening. It means noticing the possibility for direct action against bias and discrimination in your everyday life**
- **What is action?**
- **What are different ways of understanding, experiencing and taking action?**
- **How does action impact our way of understanding each other and our world?**

Refer to the counselor competency standards for work with multicultural clients approved by the Association for Multicultural Counseling and Development (AMCD) when reflecting on your experiences and to the rubric in VIA. *You must do this activity alone. Not in groups of friends, family, etc.*

### Performance Assessment Acculturative Experience

	Above Sufficient (3)	Sufficient (2)	Below Sufficient (1)
<b>Cultural Self Awareness (50.000, 50%)</b> <b>CACREP-2016 2.F.2.d the impact of heritage, attitudes, beliefs, understandings, and acculturative experiences on an individual's views of others</b>	clearly demonstrate understanding of their own attitudes, beliefs, through activities designed to foster self-awareness and understanding of culturally diverse students/clients.	demonstrate an emerging understanding of their own attitudes, beliefs, understandings, through activities designed to foster self-awareness and understanding of culturally diverse students/clients.	fail to demonstrate an understanding their own attitudes, beliefs, understandings, through activities designed to foster self-awareness and understanding of culturally diverse students/clients.
<b>Influence of context and assumptions (50.000, 50%)</b> <b>2.F.1.e</b>	critically analyze and clearly demonstrate understanding of the ways in which policies, programs, and practices can be developed, adapted, and modified to be culturally congruent with the needs of students/clients and their families.	present a superficial analysis of their understanding of the ways in which policies, programs, and practices can be developed, adapted, and modified to be culturally congruent with the needs of students/clients and their families.	fail to clearly demonstrate understanding of the ways in which policies, programs, and practices can be developed, adapted, and modified to be culturally congruent with the needs of students/clients and their families.

### Mid-Term Examination – (30 points total) — CHAPTERS 1-5 – October 15, 2020

#### **K2: Case Study Analysis due to VIA (30 points total) DUE December 3, 2020.**

**CASE STUDY ANALYSIS** – Students will be assigned a case study to analyze using the information gleaned from the course content. The case will be multi-layered and include a variety of possible methods, interventions, etc., which are culturally and socially appropriate for the case. Additional information will be distributed with the case study. Refer to the counselor competency standards for work with multicultural clients approved by the Association for Multicultural Counseling and Development (AMCD) when reflecting on your case study analysis and to the rubric in *VIA*.

#### **Completion Guide for K2 assignment.**

### F.2. SOCIAL AND CULTURAL DIVERSITY



- 2.f.2.a multicultural and pluralistic characteristics within and among diverse groups nationally and internationally
- 2.F.2.b theories and models of multicultural counseling, cultural identity development, and social justice and advocacy
- 2.F.2.c multicultural counseling competencies
- 2.F.2.e.the effects of power and privilege for counselors and clients
- 2.F.2.f.help-seeking behaviors of diverse clients
- 2.F.2.g.the impact of spiritual beliefs on clients' and counselors' worldviews
- 2.F.2.h. strategies for identifying and eliminating barriers, prejudices, and processes of intentional and unintentional oppression and discrimination

**K2: Case Study Analysis (25 points) - Case study will be submitted to VIA. Analysis of case study will address the following guidelines for completion:**

- **Provide information regarding your own personal cultural and social history**
- **Demonstrate your knowledge of how different cultures, ethnicities, etc. may match up with your cultural, ethnic, etc. upbringing and differences that you notice regarding the case study.**
- **Clearly and thoroughly define the salient social and cultural issues related to the case study.**
- **Apply counseling methods that are sensitive to the social and cultural issues of the case.**
- **Evaluate the potential pitfalls and successes that might accrue if your plan is followed.**

**TENNESSEE DEPARTMENT OF EDUCATION SCHOOL COUNSELING STANDARD:**

- B. Understanding the process of social and cultural change with respect to various racial, gender, and ethnic groups and knowledge of differing cultural and lifestyle patterns. Ability to develop plans and programs to prevent person and substance abuse, discrimination, and dropping out of school.

**CACREP STANDARDS 2016**

- 2.f.2.a multicultural and pluralistic characteristics within and among diverse groups nationally and internationally
- 2.F.2.b theories and models of multicultural counseling, cultural identity development, and social justice and advocacy
- 2.F.2.c multicultural counseling competencies
- 2.F.2.e.the effects of power and privilege for counselors and clients
- 2.F.2.f.help-seeking behaviors of diverse clients
- 2.F.2.g.the impact of spiritual beliefs on clients' and counselors' worldviews
- 2.F.2.h. strategies for identifying and eliminating barriers, prejudices, and processes of intentional and unintentional oppression and discrimination

**Performance Assessment – CG 531 Social & Cultural Aspects Counseling – Key Assignment 2 - Case Study**

	Above Sufficient (3)	Sufficient (2)	Below Sufficient (1)
<b>Cultural Self-Awareness (10.000, 10%)</b> <b>CACREP-2016 2.f.2.c multicultural counseling competencies</b>	provide detailed analyzes of their cultural self-awareness and sensitivity to own cultural heritage. Analyses provide great depth and clarity. They	provide detailed analyzes of their cultural self-awareness and sensitivity to own cultural heritage. They demonstrate an emerging awareness of how their own cultural background and experiences have influenced attitudes, values, and biases	provide limited analyzes of their cultural self-awareness and sensitivity to own cultural heritage. They demonstrate a superficial awareness of how their own cultural background and experiences have



	<p>demonstrate an awareness of how their own cultural background and experiences have influenced attitudes, values, and biases about psychological processes. Promoting cultural social justice, advocacy and conflict resolution, and other culturally supported behaviors that promote optimal wellness and growth of the human spirit, mind, or body.</p>	<p>about psychological processes. Promoting cultural social justice, advocacy and conflict resolution, and other culturally supported behaviors that promote optimal wellness and growth of the human spirit, mind, or body.</p>	<p>influenced attitudes, values, and biases about psychological processes. Promoting cultural justice, advocacy and conflict resolution, and other culturally supported behaviors that promote optimal wellness and growth of the human spirit, mind, or body.</p>
<p><b>Understanding Different Cultural Perspectives/Concepts (15.000, 15%)</b>  <b>CACREP-2016 2.F.2.g</b>  <b>.the impact of spiritual beliefs on clients’ and counselors’ worldviews</b></p>	<p>demonstrate comprehensive knowledge of and an understanding of how living in a multicultural society with diverse spiritual beliefs affects clients and counselors’ worldviews and the effect on the counseling process.</p>	<p>demonstrates a beginning knowledge of how living in a multicultural society with diverse spiritual beliefs affects clients and counselors’ worldviews and the effect on the counseling process.</p>	<p>demonstrate limited knowledge of how living in a multicultural society with diverse spiritual beliefs affects clients and counselors’ worldviews and the effect on the counseling process.</p>
<p><b>, Social and Cultural Issue Recognition (15.000, 15%)</b>  <b>CACREP-2016 2.f.2.a a multicultural and pluralistic characteristics within and among diverse groups nationally and internationally</b>  <b>TN-LMUCG 2 TENNESSEE DEPARTMENT OF EDUCATION SCHOOL COUNSELING STANDARD:</b>  <b>Understanding the process of social and cultural change with respect to various racial, gender, and</b></p>	<p>demonstrate a clear understanding of current literature that outlines theories, approaches, strategies, and techniques shown to be effective when working with multicultural and pluralistic characteristics within and among</p>	<p>demonstrate an understanding of current literature that outlines theories, approaches, strategies, and techniques shown to be effective when working with multicultural and pluralistic characteristics within and among diverse populations of clients both nationally and internationally. Their analysis reflect an emerging understanding of the complex, multi-layered</p>	<p>demonstrate a limited understanding of current literature that outlines theories, approaches, strategies, and techniques shown to be effective when working with multicultural and pluralistic characteristics within and among diverse populations of clients both nationally and internationally. Their analysis lacks depth and fails to reflect the cross</p>

<p><b>ethnic groups and knowledge of differing cultural and lifestyle patterns. Ability to develop plans and programs to prevent person and substance abuse, discrimination, and dropping out of school.</b> (Revised 01/26/2018)</p>	<p>diverse populations of clients both nationally and internationally. Their analysis reflect an understanding of the complex, multi-layered aspects of the case and give detailed explanations of the cross-relationships among the issues.</p>	<p>aspects of the case and give limited explanations of the cross-relationships among the issues.</p>	<p>relationships among the issues.</p>
<p><b>Applic Application of Social and Cultural Perspectives/Concepts 000, 15%)</b> <b>CACREP 2.F.2.e.the effects of power and privilege for counselors and clients</b></p>	<p>demonstrate a deep understanding of multicultural counseling issues, as well as the impact of ability levels, stereotyping, family, socioeconomic status variables of power and priveledge effects counselors and clients.</p>	<p>demonstrate an emerging understanding of multicultural counseling issues, as well as the impact of ability levels, stereotyping, family, socioeconomic status variables of power and priveledge effects counselors and clients.</p>	<p>demonstrate a limited understanding of multicultural counseling issues. Their analysis lacks depth regarding the impact of ability levels, stereotyping, family, socioeconomic status variables of power and priveledge effects counselors and clients.</p>
<p><b>Evaluation of Different Social and Cultural Perspectives/Concepts, 15%)</b> <b>CACREP-2016 2.f.2.b theories and models of multicultural counseling, cultural identity development, and social justice and advocacy</b></p>	<p>thoroughly examines theories of multicultural counseling, identity development, and social justice; and provides extensive evidence to support their position and can state the objections to, assumptions of and can reasonably defend against the different social and cultural perspectives/conc</p>	<p>states a position and provides limited evidence of theoretical underpinnings of multicultural counseling, identity development, and social justice. Only superficial support is given to the objections to, assumptions and implications of, and response to the different social and cultural perspectives/concepts</p>	<p>fails to provide an examination of theories of multicultural counseling, identity development, and social justice. Case analysis lacks evidence to support the counselor candidate's position; assumptions and implications of different social and cultural perspectives/concepts lack depth and fail to address the implications of their analysis</p>

	epts, and the student's defense is adequate and effective.		
<b>Counselor Role (10.000, 10%) CACREP-2016 2.f.2.h strategies for identifying and eliminating barriers, prejudices, and processes of intentional and unintentional oppression and discrimination</b>	provides an in-depth analysis of the counselor's roles in eliminating biases, prejudices, and processes of intentional and unintentional oppression and discrimination. Specific action items are presented and analyzed for their utility and effectiveness within the case analysis.	provides a superficial analysis of the counselor's roles in eliminating biases, prejudices, and processes of intentional and unintentional oppression and discrimination. Specific action items are presented and analyzed for their utility and effectiveness within the case analysis.	fails to provide an analysis of the counselor's roles in eliminating biases, prejudices, and processes of intentional and unintentional oppression and discrimination. Specific action items are presented and analyzed for their utility and effectiveness within the case analysis.
<b>Effects of Discrimination (10.000, 10%) CACREP-2016 2.F.2.f help-seeking behaviors of diverse clients</b>	demonstrates a clear understanding of the effects of racism, discrimination, sexism, power, privilege, and oppression on one's help seeking behaviors.	Idemonstrates an emerging understanding of the effects of racism, discrimination, sexism, power, privilege, and oppression on one's own help seeking behaviors.	l fails to demonstrates a clear understanding of the effects of racism, discrimination, sexism, power, privilege, and oppression on one's help seeking behaviors.

**Evaluation Method:** Assignments are evaluated using various assessment tools, including rubrics, and are based on program standards. The University official Graduate Education grading system will be utilized.

. Quality Points Grade Definition Per Semester Hour

A Superior 4.00 (Quality of work exceptional)

A- Excellent 3.67 (Quality of work above course expectation)

B+ Very Good 3.33 (Quality of work better than satisfactory)

B Good 3.00 (Quality of work satisfactory)

B- Average 2.67 (Quality of work meets min. requirements)

C+ Below average 2.33 (Quality of work less than satisfactory)

C Min. passing grade 2.00 (Unsatisfactory graduate-level work)

F Fail 0.00

I Incomplete; Work must be completed within the first six weeks of the next semester; otherwise, the grade automatically becomes an "F" unless an extension is granted by the Dean of the School of Education.

**Assignments are due as noted. If you are unable to complete assignments by due date please inform professor prior to due date. Late assignments will result in a reduction of grade unless extenuating circumstances are provided to the professor delineating the reason for the need for additional time.**

Research competencies are covered in other courses.

**V. METHODS OF INSTRUCTION:** Methods of instruction will include didactic lectures, collaboration, demonstration, evaluation, analyses of research articles, and student presentations. Active participation and learning through dialogue is strongly encouraged in this Masters level course. It is expected that the students will share the responsibility for others and their own learning. Collaboration, interviews, videos, acculturation experiences

**V. INFORMATION LITERACY/TECHNOLOGICAL RESOURCES:** BLACKBOARD, VIA, ZOOM AS NEEDED,

**VI. COURSE OUTLINE/ASSIGNMENTS/UNITS OF INSTRUCTION OR CLINIC SCHEDULE:**  
Homework assignments, e.g. cultural autobiography submitted to blackboard, blackboard assignments, Intentional Interview submitted to blackboard mid-term exam, K1 Acculturation Experience Reflection Paper submitted to VIA, K 2 Case Analysis to VIA.

#### Schedule of Classes and Assignments

Week 1	Introductions, Course Overview, Syllabus, Review Assignments Informational Literacy Overview, VIA, Library databases, Plagiarism, Turnitin, Blackboard
Week 2	<p><b>Chapter 1- Culture and Diversity Defined</b></p> <ul style="list-style-type: none"> <li>•Activity 1.1 Introducing Cultural Self Awareness</li> <li>•Activity 1.2 Encounters with Cultural Diversity</li> <li>•Activity 1.3 Attitudes Toward Differences</li> </ul> <p><b>Research Questions:</b></p> <ul style="list-style-type: none"> <li>• What evidence is there for the importance of culturally alert counseling?</li> <li>• What trends are there in culturally alert counseling?</li> <li>• What problems around culture are there in counseling that need to be addressed?</li> <li>• What are the multicultural counseling competencies?</li> <li>• What is the nature of developing greater cross-cultural competence?</li> </ul> <p><b>CACREP STANDARD</b> <b>F.2. SOCIAL AND CULTURAL DIVERSITY</b> <b>2.F.2.c multicultural counseling competencies</b></p>
Week 3	<p><b>Homework assignment 1 due - Cultural Autobiography due to Blackboard</b></p> <p><b>Chapter 2 – Culture: Clarifications and Complications</b></p> <ul style="list-style-type: none"> <li>•Activity 2.1 Exploring the Iceberg Concept of Counseling</li> <li>•Box 2.1 Cultural Group Orientation Model</li> <li>•Activity 2.2 Assessing Your Cultural Group Orientations</li> <li>•Activity 2.3 The Challenge to Culturally Self-Authorize</li> </ul> <p><b>Research Questions:</b></p>

	<ul style="list-style-type: none"> <li>• What are the dimensions of culture?</li> <li>• What are the three varying relationships that individuals have to their cultures?</li> <li>• How can cultural identity development help counselors understand their clients?</li> <li>• What is cultural relativism?</li> <li>• What are the dangers and limitations of infusing culture into counseling?</li> </ul> <p><b>CACREP STANDARD</b>  <b>F.2. SOCIAL AND CULTURAL DIVERSITY</b>  <b>2.F.2.d. the impact of heritage, attitudes, beliefs, understandings, and acculturative experiences on an individual’s views of others</b></p>
Week 4	<p><b>Chapter 3: Social Justice and Advocacy</b></p> <p><b>Research Questions:</b></p> <ul style="list-style-type: none"> <li>• What is the difference between awareness of cultural diversity and social justice-oriented counseling?</li> <li>• What specific practices are possible for doing social justice-oriented counseling?</li> <li>• How can counseling be understood as a political act?</li> <li>• What principles and/or stances lie behind social justice-oriented counseling?</li> <li>• What differences might there be between the needs and issues of clients of privilege and those from oppressed groups?</li> </ul> <p><b>CACREP STANDARD</b>  <b>F.2. SOCIAL AND CULTURAL DIVERSITY</b>  <b>2.F.2.b theories and models of multicultural counseling, cultural identity development, and social justice and advocacy</b></p> <p><b>STUDENTS WILL SELECT 2-3 CHAPTERS FOR PRESENTATION – BRIEF SUMMARY OF THE CHAPTER- VIDEOS AND ACTIVITIES ARE RECOMMENDED TO ELUCIDATE THE SALIENT FEATURES OF THE CHAPTER – PowerPoints and/or hand-outs submitted to Blackboard</b></p>
Week 5	<p><b>Chapter 4: Ethnicity</b></p> <p><b>Research Questions:</b></p> <ul style="list-style-type: none"> <li>• What are some of the issues around ethnicity that are important for counseling?</li> <li>• What might be particular needs of clients from non-dominant ethnicities?</li> <li>• What is the current commitment to dealing with issues of ethnicity in the counseling field?</li> <li>• In what ways might ethnicity be incorporated into counseling?</li> <li>• How is ethnicity both a subjective and an objective dimension?</li> </ul> <p><b><u>In class activity</u></b>  Adopted from Peggy McIntosh (1989)’s “Unpacking the Invisible Knapsack”</p> <p><b><u>Purpose:</u></b>  Components of cultural competence involve understanding the self as a racial/cultural being. This experiential exercise allows participants to begin to understand how privilege plays a role in their everyday lives.</p> <p><b><u>Objectives:</u></b></p> <ol style="list-style-type: none"> <li>To discuss the different types of privilege and oppression (e.g., race, gender, social class, sexual orientation, ability)</li> <li>To discuss how privilege and oppression affects different types of people (e.g., Whites versus people of color, men versus women, heterosexuals versus lesbian/gay/bisexual/transgender persons)</li> <li>To provide a safe space to discuss the emotional impact that privilege may have on those with privilege and those without privilege.</li> </ol> <p><b><u>Directions:</u></b></p>

	<p>Read each statement. What is your emotional experience and reaction to the activity? Take 10 minutes to write down your feelings. Choose a partner and take turns discussing your emotional experience of the activity, which statements stood out most to you, how did this activity make you feel?</p> <p><b>Activity Statements:</b></p> <ol style="list-style-type: none"> <li>1. I can easily buy posters, postcards, picture books, greeting cards, dolls, toys, and children's magazines featuring people of my race.</li> <li>2. I can go into a music shop and count on finding the music of my race represented.</li> <li>3. I can go into any supermarket and find the staple foods that fit with my cultural traditions.</li> <li>4. I can legally get married in this country to the partner of my choice.</li> <li>5. Someone of my same race has been president of my country.</li> <li>6. I have never been told not to go into a certain career because it wasn't traditional for my gender.</li> <li>7. I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.</li> <li>8. If I should need to move, I can be pretty sure of renting or purchasing housing in an area that I can afford and in which I would want to live.</li> <li>9. If I am/was in a relationship, I can be affectionate with my partner in any given neighborhood and feel safe.</li> <li>10. I can turn on the television or open to the front page of the paper and see people of my race widely represented.</li> <li>11. When I am told about our national heritage or about "civilization", I am shown that people of my color made it what it is.</li> <li>12. I can be sure that my children will be given curricular materials, at any age, that testify to the existence and history of their race.</li> <li>13. If I'm in financial struggle, I can be sure that my mother, father, family member, friend or bank will loan me some money.</li> <li>14. I can walk into any hairdresser's shop and find someone who can deal with my hair.</li> <li>15. I can turn on the television or go to the movies, without being reminded that I am somehow physically inferior or different to the dominant culture.</li> <li>16. I can speak in public to any powerful group without putting my race on trial.</li> <li>17. I can easily find a movie that features people of my same sexual orientation.</li> <li>18. I can do well in a challenging situation without being called a credit to my race.</li> <li>19. I can be sure that if I ask to talk to "the person in charge" I will be facing a person of my race.</li> <li>20. I can be sure that if I ask to talk to "the person in charge" I will be facing a person of my gender.</li> <li>21. I never have to deal with a passer-by being afraid of me.</li> <li>22. I can take a job with an affirmative action employer without having coworkers on the job suspect that I got it because of race.</li> <li>23. I can choose public accommodations without fearing that people of my race cannot get in or will be mistreated in the places I have chosen.</li> <li>24. I can choose blemish cover or bandages in "flesh" color that more or less matches my skin.</li> <li>25. None of my family members or close friends has ever been in jail.</li> <li>26. Whether I use checks, credit cards, or cash, I can be assured that the person behind the cash register will not assume that my checks are stolen, my credit card is maxed out, or that my cash is counterfeit.</li> <li>27. I can walk into a classroom and see a majority of people who look like me.</li> <li>28. I am never asked to speak for all the people of my racial group.</li> </ol> <p><b>CACREP STANDARD</b> <b>F.2. SOCIAL AND CULTURAL DIVERSITY</b></p>
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	<b>2.F.2.h. strategies for identifying and eliminating barriers, prejudices, and processes of intentional and unintentional oppression and discrimination</b>
Week 6	Out of class assignment – Acculturation experience <b>CACREP STANDARD:</b> 2.F.1.e. advocacy processes needed to address institutional and social barriers that impede access, equity, and success for clients
Week 7	<b>Chapter 5 - Conceptualizing Race and Racism</b> <b>Key Concepts</b> Defining race Racism Origins and history of the concept of race in the U.S. Contemporary status of race and racism Psychological dimensions of race Multiracial individuals and families <b>Racial Self-Awareness</b> Think of yourself as a member of your racial group. (Activity 4.1) I describe myself as a member of _____ racial group. When did you first become aware of race – yours and others’? When did you first become aware that your race mattered in this society? What do you like about being a member of your racial/cultural group? What do you dislike about being a member of your racial/cultural group? What are some of the racial/ethnic messages, values, and/or perspectives inherent in your racial group that appear different from those of other racial groups? What messages appear to be similar? What assumptions (positive and negative) are often made about you by virtue of your racial/ethnic membership? What would you like others to know to correct this or these assumption(s)? People of my group view other groups the following ways.... People of other groups view my group in the following ways.... Are there issues, thoughts, and/or feelings not shared in mixed racial company? What are some of them? What type of influence might this have on the counseling or other educational interaction? <ul style="list-style-type: none"> <li>• DISCUSS IN SMALL GROUPS AND REPORT THEMES TO CLASS.</li> </ul> <b>Homework Assignment 2 due to Blackboard October 1, 2020</b> Intentionally interview a person of another race, religion, or ethnicity about race, or religion, or ethnicity. Ask questions such as: <ul style="list-style-type: none"> <li>• What do you think of the concept of race, or religion, or ethnicity?</li> <li>• How does race, or religion, or ethnicity affect your daily life?</li> <li>• How might race, or religion, or ethnicity give you unearned privilege of any kind?</li> <li>• What do you think is a challenge for our society around race, or religion, or ethnicity?</li> <li>• How does race, or religion, or ethnicity affect: <ul style="list-style-type: none"> <li>• Choice of friends</li> <li>• Recreational activities</li> <li>• Career</li> <li>• Housing/place of residence</li> </ul> </li> </ul> <b>CACREP STANDARD</b> <b>F.2. SOCIAL AND CULTURAL DIVERSITY</b> <b>2.F.2.e.the effects of power and privilege for counselors and clients</b>
Week 8	<b>K1 ASSIGNMENT – due to VIA</b> <b>STUDY GUIDE HANDOUT DISTRIBUTED FOR MID TERM</b>



Week 9	<b>IN CLASS MID- TERM EXAM COVERING CHAPTERS 1-5</b>
Week 10	<p><b>Mid Term Examination returned</b></p> <p><b>STUDENT PRESENTATION ON SELECTED CHAPTER</b></p> <p><b>Chapter 6 - African-Americans</b></p> <p><b>Chapter 7 – East and Southeast Asian Americans</b></p> <p><b>Chapter 8 - Native Americans</b></p> <p><b>Chapter 9 - White American of European Descent</b></p> <p><b>CACREP STANDARD</b></p> <p><b>F.2. SOCIAL AND CULTURAL DIVERSITY</b></p> <p><b>2.F.2.f.help-seeking behaviors of diverse clients</b></p>
Week 11	<p><b>STUDENT PRESENTATION ON SELECTED CHAPTER</b></p> <p><b>Chapter 10 –Middle Eastern/North African (MENA) Ancestry</b></p> <p><b>Chapter 11 – Latino/Latina Americans</b></p> <p><b>Chapter 12 – South Asian Americans</b></p> <p><b>CACREP STANDARD</b></p> <p><b>F.2. SOCIAL AND CULTURAL DIVERSITY</b></p> <p><b>2.f.2.a multicultural and pluralistic characteristics within and among diverse groups nationally and internationally</b></p> <p><b>CASE STUDY DISTRIBUTED TO STUDENTS</b></p>
Week 12	<p><b>STUDENT PRESENTATION ON SELECTED CHAPTER</b></p> <p><b>Chapter 13 – Social Class</b></p> <p><b>Chapter 14 – Gender</b></p> <p><b>Chapter 15 – Lesbian, Gay, Bisexual</b></p> <p><b>Chapter 16 – Religion and Spirituality</b></p> <p><b>F.2. SOCIAL AND CULTURAL DIVERSITY</b></p> <p><b>2.F.2.g.the impact of spiritual beliefs on clients’ and counselors’ worldviews</b></p>
Week 13	<p><b>Chapter 17 – Individuals with Disabilities</b></p> <p><b>Chapter 18 – Immigrants and Refugees: Facilitating Cultural Transition</b></p> <p><b>Chapter 19 – Military Populations</b></p> <p><b>CACREP STANDARD F.2. SOCIAL AND CULTURAL DIVERSITY</b></p> <p><b>2.F.2.h.strategies for identifying and eliminating barriers, prejudices, and processes of intentional and unintentional oppression and discrimination</b></p>
Week 14	<b>THANKSGIVING BREAK</b>
Week 15	<p><b>Key Assignment 2 due to VIA</b></p> <p><b>Chapter 20 – The Practice of Culturally Alert Counseling</b></p> <p><b>TENNESSEE DEPARTMENT OF EDUCATION SCHOOL COUNSELING STANDARD:</b></p> <p><b>B. Understanding the process of social and cultural change with respect to various racial, gender, and ethnic groups and knowledge of differing cultural and lifestyle patterns. Ability to develop plans and programs to prevent person and substance abuse, discrimination, and dropping out of school.</b></p> <p><b>(Revised 01/26/2018)</b></p>
Week 16	<b>Wrap Up and Course Evaluation</b>

**VII. HONORS CONTRACT ADDENDUM INFORMATION (IF APPLICABLE):****VIII. TRANSPARENT INSTRUCTION:**

The Quality Enhancement Plan (QEP) for LMU, Transparent Instruction in General Education and Gateway Courses for Student Success, is committed to improving student success through targeted course assignments. LMU is focused on providing instructional assignments to students in a clear and concise manner that is inclusive of all learners.

Each qualifying course will have a minimum of two transparent assignments in which the Purpose, Tasks, and Criteria (PTC) will be explained. The Purpose will identify the learning objectives including the skills and knowledge to be gained—both for the class and beyond college. The Tasks will list the activities and steps that students will perform to complete the assignment. The Criteria will detail the grading rubrics and point structure. An annotated example may be provided to model exemplary work.

**IX. [EACH INSTRUCTOR MAY INSERT MISCELLANEOUS COURSE ELEMENTS HERE, AS DESIRED – NUMBERED IN SEQUENCE]: [OPTIONAL SECTION(s).]**

**X. IMPORTANT DATES IN THE ACADEMIC CALENDAR FALL 2020:**

<b>Event</b>	<b>Date(s)</b>
Classes Begin	August 17
Last Day to Add Classes	August 26
Labor Day (no classes)	September 7
Last Day to Drop Course without “WD”	September 15
Mid-Terms	October 5-9
Homecoming (classes held as scheduled)	October 8-11
Last Day to Drop Course without “F”	October 23
Thanksgiving holiday (no classes)	November 25-27
Last Day of Classes	December 4
Final Exams	December 7- 11
Commencement (10 a.m.)	December 12

**LMU INFORMATION FOR ALL COURSES and PROGRAMS****XI. UNIVERSITY SERVICES:**

**ACADEMIC SUPPORT SERVICES:** LMU offers a variety of Academic Support Services that are available to students to assist them academically. Academic Support is located in the Carnegie-Vincent Library on the Harrogate campus. Visit <https://www.lmunet.edu/academic-and-student-services/index.php> for more information regarding the Tagged Center for Academic Support, tutoring options, study skills sites, Student Support Services, and the Cornerstone Program

**COUNSELING:** LMU counselors are available to help current students with personal, career and academic concerns that affect academic success and quality of life. The Director of Counseling, Jason Kishpaugh, can be contacted at [jason.kishpaugh@lmunet.edu](mailto:jason.kishpaugh@lmunet.edu) and/or 423.869.6277 (800-325-0900 ext. 6277).

**XII. UNIVERSITY POLICIES:**

**UNDERGRADUATE ATTENDANCE:** To maximize the learning experience at Lincoln Memorial University, students are expected to attend all classes. It is the student’s responsibility to complete all course requirements even if a class is missed. The University understands that certain absences are unavoidable and recognizes the following as excused absences:

- Personal illness – health care provider validation typically required; chronic illnesses which may cause absences should be disclosed to the instructor (see course syllabus for specific guidelines)
- Death or critical illness in the family as defined in LMU Student Handbook (see Bereavement Policy)

- Jury duty
- Military duties
- Religious observances of a student's faith
- Participation in a university-sponsored activity – with official notification from University personnel

Faculty may require documentation for excused absences. Additional excused absences are determined at the discretion of the faculty member. Faculty members must allow each student who is absent due to a reason recognized as an "excused absence" the opportunity to make up work missed without any reduction in the student's final course grade. The make-up work should be done in a timely manner which is determined at the discretion of the faculty member as outlined in the course syllabus. Responsibility for materials presented in, assignments made for, and tests/quizzes given in regularly scheduled classes, lies solely with the student. In the case of foreseeable absences, students are responsible for notifying the faculty member in advance of the absence. The desired notification method is determined by the faculty member and is outlined in the course syllabus. Failure of the student to notify faculty of an excused absence may result in the absence being considered unexcused, in which case the opportunity for make-up work could be lost. Neither the absence, nor the notification of the absence, relieves the student from course requirements. Misrepresenting the reason for a class absence to a faculty member is a violation of the University's academic integrity policy (which can be found in the LMU Undergraduate Catalog <https://www.lmunet.edu/academics/catalogs.php>).

The LMU Athletics Division will provide official notification of excused absences directly to the instructor. It is also the student athlete's responsibility to notify the instructor of any absence PRIOR to the absence. For examinations (tests or quizzes) which conflict with excused athletic absences, the student athlete must notify the instructor BEFORE the absence and reach an exact agreement on the time and date of the make-up exam/quiz. Major projects/papers/presentations affected by excused absences must also follow the make-up process as outlined above.

Online Classes – In the instance of a foreseeable absence that could impact online learning, students should make every effort to complete online assignments as regularly scheduled. If a circumstance arises that prevents a student from having online access during the absence, the student must communicate with the faculty member regarding the reason for the absence, lack of online access, and possible make-up options.

*Approved at Academic Council October 18, 2018*

**UNOFFICIAL WITHDRAWALS:** Any student who ceases attending classes before the end of the semester, or summer term, without completing the official withdrawal from the University, automatically receives the grade "F" for such course(s), so noted on the student's academic transcript, and may be administratively withdrawn. Unofficial Withdrawals are reviewed after grades post for each term. Any student earning all F's is considered an Unofficial Withdrawal. Financial Aid confirms attendance past the 60% point of the term and a timeline in which to provide that documentation. Adequate attendance documentation can be an email statement directly from the instructors stating the student attended past the 60% date, hard copy print outs of online coursework submitted after the 60% date, or hard copy tests submitted after the 60% point. If attendance is not confirmed, LMU will make an R2T4 calculation, thru FAA Access, using the 50% point of the term as the withdrawal date. Adjustments are made and refunds returned to the appropriate program(s) with the DOE, at the time of processing the Unofficial Withdrawal student record. Financial Aid then notifies the student of the adjustments made via the results of the R2T4 calculation, why the calculation had to be made, and what financial responsibilities the student has.

**ADMINISTRATIVE WITHDRAWALS:** Students who have not attended courses by the ninth class meeting of the semester (or equivalent for summer terms) will be reported to the Registrar's Office, Financial Aid, and the Tagge Center and may be administratively withdrawn with a WD recorded on the transcript for each course. Students who cease attending classes prior to the end of the semester, mini-term, or summer term without completing the official withdrawal from the University may also be administratively withdrawn, with an F recorded on the transcript for each course. (See "Unofficial Withdrawal.")

**FOR POLICY INFORMATION REGARDING VERIFICATION OF IDENTITY AND IDENTITY PROTECTION PLEASE CLICK ON THE FOLLOWING LINKS:**

[Verification of Identity](#)  
[Protection of Identity](#)  
[No Additional Charges](#)

**STUDENTS WITH DISABILITIES POLICY:** LMU is committed to providing reasonable accommodations to assist students with disabilities in reaching their academic potential. If you have a disability which may impact your performance, attendance, or grades in this course, please contact Dr. Dan Graves, Director of Accessible Education Services, to discuss your specific needs.

If your disability requires an accommodation, you must register with the Office of Accessible Education Services. The Office of Accessible Education Services is responsible for coordinating classroom accommodations and other services for students with disabilities. Please note that classroom accommodations cannot be provided prior to the course instructor's receipt of an Accommodations Form, signed by you and the Director of Accessible Education Services. To register with the Office of Accessible Education Services, please contact the Director of Accessible Education Services, Dr. Dan Graves at [dan.graves@lmunet.edu](mailto:dan.graves@lmunet.edu) and/or 423.869.6531 (800-325-0900 ext. 6531).

**DISCRIMINATION AND ACADEMIC INTEGRITY POLICIES** can be found in the student handbooks and catalogs published online as part of the LMU Website:

Catalogs: <https://www.lmunet.edu/academics/catalogs>

Handbooks: <http://www.lmunet.edu/student-life/handbooks>

**HARASSMENT, DISCRIMINATION, AND SEXUAL MISCONDUCT:**

Lincoln Memorial University prohibits discrimination on the basis of race, color, ethnicity, religion, sex, national origin, age, ancestry, disability, veteran status, sexual orientation, marital status, parental status, gender, gender identity, gender expression, and genetic information in all University programs and activities. Lincoln Memorial University prohibits retaliation against any individual for 1) filing, or encouraging someone to file, a complaint of discrimination; 2) participating in an investigation of discrimination; or 3) opposing discrimination. "Retaliation" includes any adverse action or act of revenge against an individual for filing or encouraging someone to file a complaint of discrimination, participating in an investigation of discrimination, or opposing discrimination.

LMU is committed to providing an environment free of all forms of discrimination, including gender or sex based discrimination. All LMU employees are Mandatory Reporters; this means that if you inform any LMU employee of a situation that may involve sexual misconduct, including sexual harassment, sexual assault, stalking, domestic violence, dating violence, or any other form of prohibited gender or sex based discrimination, the employee is required to report the information to the Title IX Coordinator. If you would like to speak with an individual who does not have this obligation, confidential counseling is available to students free of charge through the LMU Office of Mental Health Counseling, Duke Hall 202. For more information, call (423) 869-6277, or schedule an appointment online at <https://www.lmunet.edu/counseling/index.php>.

If you have experienced discrimination and would like to make a report to the University, contact: Jeana Horton, Title IX Coordinator/Institutional Compliance Officer, by email at [titleix@lmunet.edu](mailto:titleix@lmunet.edu), or by phone at (423) 869-6618. The Title IX Coordinator/ Institutional Compliance Officer's office is located at D.A.R.-Whitford Hall, Room 210, and the Duncan School of Law, Room 249. The Harassment, Discrimination, and Sexual Misconduct Policies are located in the Student Handbook.

Help and support is available. LMU offers support to help individuals navigate campus life, access health and counseling services, and obtain academic and/or housing accommodations.

**HAZING:** Hazing is any reckless or intentional act, occurring on or off campus, that produces mental, emotional, or physical pain, discomfort, embarrassment, humiliation, or ridicule directed toward other students or groups (regardless of their willingness to participate), that is required or expected for affiliation or initiation. This

includes any activity, whether it is presented as optional or required, that places individuals in a position of servitude as a condition of affiliation or initiation.

Hazing is strictly prohibited by the University and the State of Tennessee. Any individual or organization found in violation of this policy is subject to disciplinary action and/or criminal prosecution. Retaliation against any person who is involved or cooperates with an investigation of hazing is strictly prohibited. If you are aware of an incident of Hazing, you must report such incident to the Dean of Students.

**COURSE EVALUATIONS:** In addition to meeting degree requirements specified in the graduate and undergraduate catalogs, all students are required to complete University-administered course evaluations.

**OUTCOMES ASSESSMENT TESTING:** Degree requirements include participating in all outcome's assessment testing (e.g., general education assessment, major field tests, etc.) and activities when requested. Students may be required to complete one or more questionnaires and to take one or more standardized tests to determine general educational achievement as a prerequisite to graduation (see appropriate catalog for additional information).

All Associate degree students, which includes: Associate of Science – Nursing; Associate of Science – Veterinary Health Science; and Associate of Science – Veterinary Medical Technology; Associate of Arts – General Studies; and Associate of Science – General Studies, students must take the General Education Proficiency Profile examination. Required testing and other measures are used to determine the extent to which students achieve the learning outcomes of The Lincoln Liberal Arts Core Curriculum at both the Associates and Baccalaureate levels. Students graduating from an Associate's degree program are tested in the semester of graduation. Students pursuing a baccalaureate degree are tested when enrolled in LNCN 300. Students are strongly encouraged to become familiar with the tests which are used and to perform at their highest level on each of these tests. Students achieving scores and ratings demonstrating achievement more than one standard deviation above the LMU average shall receive a LMU General Education Outstanding Achievement Certificate.

Students pursuing a baccalaureate degree must exceed a minimum score on both the ETS Proficiency Profile exam and the ETS Essay Writing Exam or pay an additional fee of \$20 per exam to repeat the necessary exam for which they fall below the achievement level set by the LMU General Education Committee. Results of the repeated test(s) will be used by the LMU General Education Committee to determine if the student has met or exceeded the student learning outcomes of The Lincoln Liberal Arts Core Curriculum. If the student's subsequent results from repeated testing fall below the achievement levels set by the LMU GE Committee, the GE Committee will prescribe a specific remediation plan and mechanisms to demonstrate achievement of The Lincoln Liberal Arts Core Curriculum student learning outcomes. Until that achievement is successfully demonstrated, the student will have a grade of No Credit (N.C.) assigned for LNCN 300.

The expected levels to demonstrate achievement of The Lincoln Liberal Arts Core Curriculum are:

- Essay Writing - greater than a rating of 2
- ETS Proficiency Profile – greater than one standard deviation less than the three-year LMU average on this exam. Score from repeated exams are not included in this average calculation.

**IN THE EVENT OF INCLEMENT WEATHER,** STUDENTS should check their LMU email during delays/closures to receive information from individual faculty regarding potential assignments and/or other course information.

**INSTRUCTIONAL CONTINUITY IN CASE OF TEMPORARY CAMPUS CLOSURE POLICY:** Faculty and students should expect scheduled instruction to continue even if class meetings are cancelled due to weather, epidemic illness, or other factors. Students will be required to complete alternate instructional activities online as directed by the course instructor.

### XIII. MISSION STATEMENT:

LINCOLN MEMORIAL UNIVERSITY MISSION STATEMENT can be found at the following link to LMU's website: [HTTPS://WWW.LMUNET.EDU/ABOUT-LMU/HERITAGE-MISSION.PHP](https://www.lmunet.edu/about-lmu/heritage-mission.php).

#### LMU Mission Statement

*Lincoln Memorial University is a comprehensive values-based learning community dedicated to providing quality educational experiences at the undergraduate, graduate, and professional levels. The University strives to give students a foundation for a more productive life by upholding the principles of Abraham Lincoln's life: a dedication to individual liberty, responsibility, and improvement; a respect for citizenship; recognition of the intrinsic value of high moral and ethical standards; and a belief in a personal God.*

*While primarily committed to teaching, the University supports research and service. The University's curriculum and commitment to quality instruction at every level are based on the beliefs that graduates must be able to communicate clearly and effectively in an era of rapidly and continuously expanding communication technology, must have an appreciable depth of learning in a field of knowledge, must appreciate and understand the various ways by which we come to know ourselves and the world around us, and must be able to exercise informed judgments.*

*The University believes that one of the major cornerstones of meaningful existence is service to humanity. By making educational, service, and research opportunities available to students, Lincoln Memorial University seeks to improve life for the students it serves. While serving students from throughout the state, nation, and many other countries, the University retains a commitment to enrich the lives of people and communities in the Appalachian region.*

#### Counseling Program Mission Statement

The Counseling Program has as its primary mission the preparation of culturally and ethically competent counselors to serve the historically underserved peoples of the Appalachian region, and increasingly interlinked global community beyond. Program graduates will be able to utilize psychological principles, developmental understandings, and counseling techniques in a strengths based, solution-focused paradigm to assist students and clients with the best opportunity to achieve healthy functioning in the areas of educational, personal, social and vocational development.

Program offerings, service learning activities and field experiences are designed to encourage personal, professional, and social growth. Graduates of the Counseling Programs are prepared to provide counseling and consultation services in school, mental health, or community agency settings and are eligible to stand for licensure or certification in their respective area of specialty.

**XIV. STUDENT COMMUNITY ENGAGEMENT:** A cornerstone of the University's mission is service to humanity. As part of the University's Student Service Initiative, undergraduate students receiving any form of institutional aid participate in at least 10 hours of service learning per semester. Students are encouraged to network with one another in classroom settings and with instructors and advisors for searching out and creating appropriate service learning projects related to their field of study. For more information visit: <https://www.lmunet.edu/leadership-and-outreach/index.php> or contact the Director of Leadership and Outreach, Hannah Wilson, at [hannah.wilson@lmunet.edu](mailto:hannah.wilson@lmunet.edu).

**XV. TurnItIn.com notification:** Students agree that by continued enrollment in this course that all required papers may be subject to submission for textual similarity review to TurnItIn.com for detection of plagiarism. All submitted papers will be included as source documents in the TurnItIn.com reference database solely for the purpose of detecting plagiarism of such papers. Use of TurnItIn.com service is subject to the Usage Policy posted at the TurnItIn.com site.

**XVI. THE INSTRUCTOR RESERVES THE RIGHT TO REVISE, ALTER AND/OR AMEND THIS SYLLABUS, AS NECESSARY. STUDENTS WILL BE NOTIFIED IN WRITING AND/OR BY EMAIL OF ANY SUCH REVISIONS, ALTERATIONS AND/OR AMENDMENTS. [OPTIONAL SECTION/LANGUAGE.]**