

GENDER AND DIVERSITY TOPICS TAUGHT IN COAMFTE PROGRAMS

By

Ebony Joy Winston

Dissertation Submitted to the Faculty of the Virginia Polytechnic Institute and State University

In partial fulfillment of the requirements for the degree of

DOCTOR OF PHILOSOPHY

In

Human Development

Specialization in Marriage and Family Therapy

Fred P. Piercy, Ph.D., Chair

Lenore M. McWey, Ph.D.

Katherine R. Allen, Ph.D.

Elizabeth G. Creamer, Ph.D.

February 13, 2008

Blacksburg, Virginia

Key words: Diversity, Gender, Race, Ethnicity, Culture, Curriculum

Copyright 2007. Ebony Joy Winston

GENDER AND DIVERSITY TOPICS TAUGHT IN COAMFTE PROGRAMS

By

Ebony Joy Winston

Fred P. Piercy, Ph.D., Chair

Human Development

ABSTRACT

I conducted a mixed method study to explore how gender and diversity are being taught and defined at accredited marriage and family therapy programs. This research approach was explored through a feminist lens and within a systems theory framework, using both qualitative and content analysis methods. I examined course syllabi and interviewed faculty members that taught gender and diversity topics in their courses. I examined findings by program (masters and doctoral) and type of training (those that taught specific gender and culture courses and those that attempted to infuse gender and culture throughout the curriculum). The sample population consisted of syllabi from 21 masters and 18 doctoral training programs (ten each that taught specific courses in gender and diversity and eleven masters and eight doctoral courses that stated that they infuse gender and diversity throughout the curriculum). That is that there was variation in the topic areas that were explored when the specific courses content and infused course content were compared. There was also a significant difference in the degree to which these topics were taught between the two program levels (Masters vs. Doctoral). However, the qualitative data reflected similarities in the teaching methods of both types of programs. Additionally, Twenty faculty members were interviewed, ten from a master's and ten from doctoral programs. These faculty members were equally split between those representing infusion and specific courses. I constructed course summary tables of books, articles, course

objectives and illustrative learning activities from each syllabus. The major implications of this study were that the experiences of the professors were explored and the student's perspectives had been excluded. There was also little variation in the racial and gender characteristics of the professors.

Dedicated to the James Family

Acknowledgements

I would first like to thank GOD!!! I would also like to thank my family for being my support group. I want to personally thank my mother and father, Veola James and the late Dr. Jerome James for constantly encouraging me to follow my dreams and strive to be the best person that I can be. Thank you for giving me my daily affirmations of strength to press forward. Words cannot express how much your love and support financially and emotionally has meant to me! Thank you Jasmine for being my big sister and paving the way for academic excellence. I share every word of this document with you and I hope to continue to make you all proud.

I have to give a very special thanks to Brian Phillip Winston, my husband. Thank you for challenging me even when I didn't want to be challenged. I love you so much! I would like to thank the whole Winston family, James, Barbara, and Leslie for their support and motivation to complete my dissertation no matter what! I have to also thank all of my friends for listening to me and letting me cry on their shoulders... you all know who you are. Thank you to all of the Marriage and Family Therapy professors who granted me the privilege of an interview. Thank you Dr. Marlene Watson and Stephanie Brooks for giving me the academic foundation for my research focus and constant support. Thanks to the Virginia Tech MFT and Human Development faculty for your knowledge and leadership.

Thank you to my wonderful classmates who helped to keep me focused and organized. Thanks to Susan, Lana and Cindy for allowing me to bounce ideas off of you all and working with me through my analysis. This was indeed a process worth the blood sweat and tears!

To my committee members, you all have inspired me to push myself personally and professionally to be good at what I do and work hard at it. Thank you Fred for being my chair and helping me to navigate through this academic labyrinth. You are a great mentor!

TABLE OF CONTENTS

CHAPTER	PAGE
I. Introduction.....	1
Statement of the Problem Purpose	
II. Literature Review.....	5
What Diversity Means Teaching From a Feminist Perspective Teaching and Learning Context Insider Perspective	
III. Methodology.....	17
Recruitment Procedure Sample Phase I Content Analysis Data Analysis Purpose of Phase I: Content Analysis General Research Question: Phase II: Interview Purpose Research Questions Procedure Interview Protocol Questions Data Analysis Trustworthiness and Credibility	
IV. Findings.....	27
Phase I Participant Programs Syllabi Rubric Findings Phase II Participant Interviews Phase II: Interview Findings Research Question 1	

	Creative Influence	
	Safe Environment	
	Sensitivity	
	Respect	
	Research Question 2	
	Creative Influence	
	Safe Environment	
	Respect	
	Sensitivity	
	Research Question 3	
	Gender and Diversity Continuum	
V.	Discussion and Conclusion.....	64
	Summary	
	Discussion	
	Future Research Recommendations	
	References.....	86
	Appendices and Tables.....	96
	Appendix A: Table 1. Definitions of Ethnicity Race, & Diversity.....	96
	Figure 1: Terms Related to Gender.....	97
	Appendix B: Syllabi Analysis Rubric.....	98
	Appendix C: Evaluation Rules For Syllabi Code Sheet.....	99
	Appendix D: Assignments & Activities.....	101
	Appendix E: Specific Gender and/or Diversity Topics Required Books.....	126
	Appendix F: Categories of Course Objectives Used in Master and PHD.....	133
	Programs: Number of Course Objectives Grouped Together Based on Type of Program, Degree of Program and Course Objective Category	
	Appendix G: E-Mail to MFT faculty member.....	134
	Appendix H: Demographic Questionnaire.....	135

LIST OF FIGURES AND TABLE

Table 1...Definitions of Ethnicity Race & Diversity.....7

Table 2....Regional Locations of the Master's and Doctoral Programs
Across the United States.....28

Table 3.....29

Course Content Mean Descriptives for Master’s and PhD Programs that have Specific
Course’s Addressing Gender and/or Diversity and Those That Infuse Gender and/or
Diversity Topics in Their Courses.....29

Table 4.....30

The Degree To Which Specific and Infused Content Is Being Explored in the Syllabi with
Combined Mean Group Statistics (Collapsing masters and doctoral categories).....30

Table 5.....31

The Degree to Which Course Content is Being Explored in the Masters vs. PHD Programs
Looking at Mean Group Statistics (Collapsing Infused and Specific Categories).....31

Table 6.....35

Teaching Objectives Written by the Professors in The Course Syllabi by Institutional Type..35

Table 7.....40

Personal Demographic Characteristics of Professors who were Interviewed (N=20).....40

Table 8.....41

Demographic Characteristics of Professors Who Were Interviewed by Region, Degree, and
Years Teaching on Topics of Gender and Diversity Continued (N=20).....41

Table 9.....	53
Quotes of Methods Used to Determine What Gender and Diversity Topics Will be Covered in the Classes of the Professors that Infuse the Topics vs. Those that Have a Specific Course Addressing Gender and/or Diversity.....	53
Appendix A:	96
Table 1:Definitions of Ethnicity Race, Diversity.....	96
Figure 1:	97
Terms Related to Gender.....	97

CHAPTER I: INTRODUCTION

In the last decade scholars in the field of marriage and family therapy (MFT) have been calling for a curriculum emphasis on diversity, gender, social and racial sensitivity in MFT training programs, institutions, and professional organizations (Green, 1998; Hardy & Laszloffy, 1992; Killian & Hardy, 1998; McDowell, Fang, Brownlee, Young, & Khanna, 2002; McGoldrick, 1998; Wilson & Stith, 1993). However, many scholars, academicians and accrediting bodies remain unclear as to how to address these issues in the core curriculum. Leslie and Clossick (1996) suggest that one solution would be to offer both a specific course on gender and to address gender issues throughout the course material in other substantive areas (e.g., violence, substance abuse, sexuality). Others have suggested changing the MFT curriculum by adding guidelines for multicultural transformation of training as well as outside program evaluation and consultation (Green, 1998).

The Commission on Accreditation for Marriage and Family Therapy Education (COAMFTE) has challenged accredited MFT training programs to demonstrate compliance with specific standards that address, among other topics, gender and diversity. For this reason this study is MFT-specific in the exploration of how gender and diversity topics are being taught, explored and defined in course curriculum. Historically, the field of marriage and family therapy training has struggled with the inclusion or the infusion of topics related to gender and diversity. Most agree that training in these topic areas is needed but do not agree how they should be taught.

Within the last 10 years a number of versions of the Standards have been voted on by the commissioners of the COAMFTE, passed and later discontinued. In all cases, the COAMFTE

commissioners have advocated that gender and diversity topics be taught in the MFT curriculum, but have not always agreed on how. Long and Serovich (2003), suggest that this may be due to a resistance to change existing in the MFT training culture whereas “many faculty and supervisors either openly resist or pay lip service to becoming more open, positive, and knowledgeable in working with sexual minority clients specifically”(p.61).

In a qualitative content analysis of textual representation of diversity, Lawless, Brooks and Julye (2006) found that many COAMFTE-accredited doctoral programs represent programmatic information about diversity that appears to be incongruent with cultural sensitivity. More recently, Standard version *10.3 – 300.01* states, “programs are expected to infuse their curriculum with content that addresses issues related to diversity and power and privilege as they relate to age, culture, environment, ethnicity, gender, health/ability, nationality, race, religion, sexual orientation, spirituality, and socioeconomic status” (AAMFT, 2002).

Statement of the Problem

This call for compliance to this particular standard indicates a need for therapists to be trained in a way that will address gender and diversity effectively. How are COAMFTE-accredited MFT programs addressing this requirement? We need to know more about appropriate course content, particularly because of the increasing racial and ethnic diversity of the consumers of marriage and family therapy. In integrating gender and diversity into their standard curriculum, MFT programs will be bringing information that has been considered “in the margins” to the center of educational and political contexts (hooks, 2000).

A new generation of therapists will have to be trained effectively in theory and practice as it relates to gender and diversity in order to treat client populations who are becoming more diverse on a global scale. The trend in the *Journal of Marital and Family Therapy* indicates that

articles addressing diversity issues doubled from 15.6% of all 1990-1995 articles to 31% in 1996-2000 (Bailey, Pryce & Walsh, 2002). Researchers suggest that this trend is in response to increasing racial and ethnic diversification of the United States, which will continue over the next 50 years (Constantine, Juby, & Liang, 2001).

Green (1998) concluded, in a study conducted in California in 1995, that although 94% of the MFT practitioners were white, 66% of their clientele were from other racial and ethnic groups. While the numbers may be lower in other states, these findings raise an important concern. In an effort to address the needs and issues of clients differing in gender and ethnic backgrounds from their therapist, the field must address these differences in the training it offers. Recent literature indicates that in order for culturally sensitive therapies to be accepted in mainstream mental health, the therapies must be empirically supported (Hall, 2001).

Several authors have written about issues of diversity, gender, and becoming culturally competent as a therapist (Ariel, 1999; Arnold, 1993; Avis, 1989; Bean, Perry, & Bedell, 2002, Green, 1998; Hardy & Laszloffy, 1992; Hare-Mustin, 1978; Imber-Black, 1997; McGoldrick, Almeida, Preto, Bibb, Sutton, Hudak & Hines, 1999). However, little research has been done to explore the MFT curriculum of gender and diversity courses or learn about how the teachers of this curriculum bring the subject matter to life.

However, presently there is not a structured procedure to demonstrate compliance that addresses issues related to diversity, power and privilege as they relate to age, culture, environment, ethnicity, gender, health/ability, nationality, race, religion, sexual orientation, spirituality, and socioeconomic status. Thus, programs have no consistent or “best practice” model. These programs, therefore, must demonstrate that they are addressing issues of gender and culture without clear criteria to follow.

Purpose:

The purpose of this study was to describe the teaching methods, content of courses and the definitions used to describe gender and diversity in COAMFTE-accredited marriage and family therapy programs and to explore the rationale of the professors that teach these courses. As used in this study, gender courses are defined as any course covering topics dealing with power and privilege as it relates to males and females as well as the feminist perspective in teaching family therapy. The term feminist perspective or agenda is a way to examine the traditional gender role concepts in order to empower someone from artificial and unnecessary limitations (Libow, Raskin, & Caust, 1982; Gale & Long, 1996). Topics addressing diversity are defined as courses covering topics addressing any marginalized populations and exploring race, culture, religion, ethnicity, sexual orientation, gender, disabilities, socio economic status, and spirituality.

It is the intent of this study to understand how the MFT program faculty uses their pedagogical tools and texts to educate students on issues of gender and diversity. By doing so, we can begin to learn about the diverse ways these topics are being addressed, as well as learn from various exemplars. Also, we can begin to explore what is being missed or what needs to be explained in more detail in the curriculum in order for therapists to feel a sense of comfort in working with people that are different from themselves and the families they grew up in. We also need to explore these courses in more detail to examine their implicit teachings. For example, what is being taught about internalized messages about diversity and gendered stereotypes, external influences and messages that shape therapist racial and gender identities?

CHAPTER II: LITERATURE REVIEW

In recent literature addressing gender and diversity training, there is a resounding consensus that more attention needs to be given to topics related to gender and diversity in order to educate competent multicultural therapists (Bean, Perry, & Bedell, 2002; Hardy & Lazloffy, 1992; Sue, Arredondo, & McDavis, 1992). It is at the training level that therapists learn how to theoretically conceptualize cases and provide adequate clinical treatment. Courses also provide opportunities to immerse students in the work that goes into understanding differences from multiple perspectives. But what exactly happens in these classes? It is important to understand how MFT academicians define gender and diversity through the pedagogical tools they use.

In what ways are marginalization, stereotyping, and empowerment addressed in such curricula? Clearly, diversity education in MFT must be more than learning about different holidays or cultural practices. How is action and change infused into the educational process?

MFT literature suggests several goals for the training of culturally competent therapists. They included therapist awareness of his/her own culture, knowledge of culturally different clients, and ability to engage in culturally appropriate skills (Bean, Perry & Bedell, 2002; Inman, Meza, Brown & Hargrove, 2004; Sue, Arredondo & McDavis, 1992). The literature suggests that these topics can bring to the surface feelings of shame, guilt and safety, as well as uncertainty stemming from one's own family of origin and personal experience dealing with differences (McGoldrick, 1998).

Bean et al. (2002) and Sue, Arredondo, and McDavis (1992) stated that definitions differ somewhat across mental health disciplines, and that multicultural competence is generally conceptualized as involving three main areas; (a) therapist awareness of his or her own culture

and its specific impact on the formation of values and biases; (b) therapist knowledge of the worldview of the culturally different client, and (c) the therapist behaviors and use of culturally appropriate treatment strategies and interventions. Diversity has been defined in a variety of ways to the inclusion or the exclusion of everything from race, culture, ethnicity, sexual orientation, to gender, disabilities, socio economic status, and level of education.

McGoldrick, Almeida, Preto, Bibb, Sutton, Hudak and Hines (1999) reported that in spite of hurt feelings, gender confusion across cultures, racist comments, or homophobia, professors should try to find ways to keep the conversations open so that they and students can learn from one another, and together move toward a higher level of accountability and consciousness. It is apparent that teaching and talking about these issues are not easy tasks. One of the major challenges that professors who teach feminist family therapy have to face is the attempt to navigate the river of emotions that flow when professors and students alike are exposed to issues of violence, abuse, and subjugation (Turner & Avis, 2003).

Being able to understand and have a respectful curiosity about difference is how we grow as therapists. Hardy and Laszloffy (1992) affirmed that, if students are to be prepared to meet the demands of an increasingly multicultural client population, their education and training must reflect societal realities. In order to do this effectively, students will look to the MFT faculty members for guidance and understanding so that they can think critically and act appropriately in the treatment of clinical cases. McDowell, Fang, Brownlee, Young and Khanna (2002) state that, as the field has embraced multiculturalism, therapists have become more aware of diversity. However, because of the variety of ways one might define diversity, it can become confusing as to which topics are important in teaching students about issues dealing with gender and diversity.

What Diversity Means

Beginning to define diversity is the first step in understanding how to train students on this topic. In a recent review of literature, (Boyd-Franklin, 2003; Davey, StoneFish, Askew, & Robila, 2003; Hines, Preto, McGoldrick, Almeida, & Weltman, 1999; McDowell & Jeris, 2004; McGoldrick, Giordano & Pearce, 1996; Nelson, Brendel, Mize, Lad, Hancock & Pinjala, 2001; Okun, 1996; Schaefer, 1998) on the definition of diversity, race and ethnicity, various theoretical definitions emerged (See Table 1).

Insert Table 1 here

The MFT literature suggests that, issues of diversity, culture, race, gender and ethnicity are not clearly defined. According to Laird (1998), “diversity, ethnicity, or race cannot be decontextualized and held up for examination and definition because it is not a thing, or an object; it is a *clustered narration* of meanings drawn from past, present, and the future that is itself definitional and constitutive” (p. 27). We derive meaning from the definitions that dictionaries and other literary forms of linguistic discourse provide, as well as from our own experience.

Falicov (1995) states that culture is viewed as occurring in multiple contexts that create common cultural borderlands as well as diversity, unpredictability and possibility, as well as regularity and constraint. These may become cultural borders and parameters to highlight difference but along the way barriers can keep one from exploring difference.

Researchers Inman, Meza, Brown and Hargrove (2004) suggest that the field has just scratched the surface in the comprehension of multiculturalism. Part of the problem is the

difficulty of operationalizing diversity in practice. When therapists have limited knowledge about and access to diverse populations, they have difficulty learning to work effectively with these populations (Hardy & Laszloffy, 1998). By exploring the gender and diversity courses being taught at COAMFTE- accredited MFT programs and by interviewing faculty members that teach them, I hope to gain a better understanding of the topics of diversity and gender as they are presently taught.

It is important to gain a better understanding of how gender and diversity topics are being taught in the MFT programs because these programs are designed to train efficient marriage and family therapists. In order to achieve gender and cultural competence, for best training practices should be explored. Avis (1989) stated that we are all sexist and prejudice to a certain degree, given the cultures we have grown up in. However, we should not allow our backgrounds, or training systems, to go unchallenged. In a diverse society, diversity training is critical.

The concepts of diversity and gender perpetuate a hierarchy that is based on visual or biological differences and distinctions. The behavior of privilege and entitlement is learned behavior that is accessed through informal and formal forms of education. As McIntosh (1998) stated, “my schooling gave me no training in seeing myself as an oppressor, as an unfairly advantaged person, or as an individual whose moral state depended on her individual moral will” (p.147). She went on to quote her colleague Elizabeth Minnich, who stated, “Whites are taught to think of their lives as morally neutral, normative, and average, and also ideal” (p.147). This results logically in viewing our work to benefit others, as work which will allow “them” to be more like “us”(McIntosh, 1998).

Our very first teachers of gender, diversity, privilege and difference are our family members and it is through the interaction with them that we learn how we fit into the world and

what roles we shall play in it. Despite the romantic myth that race and gender do not matter because we are all human, differences in race, gender, age, and socio economic status remain major markers of reality in all realms of society (Hardy & Laszloffy, 1998). Typically, in an educational setting, the instructor's worldview and the field of knowledge offered in the course takes a dominant role in the classroom. It is here that the learning process needs to be given attention emphasizing dialogue, curiosity, and reflexivity (Dei, 1996; Lee & Green, 1999; McDowell & Shelton, 2002).

Teaching From a Feminist Perspective

Literature on feminist family therapy training (Avis, 1989; Caust, Libow & Raskin, 1981) suggests that the initial focus of feminist family therapy was to raise the consciousness of trainees to intensify their awareness of gender-related power dynamics in the lives and relationships of female clients. The emphasis on feminist training has now extended to explore all of the components of gendered relationships, including both women and men, on issues of power, voice, privilege and oppression (Turner & Avis, 2003). Covering these issues in MFT training assists in facilitating knowledge on what it means to be empowered and what that would look like for a client. Turner (1991) suggests that social theory, like feminist theory cannot be neutral; rather, it must be emancipatory and that is exactly what feminist theory represents. This theory gives passion and meaning to experiences under the auspice of a theoretical examination of a cultural experience.

The concepts and propositions that support this theory examine the difference in biological definitions of sex, the socially constructed meaning of gender, household, and issues of power and control (White & Klein , 2002). These issues overflow beyond the classroom setting into the therapy rooms and over into larger societal constructs. Practicing from a

gendered informed perspective means being attentive to the power differentials between clients and to their outcomes, and making efforts to facilitate shared power and equality in relationships (Haddock, Zimmerman & MacPhee, 2000).

One of the first to write about gender in the MFT curriculum was Judith Myers Avis (1989). In 1980, she conducted a project that surveyed 25 program directors of training programs in marriage and family therapy as well as 20 approved marriage and family therapy supervisors and found that only 1 of 63 core content areas mentioned gender (Silverstein & Goodrich, 2003; Winkle, Piercy, & Hovestadt, 1981). Feminists in the past have criticized and critiqued patriarchal MFT theories, specifically systems theory, on failing to address power differentials between men and women, assuming equality when the larger societal context refutes it (Goldner, 1988; Hare-Mustin, 1978; Luepnitz, 1988). Feminists contend that the claim to neutrality embedded in the framework of systems theory could not fairly capture the experiences of a gendered cultural imbalance and oppression that the women in the family unit had endured (Hall & Greene, 1994).

Models of family therapy have been criticized for reflecting the larger societal values of a traditional gender-based division of labor. They also have been criticized for reinforcing a model of healthy functioning which promotes the ways men have traditionally been socialized to relate and pathologizes the ways women have traditionally been socialized to relate (Goldner, 1987). Systems theory is the foundation of family therapy theory. However, systems theory has been critiqued as having overt and covert assumptions embedded in cultural discourse and social institutions. For example, oppression in systems theory is understood, not in terms of specific causes, but as mutually reciprocal and self-sustaining influences, such that a view sidesteps accountability. An education is needed in making privilege visible, as well as male power and

the oppression of women. Persons of color as well as sexual minorities must be examined in ways that better educate future therapists (Almeida, Woods, Messineo & Font, 1998; Bem, 1983).

Teaching and Learning Context

Wilson and Stith (1993) conducted a study on diversity involving 29 MFT programs. Results indicated that 80% of the programs recruit minority students into their program, and only 29% felt as though they were successful in their endeavors (Wilson et. al., 1993). Having a diverse student body as well as a diverse faculty adds to the richness of a program. However, the content of the curriculum also plays a role in the depth of knowledge attained in an educational setting.

Some programs believe that having a course that addresses gender and diversity issues is the answer to addressing an adequate amount of knowledge on the subject. Other programs believe that these topics must be interwoven throughout the core curriculum of the program. In a study conducted by Nelson, Brendel, Mize, Lad, Hancock and Pinjala (2001), the authors found that some academicians found it unsatisfying to confine such teaching and training to one course and preferred to work spontaneously with ethnicity and other diversity issues as they naturally come up in classes and supervision.

In an effort to identify what actually constitutes an adequate learning environment, we need to gather examples of how faculty members teach and discuss diversity and gender. Only through a deliberate and consistent process of course work examination can we begin to explore ways in which the new generation of therapists learn to be more effective clinicians around the topic of gender and diversity. Such an exploration may also allow others to benefit from learning creative ways some faculty members are addressing diversity education in MFT.

McDowell and Shelton (2002), hold a set of assumptions in facilitating learning about diversity. These assumptions are that (a) education is a political act; (b) knowledge is socially constructed and relative; (c) formal learning contexts are socially constructed and influenced by the intersection of multiple systems of privilege and oppression; and (d) students and educators bring their unique narratives and emotional responses to the process of learning. In addition, Long (1998) suggests a transparent professor-student relationship where all involved are able to discuss the contingencies of their relationship without recourse so that there is a safe place to talk and learn about difference.

Figure 1, is a visual depiction I created to illustrate the terms used to discuss and educate therapists on power, voice, privilege, and oppression.

Insert Figure 1 here

Power refers to having control and being able to create the rules and regulations in any given situation in large or small contexts. Lerner (1988) suggests that by simply challenging the rules within a given family is not enough to change dysfunctional relational patterns. The gendered power relations in the socio-cultural context of patriarchy must be confronted. Any discussion of power in marriage specifically must address not only tradition-bound male privilege, but also the many significant advantages that come with financial control and physical strength (Carter & McGoldrick, 1999).

Voice refers to the variations of knowledge of women in particular who have experienced a sense of voicelessness. Women have been silenced or distorted in the texts of philosophy, biology, psychology, family therapy, and medicine (Mize, 2003).

Privilege refers to the scope of the claimed rights that included the character, causes, and consequences of the social inequalities that define immunity granting groups in question (Anderson, 2004). Most people are not aware of their personal privileges. Therapists need to be able to assess who has more privilege in a relationship and help the others to become aware of how, why and under what circumstance this happens (Parker, 2003).

Oppression refers to a systematic way of relating between people, especially between men and women, which reflects and recreates the socio-cultural ordering of domination (Silverstein, 2003). Literature suggests that gender represents fundamental distinctions that privileges one group (men) while oppressing another (women) (Andreas, 1971; White & Klein, 2002).

The following topics illustrate the definitions of the terms used to meet the requirements of gender and diversity in compliance with the Commission on Accreditation for Marriage and Family Therapy Education Standard version *10.3 – 300.01*.

Age refers to the duration of a person's life (usually defined in years). Age relates to both power (Wordnet, 2005) and issues of ageism and discrimination. A phenomenon particularly strong in America ageism is defined as an attitude, belief and/or concepts of nature and characteristics of older persons that are prejudicial distorting their actual characteristic abilities (Hooyman & Kiyak, 2002).

Culture refers to the shared behaviors, meanings, symbols, and values transmitted from one generation to the next (Goldenburg & Goldenburg, 2000).

Diversity refers to various dimensions of race, ethnicity, gender, sexual orientation, socio-economic status, age, physical abilities, religious beliefs, political beliefs, or other ideologies. Educators are challenged to help students embrace such differences in a safe, positive, and nurturing environment (Hardy & Laszloffy, 1992).

Environment refers to the various geographic regions, neighborhoods, cultural backgrounds and surroundings that help define ever changing demographic realities (Schaefer, 1998).

Ethnicity refers to a common ancestry, sense of belonging and is powerful in determining identity through which individuals evolve and develop shared values and customs (McGoldrick & Giordano, 1996).

Gender refers to the characteristics that a person or society attaches to females or males (Shaver & Tarpy, 1993; see Eagly, 1987). The term gender is composed of two components– identity as well as role. According to Shaver and Tarpy, (1993), “Gender identity is a person’s private sense of being male or female; it is the internal experience of femininity or masculinity, the gender with which a person identifies”. “Gender role is the set of expectations society has for both women and men” (p.243).

Health/Ability refers to a state of complete physical, mental, and social well-being and is not merely the absence of disease and infirmity (Papalia & Olds, 1995; see Danish, 1983).

Nationality refers to the status of belonging to a particular nation by origin, birth, or naturalization (American Heritage Dictionary, 2004).

Race refers to different behaviors, aptitudes, attitudes, interests and values are often attributed to race based on skin color, facial features, hair texture and other physical characteristics (Okun, 1996).

Religion refers to a specific prescribed cultural expression of spiritual meaning and can be expressed through the membership in an organized church (Patterson, Hayworth, Turner & Raskin, 2000).

Sexual orientation refers to an enduring emotional, romantic, sexual or affectionate attraction to another person, distinguished from other components of sexuality including biological sex,

gender identity (the psychological sense of being male or female) and the social gender role (adherence to cultural norms for feminine and masculine behavior) (APA, 2005).

Spirituality refers to a relationship with a “Transcendent Being” that fosters a sense of meaning, purpose, and mission in life (Hodge, 2000; see Elkins, Hedstrom, Huges, Leaf, & Saunders, 1988). Spirituality can also address a universal phenomenon that occurs in all people and that finds a variety of expressions in the direct experience of wholeness (Patterson, et. al 2000).

Socioeconomic Status refers to the financial class and hierarchy stratification of groups of people that perpetuate unequal rewards and power in a society (Schaefer, 1998).

Insider Perspective

I have had the pleasure of matriculating through an accredited master’s program, working for the Commission on Accreditation for Marriage and Family Therapy Education and pursuing my academic and clinical training in a MFT accredited doctoral program. I have worked very closely with commissioners, AAMFT staff, program directors, MFT professors and MFT students. I have a personal interest in this study because I have been educated in both a MFT program that has specific courses addressing gender and diversity as well as a program that infuses the topics thought the curriculum.

As an African American female I have struggled in my educational journey to learn as much as possible without losing my cultural foundation in theory. Being exposed to differences and learning how to live in different cultures and be exposed to different lifestyles is both my experience and what I believe MFT training should be about. I have learned through my work and education that the field cannot afford to push a monolithic platform in training therapists. I know first hand what it feels like to participate in a class where topics in gender and diversity

were difficult to address. That doesn't mean that such issues should be avoided or sporadically addressed.

Each accredited MFT program is unique. Faculty members have their own specialized way of teaching that make for varied and interesting presentations of theory and practice. And even more interesting ways of defining the topics and terms used in addressing issues of gender and diversity. Their research implementation supplies the field with stimulating nourishment that eventually spills over into the main societal stream.

It is not clear whether diversity should be taught in specific courses or addressed throughout the curriculum. Having experienced both, the two were very different in comparison. What is taught based on integration and what is taught based on specific course design is absorbed differently. I believe that both are necessary in order to fully submerge students and prepare them for practice. In my experience I have visited programs that state that they infuse gender and diversity topics into the curriculum but on further exploration, found a fair degree of inconsistency.

It is my goal in this study is to explore both infusion and course specific approaches to addressing issues of gender and diversity, as taught in COAMFTE accredited programs. I hope to learn how these topics are being taught and defined. Also I plan to capture the reflections of the various experiences of those professors who teach these courses.

CHAPTER III: METHODOLOGY

To gather the data I took several steps conducting both syllabi analysis and interviews with MFT professors to gain a richer understanding of these data. The methodology was divided into two phases. The first phase consisted of the content analysis designed to examine the course content within the MFT syllabi. The second phase consisted of the interviews with faculty members. Each set of data was triangulated into the final analysis.

Recruitment Procedure:

All programs accredited by the Commission on Accreditation for Marriage and Family Therapy Education were listed on the American Association for Marriage and Family Therapy website (www.aamft.org). I retrieved a copy of that list and began to contact the program directors for the master's and doctoral programs across the United States. I contacted each program director via e-mail in order to acquire the most recent copy of the syllabi that they were using.

An e-mail was sent to each program director asking for his or her participation in the study (appendix G). If the program director did not respond to the e-mail a follow up e-mail was sent followed by a phone call. This was repeated until 39 syllabi were submitted. During the exchange of communication I was notified by the program director if he or she did not teach the specific course that I was reviewing for the study. If the program director was not the professor that taught either the specific course or the course whose syllabi were submitted the program director was asked to forward the e-mail address or contact information for the appropriate professor. Once that professor had been identified, I would send him or her the original e-mail

explaining the study. The professor would in return send me a copy of their course syllabi for review.

Sample

I examined the findings by program (masters and doctoral) and type of diversity training (course specific and infused). From these sample populations for the syllabi were randomly selected 21 masters and 18 doctoral program syllabi. Eleven of the 21 programs in the master's and eight of the 18 were doctoral programs, which included programs that have infused gender and diversity throughout the program. The other (ten) included programs with a specific course in gender and/or diversity. No more than one syllabus per program was analyzed in this content analysis.

In analyzing the syllabi for the course-specific programs the course that the program director identified covering topics addressing gender and diversity issues was reviewed. The programs that infuse gender and diversity topics throughout the curriculum had one syllabi randomly chosen and submitted for review.

The sampling method was based on three components (a) documents (b) text within documents and (c) communication sources (Weber, 1990). These sources provided the data for the qualitative and quantitative content analysis. The method that I used in this study captured both narrative descriptions, which were analyzed qualitatively, and coded syllabi that quantified the analyses of narrative texts.

Phase I: Content Analysis

Data Analysis:

Each of the syllabi was analyzed in detail to examine the depth of gender and diversity topics in each course. The content analysis involved both quantitative and qualitative

measurements of analysis. These methods were used to describe, analyze, and summarize the trends observed in the documents (Fitzpatrick, Sanders & Worthen, 2004). In the qualitative analyses, I identified core consistencies and meanings from the data collected (Patton, 2002). In the analysis of the syllabi, I developed a coding scheme that indicated the particular content areas addressing gender and diversity topics in the syllabi documentation (See Appendix B). The first step in the content analysis was to record the demographic information from the program's syllabi, documenting the program's identification number that I assigned to each program for the purpose of program confidentiality, program degree, and the way that the course was identified, as either a specific course or infused course. Then I examined the gender and diversity topics explored in the content of the syllabi. Each syllabus was analyzed using the same coding scheme.

The evaluation of the syllabi was based on a 6-point scale-coding scheme indicating the prevalence of the course content documentation based on specific categories. The 6-point scale ranged from 1= No exploration in course content to 6=Strong exploration in course content. The following categories were used to indicate gender and diversity content: (1) diversity, (2) power and privilege (3) age, (4) culture, (5) environment, (6) ethnicity, (7) gender, (8) health/ability, (9) nationality, (10) race, (11) religion, (12) sexual orientation, (13) spirituality, and (14) socioeconomic status (see p.14 for definition of terms). I compiled summary statistics that reflect the results between programs, and in terms of courses that are specific to gender and diversity and those that infuse the topic in their course work.

When all of the appropriate syllabi were collected and analyzed, I constructed a summary to illustrate the description of the courses, books, learning objectives and two illustrative learning activities from each syllabi (See Appendix D, Appendix E and Appendix F). The degree

requirement of the program is also listed. In order to maintain program confidentiality, the university names and participant names were omitted from the summary.

The syllabi data collected from the study was analyzed using an open coding method, then axial coding and lastly selective coding. Specifically, each learning activity, course objective and core textbook from the syllabi was placed on a separate 3 X 5 index card and grouped based on the identifiable themes from the data. The learning activities were group based on similar activities and then labeled identifying the common activity listed for the students. The course objectives were assembled in different piles according to the expectations listed. The books were also grouped together by author and title identification and then placed in a matrix as to not record duplications of the books used. The next step that I took allowed me to group the learning activities, course objectives and books based on their purpose and title. The cards were grouped by the category in which each card fit. As I read through the cluster of index cards I was able to identify a pattern according to the similarities of the data.

In analyzing these data open coding was done in order to “break open” the data by labeling the code from the information gathered (Strauss & Corbin, 1990). When the axial coding was completed I reorganized the data in a different way from that of the open coding, attempting to draw meaning from the data. Then, selective coding was completed. The main themes emerged which can be connected back to the original research questions. Thus, the process took an iterative form where it brought order, structure, and interpretation to the mass of data collected (Anfara, et. al, 2002; Marshall & Rossman, 1999).

Purpose of Phase I: Content Analysis:

The purpose of the content analysis was to examine what was being taught and how, which was identified in the course syllabus. Although, a specific course insures that diversity

material was presented, it also contributes to the material being divorced from other substantive areas in the field (Avis, 1989; Leslie & Clossick, 1992; Leslie & Clossick, 1996). Infusion is described within the realm of course work when a professor integrates topics into their course for the purpose of exposure in a particular area that may not have otherwise been explored (Williams & McBain, 2006). The intent is to blend various topics addressing gender and diversity in his or her course for the purpose of meeting the needs of the students that take their course. Thus, both course specific syllabi as well as infused course syllabi from accredited marriage and family therapy programs were analyzed for their content.

General Research Question:

1. To what degree are gender and diversity topics being covered in courses specific and infused curricula in masters and doctoral programs in marriage and family therapy.

Phase II: Interview

After a through content analysis of the syllabi, I conducted twenty interviews with MFT professors: ten from doctoral programs, and ten from masters programs, both equally divided in terms of infusion and specific-course methods of teaching gender and diversity. I also attained IRB approval in order to conduct the interviews with the faculty members. IRB approval was not needed for the collection of the syllabi, but the details of the study in its entirety was included in the protocol. These interviews were approximately between 30-50 minutes in length.

Purpose:

The purpose of the interviews with the MFT program faculty members was to gain a better understanding of how topics in gender and diversity are being taught. My plan was to capture the essence of how MFT professors went about teaching and defining terms that address gender and diversity. Talking about gender and/or diversity in the classroom is an important first

step, but we also need to attend to what is taught and how it is taught (Leslie & Clossick, 1996). My research questions were formed around the need to understand the method of teaching in these topic areas as well as the process to which the professor does so.

Research Questions:

1. How is gender and diversity being taught in masters and doctoral programs?
2. What are the differences in teaching methods of those MFT programs that infuse topics on gender and diversity throughout their program and those that have specific courses addressing the topics?
3. How is gender and diversity being defined in accredited marriage and family therapy programs?

Procedure:

The 20 MFT faculty members that were interviewed were randomly selected after their names were written and placed into an envelope. The infused and specific course professors were separated in order to get 10 names from each group. I used a stratified random sampling procedures, stratifying the sample by program (doctoral and masters) and teaching method (infusion and specific course) (Fitzpatrick, Sanders & Worthen, 2004). From the syllabi I obtained the names of the faculty members that taught the gender and diversity topics in each course. I contacted each randomly selected faculty member via e-mail and explain the details of this study and ask him or her to participate. Once the participant agreed, I called the participant on the telephone and explain the purpose of the study again, time requirements, and why the participant was selected (Piercy & Nickerson, 1996). Once the participant agreed, each participant was asked if he or she would like to choose a pseudonym for confidentiality purposes

or if she or he would like to be identified in the study. I then continued this procedure until I had 20 participants for the interviews.

The interviews took place on the telephone in a quiet location so that the recordings would be clear. These interviews were conducted after all of the syllabi had been coded and analyzed. The interview participants were then e-mailed a demographic survey after their interview was complete (See Appendix H). The demographic survey consist of personal characteristics (i.e. age, race, gender etc.) as well as how many years they have been teaching on the topic of gender and diversity. This information was voluntary. I was able to get a group of faculty members that are diverse in age, gender, race, and geographic location for the interviewing component of this project.

Interview Protocol Questions

1. Could you describe the method that you used to determine what gender and diversity topics were going to be covered in your course?
2. How would you define diversity and gender?
3. What is your most useful assignment?
4. What is a student that takes this course expected to learn from it?
5. How do you know that what you cover in your course(s) will provide the students with adequate knowledge about gender and diversity issues?
6. What in your background prepares you to teach these topics?
7. Can you describe a situation where gender and diversity issues were difficult or uncomfortable for you to address? How did you handle this situation?
8. Identify one or more challenges or issue in teaching this course.
9. Identify one or more rewards of teaching this course.

10. What are some other topics that would fit under the umbrella of gender and diversity that you have not covered in your course?
11. Do you have any advice for those teaching this course for the first time?

Data Analysis:

Each telephone interview was recorded, transcribed, coded and then analyzed. I was the only researcher conducting this study. I consulted with two colleagues, having them re-code 30% of the interviews as well as the syllabi and compare the themes that emerged from the data for transferability purposes. Peer consultation was used to generate transferability of the data to see if what it was that I found as the researcher was equivalent to what my colleagues found. Both colleagues were doctoral level professionals with backgrounds in qualitative research. I met with both colleagues to discuss differences and similarities within the data. We discussed the themes and categories until we reached a consensus. The subject matter brought to surface a lot of emotions and reactions to the data which lead to lengthy discussion in capturing the essence of the participants.

Trustworthiness and Credibility

I used memoing and bracketing methods (Creswell, 1998) in order to record my personal ideas and biases. These ideas were captured during the interviews and while the data were being coded. This helped me set aside researcher bias. Bracketing refers to the process by which researcher sets aside preconceived notions and experiences so that he or she can better understand the participants in the study (Creswell, 1998; Moustakeas, 1994). The art of memoing is similar to bracketing but it is done in a way that gets the researcher's ideas down on paper to help develop a theory that may be evolving around the data. An audit trail also was used to document and support the credibility of this study.

In order to assure the rigor and credibility of this study, the steps of Eisenhart and Howe (1992) and Anfara et.al (2002) were replicated:

Step1: Ensure a fit between research questions, data collection procedures, and analytic technique, including triangulation, thick description and members checks *during the interview*(Creswell, 1998).

Step2: Ensure the effective application of specific data collection and analytic techniques.

Step3: Stay alert and aware of prior knowledge.

Step4: Remain cognizant of internal and external value constraints.

Step5: Continue to assess the research comprehensiveness.

This qualitative method is the result of triangulation of the findings that adds to the richness and dependability. I also used a constant comparative analysis (Glaser & Strauss, 1967) of the data collected for the documented summary of the syllabi and for the interviews. That is, the interviews were compared and analyzed for consistency to evolving categories or themes. Also, constant comparative analysis was used in a way that compared the data as more data were collected and then the categories and their properties were merged together (Anfara, Brown & Mangione, 2002). I was able to conduct a member check with the participants during the interview to make sure that what was captured in the interview and in their course syllabi were accurately represented in the data collected.

Verbatim quotes from the NVIVO codes (using the words of participants to describe the experiences) were used in the results section to illustrate the themes that emerged. That is, the quotes used demonstrated the congruence of the reality of the phenomenon being studied (Anfara, et. al, 2002). These particular qualitative methods parallel the rigor of quantitative

research in the manner in which they ascertain credibility and trustworthiness of the research being conducted (Lincoln & Guba, 1985). Once the data collected reached a level of saturation and no more new information emerged, I began to record the results of this study.

The themes that were generated from this data came out of the interviews that were conducted. As I read through each interview I was able to find similarities in the explanations of the participants for the methods in which they taught their classes. As the participants shared the stories I began to categorize them by the emphasis that they placed on specific needs within the classroom setting. As certain words reappeared in the transcriptions to describe what the professors were doing in the classroom or using as a teaching method, the answers to my research questions began to take form. Understanding the themes that were beginning to form was important to my research. The way in which the participants described their teaching tactics gave me a better understanding of how the topics of gender and diversity were presented to their students.

The themes were categorized and placed into a group based on the meaning of the answer to the interview question. In the research question results, the themes were the same for the first two questions because there was some overlap in the description of how gender and diversity was taught and the differences amongst the participants teaching methods. The themes that emerged for the third research question were different from the first two but provided a better understanding of the research overall.

CHAPTER IV: Findings

Phase I

Participant Programs

There were 39 syllabi submitted by the master's and doctoral level marriage and family therapy programs. The 39 syllabi consisted of 21 master's programs and 18 doctoral programs'. Of the 39 syllabi, 21 master's program syllabi were reviewed and coded. Ten of those syllabi represented those programs that offered an infusion of topics that address gender and diversity. The other 11 syllabi from the master's level programs were identified as courses that specifically address gender and/or diversity. One program said they had both a master's and doctoral level course but submitted the syllabus for the master's level course. The doctoral programs were divided by the same means of identification. Ten of those syllabi were representative of infused gender and diversity throughout the curriculum and the other eight were identified as courses that specifically address gender and diversity issues.

Programs from six geographic regions were represented (see Table 2). For the master's level programs there were five programs from the North East region, three from the Midwest, five from the West, four from the South, three from the Mid-Atlantic Region and one from the Middle States. For the doctoral programs there was one program from the North East region, five from the Midwest, four from the West, six from the South and two from the Mid-Atlantic Region. Each region was represented except for doctoral program representation for the Middle States.

Table 2
Regional Locations of the Master's and Doctoral Programs Across the United States

<i>Characteristics</i>	<i>Master(N=21)</i>	<i>%</i>	<i>Doctoral (N=18)</i>	<i>%</i>
<i>University Region</i>				
North Eastern	5	23	1	.05
Midwest	3	14	5	27
West	5	23	4	22
South	4	19	6	33
Mid-Atlantic	3	14	2	11
Middle States	1	.04	-	

Syllabi Rubric Findings

Each syllabus was coded based on the terms identified in the COAMFTE Standard 10.3-300.01. The syllabi analysis rubric was used to code each syllabus. The rubric was designed based on a 6-point scale, which helped identify course content representing each term. The 6-point scale ranged from 1=No exploration in course content to 6=Strong exploration in course content. The following categories were used to indicate gender and diversity content: (see Tables 3, 4, and 5) diversity, power and privilege, age, culture, environment, ethnicity, gender, health/ability, nationality, race, religion, sexual orientation, spirituality, and socioeconomic status.

Table 3.
 Course Content Mean Descriptives for Master's and PhD Programs that have Specific Course's Addressing Gender and/or Diversity and Those That Infuse Gender and/or Diversity Topics in Their Courses

	Master's		PhD		F	p
	Specific Course	Infused	Specific Course	Infused		
	M	M	M	M		
Diversity	5.55	5.20	4.70	3.50	4.407	.010**
Power Privilege	4.64	5.20	4.40	3.13	2.554	.071
Age	1.73	2.20	2.00	1.25	.524	.668
Culture	5.27	5.30	4.60	2.75	5.163	.005**
Environment	4.64	4.50	3.80	1.00	10.008	.000**
Ethnicity	5.00	5.50	3.50	1.63	10.178	.000**
Gender	5.82	5.20	5.00	3.00	7.705	.000**
Health & Ability	3.36	3.20	2.70	3.00	.213	.887
Nationality	3.55	5.00	2.80	1.00	8.784	.000**
Race	4.64	5.30	3.70	2.25	5.014	.005**
Religion	3.27	4.60	1.90	1.88	4.419	.010**
Sexual Orientation	5.64	5.20	4.90	2.25	8.976	.000**
Spirituality	3.18	4.10	1.70	2.00	2.881	.050*
SES	4.09	4.80	3.30	1.63	5.093	.005**

*p<.05

**p<.01

Table 4.
 The Degree To Which Specific and Infused Content Is Being Explored in the Syllabi with
 Combined Mean Group Statistics (Collapsing masters and doctoral categories)

	Specific Course	Infused		
	M	M	t	p
Diversity	5.38	4.17	2.887	.006**
Power Privilege	4.90	3.83	2.026	.050*
Age	1.95	1.67	.533	.597
Culture	5.29	3.78	2.864	.007**
Environment	4.57	2.56	3.462	.001**
Ethnicity	5.24	2.67	4.647	.000**
Gender	5.52	4.11	3.010	.005**
Health & Ability	3.29	2.83	.727	.472
Nationality	4.24	2.00	3.809	.001**
Race	4.95	3.06	3.280	.002**
Religion	3.90	1.89	3.255	.002**
Sexual Orientation	5.43	3.72	3.070	.004**
Spirituality	3.62	1.83	2.766	.009**
SES	4.43	2.56	3.140	.003**

*p<.05

**p<.01

Table 5.
 The Degree to Which Course Content is Being Explored in the Masters vs. PHD Programs
 Looking at Mean Group Statistics (Collapsing Infused and Specific Categories)

	Masters	PHD			
	M	M	p	t	p
Diversity	5.14	4.44	.007	1.548	.130
Power Privilege	4.52	4.28	.285	.443	.661
Age	1.86	1.78	.779	.184	.883
Culture	4.95	4.17	.339	1.38	.174
Environment	4.24	2.94	.029	2.036	.049*
Ethnicity	4.29	3.78	.433	.735	.467
Gender	5.43	4.22	.007	2.489	.017*
Health & Ability	3.05	3.11	.173	-.101	.920
Nationality	3.19	3.22	.027	-.046	.964
Race	4.19	3.94	.695	.375	.710
Religion	2.62	3.39	.053	-1.114	.272
Sexual Orientation	5.29	3.89	.006	2.414	.021*
Spirituality	2.48	3.17	.016	-.986	.330
SES	3.71	3.39	.848	.486	.631

*p<.05

**p<.01

Table 3 describes the means of the masters and doctoral programs for both the specific courses and the infused courses for each of the 14 topics assessed in the syllabi. These data shows that there is no significant difference between three of the 14 topics. This means that the topics on Power & Privilege, Age and Health & Ability did not differ in their exploration of these three topics areas when all four groups were compared in an independent t-test comparing both the master's infused and specific courses to the doctoral specific and infused course content. However, there was a significant difference between these four groups in 11 topic areas those topic areas were Diversity Culture, Environment, Ethnicity, Gender, Nationality, Race, Religion, Sexual Orientation, Spirituality, and Socio Economic Status. This means that there is a difference between how much these topics were being explored in both the master's infused and specific courses and the doctoral specific and infused course content.

Table 4 illustrates a more in-depth comparison in looking at the grouped mean statistics for the 14 topics in the syllabi for specific courses vs. the infused courses. The specific courses were grouped together and analyzed and the infused courses were grouped together and analyzed. An independent t-test was conducted to compare the differences between the two groups (infused vs. course specific). Of the 14 topics that were explored, there was no significant difference between two of the topics among the infused versus course specific groups. Those two topics were Age and Health & Ability, respectfully. That is, the two groups did not show a significant variation in the exploration of those two topics in the course syllabi. Also, Table 4 illustrates that the exploration of Age and Healthy & Ability are not being taught as much in masters or doctoral programs compared to other topics according to the syllabi. The p-values for the analysis were based on the Bonferroni a posteriori procedure, which adjusts the overall alpha level for the number of group comparisons. There were 14 topics in this study, so .05 was

divided by 14, which resulted in a p-value of .0035, which was rounded to .005 for this study. As a result of the t-test equal variances were assumed for the t-values representing Age and Health & Ability. The t-value for Age was $t = .533$, $p = .597$ and the t-value for Health & Ability was $t = .727$, $p = .472$. Unequal variances are assumed for all other topics because each reflected significant differences across categories. That is, there were significant differences in the degree to which the following topics were taught: Diversity, Power & Privilege, Culture, Environment, Ethnicity, Gender, Nationality, Race, Religion, Sexual Orientation, Spirituality and Social Economic Status. This means that there was a difference between the infused and course specific content listed in the course syllabi.

Table 5. illustrates the mean group statistics for the masters' courses in comparison to the doctoral courses. Another independent t-test was conducted to compare the differences of these two groups and the topics addressed in the syllabi.

Of the 14 topics explored, there were three statistically different topics in the syllabi. Those topics were Environment, Gender and Sexual Orientation, respectfully. That is, there was a significant difference in the degree to which these topics were taught between the two program levels. Specifically, masters' programs were more likely than doctoral programs to cover issues related to environment, gender and sexual orientation. For the Environmental variable $t = 2.036$, $p = .049$, Gender $t = 2.489$, $p = .017$; and for Sexual Orientation $t = 2.414$, $p = .021$. As a result of the t-test equal variances are not assumed for the t-values that have been identified. Equal variances are assumed for all other topics.

As the categories appeared, the researcher began to see a pattern in the data that were collected. The categorical themes circulated through the textbooks that were listed as well as activities that were assigned by the professors. There was variation in the use of course texts in

both the master's and doctoral programs. The two books that were used the most in both the master's and doctoral programs were

1. McGoldrick, M., Giordano, J., & Pearce, J. (1996). *Ethnicity and Family Therapy*. New York: The Guilford Press.

And

2. McGoldrick, M. (Ed.). (1998). *Re-visioning Family Therapy: Race Culture Gender in Clinical Practice*. New York: The Guilford Press.

The other texts that are listed were used by at least one program as the core texts for that class (See Appendix E).

From the syllabi, the researcher also analyzed the course objectives in order to triangulate the content analysis that was compiled for the course assignments and required text used from each program. There were 10 categories identified in the course objectives for the master's and doctoral programs. Each objective was compared and analyzed based on courses specifically addressing topics on gender and diversity as well as those that infuse the topics. The findings indicated that the program course objectives include 10 categories: Communication, Cultural and Contextual Influence, Ethics, Research and Practice, Respect and Sensitivity, Self-Exploration, Skill and Ability, Student Growth and Development, Theory and Practice and Therapeutic Influence. (See Table 6 and Appendix F).

Table 6: Teaching Objectives Written by the Professors in The Course Syllabi by Institutional Type

	Categories			
	Course Specific		Infused	
	Masters	Doctoral	Masters	Doctoral
Communication	4	2	3	-
Cultural and Contextual Influence	12	10	7	3
Ethics	2	--	--	2
Research and Practice	2	1	3	10
Respect and Sensitivity	7	4	1	1
Self-Exploration	12	8	4	3
Skill and Ability	12	4	6	4
Student Growth and Development	7	5	9	7
Theory and Practice	2	13	18	14
Therapeutic Influence	6	7	8	7

Communication was identified in three of the master’s and four of the doctoral programs with specific course work. Two of the master’s program’s that were infused used the term communication in the course objectives as well. The term communication was not used in the course objectives for the infused doctoral curriculum. The term communication was identified based on the emphasis of terms such as ”language adaptation”, “discussion of issues”, “communication skills” and “intimacy within communication”.

Cultural and Contextual Influence was identified in seven infused masters and three doctoral programs. There were 12 identified in the specific master's courses and ten in the doctoral. Cultural and Contextual influences was identified in the data based on statements that addressed the exploration of topics on power, privilege, the impact of social influences, history, acculturation, and ecological context.

Ethics was identified in two of the master's specific courses and two of the doctoral infused courses. There were no issues of ethics mentioned for the master's infused or doctoral specific courses. Ethics was identified based on issues that addressed legal and regulatory requirements as well as the ethical issues related to discrimination.

Research and Practice was identified in three of the infused master's programs and ten of the doctoral programs. There were two course specific master's programs that identified research and practice in the course objectives and one in the doctoral. Research and practice was identified based on the use of empirical research, reliability and validity issues, implications of research on clinical practice and the use of assessment tools in both clinical and research situations.

Respect and Sensitivity were identified in one infused master's program and one infused doctoral program. Seven were identified in the master's specific course and four in the doctoral. Respect and sensitivity was identified in the data based on the written expectation of the professors that included but was not limited to understanding and respecting differences, becoming a culturally sensitive therapist, developing sensitivity towards contextual variables and acknowledging the importance of individual needs.

Self-Exploration was identified in four of the infused master's programs and three in the doctoral. There were 12 specific master's programs that identified self-exploration in the course

objectives and eight in the doctoral programs. Self-Exploration was identified in the data based on the written expectations of the professors that included but was not limited to the development of students awareness of their own culture, understanding how gender socialization has impacted them personally and professionally, examining personal comfort levels of their own sexuality and conducting a self-assessment for growth in multicultural competency.

Skill and Ability were identified in six of the infused master's programs and four in the doctoral programs. There were 12 specific masters programs that identified skill and ability in the course objectives and four in the doctoral. Skill and Ability were identified in the data based on the written expectations of the professors that included but was not limited to identifying factors which contribute to healthy sexual relationships, being clinically able to work with families from a variety of backgrounds, and recognize similarities and differences between and within groups.

Student Growth and Development were identified in nine of the infused master's programs and seven of the doctoral programs. There were seven of the master's specific courses that identified student growth and development in the course objectives and five in the doctoral programs. Student Growth and Development was identified in the data based on the written expectations of the professor that included factors that encouraged students to recognize how cultural heritage and life circumstances affect individual growth and development. Professors encouraged students to push past what they know of their own personal backgrounds and explore differences as they relate to the human race. The objective is to absorb knowledge and understanding of complex issues that affect families that the students will be working with.

Theory and Practice were identified in 18 of the infused master's programs and 14 of the doctoral programs. There were two specific master's courses that identified theory and practice

in the course objectives and 13 in the doctoral. Theory and Practice was identified in the data based on the written expectations of the professor to challenge students to think critically about social, political and cultural ideologies as they apply to the students clients. Students are also presented with the challenge to conceptualize ways to use theories in practice as well as to question appropriate use of theory with varying populations of people.

Therapeutic Influence was identified in eight of the infused masters programs and seven of the doctoral programs. There were six specific master's programs that identified therapeutic influence in the course objectives and seven in the doctoral programs.. Therapeutic Influence was identified in the data based on the written expectations of the professor to address the impact of varying systems in therapy. This learning objective highlights the contributing factors that affect what goes on in the therapy room from biases to cross-cultural interactions, to social politics, to client-therapist communication.

Each term was identified based on a content analysis of language used to describe the course objectives. In this study the researcher searched for recurring words or themes (Patton, 2002) that described the purpose of the course as well as what the students were expected to learn from it. In addition to the themes that emerged from the course objectives a summary of the creative learning assignments and activities were collected. See Appendix D.

Phase II

Participant Interviews

Twenty MFT faculty members were interviewed for this study. This included 13 females and seven males ranging in age from 33 to 66 years. The participants were randomly selected to participate in this study based on the syllabi that were collected from each participating program.

Ten participants were selected from the programs that infuse gender and diversity topics in their coursework and the other ten were selected from the programs that have specific courses addressing these topics. There were 13 female participants and 7 male participants. There were 18 White/ Caucasian, one African American and one Asian Indian. The age range of the participants varied from 30 years of age to 73 years. The participants represented MFT programs in each region from Mid-Atlantic to the Western region. There was representation from programs with a single masters program and doctoral program and those that had both where they taught. There was also a variation in years of teaching on these topics with the professors that were interviewed. For participant demographics see Table 7 and Table 8.

Table 7.
Personal Demographic Characteristics of Professors who were Interviewed (N=20)

<i>Characteristics</i>	<i>n</i>	<i>%</i>
<i>Gender</i>		
Female	13	65
Male	7	35
<i>Race</i>		
White/ Caucasian	18	90
African American	1	5
Asian Indian	1	5
<i>Age</i>		
30-40	3	15
41-51	6	30
52-62	9	45
63-73	2	10

Table 8.

Demographic Characteristics of Professors Who Were Interviewed by Region, Degree, and Years Teaching on Topics of Gender and Diversity Continued (N=20)

<i>Characteristics</i>	<i>n</i>	<i>%</i>
<i>University Region</i>		
Mid-Atlantic	2	10
Middle States	2	10
Midwest	4	20
North Eastern	3	15
South	2	10
Southeast	4	20
West	3	15
<i>Program Degree</i>		
Masters	7	35
Doctoral	5	25
Both	8	40
<i>Number of Years Teaching Gender and Diversity Topics</i>		
1-5	6	30
6-11	4	20
12-17	4	20
18-23	6	30

Phase II: Interview Findings

The interview questions were created to capture the experiences of the faculty members, as well as the how and what they were teaching in their courses that addressed topics related to gender and diversity. These questions were open-ended and addressed methods of teaching, definition of terms, assignments, knowledge, background, challenges, rewards, topics not covered in the course, and advice on teaching these topics. There were several categories that emerged from the data during the analysis of these interviews. The categories were merged into overarching themes. These themes capture the fundamental nature of these professors' experiences.

There was no apparent difference between master's and doctoral level programs in how gender and diversity topics were taught. However, there was a difference in how professors processed their teaching strategies and how personal experiences play a role in the way they teach. The strength and vulnerability of the professors permeated each interview capturing both the emotion and epistemology of teaching the topics of gender and diversity.

RESEARCH QUESTION 1.: *How is gender and diversity being taught in masters and doctoral programs?*

I assumed that by asking the question of how issues of gender and diversity are being taught in MFT programs, a concrete answer and description of their pedagogical methods would be expressed. But after collecting the data, a different picture emerged, one that involved a complex approach to teaching that relied upon personal and professional backgrounds. For example, one faculty member (Jane 19 from an infused masters program) stated,

We are still evolving in what we call a knowledge base around these issues. This is not like learning to do structural family therapy or narrative family therapy. We know what the knowledge base around therapy is and this is much more personal. There is

certainly strong literature, but in terms of where faculty are in teaching this, it is extremely uneven in what we would call a knowledge base. It takes courage to ask the questions that may or may not have a right or wrong answer.

These professors felt challenged themselves to grow professionally and personally. One professor said, “We leap into this and instantly we think we know what we are doing and we don’t know anything—we don’t know what we’re doing at all.” This sentiment was echoed in various interviews which captured not only the essence of the professors’ experience with teaching but highlighted the personal vulnerability of the professors.

It appeared that participants initially tried to set their limits and boundaries, but the subject matter penetrated the confines of comfort typically felt in the academic ivory tower. In talking about teaching these courses, participants talked about the uncomfortable dynamics of the classroom setting and the importance of discussing the complex topics of gender and diversity. Participants found themselves engaging in difficult discussions with students and being challenged themselves to answer tough questions that resulted in personal and professional growth. In contrast to theory and research courses, where professors can teach content and choose how vulnerable to be personally, teaching these issues of diversity may not allow the option of an emotional distance.

Participants talked about bridging the personal and professional aspects of their lives. They explained that they could not ignore their personal “knapsack” (McIntosh, 1998); topics of gender and diversity, they explained, affect everyone. One professor advised, “Don’t do this unless you are willing to put yourself in the middle of controversy and difference. The key is to walk the walk as best as you can.”

The data illustrate the use of tools that cannot be obtained through texts only. The instructors spoke about the importance of the experiential values and passion of the individual teaching the course. Thus, good teaching relies on more than the literature that addresses these topics. Faculty members in this study expressed a personal relationship with the issues that are discussed in the classroom, exposing themselves to vulnerabilities that enrich the learning process of students. One participant (Victoria 7 from a course specific doctoral program) said:

I try to create an experience. It is a very experiential course. It is not about the syllabus. It is not even about the readings so much, but its about an experience that when they walk away, I want them to be different. I want them to have a different experience of who they are and how they will relate to other people, whether it is clients, or colleagues, or family members, or a friend.

Another participant described what this experience could be like in contrast to theory classes. She said, “When I teach a theories class I don’t have people pounding their desk and getting up and out of their chairs to go on about what they think about Bowen. It just doesn’t happen.” There are no boundaries to learning when it comes to capturing the art of becoming a marriage and family therapist. Professors are challenged to deconstruct the values of students that come into their program who are often willing to learn but unaware of the personal commitment required.

Narratives of personal and professional experiences emerged from the interviews. This experience provided the professors with examples for the classroom and represented a core resource for their teaching methods, which they stated focused more on process than content. As participants discussed their process and subsequent class discussions a clearer method for teaching controversial topics emerged. One male participant’s advice for those teaching this

course for the first time was, “This stuff is so deeply rooted and has so much defensiveness and fear wrapped around it that to really get into your own culture and into their emotions . . . you can’t be fainthearted, you’ve got to be committed to the journey.”

The rules on this journey appear to come with four overarching themes: Creative influence, safe environment, sensitivity, and respect. One female professor exclaimed to “Throw out the rule book . . . and not be an expert.” Another faculty member said that “I feel like I am in the middle of a giant experiment. . . . I have some ideas of what’s important, but I don’t present myself as filled with knowledge.” Those are the perspectives of professors that allow this personal growth process and experience to happen in the classroom. This kind of teaching runs counter to the assumption that the one standing in front of the class is the one with all the answers. To teach gender and diversity well, according to the participants, a very different set of tools must be applied.

Creative Influence

For participants to be effective in teaching about issues of gender and diversity, they spoke of needing to be creative to process the material. The creative influence comes from personal experiences and a passion to uncover the mystery behind Pandora’s box of oppression. The process comes in the form of communication between students and the professor in a way that introduces intimate dialogs. This was addressed in interviews with professors who taught courses that specifically address these issues and with professors who teach in programs that infuse issues of gender and diversity through the program. The professors articulate a sense of knowing the literature but needing more to have the students experience the depth of the knowledge that goes into understanding difference.

Participants described this creativity as thinking outside of the box and explained their

experiences by using stories. These stories had themes of professors and students being uncomfortable, and uncertain about handling personal bias. The stories sometimes concluded with growth and change and other times with indifference, avoidance and emotion. Some professors used videos and outside assignments to create these experiences and sometimes they used challenging dialog to lead students through this process. The issues they describe are raw and controversial, and the debate can be influenced by power differences if the professor does not support room for all opinions to be heard. The creative influence of the professor allows the students room to explore their own biases and the opportunity to challenge them. The classroom, of course, is not the real world. It provides a context for discussions that may never occur otherwise if the instructor could not creatively influence such a context.

Safe Environment

Because of the very personal content of these issues, the space designed for vulnerability needs to be a place that is safe for expressing opposing ideas, observations, and opinions. If students are to learn how to deal with and confront different values and their own biases, this space must be safe. One professor spoke of boundaries (Dragonfly 16 from an infused masters program) when he said,

I always set the boundaries and the parameters for what the class needs in order to feel safe for a learning environment. It is important to interact respectfully. Everyone has a right to their own opinion, to their own belief. However, you can't impose on anyone. You can't degrade anyone for having an opinion, so the thing I always tell people that if you leave your educational system the same way you came in, it was a disservice to you. It was a waste of your money. The whole point of education is to expand your brain, make you think in a different way, and to challenge you.

The experiences of students are multi-faceted in nature and need to be expressed in order for them to understand the emotional depth of their meaning. Discussing these experiences with others can be an intensely emotional time for students and faculty.

The faculty spoke to the emotional process of their students and the threat this can have on maintaining a safe environment. One professor (Bob 1 from a course specific doctoral program) shared his perception of how anger influenced the safe environment he was trying to create.

it seems to me that people were being very distant because they didn't want to deal with the anger that infuses a lot of these issues. Everybody had history of one sort or another. No one wanted to get into those feelings and they certainly didn't want to get into the angry feelings. They could talk about grief and worry but what they can't talk about is how angry they are at each other and at larger groups and at perceived injustice. So they just clamed up—they weren't comfortable being angry with one another.

Having a safe environment to process these emotions is a major part of leading students down the path to self-awareness. One step in this developmental process is sitting with discomfort.

One professor (Lynn 10 from an infused doctoral program) identified the need for and the complexity of being transparent. She stated,

I was really struck by how difficult it was for the students to be transparent and I think that that probably came out of other settings. . . . I think there are some really difficult conversations that people could have, but maybe they feel like it's too scary or it is too dangerous to have. It is difficult . . . to have a conversation where people would be really able to openly and transparently present and deconstruct their attitudes about gender and diversity because of the diversity in the classroom. So it would be very hard . . . to have a

small group of people, especially people who have to continue to work together over a long period of time, to say things that might be a statement about their beliefs that might also be very hurtful to somebody else in the room, somebody they actually care about . . .

Emotions run deep when there are discussions about personal experiences and situations that will affect students and faculty members personally and professionally. Participants described several examples of experiences that professors had in attempting to create this sense of safety in the classroom. Safety is important because the learning process takes place when the emotions are high and the students are absorbing the richness of the experience. One participant stated “The more that you close off dialog, the more you close off learning. If it cannot be an open expression of dialog so people can say what they are thinking, what they are feeling, then somehow the learning experience is jeopardized.” When the environment is safe and students begin to talk openly about their thoughts, opinions and views then the environment is created to introduce the need for sensitivity and respect.

Sensitivity

Participants stated the importance of sensitivity in teaching their students. The professors set expectations for sensitivity that are illustrated in their interviews and syllabus. They emphasize the importance of students developing a sense of sensitivity to differences that exist in the classroom, outside the classroom, and in the therapy rooms. Several professor highlighted sensitivity as it applies to personal awareness of biases. One stated, (Anna 14 from a course specific program)

Without that you can forget the rest, because you first have to have a clear sense of your own blind spots, your own biases, an awareness and sensitivity to how you come to see the world as you do, what your unearned privileges are.

Another professor stated that:

the goal is to have sensitivity heightened and increased for dealing with marginalized populations, just recognizing how prejudice is really woven into the fabric of who we are and without having to deconstruct it, you don't ever face it.

Many professors spoke of sensitivity when discussing topics that addressed gender and diversity as a teaching method. In order to grasp an awareness of self and others the students were taught by professors to be hyper vigilant to situations that spoke to injustice and oppression. One professor (Ben 6 representing a specific course program), stated that his goal for his students is that, after taking his class,

they will be culturally more aware and more sensitive to the uniqueness of each cultural perspective as it relates to gender, ethnicity, or class; that they will have more specific skills to deal with difference in a sensitive way, and they will understand how they need to be cautious and tend to defend their approach so that they can accommodate different perceptions and different perspectives and views on each cultural theme/*theory* that they might work with.

Sensitivity was highlighted throughout each interview not only as a critical component of participants' teaching but also as a personal objective for their classes.

When asked about their backgrounds, in regard to teaching on these topics, participants spoke passionately about their work. One participant (Anna 14) commented:

I am a white woman born into a great deal of privilege, so I acknowledge that from the outset. I think I have over the course of my life been looking at the meaning of that and what it means for me both as a teacher and as a person who trains therapists. So I think I have just done a lot of thinking and it is very important to me. I love this class and I think

that it is critically important for all kinds of counselors, therapists, psychologists, but particularly marriage and family therapists to have these three components: awareness, knowledge, and skills.

Many spoke of what is needed in the field of marriage and family therapy to teach these topics. Even those professors that did not have a specific course in gender or diversity spoke about the importance of having sensitivity training when interacting with clients that are different from the therapists. One professor reflected that “we moved towards an infusion model and I do not believe that our students are as sensitive or aware as they were when we had a gender class...”. She goes on to say “I think that when you have a class it punches it out, and it says this is important and we are going to talk about it”.

In order to teach on these issues there must be ground rules set, first in the classroom and then overflowing into the therapy rooms. These ground rules are made up of the very strategies and methods that the professors use to teach their courses. For most, the lessons that the students are expected to learn are embedded in the relational context of their own interactions with classmates and professors. Being sensitive and respectful to others helps both professors and students to navigate through difficult conversations that need to take place for growth and development of competent therapists.

Respect

Several participants highlighted “respect for others” as their goal, or desired outcome. This was illustrated in one way or another as an expectation of all the professors interviewed. One participant (Bob 15) explained his expectation:

what they are expected to learn is to be respectful of people who have differences, who are different from you, and I don’t care what those differences are. They may be

differences about sex, they may be differences about gender orientation, it may be differences about divorce or remarriage. It doesn't matter what the differences are . . . learn to respect people who are different. That is what I expect them to learn . . .

The professors hold many expectations of the students. A lot of time is spent on facilitating conversations in the classroom so that the level of respect is maintained. One professor said, "I've had to learn how to be, respectful of diversity among my students and help them, help myself, figure out ways that we can connect and respect what each of us has to give." This is a challenge and a learning process for both student and professor. In order to teach students to be respectful the professor must make the student's interactions in class experiential.

(Anna 14) I spent a lot of time at the beginning of the semester telling them that we were going to talk about things that they would not talk about anywhere. The idea behind that was that they would feel more comfortable talking about things with other people at other times instead of not talking, so it was a matter of maintaining a respectfulness in the class and at the same time recognizing that there might be some people in class where being "respectful" might just be a little bit harder. It is always easier when you are the one in the privilege chair to be more respectful.

The issues that could emerge in therapy when dealing with a power differential or a feeling of privilege and entitlement were the very issues that students were being challenged with in the classroom. Respect was mentioned in several interviews when it came to teaching and talking about controversial topics. With gender and diversity topics, reports of controversy emerged from various interviews. One professor said "Teaching the sexuality class, you just can't talk about it without talking about controversial high impact issues that everyone has a strong opinion about".

The emotions involved in teaching these topics and the personal stories and experiences they evoke have to be nurtured with respect in order to keep the learning environment productive. Professors spoke about this kind of nurturing when they needed the support of other faculty members. One professor (Kayra 20) stated

it is really important to have relationships where you can talk about what you are experiencing... you need to have some form of social support and it would be really great if they had other colleagues that were teaching the same class or have taught a similar class to be able to talk to them about it, because I don't think it is an easy experience and you can very easily start feeling alone.

Reaching out is key when reinforcing the professionalism of the practitioner and necessary when dealing with tough topics in the classroom. The teaching methods of these professors are important in understanding how the issues of gender and diversity are being taught.

RESEARCH QUESTION 2.: What are the differences in teaching methods of those MFT program's that infuse topics on gender and diversity throughout their program and those that have specific courses addressing the topics?

The teaching methods of the professors that infuse topics on gender and diversity varied from one professor to the next. However, the ground rules stayed the same between those that infuse the topics and those that have specific courses. Table 9 illustrates the data supporting the professor's methodology in preparing to teach on topics of gender and diversity. The methods of the professors that infused the topics in their courses were very similar to those who had a specific course addressing these issues. There was a range of methods used from both types of programs from current events going on in the world, to student/professors collaboration, as well as surveying the recent literature in the field. Both the professors that infused the topics and

those representing a specific course curriculum shared the same methodology. Some professors did not resonate with the term method but managed to verbalize their preparation strategy.

Table 9: Quotes of Methods Used to Determine What Gender and Diversity Topics Will be Covered in the Classes of the Professors that Infuse the Topics vs. Those that Have a Specific Course Addressing Gender and/or Diversity.

INFUSED PROGRAMS	SPECIFIC COURSE
<p><i>Jessica 13</i> It probably comes down more to my sort of issues that I like, that's the bottom line. I have really begun to champion LGBTQ issues, so, in all of my classes, I make sure that they get it, and in that class, I make sure there is gonna be at least a week on that and its going to pop up in other places.</p>	<p><i>Bob 1</i> The first piece is dictated by COAMFTE in terms of what they specifically say needs to be addressed, and then the second piece, is diversity as represented by echo-systemically here, by our cases, by our therapists, by our supervisors, by our students, and by our general community as we see it reflected and not reflected as we see it in forming everything that we do.</p>
<p><i>Dragonfly16</i> Well first I start looking through lots of different current texts and I see different common chapters and areas to address and then I will either pretty much make a list of all the things that I really believe are most pertinent and can be fit into a course and then I will try to cluster them into segments throughout the semester.</p>	<p><i>Ben 6</i> I listened carefully to what is happening in the field... I guess I decide in terms of, I don't have a "scientific" method, but it is more a question of what is relevant to help therapist in training be ultimately competent in working with diversity.</p>
<p><i>Jeanne4</i> Well I guess it's based on my own work and my understanding of the kinds of things that I think family therapists need to know to be able to recognize gender and power issues that they might not otherwise see.</p>	<p><i>Renita2</i> The things that come up in class, classroom discussion, sometimes students would ask a question. Or, sometimes during discussion, some topic would could up that we were not planning on covering and that is how I knew it was important. And, also going to conferences, people spoke certain ideas or topics I hadn't considered yet. Sometime just personal experiences with students, reading different articles, or doing research on different topics I would run across something that I think we could use for our class, and then things come up that I was not expecting, maybe in class, or with someone else's class and maybe having conversations with colleagues and I would realize that its maybe something we need to look at in classes I am teaching.</p>
<p><i>Alex 12</i> I did a survey when I was first asked to do this class, I kind did a survey of the literature to see what were topics out there that other people looked at. Since the course was only one unit, I had to be pretty selective about what I was going to do and again I used the literature to kind of look at those things and kind of guided by my own political experiences and ideas I found helpful in my own work as well.</p>	<p><i>Shirley 17</i> Review of the literature would be one; I would have to say it was the interest of my students that stimulated me to teach this course. We hadn't offered a specific course on diversity issues at that time, and it was really the students request, it was their interest informed the selections. Current events certainly inform that, immigration issues right now, for instance and migration issues.</p>

<p><i>Karen9</i> We also look at the gender and diversity of the class, the students participating, the students think about their own families of origins and their own issues with regard to which models of family therapy would be more accepted or less accepted in their own family. So, there is some tailoring it to the course content and some tailoring, which model for learning, but also tailoring it to the students that are in this particular class.</p>	<p><i>Victoria7</i> I always talk about the GLBT community and do lots of stuff on that...I use what is going on in the community for my class.. I talk about in my class and make the point in many different ways that you can't assume that everyone in the class is a member of the majority in anyway, whether it is race or class or gender or culture or sexual orientation, or anything.</p>
<p><i>Jane19</i> It is, yea, the method, I was thinking is more grounded in the philosophy about understanding identity and identity development and power and privilege.</p>	<p><i>Anna14</i> I went online and I reviewed various syllabi from different gender and diversity courses, mostly in marriage and family therapy, but also in counseling and social work, and psychology, I tried to get a range of how the courses were organized, and what topics did they cover, what kind of text did they use. I also drew on my gender and diversity course that I had in my doctoral program and used information from that. Then lets see I drew on my own reading you know my own experiences going to trainings and workshops on gender and diversity and my own interest in particularly social construction and issues of social justice and feminist ideas, my own background and education and experience in that area obvious was something that I drew heavily on. Then, I spoke with a colleague of mine who has taught this course for about 6-7 years and I really respect her, her position, her expertise and knowledge and she gave me a lot of helpful resources, shared her syllabus with me, which I was able to adapt that with the other pieces I had put together. So it was just a combination of a variety of sources from the literature and from colleagues, and from my own experiences.</p>
<p><i>Bob 15</i> A review of the materials to be covered and if they lend themselves appropriately to addressing the issues of diversity and gender issues I use it for my class.</p>	<p><i>Monique3</i> I think that what I looked at was the field, the MFT standards. So, I look to see what their definition was of diversity and some of the things they included and so I actively sought to include some of those in the diversity course.</p>
<p><i>Lynn10</i> I probably rely most on the examples that were set for me in my training experience. And, so, I also try to think about populations that are underrepresented in both among practitioners of family therapy as well as among the populations that we serve and that we research. I think that for me dealing with diversity as a clinician and as a researcher and as a teacher means making sure we are serving populations that have traditionally been underserved.</p>	<p><i>John18</i> One of the things that I do is I ask the students themselves is what are the issues that they want to raise, and in that I also bring to the table what issues that I think are important when we are talking about issues of diversity... So, it is probably a collaborative, how I choose, or should I say how we choose, it is a collaborative process.</p>

<p><i>SSH11</i> I use the current literature, to try and point out some of that stuff. But mostly, we just talk broadly about gender differences, gender issues, I shouldn't say gender differences and about other diversity issues throughout the course. For example, anytime we come across a case example we talk about these issues, anytime we apply a theory to case examples, we talk about whether or not it would make sense for other minority groups, that kind of stuff.</p>	<p><i>Kayra20</i> I wanted to teach diversity actually because it is one of my passions and, I don't know if there was any method, like systematic method in my deciding. I think I was heavily influenced by what I learned during my Ph.D... I am heavily influenced by the system that I am right now and so, you know when I got here, some of the basic things that are on race, ethnicity, religion, I gotta remember what else, but some of the basic stuff was covered.</p>
<p><i>Tamara 5</i> we try to study different populations in some of our courses, but what we really try to do is look at the grand narrative, and we borrowed this from social work, those invisible forces in our society that actually maintain status quo and keep a balance in society, those larger ideas that kind of drive us in terms of the decisions we make, what we see as normal, what we don't see as normal, so we call those grand narratives, an example of a grand narrative would be the overarching idea in gender of male entitlement.</p>	<p><i>Swampfox 8</i> I never thought of it as a method, being on top of the literature, being aware of what gets talked about from, you know, my contacts, you know, professional relationships as well as personal relationships... just kind of, aware of today's society and culture in terms of pop media, kind of understanding who we are as situated in the times that we live in.</p>

In Addition to the illustration of methods, professors added to the depth of their methods by integrating their creative teaching style. By maintaining the creative influences of the professors in the classrooms the students were allowed to learn with respect and sensitivity to the subject matter in the safety of their environment. The four themes that emerged from the data on how these issues are being taught were the same themes that brought the professors' methods to life.

Creative Influences

The professors spoke about their teaching methods by describing their unique style of teaching. Their style differed more than their method, and determined the focus of the class and where the students would be guided. The level of integration of the topics that were introduced to the students and the personal passion behind the subject matter from the professor were what materialized in the classrooms. One professor (Kayra 20) expressed that

I have 14 weeks and I put down all that I mentioned that I think I can possibly cover, and some going by the dominate themes in the field. Some voices that are completely

absent, I really focus on-- for an example, disability-- because I think family therapy is doing a really poor job highlighting people with disabilities. There was no systemic kind of a method, it was just being influenced, as well as bringing my own passions as well as trends to the class and then looking at which populations are even further marginalized in the world and trying to give them a voice.

Professors brought others in the community and in to classroom to expose students to those populations that have not been studied as much. There was a sense of flexibility in the syllabi so that students could be given the opportunity to learn more about different groups of people.

Several of the professors that infuse the topics even spoke about structuring their class based upon COAMFTE Standards. Others mentioned using the most current literature, case examples, needs of the community that they treat in therapy and the use of various models of marriage and family therapy theory to integrate gender and diversity topics. One professor (Karen 9) that infused the topics in her course said:

We talk about how the idea of remaining calm and non-reactive and differentiated is sometimes been associated with a male perspective and that there is some critique of Bowen theory as being supportive of a male approach to life and not a female approach. So, we talk about it, we critique the different models of family therapy based on gender, but also looking at which kind of models that students think about with their own families of origin and their own issues with regard to which models of family therapy would be more accepted or less accepted in their own family.

This professor uses the method of critical thinking to address issues of power as it relates to gender when teaching major marriage and family therapy theories. She creatively integrated

the topics into her method of teaching by challenging her students to think critically about how gender plays out in theory as well as how it could be used in students own family of origin.

Safe Environment

Some professors mentioned the in-class assignments that they use as a method of engagement. One professor (Jane 19) used what she described as a “power-line”

where I have students line up with one end of the room defined as experiences of “no” or “little power” where the other end “full power” and line up according to how they feel, in terms of their own identity and in terms of power and they negotiate non-verbally, they don’t talk about it, they just go to a place on the line that expresses how they feel about their own sense of power.

In order for students to express this level of vulnerability, the environment must be safe. The method of the professor is very important because he or she must balance emotions, personal opinions and the learning objectives.

When the professors that taught specific gender and diversity courses addressed these topics, they spoke of the variety of tactics that they use as well. One professor collaborates with his students to maintain the balance in the classroom. She said, “ One of the things that I do is I ask the students themselves; what are the issues that they want to raise, and in doing that I also bring to the table what issues that I think are important when we are talking about issues of diversity.”

Another professor used an improvisation method of teaching in her course based on what was going on in the field of marriage and family therapy or in her classroom. She (Renita 2) said: sometimes during discussions some topic would come up that we were not planning on covering and that is how I knew it was important. Sometimes just personal experiences

with students, with readings, reading different articles, or doing research on different topics I would run across something that I think we could use for our class.

Others emphasized their own exposure to the topics when they were in graduate school.

(Anna14) I drew on the gender and diversity course that I had in my doctoral program and used information from that. Then I drew on my own reading ...experiences going to trainings and workshops on gender and diversity and my own interest in particularly social construction and issues of social justice and feminist ideas. My own background and education and experience in that area obviously was something that I drew heavily on.

Respect

Another one of the themes in describing the teaching methods of these professors was the sense of respect. This includes respecting one another in the classroom, respecting clients in the therapy room, and having respect for one's self as a clinician and a human being. One professor admitted that some times this was a challenge and spoke of how she handled difficult situations. Another professor said, "I would just have conversations... not to keep it to myself but discuss it. I think we became very positively connected, the students and I-- not being critical, just being respectful, and curious and interested in the kind of way that we were both learning.."

These themes are not linear in the way that they emerged from the data. From the conversations with the professors, they spoke about how these topics affected them as well. Both the professors that infused the topics in their curriculum and the professors that have specific courses talked about their challenges in teaching on these topics. Getting and giving respect was the primary foundation in understanding how to teach on these topics.

Sensitivity

The professors spoke about sensitivity in sharing the stories of how they are rewarded in teaching these topics. One professor said “developing a sensitivity and awareness to those that are less fortunate and that are oppressed, that is unbelievably rewarding to me.” Another professor (Kayra 20) described her biggest reward from teaching these topics to students by saying:

to see people grow... is a very painful process. We cry together and we laugh together. It's beautiful to see people come to see themselves and then, at first there is a lot of crying and painful stuff as to how could one be this way and how could they be so hurtful and how could they have lived their lives until now without knowing their impact. Once we move beyond that phase, it is beautiful to see people grow and mature in a ways that is inclusive of these pieces of themselves that they are ashamed of, and they learn to love those pieces and nurture those pieces and be accountable for those pieces.

The emotion that goes along with teaching on these topics of gender and diversity takes the professors and students on a personal and professional journey, challenging them in ways that they could never have imagined. One professor (Anna 14) advised:

I really think you need some people walking with you along this path, throughout this course. I think if you do it alone than you might not be able to see your own blind spots and how that might be affecting the class. I think you need to have another level of observation, of conversation that helps you to really kind of get a handle on how you are teaching, how you are seeing things, what might be a good direction to go in if you are running into some difficulty... get that support.

RESEARCH QUESTION 3.: How is gender and diversity being defined in accredited marriage and family therapy programs?

Complex by Definition

Although there are courses with the title “gender and/or diversity”, defining the terms has become a challenge for most professors. When participants were asked to define the terms, some of the definitions were similar. However, some participants stated that the terms simply could not be defined at all. One professor stated, “you can’t define power and privilege or diversity by saying this is the only place where it exists. So you see it is a construct that pervades all of humanity.” This professor described the challenges of defining terms that address gender and diversity because of the complexities of the topics alone.

There were professors that had a very textbook approach to the definitions of gender and diversity. One professor defined diversity as “The variations in experiences of race, ethnicity, class, religion, gender, sexual orientation, geography, and education”. Another professor (Victoria 7) defined gender and stated:

rather than seeing it as biologically given, we look at it from a social constructionist perspective and we look at how those categories that are available to us determine how we think about gender and sexual orientation...

Several grouped the definitions together saying that gender fits under the category of diversity. “I think gender is wrapped in diversity...gender involves cultural traits that are assigned to the sexes... diversity is multifaceted and gender is apart of that. I think race is also part of that, as well as ethnicity, religion, and spirituality..” However, one other professor said, “I like to separate the terms because they don’t always come together...diversity is any kind of difference.”

Some professors continued to split the terms apart giving each variable their own set of definitions and pulling out the most important one, based on marginalized populations. There were some professors that believed that there were so many definitions of what diversity and gender could be that their classes were structured in a way to try and define the terms as best as they could. Professors stated that the definitions of these terms are far more complicated and complex than having one definition or way of thinking. “There can be days spent on trying to determine what diversity is.” According to one professor “anything that varies from the norm gets labeled as less than, deviant or abhorrent” which could define diversity.

Although, there are classes that are specifically geared towards teaching issues of gender and/or diversity, many professors admit to the subject of diversity being so large that its contents could not possibly be the same across programs. Some professors take on this complexity by claiming a school of thought to help them articulate the definitions. One professor stated, “Diversity...involves different people, different ways of being, different ways of living. I don’t see one less than the others, yet there are systems of power and privilege, and oppression in place, which places some people as less than others in the larger system...that’s why social justice is my primary focus”.

It appears that there may be common reasons that bring these professors together to teach about gender and diversity. Several professors spoke of the social constructs of gender and highlighted the marginalization of groups of people to describe diversity. One professor said that “diversity is much more of an encompassing type of approach, you are looking at not just the dominant discourse, you are looking at all those that have been oppressed, all the areas of marginalization that often get cut off and do not fit into the mainstream.”

Another professor spoke about defining gender. She said, “I think of gender as a socially constructed category that has a set of expectations about how people are supposed to behave and think about themselves and each other.” Another professor just said, “Throw out the rule book...one size does not fit all.”

Gender and Diversity Continuum

Descriptions of how participants define gender and diversity brought to the surface one major theme. That theme emerged as a gender and diversity continuum. The theme of gender and diversity being a continuum helped to bring together the variation in defining the terms. The continuum spans from a concrete definition of what gender is and a concrete understanding of what diversity is, to a fluid definition of both terms that intersects and overlaps. The more aware that professors became in creating definitions for gender and diversity, the more aware of the many facets and opinions of defining the terms became. There were personal definitions that were created by the professors that set the pace of understanding for teaching their classes.

(John 18) All too often when we talk about diversity, we think of racial diversity in the field, I think that is the primary language that has been used in the field *to define diversity*. That’s why the class that I teach is really more about power privilege and oppression.

There were definitions that were explained through the process of the participants asking questions as they answered the question asked of them. For example one professor (Swampfox 8) worked through his answer by asking:

in terms of diversity, does that mean African American, Latino, Asian, Native American? What constitutes that diversity? Someone maybe African American, but they are from Jamaica. Is it skin color, historical ethnic background? That can vary for both the

individual in how they come to define themselves, but also society, so factors of power come into play-- dominate culture versus those that are marginalized and even that is variable.

Questions evoke answers but in this case we have several answers to one question. How gender and diversity are being defined in accredited marriage and family therapy programs is through the creative assignments, tough conversations, and overall passion of the professors that are teaching them and the students engaged in learning about them. There isn't one definition to describe these terms because professors are bringing their professional and personal backgrounds into the classroom to help create a real sense of how to interpret two words that mean so much more. Part of that "so much more" for many participants includes issues of oppression, marginalization, power and social justice.

CHAPTER V:

Discussion and Conclusion

The purpose of this research was to explore how gender and diversity topics were taught at accredited marriage and family therapy programs. This research also was designed to examine how gender and diversity topics were being defined within the curriculum. I conducted interviews with MFT faculty members that taught these topics and applied content analyses methods to reviewing core texts, course objectives and activities assigned by the professors. Results included a better understanding of how these topics are taught in these programs as well as the variation of teaching styles used in the programs.

Summary

Phase I: Syllabi Content Analysis

There were 39 COAMFTE accredited program's that submitted syllabi for this study. The syllabi were organized by doctoral and masters programs and by whether specific courses were used to address gender and/or diversity and those courses that infuse the topics into the curriculum. There were 21 master's syllabi that were analyzed. Additionally, 18 doctoral syllabi were submitted and analyzed for this study.

As a result, several themes were documentation from the content analysis. These themes were collapsed into categories that captured the main objectives for the courses. Ten categories of course objectives were collected from the course syllabi. The course objectives were used to categorize the themes, which were later analyzed and developed into categories.

The categories that emerged from these data were triangulated by using the syllabi, course objectives, interviews and course texts. These components added to the rich description

of meaning for the research questions. The details gathered from the mixed method analysis helped to answer the following research questions:

1. How are gender and diversity being taught in masters and doctoral programs?
2. What are the differences in teaching methods of those MFT program's that infuse topics on gender and diversity throughout their program and those that have specific courses addressing the topics?
3. How is gender and diversity being defined in accredited marriage and family therapy programs?

In addition to the content analysis, a comparative analysis was conducted exploring 14 topics that described broad components of gender and diversity. These 14 topics were suggested by the COAMFTE in the form of accreditation standards of practice for accredited marriage and family therapy programs. This diversity standard serves as one of the components to the roadmap of understanding how gender and diversity topics were being taught in accredited marriage and family therapy programs. The other two components that serve as guides in understand what is being taught in these mft programs is the departmental contract which is the course syllabi, and the perceptions of the professors that teach these courses. These three components are triangulated through the data adding to the understanding of what and how these topics are being taught.

Summary of Findings

Question 1: How are gender and diversity being taught in masters and doctoral programs?

There was a broad range of topics being taught in both the masters and doctoral programs. The list includes but is not limited to the 14 topics that were used in this study to cross-reference the syllabi. This assortment of topics allowed the professors to cover numerous

amounts of information and focus on that which was important and probably most useful for the population that the students might treat. There appeared to be a consensus around the inclusion of certain topics that have gained popularity possibly because of an increase in publications and presentations on the topics in the mental health field. Because there are so many topics to choose from, professors taught these topics the best way that they knew how. In doing so, they reserve the right to choose the best topics for their courses. Nevertheless, since they cannot teach everything, some topics of importance were necessarily left out. It is then left up to the students to search out and further explore other areas of diversity studies.

When the master's and doctoral programs were compared the research revealed that masters' programs were more likely than doctoral programs to cover issues related to environment, gender and sexual orientation. It is possible that at the master's level the foundation is being set for the continuation of knowledge on these topics and at the doctoral level faculty assume that students have already been exposed to these kinds of issues. Of course, this may or may not be the case. This is an area that needs further exploration in the doctoral marriage and family therapy programs.

Most professors shared a commonality in the choices of topics that they chose to teach in their courses. When the specific and infused groups were compared in Table 4, I found that there was a significant difference in how Diversity, Power & Privilege, Culture, Environment, Ethnicity, Gender, Nationality, Race, Religion, Sexual Orientation, Spirituality, and Socio Economic Status were being explored in the course content according to the syllabi of the specific and infused courses. That is that there was variation in the topic areas that were explored when the specific courses content and infused course content were compared. The topics of Age and Health & Ability were not being taught as much as other topics for both the

specific and infused courses. These findings suggest a need for these topics to be explored more in the curriculum for both the master's and doctoral programs to possibly establish a balance in topic areas covered. More research and exploration as to why these topics are not being taught as much in both types of courses should be considered. When examining the data from Table 5, which illustrated the comparison between the master's program and the doctoral programs the findings indicated that the master's programs were more likely than the doctoral programs to teach on the topics of Environment, Gender and Sexual Orientation. I can only speculate as to why there is such variation in the exploration of these topics. It is possible that at the masters level there is more effort made on behalf of the professors to expose the students to as many topics as possible because the students are coming into the entry level of their field of study. For doctoral programs the assumption can be made the students have had some exposure to diversity and gender topics therefore some topic areas may be explored less at that level of education. On average it appears that topics on Diversity, Gender, Power & Privilege and Culture are taught most frequently across both the master's and doctoral programs.

The data in Table 6 and Appendix F offer the expectations of the professors through the content analysis of the course objectives for the master's and doctoral programs and the infused and specific courses for both. This data highlights the purpose of the courses and what is expected of the students that take these courses. There were certainly clear course objectives displayed in the syllabi as to what would be taught in the course and what the course objectives were to be.

There were high numbers of course objectives listed in the syllabi for the category of Cultural and Contextual Influences for specific courses in both the master's and doctoral program. This could be because the specific courses were designed to explore and uncover the

issues addressing culture and contextual influences. The next high number of objectives was for the category of Research and Practice and the infused doctoral programs were recorded as being the highest. This was understandable because of the doctoral degree and expectations of the students after completing their degree. The master's programs with specific course work presented the highest in the categories of Respect and Sensitivity, Self-Exploration, and Skill and Ability compared to the other types of programs. This data offers strong support in understanding how gender and diversity is taught and through which means of exploration of these topics by the recorded data that captured the course objectives of these programs from the syllabi. The other four categories (Communication, Ethics, Student Growth and Development, Therapeutic Influence) for the course objectives were pretty close in the documented course objective categories across all program types and levels except for Theory and Practice for the specific master's program.

The amount of time and assignments given to cover a particular topic varied per program. One can only speculate the reasons behind spending one class period addressing Age for example versus a week dedicated to Spirituality. Some professors alluded to the problem of not having enough time in a semester to cover every topic. It is certainly possible that time plays a role in teaching certain subjects more fully than others but professor's preference also influences how and what is being taught in masters and doctoral programs. To a degree how gender and diversity are being taught also has to do with the effort that goes into choosing how much time will be spent on a particular subject. As well as the amount of flexibility the professor had in creating his or her own syllabi. It is possible that professors are choosing breadth over depth, attempting to cover as much as possible in a short period of time. It is difficult to say how much time has an effect on the comprehension of certain topics.

Teaching was done using both a traditional and non-traditional approach. Some traditional approaches in teaching include class lectures, readings and written papers as assignments. Some non-traditional methods include personal journaling, collaborative teaching, and outside field exploration. When combined, these methods appear to have lasting effects, at least from the professor's perspective. The topics can be controversial and provoke emotional reactions from professors and students both having to deal with historical and societal facts while at the same time learning to tolerate the differences that played out in processing the material. It is hard to say which teaching style is more effective, if it is the professor who teaches the class on gender and diversity or the one who creatively intertwines the topics through his or her course. There certainly appears to be a need for both styles of teaching in MFT training programs. But how the topics are taught based on course identification remains to be seen.

Filkowski, Storm, York and Brandon (2001), found that students from the *infused/integrated* program viewed their peers as incorporating gender ideas in therapy to a significantly greater extent than students in the gender course/*course specific* program and students from the specific gender program leaned more toward agreement with feminist concepts than did the students from the *infused/integrated* program. Additionally the professors in this study made similar arguments supporting both courses specifically addressing the topics of gender and diversity and infusing the topics throughout the curriculum. Thus, it is possible that the both/and approach, where there is a specific course in the curriculum and an active attempt to integrate the material appears to be the most comprehensive method for these programs.

Question 2: What are the differences in teaching methods of those MFT program's that infuse topics on gender and diversity throughout their program and those that have specific courses addressing the topics?

When I looked at the course objectives, activities, assignments and text I thought that I would discover a clear difference between the programs that infused the topics and those that had a specific course addressing the topics. What I found was no differences in the teaching methods between the two types of programs indicated from the interviews. It is possible that no difference was found between the two because the professors verbally shared more in common with how they strategize before they planned to teach the courses.

However, the quantitative data in tables 3 & 4 revealed that when the infused and course specific content from the syllabi were compared, there was a statistical difference between several of the topic areas. Similar to Table 4, the findings in Table 3 indicated differences between all of the topics previously mentioned in Table 4 except for the topic on Power & Privilege in which there was not a significant difference when all four groups were compared (i.e. master's infused and specific course vs. doctoral specific and infused course content). I expected to find content differences between the programs that infuse and the ones that had a specific course because those that infuse the topics had to teach what the course was set up to teach while integrating gender and diversity topics. I did not expect to find a contrast between the qualitative data and the quantitative data. One set of data illustrating a difference in course content and the other revealing similarities between the two groups methodologies.

Nevertheless, the qualitative data in Table 9 indicated that there were no differences between the methods that are used by the professors who taught the courses that specifically address the topics and the ones that taught the infused courses. The findings in Table 9 show the common thread of the professors in how they prepare to teach on these topics even though one has a specific course and the other integrates the topics. The quantitative data taken from the course syllabi illustrate a contrasting picture. I believe that the conflict between the two data has

a lot to do with time spent teaching on a topic and the expected course content based on the purpose of the course. From the interviews it can also be said that the intent of the professors was to integrate and purposely address gender and diversity topics with and without the boundaries of their syllabi. But the quantitative data supports the time constraints, which limits the inclusion of many topics if that is the case.

Also, each program that participated in the study was an accredited master's or doctoral program so all professors were most likely aware of the diversity standard and the inclusive language used to describe diversity topics. Thus, the modality used by the professors in both groups appeared to be universal across the board. Tables 2 & 8 illustrated the regional demographics of the universities that participated in this study both in the qualitative data analyses and the quantitative data. In looking at the numbers there was representation of marriage and family therapy programs in each region across the states. So there should have been some variation of methods with the range of program locations.

Even though there were no differences between methods in the qualitative data the quantitative data helped to reveal some differences. The programs' context in which the professors taught truly appears to have an affect on their methodology of teaching as well. What is meant by the professor's context is the environment in which they teach, the rules that they are bounded by according to their university and the culture in which they work. Goodrich & Silverstein (2005), found in their study that there is variation from one part of the country to another, noting that in socially conservative areas, addressing gender issues causes more difficulties than in less conservative areas, as far as the CAOMFTE programs are concerned. I strongly believe that if professors were given the freedom to explore various methods of teaching this material, there would be more variation in the teaching strategies. It is my belief that due to

the nature of the subject matter, restrictions are placed on the professors to be bounded by a structure that stays within the confines of “political correctness” and in line with certain protocols created by the larger institution. Professors are bounded by their professional ethics and some methods may be unorthodox in some institutions in which they teach. This can be seen as both a strength or a weakness in education depending upon how far outside the box professors would need to go in order to teach the topics effectively. When there is a push to use both non-traditional and traditional styles of teaching, I would hope that the methods used to design the courses would have to be altered as well in order to adjust to the shift in educational traditions.

The teaching styles of the professors in this study varied from course to course. This appears to be the beginning of the shift to formulate which techniques work in the classroom and which ones don't. For example professors collaborated with students to find out what was important for them to learn and what would be useful to them in therapy. If the students can point their own weakness in understanding the subject matter they can assist the professors in helping them to hone in on those topics that would be most beneficial. It is not to say that all students are aware of their weakness in the area of gender and diversity but it has worked in their favor as some professors reported. There were also several professors that used interactive assignments to initiate critical thought in the learning process. I believe that the variety of teaching styles helped the professors to integrate some of their personal selves into their work by personalizing the subject matter to connect with both the head and the heart of the learner. The variation in teaching styles helped to stabilize the environment so that the difficult aspects of the material could be absorbed. That much professors could agree on.

Question 3: How is gender and diversity being defined in accredited marriage and family therapy programs?

There isn't much agreement among professors in defining the terms gender and diversity. In Table 1 several examples of the variations in defining these terms were given. There seems to be an unwritten agreement as to how to conceptualize these terms in education. How diversity is defined at one university or institution is very different from how the terms are defined at another. For example Shirley 17 from a course specific master's program defined diversity as belonging to a particular group be it a political group, birth cohort, or geographic region, membership in multiple and overlapping groups defined diversity for her. Jane 19 from an infused masters program, defined diversity as the variations in experiences of race, ethnicity, class, religion, gender, sexual orientation, geography, education and how these topics are focused on in education. Gender was expressed in various ways as well. Swampfox 8 from a infused doctoral program said that defining gender was not clear cut, it is defined based on my anatomy, social constructs of gender or how I think because sometimes I think in what people may call a feminine way of understanding the world. Jessica 13 from an infused masters program said that she was very clear about the issues between biological sex and one's experience of one's gender and gender is one's sense of who one is, be it male or female.

There was some similarity in the way that a few of the professors defined the terms but more so for gender than diversity. The definitions used for gender were more on the lines of biological characteristics and socially constructed views amongst the majority. Diversity on the other hand was described using the simplest definition embracing everything that could be categorized as different from the norm to an infinite understanding of unusual variety.

It is possible from reviewing the gender and racial make up illustrated in Table 7, the professor's identity could have had an effect on how they defined the gender and diversity terms. If self-awareness and reflexivity is the reexamination of the self and the constitution of self

within the terms set by social prescriptions and cultural practices (Allen, Thomas, Gillman, 2001), then can be the means to making sense of and defining the terms gender and diversity will be influenced by one's self-awareness. Therefore, the racial and gender dynamic of the participants could have had a major role in the variations of definitions.

Within the multiplicity of the definitions given, a pattern developed leading back to the choices made by the professors in choosing the topics to be taught in their courses. Those that chose to use the textbook version of the definitions of gender and diversity were the ones that really adhered to a more structured way of teaching gender and diversity topics. The others that had more vague definitions relied on spontaneity in their teaching styles, making the process a little more personal.

In Particular, for feminist educators and mentors, of graduate students, teaching this kind of subject matter was personal. There was a personal investment made by the professors to blend a little of themselves and their professional selves to make the learning material more valuable. The blending of ideology, theory, and practice is the foundation to living what you believe and showing students a way of connecting the inner self to the world around them in a professional context (Humble, Solomon, Allen, Blaisure & Johnson 2006). When these educators incorporate their personal selves to the work that they do as professors, they themselves are exposed, vulnerable and susceptible to judgment. This subject matter is challenging and rewarding when presented in a manner in which the playing field in the academic setting can be leveled if only to deepen the awareness of those that are willing to learn.

Based on what is going on in the field at the current time, the definitions of gender and diversity seem to be altered just a little. Based on current articles, presentations and conferences, professors appear to be drawn to the topics that are presented on in the field at the current time.

Thus, current topics seem to travel from one professional to another, which helped to explain the variety of the definitions used as well. I do realize that as humans evolve and change so do our definitions of words and how we describe them. It is my hope that research continues on these topics so that therapist-in-training continue to stay abreast of the gender and diversity movement.

Professors cannot help but to bring their own biases into the classroom. This bias can come in several forms. It can be a bias to a particular topic of study; it could even be a bias towards a particular author that writes on that topic addressing gender and diversity. One may even have a religious bias or a gender bias. This list could be endless as to the biases that are brought into the classroom. The main idea is to address these biases before, during and after teaching on these topics. Getting support when teaching on these topics is some of the best advise that the professors gave in the study. Therefore, it is my belief that in order to teach these topics both a learner and teacher prospective are needed.

Discussion

A certain set of underlying theoretical assumptions can be observed in the make up of these programs after reviewing the data. Knowing that systems theory is the foundation on which marriage and family therapy was structured, the use of the systems theory framework in these programs was overwhelmingly clear. The underlying assumptions of the systems theory perspective states that (a) system elements are interconnected, (b) systems can only be understood as wholes, (c) all systems affect themselves through environmental feedback and (d) systems are not reality (White and Klein, 2002). The research results confirmed the interconnectedness of teaching on the topics of gender and diversity between and among the infused and specific courses. Even the classroom system can only really be understood when all components of that system were evaluated. There was pertinent information gathered from the

environmental feedback that the professors reported on in their interviews. Although, the classroom setting is not reality, a foundation is nurtured by a larger system to prepare students to function in their professional realities outside of the classroom.

As a researcher I expected to get responses that would illustrate clear step-by-step methods that would successfully prepare students to address topics on gender and diversity with clients that were different from themselves. Instead I was presented with the complexities of the obstacles that go along with teaching these issues. This is not a subject that can be grasped and completed in one or two courses. As one instructor said, “a student and/or professor must be open and receptive to the idea that this is a life-long process that will inevitably affect their personal and professional endeavors”. Part of this process, if exposed to these issues in class, will be the beginning of the journey, not the end. One professor stated “it is not a finished thing at all...it’s the humility and the openness that this is a journey that you will be on forever.” Another faculty member said that

students will never be there, they will never just be done, and for students that can be hard. They want to know what to do and how to do it, that’s one of the things that they learn in the class, is that there is no hard and fast way to do anything.

This research wasn’t designed to capture the students’ perspective of how gender and diversity is being taught. It was designed to explore the content and methodology behind teaching classes that will get students to think about the topics of gender and diversity in a way that will challenge them as professionals.

The words of the professors that were interviewed told their stories by using the language that was captured in the themes throughout the data. It seemed as if in order to teach on the topics of gender and diversity a certain foundation needs to be in place. The common thread

appears to be embedded in the creative influences of the professors while the safety in the classroom is maintained by upholding a certain level of respect and sensitivity to the topics that are being taught. The feminist perspective fosters this congruency between personal and professional roles and both the content and the process are inseparably connected when teaching on these topics (Allen, 1988; Blaisure & Koivunen, 2003). These topics are certainly complex and a level of intimacy is needed in order to deeply explore these topics inside and outside of the classroom.

Similar to teaching these issues in the field of psychology, traditional didactic approaches appear to be inadequate to introduce or process ambiguous concepts and emotionally laden issues when teaching on topics of gender and diversity (Gloria, Rieckmann, Rush, 2000; Zachry, 1985,). The professors used interactive and spontaneous methods of teaching to get their point across. Even the activities that were assigned inside and outside of the classroom stretched beyond the boundaries of traditional approaches.

One of the assignments used by one of the professors in this study involved asking the students to examine their own sexuality. In doing so, the students were responsible for selecting a topic and carrying out an observation, research or interaction, and then writing about it. This assignment was designed to significantly challenge the students by providing them with a vehicle to critically examine their comfort/discomfort levels with one or more issues of sexuality and/or gender.

Another assignment that was given by one of the participants was a “what if” paper. What if you were born of a different race and gender? What would have been different about your life growing up?, What opportunities would or would not be yours? What type of oppression-based experiences might you have had? What “privileges” might you have had?

These are just some of the questions that students had to answer when writing this paper. The assignments are meant to be purposeful emotion driven challenges that build awareness and/or curiosity about differences and similarities. These type of assignments stand out because they are designed to challenge the students to think and function outside of their protected territories. These exercises help students face socially constructed fears and work through their discomforts.

Alternative methods of teaching (e.g., group projects, guest speakers, movies, student presentations) and experiential strategies (e.g., journals, small groups or dyads, field trips) help to facilitate student learning, personal growth and development (Enns, 1994; Gloria, et al., 2000; Miller, 1997; White, 1994). The assignments and activities that stand out the most are the ones that raise the hard questions about racism, sexism, ageism as well as the phobia's that go along with them. One professor spoke about the way that he went about teaching his students. He chose to use the collaborative approach where he was both the student and the teacher at times. That particular method of teaching stood out because he was able to use his flexibility within the classroom flowing between the leader and the disciple. This was an interesting guiding tool that added to the other experiential strategies in teaching gender and diversity. Allowing the students to experience these differences inside and outside of the classroom supports the need for more non-traditional ways of educating graduate students.

However, as an African American female scholar, I can't help but wonder how deep an understanding of different groups, beliefs systems and social experiences are truly grasped by the students when given these kinds of assignments and experiences because of the breadth of the topics covered. The need for both traditional methods of teaching and non-traditional methods both appear to be needed to educate students on this particular subject matter. Taggart (1989) highlighted that "Epistemologies do not originate with those who formulate them. They arise

instead in response to the new ventures in knowledge-making which cannot be contained by the old epistemological structure”. With the use of creativity in the classroom, assignments with readings should create a self-awareness and acknowledgment of a dual consciousness for all that are receptive to learning.

One would hope that with the various activities and assignments that are given, students will be able to reflect and process efficiently. When and if they are met with resistance when trying to immerse themselves into a culture they need to have a place to go where their voice can be heard. This is also the case for the professors that experience resistance when they are teaching these topics as well. Utilizing collegial consultation or supervision regarding their experiences with students, class, and course material underscores professors roles as co-learners and strengthens the course material (Gloria, Rieckmann, Rush, 2000).

In addition to the assignments, activities, and experiential methods of the professors, the demographic make up of the classrooms and location of the university will have an affect on the amount of exposure to a certain group or experience. If the university is located in a racially saturated city or town, professors will have to make a conscious effort to continue to teach on issues of gender and diversity. If the classroom population is not diverse it is up to both the professors and the students to search for a greater understand of diversity and seek it out for the sake of MFT education.

The push to deepen the students’ awareness of differences depends on how far the professors and the students are willing to reach in order to gain a better understanding of how to ask the tough questions and hold themselves accountable for the “real” answers. This dialog according to Blaissure & Koivunen, (2003) communicates teachers’ respect for students, promotes an emotionally safe classroom and provides a safeguard against negative perceptions

and evaluations of faculty. The books, articles, movies and even role plays are helpful but sometimes reality has a way of not being so accommodating when students are given the challenge of going out into the community to immerse themselves into that which is unfamiliar.

Teaching gender and diversity in the field of marriage and family therapy is not done in a sheltered environment. Students are expected to take what they have learned in the classroom, build upon it and use it in their profession. Some professors even push for the lessons taught in the classroom to be taken from their personal lives and relationships. Some even reported that their own personal lives and relationships change outside of the classroom when they are teaching gender and diversity.

From this research I found that many write about what is needed in order to teach but few write about the process of teaching and what that is like for the professors that do it. Critiques of the field of marriage and family therapy have been given on integrating the topics of gender, race, sexual orientation and ethnicity but rarely do scholars write about how what they do in the classroom works and how they experience change within their own lives and those of their student body. I hope that from this research some professors will realize that these changes can be documented by the way that their students are treating clients, colleagues and their own family members.

Strengths

One of the major strengths of this study is that, the voices of the professors were captured as well as the creative learning activities and list of readings they used. Program directors and faculty members may use these data to learn more about what other programs are doing. They also will be able to learn from one another about what learning activities and texts have been used the most and what text are not being used. Readers will find valuable the faculty

perspectives on the gender and diversity topics they teach. They provide a rich description of how committed professional family therapy educators are disseminating critical knowledge that can be difficult.

Moreover, a study such as this one has not previously been conducted. Consequently, the findings can be useful to improve our profession's approaches to diversity and gender education. It is helpful to learn how professors go about creating their syllabi and teaching such a course. Also, their experience of teaching-- both the challenges as well as the successes--should be useful for the academic and professional field of marriage and family therapy.

Limitations

One of the limitations of this study is that the dynamics of the course work is limited to the perspective of the professors that teach these courses. We know little about the students' perspectives on the topics covered in the course. The students' perspectives could be useful in determining if the objectives of the course are being met sufficiently. There were professors who spoke about challenging their students to "think critically and objectively" about issues pertaining to gender and diversity. How would students experience these challenges? And would they result in changed attitudes and behaviors. We can only assume so, based on the enthusiastic feedback of the professors.

Another drawback of this research is that there was not much variation in the demographic characteristics of the professors teaching on these topics. There were slightly more women than men and considerably more White professors (90%) than any other racial representation (10%). This could certainly be a factor in the way that the gender and diversity is being taught, defined and explored in the classroom.

Additionally, I am at the mercy of what the professors said that they taught and how they taught it. Not knowing for sure what actually happens in the classroom from day to day is a limitation of this study. Only those in the classroom at that moment in time truly know what is being taught and how it's being taught.

I also noted that who I am as an African American researcher/student/prior employee of the American Association for Marriage and Family Therapy with the Commission on Accreditation for Marriage and Family Therapy Education, might have had an effect on the type of responses that I was given in the interviews. Professors may have felt that they needed to verbalize a vested interest in the topics because of the diversity that I represent personally and professionally. This could be viewed as a limitation to the study based on my background and what I could have represented to my participants.

From the data, it is also difficult to know why certain topics were covered more in class than others. Another limitation of this study is that the population is limited to accredited marriage and family therapy programs. At the same time, the bounded, clear nature of this MFT population could also be seen as a strength. The findings may be beneficial to other mental health programs such as social work, counseling, and psychology.

Future Research Recommendations

I conducted both a qualitative and quantitative analyses of gender and diversity topics taught specifically in marriage and family therapy programs from the perspective of the professors teaching them. In future research, I would like to explore the perspectives of the students who have taken these courses to learn how competent and comfortable they feel in treating diverse populations from the course curriculum that they were exposed to in their graduate programs. I also am interested in developing and testing core curriculum content and

methods that other programs might wish to adopt. Would such a standard curriculum affect the multicultural competencies of therapists in the field? Would we be better equipped as practitioners if a common curriculum was in place?

It also would be beneficial to the field to examine the impact of students being taught gender and diversity topics by professors of different ethnic, racial and social economic backgrounds. Would these factors, as well as their level of passion for empowering marginalized populations, influenced the focus of classroom topics? I am also curious as a researcher if the racial, ethnic or gendered make-up of the professors would have an effect on both how and what information is learned.

There are a few implications for COAMFTE and those professors that teach on the topics of gender and diversity. Several professors mentioned in the interviews the importance of peer support. There should be a larger support group or faculty mentoring program that can meet before and after the semester in which these courses or topics are being taught. At the program level faculty members could connect with those faculty members that have taught on the topics before and exchange ideas on what works and what doesn't. Faculty members could also go outside the department and meet with other faculty members in different fields of study and connect with them in exchange for new teaching methods and professional support.

In addition to the support group, the Commission on Accreditation for Marriage and Family Therapy Education should institute a teaching summit where both students and professors could come together at the professional conference and strategize ways to improve the teaching and learning process as it relates to gender and diversity topics. This summit can be organized in a way that highlights those programs that can show evidence of cultural competence and ways for other programs to adopt their practices. This way programs that are interested in revamping

their current curriculum can get some support from those programs and professors that have figured out a productive way to teach on these topics.

Researcher's notes: On the experience of interviewing faculty

The vulnerability of faculty members who are established in the field came across strongly. I noted while I was coding, that they were using my interview with them to process their struggles, and talked about mistakes they made that still haunt them when teaching these topics. There were challenges and rewards in teaching these topics but there were also questions about self-disclosing boundaries that blurred the line between their personal and professional roles. However the field of marriage and family therapy has made room for the use of self-disclosure in teaching. Faculty's disclosure of certain aspects of their personal lives allow for more genuineness in relationships between the professor and student (Tomm, 1997). Many of the professors shared their use of self in teaching the classes that they were responsible for. It didn't matter if their program had an infused or specific course in order to teach and be heard. Regardless, they felt the need to share part of themselves.

Many shared a sense of being unsure if they were doing a competent job teaching this topic that they cared so deeply about. The topic challenged them personally as well as professionally. Their gendered selves, their racial selves, their professional selves, and their own biases all came into question when they teach and integrate topics that are so personal. Their personal struggles became a professional platform for self-exploration, professional development, and learning.

While the vast majority thought this was a vital part of the training for therapists, they also openly acknowledged it as an often-uncomfortable personal investment of themselves. Sharing personal assumptions and biases regarding course material personalizes the classroom,

validates diversity, engenders trust, and encourages students to become more involved in the learning process (Goldstein & Benassi, 1994). However, I can imagine that what they shared was selective to provide some level of professional protection and personal preservation. Still, the change faculty say they experience through teaching was powerful.

The very nature of these topics can cause anyone to want to protect themselves. The process that one must embark on in order to arm him/herself with the necessary tools to teach these topics comes from a place of vulnerability and strength, as the professors expressed “you must be transparent.” The idea of being transparent can be scary and teaching these topics may be a stepping-stone towards strengthening our programs and ourselves as the journey toward more cultural sensitivity continues for both the student and the professor.

References

- Allen, K., (1988). Integrating a feminist perspective into family studies courses. *Family Relations*, 37, 29-35.
- Allen, K., Floyd-Thomas, S., & Gillman (2001). Teaching to Transform: From Volatility to Solidarity in an interdisciplinary family studies classroom. *Family Relations*, 50, 317-325.
- Almeida, R., Woods, R., Messineo, T., & Font, R. (1998). The cultural context model. In M. McGoldrick (Ed.), *Re-visioning family therapy* (pp.414-431). New York: Guilford Press.
- American Association for Marriage and Family Therapy. (2002) *About the American Association of Marriage and Family Therapy Commission on Accreditation of Marriage and Family Therapy Education*. Retrieved April 15,2005 from <http://www.aamft.org/about/accred.html>.
- American Heritage Dictionary of the English Language,(2004). Houghton Mifflin Company (4th ed.). Retrieved December 26, 2005 from *Answers.com*.
- American Psychological Association (2005). Retrieved November 15, 2005 from <http://www.apa.org>.
- Anderson, E. (2004). Feminist epistemology and philosophy of science. In E. N. Zalta (Ed.), *The Stanford Encyclopedia of Philosophy (Summer 2004 Edition)*. Retrieved December 26, 2004 from <http://plato.stanford.edu/archives/sum2004/entries/feminism-epistemology/>.
- Anfara, V., Brown, K., & Mangione, T. (2002). Qualitative analysis on stage: Making the research process more public. *Educational Researcher*, 28-38.
- Ariel, S. (1999). *Culturally competent family therapy: A general model*. Westport, CT: Praeger/Greenwood.

- Akamatsu, N. N. (1998). The talking oppression blues: Including the experience of power/powerlessness in the teaching of “cultural sensitivity”. In M. McGoldrick (Ed.), *Re-visioning family therapy* (pp.129-143). New York: Guilford.
- Arnold, M.S. (1993). Ethnicity and training marital and family therapists. *Counselor Education and Supervision, 33*, 139-147.
- Avis, J. M. (1989). Integrating gender into the family therapy curriculum. *Journal of Feminist Family Therapy, 1*, 3-26.
- Bailey, C. E., Pryce, J., & Walsh, F. (2002). Trends in author characteristics and diversity issues in the journal of marital and family therapy from 1990-2000. *Journal of Marital and Family Therapy 28*(4), 479-486.
- Bean, R., Perry, B., & Bedell, T. (2002). Developing culturally competent marriage and family therapists: treatment guidelines for non-African -American therapists working with African –American families. *Journal of Marital and Family Therapy, 28* (2), 153-164.
- Blaisure, K., & Koivunen, J. (2003). Family science faculty members’ experiences with teaching from a feminist perspective. *Family Relations 52*, 22-32.
- Boyd-Franklin, N. (2003). *Black families in therapy: Understanding the African American experience* (2nd ed). New York: Guildford.
- Carter, B., & McGoldrick, M. (Eds.). (1999). *The expanded family life cycle*. Massachusetts: Allyn and Bacon.
- Constantine, M. G., Juby, H. L., & Liang, J. J. C. (2001). Examining multicultural counseling competence and race-related attitudes among white marital and family therapists. *Journal of Marital and Family Therapy, 27*, 353-362.

- Creswell, J. (1998). *Qualitative inquiry and research design: Choosing among five traditions*. Thousand Oaks, CA: Sage
- Davey, M., StoneFish, L., Askew, J., & Robila, M. (2003). Parenting practices and the transmission of ethnic identity. *Journal of Marital and Family Therapy*, 29, 195-208.
- Eisenhart, M.A., & Howe, K.R. (1992). Validity in qualitative research. In M. D. LeCompte, W. L. Millroy, & J. Preissle (Eds.), *Handbook of qualitative research in education*. San Diego, CA: Academic Press.
- Enns, C. (1994). On teaching about the cultural relativism of psychological constructs. *Teaching of Psychology* 21, 205-211.
- Falicov, C.J. (1995). Training to think culturally: A multidimensional comparative framework. *Family Process*, 34, 373-388.
- Fitzpatrick, J., Sanders, J., Worthen, B., (2004). *Program Evaluation*. (3rd ed.) Massachusetts: Pearson.
- Filkowski, M., Storm, C., York, C. & Brandon, A., (2001). Approaches to the study of gender in marriage and family therapy curricula. *Journal of Marital and Family Therapy*, 27, 117-122.
- Freedman, E., B., (2002). *No turning back: The history of feminism and the future of women*. New York: Ballantine.
- Gale, J., & Long, J. (1998). Theoretical Foundations of Family Therapy. In F. Piercy, D. Sprenkle, J. Wetchler & Associates (2nd Ed.), *Family Therapy Sourcebook* (pp.1-19). New York: Guildford.
- Glaser, B., & Strauss, A. (1967). *The discovery of grounded theory*. Chicago, IL: Aldine.

- Gloria, A., Rieckmann, T. & Rush, J. (2000). Issues and Recommendations for Teaching an Ethnic/Culture-Based Course. *Teaching of Psychology* 27 (2), 102-107.
- Goldenburg, I., & Goldenburg, H. (2000). *Family Therapy*. (5th ed.). Australia: Brooks/Cole.
- Goldner, V. (1988). Generation and gender: Normative and covert hierarchies. *Family Process*, 27, 17-31.
- Goldner, V. (1987). Instrumentalism, feminism and the limits of family therapy. *Journal of Family Psychology*, 1(1), 109-116.
- Goldstein, G. S., & Benassi, V. A. (1994). The relation between teacher self-disclosure and student classroom participation. *Teaching of Psychology*, 21, 212–217.
- Goodrich, T., & Silverstein, L. (2005) Now you see it, now you don't: feminist training in family therapy. *Family Process* 44 267-281.
- Green, R.J. (1998). Race and the field of family therapy. In M. McGoldrick (Ed.), *Re-visioning family therapy* (pp.93-110). New York: Guilford.
- Haddock, S., Zimmerman, T., & MacPhee, D. (2000). The power equity guide: Attending to gender in family Therapy. *Journal of Marital and Family Therapy*, 26 (2), 153-170.
- Hardy, K. V., & Laszloffy, T.A. (1992). Training racially sensitive family therapists: Context, content, and contact. *Families in Society*, 73, 364-370.
- Hardy, K., & Laszloffy, T.A. (1998). The dynamics of a pro-racist ideology. In M. McGoldrick (Ed.), *Re-visioning family therapy* (pp.118-128). New York: Guilford Press
- Hare-Mustin, R., (1978). A feminist approach to family therapy. *Family Process*, 17, 181-194.
- Hall, G. C. N., (2001). Psychology research with ethnic minorities: Empirical, ethical, and conceptual issues. *Journal of Consulting and Clinical Psychology*. 69(3).

- Hall, R. L., & Greene, B. (1994). Cultural competence in feminist family therapy: An ethical mandate. *Journal of Feminist Family Therapy* 6, 5-28.
- Hines, P. M., Preto, N. G., McGoldrick, M., Almeida, R., & Weltman, S. (1999). Culture and the family life cycle. In B. Carter & M. McGoldrick (Eds.), *The expanded family life cycle*. Massachusetts: Allyn and Bacon.
- Hodge, D. (2000). Spiritual ecomaps: A new diagrammatic tool for assessing marital and family spirituality. *Journal of Marital and Family Therapy*, 26 (2), 217-228.
- hooks, b. (2000). *Feminist theory: From margin to center*. New York: Routledge.
- Hooyma, N.R. & Kiyak, H.A. (2002). *Social Gerontology a Multidisciplinary Perspective*. Allyn and Bacon.
- Humble, A., Solomon, C., Allen, K., Blaisure & Johnson, M. (2006), Feminism and Mentoring of Graduate Students. *Family Relations* 55 2-15
- Imber-Black, E., (1997). Developing cultural competence: Contributions from recent family therapy literature. *American Journal of Psychotherapy*, 51, 607-610.
- Inman, A. G., Meza, M. M., Brown, A. L., & Hargrove, B. K., (2004). Student-faculty perceptions of multicultural training in accredited marriage and family therapy programs in relation to students' self-reported competence. *Journal of Marital and Family Therapy*, 30, 373-388.
- Killian, K., & Hardy, K. (1998). Commitment to minority inclusion: A study of AAMFT conference program content and members' perceptions. *Journal of Marital and Family Therapy*, 24, 207-223.
- Lawless, J., Brooks, S., & Julye, S. (2006). Textual representations of diversity in COAMFTE accredited doctoral programs. *Journal of Marital and Family Therapy*, 32,3-15.

- Laird, J. (1998). Theorizing culture: Narrative ideas and practice principles. In M. McGoldrick (Ed.), *Re-visioning family therapy* (pp.20-36). New York: Guilford.
- Leslie, L. A., & Clossick, M.L. (1992). Changing set: Teaching family therapy from a feminist perspective. *Family Relations*, 41, 256-263.
- Leslie, L. A., & Clossick, M.L. (1996). Sexism in family therapy: Does training in gender make a difference? *Journal of Marital and Family Therapy*, 22
- Lerner, H. (1988). Is family systems theory really systemic? A feminist communication. In L. Braverman (Ed.), *A guide to feminist therapy* (pp. 47-63). New York: Harrington Park Press.
- Libow, J.A., Raskin, P.A., & Caust, B. L. (1982). Feminist and family systems therapy: Are they irreconcilable? *American Journal of Family Therapy*, 10, 3-12.
- Lincoln, Y., & Guba, E. (1985). *Naturalistic inquiry*. Beverly Hills, CA: Sage.
- Long, D. (1998). A radical teacher's dilemma. Response to practicing radical pedagogy: Balancing ideals with institutional constraints. *Teaching Sociology*, 26, 112-115.
- Long, J. & Serovich, J. (2003). Incorporating sexual orientation into mft training programs: infusion and inclusion. *Journal of Marital and Family Therapy*, 29, 59-67.
- Luepnitz, D. A. (1988). *The family interpreted*. New York: Basic Books.
- Merriam-Webster's collegiate dictionary (10th ed.) (1993). Springfield, MA: Merriam-Webster.
- McDowell, T., & Jeris, L. (2004). Talking about race using critical race theory: Recent trends in the Journal of Marital and Family Therapy. *Journal of Marital and Family Therapy*, 30, 81-93.

- McDowell T., Fang, S., Brownlee, K., GomezYoung, C., & Khanna, A. (2002). Transforming an MFT Program: A model for enhancing diversity. *Journal of Marital and Family Therapy*. 28 (2), 179-191.
- McDowell T., & Shelton, D. (2002). Valuing social justice in MFT curriculum. *Journal of Contemporary Family Therapy*, 24, 313-331.
- McGoldrick, M. (Ed.). (1998). *Re-visioning family therapy*. New York: Guilford.
- McGoldrick, M., Giordano, J., & Pearce, J. (Eds.). (1996). *Ethnicity and family therapy*. New York: Guilford.
- McGoldrick, M. & Giordano, J.(1996) Overview: Ethnicity and family therapy. In M. McGoldrick, J. Giordano and J. Pearce (Ed.), *Ethnicity and family therapy*. New York: Guilford.
- McGoldrick, M. Almeida, R. Preto, N. G., Bibb, A., Sutton, C., Hudak, J., & Hines, P. M. (1999). Efforts to incorporate social justice perspectives into a family therapy training program. *Journal of Marital and Family Therapy*, 25(2), 191-209.
- McIntosh, P. (1998). White privilege: Unpacking the invisible knapsack. In M. McGoldrick (Ed.), *Re-visioning family therapy* (pp.147-152). New York: Guilford.
- Miller, S. (1997). Self-knowledge as an outcome of application journal keeping in social psychology. *Teaching of Psychology* 24, 124-125.
- Mize, L. K. (2003). Relationships between women in families: Voices of chivalry. In L. Silverstein & J. Goodrich (Eds.), *Feminist Family Therapy* (pp.17-35). Washington, DC: American Psychological Association.

- Nelson, K., Brendel, J., Mize, L., Lad, K., Hancock, C., & Pinjala, A. (2001). Therapist perceptions of ethnicity issues in family therapy: A qualitative inquiry. *Journal of Marital and Family Therapy*, 27, 363-373.
- Okun, B. (1996). *Understanding diverse families*. New York: Guilford.
- Papalia, D., & Olds, S. (1995). *Human Development* (5th ed.). New York: McGraw-Hill.
- Parker, L. (2003). Brining power from the margins to the center. In L. Silverstein & J. Goodrich (Eds.), *Feminist Family Therapy* (pp.225-238). Washington, DC: American Psychological Association.
- Patterson, J., Hayworth, M., Turner, C., & Raskin, M. (2000). Spiritual issues in family therapy: A graduate-level course. *Journal of Marital and family Therapy* 26, 199-210.
- Patton, M. Q., (2002). *Qualitative research & evaluation methods* (3rd ed.). Thousand Oaks, CA: Sage.
- Piercy, F. P., & Nickerson, V. (1996). Focus groups in family therapy research. In D. Sprenkle & S. Moon (Eds.). *Research methods in family therapy*. New York: Guilford.
- Schaefer, R. (1998). *Racial and ethnic groups* (7th ed.). New York: Longman.
- Shaver, K., & Tarpy, R. (1993). *Psychology*. New York: MacMillan.
- Silverstein, L. B., & Goodrich, J.(2003). *Feminist Family Therapy*. Washington, DC: American Psychological Association.
- Silverstein, L. B. (2003). Classic texts and early critiques. In L. Silverstein & J. Goodrich (Eds.), *Feminist Family Therapy* (pp.17-35). Washington, DC: American Psychological Association.
- Strauss, E. S., & Corbin, J. (1990). *Basics of qualitative research: Grounded theory procedures and techniques*. Newbury Park, CA: Sage.

- Sue, D.W., Arredondo, P., & McDavis, R. J. (1992). Multicultural counseling competencies and standards: a call to the profession. *Journal of Multicultural Counseling and Development*, 20, 64-88.
- Taggart, M. (1989). Epistemological equality as the fulfillment of family therapy. In M. McGoldrick, C. Anderson, & F. Walsh (Eds.), *Women in families: A framework for family therapy* (pp. 113-126). New York: W.W. Norton
- Tierney, W. G., & Rhoads, R. A. (1993). Postmodernism and critical theory in higher education: Implications for research and practice. In J. C. Smart (Ed.), *Higher education: Handbook of theory and research* (pp. 308-343), Vol. IX. Edison, NJ: Agathon Press.
- Tomm, A. (1997). The deliberate relationship: A frame for talking about faculty-student relationships. *Alberta Journal of Educational Research*, XLIII, 3-21.
- Turner, J. (1991). *The structure of sociological theory* (5th ed.). Belmont, CA: Wadsworth.
- Turner, J., & Avis, J., M., (2003). Naming injustice, engendering hope: Tensions in feminist family therapy training. In L. Silverstein & J. Goodrich (Eds.), *Feminist Family Therapy* (pp.365-378). Washington, DC: American Psychological Association.
- White, A. (1994). A course in the psychology of oppression: A different approach to teaching about diversity. *Teaching of Psychology*, 21, 17-23.
- White, J. M., & Klein, D. M. (2002). *Family theories*(2nd ed.). Thousand Oaks, CA: Sage.
- Weber, R. P. (1990). *Basic Content Analysis*(2nd ed.). Newbury Park, CA: Sage.
- Williams, L., & McBain, H. (2006). Integrating gender on multiple levels: A conceptual model for teaching gender issues in family therapy. *Journal of Marital and Family Therapy*, 32 (3), 385-397.

- Wilson, L. L., & Stith, S. M. (1993). The voices of African American MFT students: Suggestions for improving recruitment and retention. *Journal of Marital and Family Therapy, 19*, 17-30.
- Winkle, W. C., Piercy, F. P., & Hovestadt, A. J. (1981). A curriculum for graduate-level marriage and family therapy education. *Journal of Marital and Family Therapy, 7*, 201-210.
- Wordnet (2005). Retrieved November 15, 2005 from wordnet.princeton.edu/perl/webwn.
- Zachry, W. H. (1985). How I kicked the lecture habit: Inquiry teaching in psychology. *Teaching of Psychology, 12* 129-131.

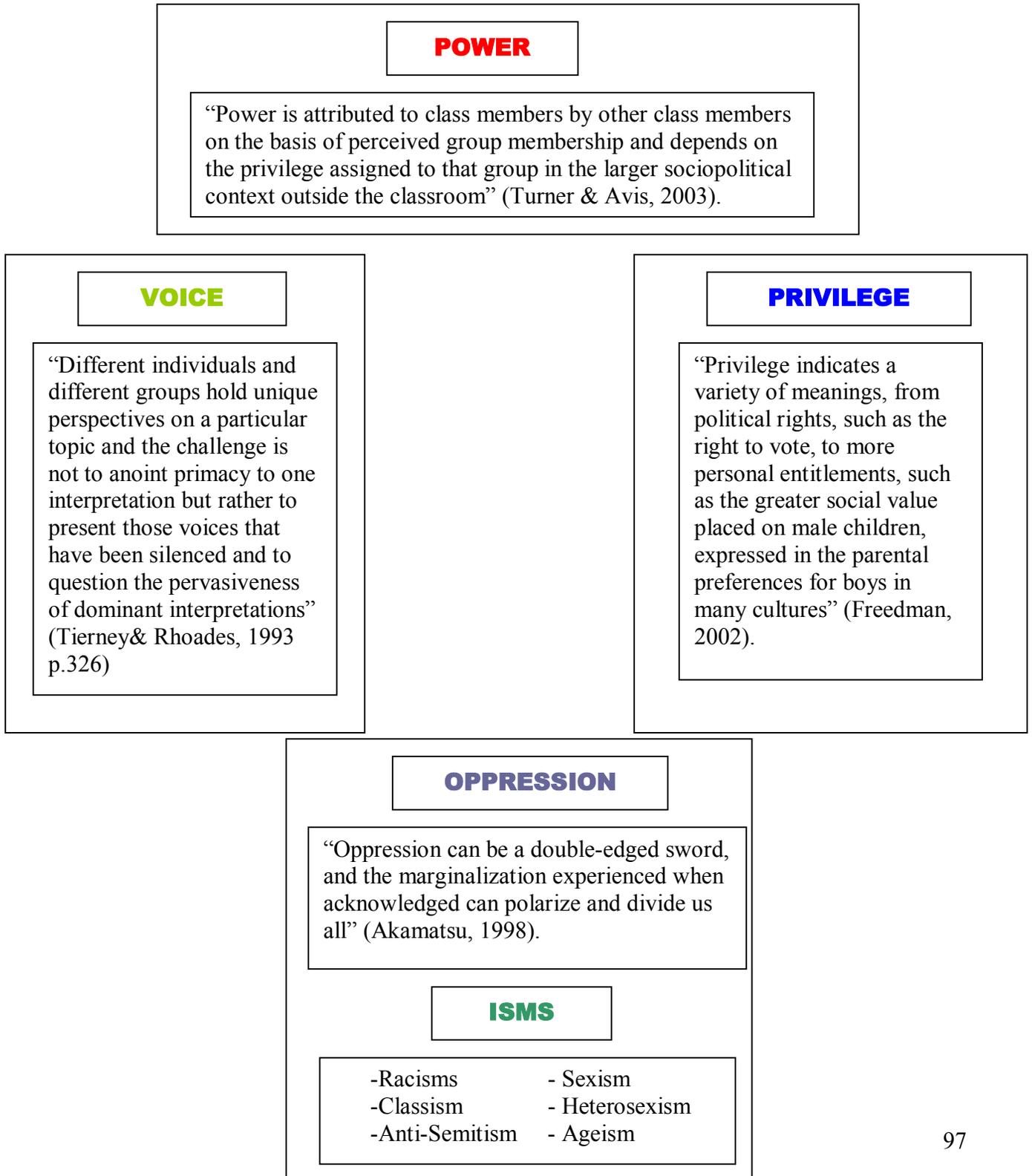
Appendix A

Table 1. Definitions of Ethnicity Race, & Diversity.

Author	Definition of Race, Diversity & Ethnicity
Davey, Stone Fish, Askew, & Robila, 2003	“Ethnic identity is a complex construct including: a. commitment and sense of belonging to one’s ethnic group; b. positive evaluation of the group; c. interest in and knowledge about the group’ and d. involvement in activities and traditions of the group” (p. 196).
Hines, Preto, McGoldrick, Almeida, & Weltman, 1999	“Ethnicity intersects with class, religion, politics, geography, the length of time a group has been in this country, the historical cohort, and the degree of discrimination the group has experienced” (p. 69).
McDowell & Jeris, 2004	“The meaning of race in the U.S. is influenced by the history of immigration, economic oppression, and European colonization that has sustained racism” (p. 83).
McGoldrick, Giordano, & Pearce, 1996	“Ethnicity refers to a common ancestry through which individuals have evolved shared values and customs” (p. 1).
Nelson, Brendel, Mize, Lad, Hancock, & Pinjala, 2001	“Ethnicity is an unconscious factor that is constantly being redefined” (p. 371).
Okun, 1996	“Race has been a scientific/biological classification system differentiating people by their physical characteristics-that is, skin color, facial features, and hair texture” (p. 210).
Schaefer, 1998	“Ethnic groups are differentiated from the dominant group on the basis of cultural differences, such as language, attitudes toward marriage and parenting, and food habits” (p. 7).
Boyd-Franklin, 2003	“Diversity can be defined as a set of values, characteristics, and lifestyles that arise from such elements as geographical origins, level of acculturation, socioeconomic status, education, religious background, and age” (p. 5).

Figure 1. Terms Related to Gender

Gendered Terms From a Feminist Perspective



Appendix B: Syllabi Analysis Rubric

ID# _____

Program Degree Masters ___ Doctoral ___ Post-Degree ___

	Absent				Strong Exploration	
1. Diversity	1	2	3	4	5	6
2. Power and Privilege	1	2	3	4	5	6
3. Age	1	2	3	4	5	6
4. Culture	1	2	3	4	5	6
5. Environment	1	2	3	4	5	6
6. Ethnicity	1	2	3	4	5	6
7. Gender	1	2	3	4	5	6
8. Health/Ability	1	2	3	4	5	6
9. Nationality	1	2	3	4	5	6
10. Race	1	2	3	4	5	6
11. Religion	1	2	3	4	5	6
12. Sexual orientation	1	2	3	4	5	6
13. Spirituality	1	2	3	4	5	6
14. Socioeconomic status	1	2	3	4	5	6

***COAMFTE programs are expected to infuse their curriculum with content that addresses issues related to diversity and power and privilege as they relate to age, culture, environment, ethnicity, gender, health/ability, nationality, race, religion, sexual orientation, spirituality, and socioeconomic status” (AAMFT, 2002).

*** See definition of terms (p.13)

Appendix C: Evaluation Rules For Syllabi Code Sheet



1= No exploration in course content

The program has required or infused gender and diversity topics. No further details have been documented addressing this particular topic in the syllabus.

2= Peripheral exploration in course content

The program has required or infused gender and diversity topics. The syllabus does not clearly reflect the inclusion of this particular topic in course documentation, but include topics that are related (i.e. power differences among groups).

3= Partial exploration in course content

The program has required or infused gender and diversity topics. There is no time frame mentioned addressing this particular topic and is not documented in weekly schedule on the syllabus. Topics may be listed in course objectives, goals or addressed in additional course readings. Topics implied by infusing marginalized populations in course materials.

4=Limited exploration in course content

The program has required or infused gender and diversity topics. The syllabi reflect one class or assignment addressing this particular topic in course documentation.

5=Mentioned and considered exploration in course content

The program has required or infused gender and diversity topics. The syllabi reflect the inclusion of this particular topic in course documentation and it is covered in at least two class periods.

6=Strong exploration in course content

The program has required or infused gender and diversity topics addressing this particular term and the syllabi clearly reflect the inclusion of this particular topic in course documentation as well as course activities and assignments in addition to specific readings. It is covered to some degree in three or more class periods.

Appendix D: Assignments & Activities

<i>ASSIGNMENTS & ACTIVITIES</i>	<i>DESCRIPTION</i>
Gender Socialization Paper	<ul style="list-style-type: none"> A paper to help facilitate awareness of gender socialization. This paper address how gender messages are communicated through popular media. Select television episode, movie, book or magazine do a content analysis focusing on gender messages communicated.
Gender Application Paper	<ul style="list-style-type: none"> Discussion of how clinical issues or personal life can be applied from the information presented in <i>Dance of Anger</i> (Lerner)and or <i>You just don't understand</i> (Tannen).
Final paper	<ul style="list-style-type: none"> The Culturally Competent Family Therapist
Class Summary Paper	<ul style="list-style-type: none"> You will submit a final paper that addresses your personal experience in the class and in your individual project. This paper should provide a brief synopsis of your project, but should focus on how you were challenged in relation to your values regarding sexuality and how you embraced that challenge. This challenge should go beyond the project to include classroom and extracurricular dilemmas you struggled with throughout the semester. It should be in the form of personal reflection, including your responses to course readings that had greatest relevance and impact for you.
Critical Analysis Paper	<ul style="list-style-type: none"> How has your gender, ethnicity and cultural roots, as well as experiences you have had interacting with persons from cultural/ethnic background different from your own, shaped the way you view the world of diversity? In your life has there been any specific event or, series of cumulative experiences that you believe will significantly impact your work with clients from backgrounds different from your own? Are you aware of any beliefs or attitudes that you've developed based on any of these experiences. Reflect and discuss.
Position Papers (2)	<ul style="list-style-type: none"> Draw from the class readings and discussion and define and describe culture, its relevance to therapy, and discuss the role of the therapist in working with a family's culture. Addressing gender issues often means challenging the tradition of male privilege, power, and socially constructed hierarchy. Discuss why clinicians have found it valuable making these issues more visible and central to the therapeutic process. Draw from both required reading and from outside sources, discuss how gender issues are often found at the core of family dysfunction and individual symptomatology.
Public Policy Analysis Paper	<ul style="list-style-type: none"> It is the professors value that cultural competency and social change are inextricably linked and that counselors and psychologists cannot completely facilitate societal change unless they understand the larger socio-cultural influences impacting their clients. This paper is designed to increase your knowledge of public policies that directly impact your clients and your provision of psychological services. Identify a state or federal policy (e.g., welfare reform) that deals with the provision of health and education related services to adult individuals, children, and/or families. Policy choices must be approved by me. Your written analysis must include (a) a brief description of the policy and its historical roots; that is, what events or needs led to the creation of this policy, (b) <i>who</i> the policy is designed to benefit and <i>how</i>, (c) the research on which the policy is based, (c) the impact (or possible impact) of this policy on

	<p>individuals' access to health and education related services and your provision of these services, and (d) how you would reform this policy.</p>
Reaction Papers (8)	<ul style="list-style-type: none"> • Brief statement and integration of ideas from each of the assigned readings. Personal reflections/experiences regarding issues raised in the readings, with emphasis on how they apply to practice.
Reflection Paper	<ul style="list-style-type: none"> • For this paper you will be required to reflect on your learning's and readings from this class. I want you to process any new information that you learned about your self and the world around you through the course of this class and what you are doing with this information. What transformations did you and your relationships go through, if any? How do you feel about these transformations? Please write any additional comments and reactions that are related to your experiences and growth with this class.
"What If" Paper	<ul style="list-style-type: none"> • Write a 3-5 page paper on what your life would be like if you had been born and raised as a member of a different ethnic group and as a member of the opposite gender. The professor encourages you to get an "insiders" perspective on this by visiting neighborhoods populated by members of this ethnic group and talking with people of this ethnic group in this area or in a similar environment. Students may also want to view one or more of the movies on the attached page for additional perspective. Papers will be graded on the student's ability to address the content of the assignment, as well as, adherence to rules on grammar, punctuation, spelling, etc.. In your paper, be sure to discuss the following: <ul style="list-style-type: none"> • What would have been different about your life growing up? Be specific as you try to imagine this scenario. • What opportunities would or would not be yours? • What type of oppression-based experiences might you have had? What "privileges" might you have had? • Which of your personality characteristics would be different or the same? • What expectations for the future would be different or the same? Would you be here in graduate school? • What realizations or reminders did you have while completing this assignment?
Genogram and Family of Origin Paper and Presentation	<ul style="list-style-type: none"> • First, in a paper (8-10 pages, typed, double spaced, APA format) discuss the ethnic and cultural factors that influence your lifestyle and world view. Using readings from class and other sources (e.g., chapters 14-18 text, Ethnicity and Family Therapy (McGoldrick, Giordano & Pearce, 1996)), research the ethnic cultures that best represent your heritage (if it becomes overwhelming to represent all cultures associated with your heritage, you may select one or two primary ones). Compare the information from your readings about the "expert" view of your ethnic heritage to the way your family actually does things in terms of: <ul style="list-style-type: none"> • Cultural traditions that you or your parents/grandparents chose to maintain and the ones that you/they chose to discard. These may include the rituals that were followed in day-to-day life and during holidays. • Ways in which children were treated/viewed in your family and how that relates to culture.

	<ul style="list-style-type: none"> • Ways in which individual and family successes were celebrated, and individual and family problems were dealt with. • How emotions were handled in the family, how feelings were communicated between family members. • The values used to measure a person’s worth in the family. What brings honor to a person or a family, and correspondingly, what brings shame? What impact would these values have on your work with clients from similar and dissimilar cultural backgrounds? • The prejudices or stereotypes that are held about members of this group. What was your own experience and your family’s experience with prejudice and discrimination? Have any of these prejudices been internalized by members of your family? • The reaction of your family if you began dating a member of another ethnic group. Which ethnic group(s) would present the greatest problems? What would be the family’s reaction to a family member disclosing their homosexual orientation? • How much of what you do in your family is related to its sharing in an ethnic/cultural heritage and how much is a function of your own separate family identity? • Second, using a three-generation genogram of your family-of-origin, detail the diversity (ethnicity, economic level, education, religious affiliation, etc.) of each member of your family. This may work best if you color-code it for the different nationalities present (e.g., a person of multi-ethnic heritage would be half red (Swedish), one quarter blue (Spanish) and one quarter yellow (Cherokee)). This will be presented in class along with your findings/thoughts regarding items 2, 4, 5, 6 and 8 below. Presentations should be no more than 15-20 minutes in duration.
Final Paper	<ul style="list-style-type: none"> • This course requirement is only for those that choose the “A” option. It is presented as a scholarly paper of 12-15 pages (typed, double spaces, APA format) is designed to refine your thinking about research and/or clinical work with clients of diversity. Papers will be graded on the student’s ability to address the content of the assignment, as well as, adherence to rules on grammar, punctuation, spelling, etc.. Three options are included below, however, interested students are encouraged to consider other paper topics or projects (e.g., cultural mistrust, clinical services available to diverse citizens in the area). • You are encouraged to start thinking about this right away and present a typed outline of your paper. Publication-level quality will be the expectation for full assignment of points, however, bear in mind that additional revision may be necessary prior to submission and prior to publication of your manuscript. • This is consistent with my plan to help you with the conceptualization of the paper, content, organization and your professional writing. In the unlikely event that the manuscript needs substantial redirection or rewriting after the end of the semester in order to meet editorial expectations, students will be given the opportunity to continue as first author assuming they are willing to make the necessary changes. Any departure from this order of publication would be a matter of a clear discussion between the student and myself. • <u>Conceptual Focus</u> • Option 1: Book chapter contribution to Lorna Hecker’s newest

	<p>Therapist Notebook.</p> <ul style="list-style-type: none"> Option 2: Guided by findings and exemplary case studies discussed in Addison et al. (2002), write a 10-15 page case study article focusing on the treatment of couple or family of diversity from an MFT/systemic perspective (this can be the same population that you focused on in your presentation). If the case study cannot include information for all four criteria listed on p. 362, please provide details on how that information will be obtained and a time line for obtaining it or, contrastingly, provide a justification for it not being obtained. Most case studies have focused on marital conflict, consequently, there is a possibility for publication of a case study focused on family-based treatment. Likelihood of publication is also increased by addressing an under-served clinical problem and/or clinical population as is most likely the case with your presentation topic. <u>Empirical Research Focus</u> Option 3: Using the data included in the Youth and Family Survey data set (Roy Bean and Brian Barber), write a research paper examining the adolescent in the context of his/her socialization environment (family, peers, school, community). See attached description sheet and a photocopy of the survey questionnaire for examples of possible independent and dependent variables. It is expected that the student would prepare a manuscript for publication with a detailed and sound introduction, literature review and methodology section. Basic analyses (means, standard deviations, correlational analysis) and report of findings is also required at this stage. Justification for comparison of ethnic groups and/or specific hypotheses for select ethnic groups is required.
Clinical Diversity Paper	<ul style="list-style-type: none"> Choose 2 families with different characteristics (race/ethnicity, culture, class, family structure, able-bodied-ness, sexual orientation, etc.), yet with the same presenting problem. Compare and contrast clinical approaches in working with each of the families. You need to first describe each family, and then describe how you would differently work with each family depending on their characteristics. The paper should be 6-8 pages. You paper must refer to the readings.
Reaction Papers	<ul style="list-style-type: none"> For each class as noted, choose one chapter or article for a reaction paper to be turned in at the end of class, following discussion. Reaction papers should be no more than one page.
Position Paper: Read Voice of Knowledge	<ul style="list-style-type: none"> Complete and submit 2-3 page paper on how the author ideas relate to the MFT work and how they may be useful in working with difference.
Research Paper	<ul style="list-style-type: none"> In the first two weeks of class we will discuss and collectively decide on a research topic in the area of diversity and marriage and family therapy. This will be a class project. This project will involve all the steps of conducting a research project like, getting IRB approval, comprehensive review literature, data collection, data analysis, and write-up. I would ideally like us to collect data while we are at AAMFT. Discuss more in class.
Research Paper	<ul style="list-style-type: none"> A formal research paper--one using APA Style Manual for the format--may be written. A topic for this paper must be chosen by the student and a brief abstract given to your instructor. It must then be approved by the instructor. The student will use no less than 10

	<p>sources in addition to the texts. These sources must be cited in your paper and must be listed on a reference page which will be the last page of the paper. Caution should be exercised in listing all references cited in the paper. Credit must be given for material which is not original to the author and IN ALL CASES direct quotes must be credited in the appropriate manner. Plagiarism will result in a failing grade in this and all other papers.</p> <ul style="list-style-type: none"> • Papers must represent the original work of the student for this course. Works which have been submitted for other courses will not be accepted. You may reference data which you have found in writing other papers, but your research must be specific to the content of this course, and must demonstrate how such information is useful in a systemic therapeutic context. A copy of the abstract and outline of subject matter is due at mid-term. • A minimum of 15 pages of text is required and the APA Style Manual is to be followed for form. This is graduate level work and all sentence and paragraph structure, grammar, spelling, etc., must meet these standards. Points will be deducted for misspelling, incomplete sentences, etc.. Obviously the content must correctly apply to the subject chosen. You may wish to have your paper proof read by a qualified reader. • This paper will be graded on a PASS/FAIL standard. A passing grade will be given to those papers which represent a minimum of 80% of the expected proficiency. Papers will be due 3 weeks before the final exam. In the event the paper receives a failing grade, the student will be given a maximum of 3 days to rewrite and resubmit. All papers submitted become the property of the professor; therefore the student should be sure to keep a personal copy.
Final Paper	<ul style="list-style-type: none"> • You can pair up with your mid-term partner or choose to individually author a comprehensive literature review on the marginalized population you presented on in class. This should encompass interdisciplinary literature (ie: sociology, psychology, anthropology, urban studies, etc.) You must synthesize existing literature. Paper must include a final section on “clinical implications”. This should reflect critical thinking and suggestions for the mental health professionals. You must choose an appropriate journal for this manuscript and submit a copy from the journal with its manuscript requirements. Page requirements should match selected journal requirements. Only papers to receive an “A” are those that could be directly submitted to a journal, requiring very little need for changes.
Process Paper	<ul style="list-style-type: none"> • Students will be asked to write four 2-3 page (typewritten, double-spaced papers on either their reaction to the readings, their position on an issue in child and human development, or how these ideas apply to family therapy theory and practice.
Reaction Paper	<ul style="list-style-type: none"> • Students will write 3 one-page papers discussing their reaction to 3 different refereed articles related to child and human development. The title of the paper should be an APA (5th ed) reference of the article. Students should discuss their thoughts and why they agree or disagree with the major premise of the article. Students will make a copy of their reaction papers for all members of the class. At least two of the papers should be a research article examining on child and human development.
Publishable Paper	<ul style="list-style-type: none"> • Students will choose a topic related to child and human development,

	<p>read widely on that issue, and then write a scholarly, referenced paper of publishable quality using APA (5th ed) style. This paper is not a simple rehash of the existing literature but should be a creative contribution to the field. The body of the paper should be between 15 and 20 pages (title page, abstract, references are extra). This paper could deal with applying one of the theories to a new problem area, critiquing some of the underlying assumptions of a theory, integrating other ideas with a theory, or something else.</p>
Critical Response Paper	<ul style="list-style-type: none"> You will be assigned 3 CRP's (3-5 pages) during the course to help you further expand your thinking related to course content and to critically examine the ideas and values supported by the theories. You grades for these papers will be based on the overall quality of writing (flow, organization, grammar, etc.), your ability to clearly and persuasively articulate your argument or position, and your ability to demonstrate your comprehension of the topics you will be assigned to address in the papers. Papers will be worth 20 points for a total of 60 points.
Publishable Paper	<ul style="list-style-type: none"> You will be responsible for researching and preparing a publishable paper related to the topics discussed in class. This paper should be a contribution to the field of family therapy and move beyond a simple review of the literature. The paper must follow the most recent APA manual format. To help you in to write a scholarly paper the course will follow a submission process similar to one used in journals. I will serve as the editor of the journal and you will be required to submit your completed paper to me . I will review the paper as if it were submitted for publication making comments, suggestions and ultimately an evaluation of the paper related to its publishable quality. Based on the evaluation of your paper, you will be required to make the re-write your paper at resubmit the paper by April 28th. You will receive a grade for each paper (each paper = 100 points). You will be graded on the overall quality of your writing, your ability to articulate key theoretical and philosophical issues, and the originality and contribution of your idea.
Intervention Paper	<ul style="list-style-type: none"> Each student will write a brief summary of a clinical scenario (actual or fictitious), then devise an intervention for the scenario that draws on one of the theories presented in the course. Students may choose 2 of the theories/models, using a different scenario in each paper.
Theoretical Applications Paper	<ul style="list-style-type: none"> This is to be a 6-10 page paper, exclusive of references, in which you reflect upon how one of the theories/models presented in class integrates (or doesn't) with your existing theory of therapy. The paper should include clinical application of theory. A suggested outline will be provided.
Theory and Research Paper	<ul style="list-style-type: none"> Students will work in groups of 2 or 3 to produce a paper 12-20 pages in length, exclusive of references. Using the annotated bibliography articles as a foundation, students will develop a literature review of research studies done with one of the models presented in the course. Students should draw conclusions about appropriate research methods for the theory/model, as well as directions for future research. In addition, students should propose an idea for a "do able" research project in their current contexts. Papers should be augmented with additional references as needed.
Family Systems Paper	<ul style="list-style-type: none"> Identify the significant shifts in theorizing that contributed to the development of a family systems approach to the treatment of mental health problems. Your response should include: <ul style="list-style-type: none"> a. The key theoretical issues and why they are important.

	<ul style="list-style-type: none"> • b. Implications for how ideas regarding “self,” mental health, diagnosis, and change are conceptualized. • c. Implications for clinical ethics and practice. • d. A specific case application illustrating these implications for one kind of mental health problem. • Paper must draw upon course readings. Paper may not exceed 10 pages (excluding references), and must be typed and double-spaced according to APA style.
Theory Paper	<ul style="list-style-type: none"> • Each student will address a construct (or set of constructs) within one of the major models of family therapy using one of the following lens: Social Construction Feminist Critical Theory Queer Theory Racial Discourse • Each of the suggested lens challenges the power relations of the status quo in some way. The paper should: <ul style="list-style-type: none"> • a. Identify, define, and explain the construct(s) your paper is addressing. • b. Explain the key ideas within the lens that you are using as a critique. • c. Using the lens, identify specific critiques of the constructs. • d. Suggest a conceptual modification or integration (or if you do not think this is possible, suggestion for alternative theoretical approaches that may be more appropriate) • e. Suggest clear and concrete implications for practice (what should the therapist do?) • f. Suggest issues for research and further study • Include scholarly citations and reference appropriately. Limit paper to 8 typed, double-spaced pages (plus references, figures, etc.). Use appropriate APA style.
Term Paper	<ul style="list-style-type: none"> • The student will select a family assessment tool, review the literature available on the tool and write a critique of the tool. This should be a professionally written document describing the theoretical foundation of the tool, any research done that has used the tool, a critical review of the reliability and validity issues, and a conclusion about the tool's usefulness in both clinical and research settings with some emphasis on its generalizability to diverse populations (including gender and ethnicity). Further information about this paper will be forthcoming.
Critical Paper	<ul style="list-style-type: none"> • Write a paper in which you critically present a postmodern theory or approach and apply it to an area of interest. This could be an examination of a model of therapy (e.g., narrative therapy, collaborative language systems, solution focused therapy, a history of reflecting teams), an examination of individuals/families at particular points of the lifespan, ethics, community intervention, supervision, impacting policy, an area of research, or another topic that can be arranged with the instructor. This paper should be between 10 and 15 pages in length, APA style. It is expected that there will be a number of references included that are not in the class reader. • In preparation for the final paper, there will be groups of 3 students/group formed. These groups will be used for students to share drafts of their papers with one another and get feedback. While there will be two meetings of these groups during the semester during class time, it will be necessary to also do some of this outside of class time. The feedback must include comments of strengths, weaknesses and suggestions of the other two papers. The feedback will consider such elements as writing, content, depth and

	critical thinking. A copy of the feedback will be shared with the professor
Paper on Relationship between Spirituality and Mental Health	<ul style="list-style-type: none"> Each participant is required to write a 5-page paper that explores the relationship between spirituality and mental health in any area of interest. The outline of the paper should be completed by the 6th session.
Journal/Paper	<ul style="list-style-type: none"> Write an extensive reflexive journal about your experiences in our diversity class. This journal should include discussions and impressions from the in-class work, the readings, the experimental exercise, the cultural genogram, the Ruiz text and other personal or professional experiences you deem pertinent.
Personal Journal	<ul style="list-style-type: none"> You will be asked to maintain a personal journal of your musings, questions, discomforts, humorous moments, answers, and experiences throughout this course. It will help provide substance and ideas for your final paper regarding your project. You will be provided with a specific journal reflection question each week (and thus will receive 10 such assignments). You are to select 6 of these reflection questions to respond to, and write a 1-page (or more) response that will be submitted to me. Journal reflections will be submitted twice via e-mail. These journal entries will be graded on evidence of thoughtful and in-depth reflection, challenge of personal biases and assumptions, and clarity of expression. The completed document (of which I will only read the passages you select) should provide much food for thought as you prepare the final document. The thoughts, emotions, and responses that you experience each week in class and in working on your project cannot be reconstructed with the same immediacy after the fact. Re-reading them as you prepare your final paper will hopefully provide you with a sense of the process you went through as you challenged your values and your ways of interacting with others around sexual issues.
Diversity Journaling outside class (Assigned certain task one dimension of diversity) Race, Social Class, Religion, Gender, Sexual Orientation.	<ul style="list-style-type: none"> In each journal entry please include a description and discussion of: What it was like to do the task and how you completed it (focus on your feelings and thoughts). Identify yourself according to this dimension of diversity. When did you first become aware of this dimension of diversity and how did and does it currently fit with your overall identity? Please describe your experiences with oppression and/or privilege around this dimension. The ways in which you contribute to oppression and the ways in which you contribute to challenging oppression around this dimension of diversity. Examine the impact you believe all of this will have on you and your work as a therapist?
Personal Reflection Journals	<ul style="list-style-type: none"> Students are to turn in 4 journals over the course of the semester. Journals need to be at least 3 full pages in length. Each journal is to cover one class period's readings and class discussion. Items to include in your journal are: your personal reaction to and what you have learned from the readings/discussion, what you agree with/disagree with and why. You must discuss the impact of what you have learned/ experienced on your actions/ thoughts as a therapist. These are due periodically throughout the semester-it is up to you to decide when to turn them in.
Reaction Journal	<ul style="list-style-type: none"> Read "The Spirit Catches You and You Fall Down: A Hmong child,

	<p>her American doctors, and the collision of two cultures.” Keep a reaction journal, preferably chapter by chapter. This journal will be shared in class, through in-class discussion on the due date. Final journal will be turned in on the day scheduled for text discussion.</p>
Journal	<ul style="list-style-type: none"> Students will keep an anonymous journal for 6 weeks in which, each week day before bed, they will describe a critical incident which to them captured something essential with regard to diversity and its influences. Critical incidents are discrete events. They caused you to learn something, make new sense of something, moved you positively or negatively, shaped your action, and so on.) These journals will be done in an anonymous fashion and their contents will be kept confidential. At the end of the term the pages will be removed from the journals, shuffled, and – if permission is given – stored in a locked file. At this point volunteers may complete an IRB to do a quantitative analysis of the entries. If there are too many potential researchers, a lottery will be used to pick a maximum of four investigators.)
Journal Article and Summarizations	<ul style="list-style-type: none"> Three journal articles and summarizations will be submitted. Students are to find three current (within the last 10 years) professional journal articles related to the topic of Human Sexuality. The articles are to be summarized including type of research model used in the study (qualitative or quantitative), subjects (number, gender, age, etc.), specific methodology, and results of the study. A bibliography is also required. A copy of the cited article summarization will be given to the instructor and each member of the class. The purpose of this exercise is to build on your research skills, to synthesize related material, to provide one another with a resource bank for further development in this course, and to provide for sources for the research paper. This is not a reaction paper; your personal thoughts regarding the study are not to be included. Be as accurate and concise as possible in order to provide one another with a useful bank of quick references and resources. Please limit to 3 pages of text (minimum of 2 pages). The articles and summaries may be turned in as prepared but no later than the week scheduled.
Journaling	<ul style="list-style-type: none"> All journals should be 2-3 typed pages of your psychosocial reactions to the class experience. The professor asks for honesty, insightful revelations and feedback. Journals are very important for this class because often they reflect the heartfelt emotions of very sincere students whose style of learning may not permit them to express their thoughts openly or in front of a group of peers. This process provides an opportunity for students to vent, react and challenge themselves. One of your entries may be used for discussion but your identity will not be revealed without your consent.
Personal Journal	<ul style="list-style-type: none"> Keep a personal journal of your observations based on the readings and class experiences. The journals are to be submitted by email as attachment. They are due about every four weeks and should be about 3 pages (double-spaced) in length and include your reflections on the readings and class discussions. The purpose of the journal is twofold: (1) to share (with details) your understandings and confusions about the texts and discussions; and (2) to provide another form of dialogue for the student and instructor. The last journal should include a reflection on all of previous journals and my comments. Additionally, each week, email me (or the distribution list) any questions or confusions you have regarding the

	reading. In this way, I can address issues the following class.
Reading Reflections	<ul style="list-style-type: none"> Students will type and hand in BRIEF (not more than 2 pages) reflections on the readings for the week covering all readings since the last reflections. These reflections will center on the following questions: <ol style="list-style-type: none"> What are the three most important ideas in this reading that you would want to be sure someone who had not read it understood? Come up with one question for discussion about an idea in the reading which you are interested in hearing others' reactions to. Is there a position taken by the chapter's author(s) that you just can't hang with? What is it? What about this idea do you question?
Reflective Response to Two Women	<ul style="list-style-type: none"> Write a 7-10 page "reflective response" to Fredriksson's book, in which you introduce the characters and plot and consider the implications of gender, ethnicity, economics and immigration on the lives of the main characters. Conclude your paper with a reflection upon the impact of the book on you, including implications for your personal and professional life.
Reflective Response to Pipher's book, The Middle of Everywhere	<ul style="list-style-type: none"> Write a 7-10 page "reflective response" to Pipher's book, in which you summarize the impact of immigration on the lives of the people described by Pipher and the response Pipher chose to give personally and professionally. Conclude your paper with personal reflections regarding the impact of the book on you, including implications for your professional life.
Novel Reflection and Essay	<ul style="list-style-type: none"> Choose one of the following books: Belenky, M.F., Clinchy, B.M., Goldberger, N.R., & Tarule, J.M. (1997). <i>Women's Ways of Knowing: The Development of Self, Voice, and Mind</i>. New York: Basic Books. Fadiman, A. (1997). <i>The Wind Catches You and You Fall Down: A Hmong Child, Her American Doctors, and the Collision of Two Cultures</i>. New York, USA: Farrar, Straus, and Giroux. Grealy, L. (1994). <i>Autobiography of a Face</i>. Boston, MA: Houghton Mifflin. Kessler, L. (1993). <i>Stubborn Twig: Three Generations in the Life of a Japanese American Family</i>. New York, USA: Plume. Kozol, J. (1995). <i>Amazing Grace: The Lives of Children and the Conscience of a Nation</i>. HarperPerennial. O'Hearn, C.C. (Ed.). (1998). <i>Half and Half: Writers on Growing Up Biracial and Bicultural</i>. Random House. Potok, C. (1967). <i>The Chosen</i>. New York: Simon & Schuster. Steele, K., & Berman, C. (2001). <i>The day the voices stopped: A Schizophrenic's Journey from Madness to Hope</i>. New York, USA: Perseus Books.
Intervention Notebooks	<ul style="list-style-type: none"> You will be required to create an intervention notebook for each the two main theories presented in the course (solution-focused and narrative therapy) The notebook should provide a comprehensive list of the major interventions used in the theory that you can later refer to as a help in your clinical work. The notebook should be prepared using the following format: 1) Name of the intervention, 2) Examples of how the intervention is used (including follow-up or sub-questions), 3) Why the intervention is used (e.g., How the intervention fits within the theoretical context of the theory), and 4) Examples of how the intervention can may be used in conjunction with other interventions. Each notebook will be worth 20 points for a total of 40 points.

Co-Teach a section of the class with the professor.	<ul style="list-style-type: none"> Meet with professor before class. You will be in charge of some portions of the reading. Please think of an experiential activity to explain concepts that you will be discussing. Time: interspersed with 40 minutes for experiential activity. In addition to in-class teaching, you will be required to make an on-topic post based on the assigned readings on an on-line discussion board to be used specifically for our class. This posting needs to be made 3 days before class.
Lead Class Discussions	<ul style="list-style-type: none"> Each student will be responsible for leading class discussions on assigned days. Effective facilitation will involve engaging all classmates; discussion should include an overview of reading, reactions, critical thoughts, and questions submitted by classmates. Each student is expected to submit one question per reading that will be given to the discussion leader at the beginning of class to be used in facilitation of discussion. Those who do not come prepared with weekly reading questions will not receive full class participation points.
Class Leader	<ul style="list-style-type: none"> Each student will choose two theoretical topics at the beginning of the semester and will be responsible for leading the class discussions and developing activities for that class. The presentation will cover the following: <ul style="list-style-type: none"> An overview of its history and development. Core assumptions Major Theorists Application to family development including its use with divergent family forms How does the theory address/utilize/apply to cultural and ethnic diversity Research applications The presentation will be given to the class using a Power-point format. Hard copies of the outlines/narrative will be given to each member of the class.
Class Leader	<ul style="list-style-type: none"> Each week students will assigned an article to present to the class for discussion. The student will prepare a brief summary of the article and a set of 2 or 3 discussion questions for the class.
Co-Lead Class discussions	<ul style="list-style-type: none"> Every student is required to read all assignments and participate in class discussions and activities. This means coming to class with questions from the readings and topics for conversation. Additionally, students will be assigned particular readings from which to develop questions and/or comments to co-lead class discussion. Master students will do this for one class, and doctoral students for two classes, and the two facilitators can coordinate how the two of you will organize it for your class. Each facilitator needs to be familiar with all of the readings for that class discussion, which means not to simply to divide the readings into two parts. A copy of your questions and ideas for class will need to be turned in the day it is your turn to co-lead and copies given to other students in class. It is expected that you will attend each scheduled class. If, for some reason, you will be late to class or will miss a class, please contact me prior to that class. (75 points)
Facilitate a Portion of One Class	<ul style="list-style-type: none"> Students are to choose one class topic to facilitate either by yourself or with a classmate. You are expected to meet with the instructor a week prior to your selected class date to review materials. You are

	<p>encouraged to be creative to help your classmates learn the material you are assigned to cover. You need to provide the class with handouts about resources/definitions/timeline (history)/ and clinical interventions.</p>
Class Presentation	<ul style="list-style-type: none"> • Literature review • Facilitate discussion • Case examples • Activity-i.e. role play • Guidelines for Cultural Competence
Class Presentation	<ul style="list-style-type: none"> • You will be paired up with someone in your class and will be asked to pick an area of your interest within the contents of this course. Email me your topic by the 24th of January for approval. Please email me the topic as well as a broad outline of what you would like to focus on during your presentation. Once I approve your presentation idea, you along with your partner have to prepare a one-hour presentation and relate it to the practice of family therapy. I will let you know what date you will be presenting on. • Be as creative as you can be. Examples include: How may internalized racism affect a couple's relationship? Bi/multi-racial or bi/multi-racial children, identity development and implications for therapy, ethnic minority youth and sexual orientation. (You may ask the class to read for the presentation but you must be responsible for ensuring they have the reading material.)
Presentations	<ul style="list-style-type: none"> • You will be required to outline the audiotapes in a complete manner so that you can return to the material later in practice and be benefited by the information. The PowerPoint presentation will contain a detailed and skeleton format. The skeleton format fits the typical presentation format presented at conferences, While the detailed format is filled with extensive information about the subject. Four PowerPoint presentations will need to be completed on the topics of: Trauma, Borderline Personality Disorder, Sexual Abusing Children and Adolescents, and on the diagnoses and treatment if the DSM IV anxiety based disorders.
Individual Readings and Presentation	<ul style="list-style-type: none"> • In addition to the assigned readings, each student will locate a scholarly strictly or current book chapter (1995+) relating to one if the models presented in class. Besides reading the article or chapter, students will write a half to 1 page annotated bibliography entry summarizing the material and describing its usefulness. The annotated bibliography entry, as well as the article/chapter, should be copied for all members of the class as well as the instructor. Each student will choose a class day to present an article or chapter for discussion.
Presentation	<ul style="list-style-type: none"> • The class will be divided into four groups. Each group will explore spirituality and mental health in one of the following topics: • Spirituality and Mental Illness in the Life of Anton Boisen • A biography of Anton Boisen and his struggle with mental illness. • Anton T. Boisen, Out of the Depths, An Autobiographical Study of Mental Disorder and Religious Experience, New York, Harper, 1960. • Spirituality and Mental Health in the Life of Søren Kierkegaard • Walter Lowrie, A Short Life of Kierkegaard, Princeton, 1970. • c. Spirituality and Mental Health in the Life of St. John of the Cross • St. John of the Cross: Alchemist of the Soul: His Life, His Poetry, His Prose, ed and trans Antonio T. de Nicolás. New York, Paragon,

	<p>1989.</p> <ul style="list-style-type: none"> d. Spirituality and Mental Health in Chronic Depression A qualitative study by sociologist David Karp in Listening to Sadness Each group will put their materials together, give a 20-minute presentation, and provide an outline of their presentation. The presentation should cover the life, the place of mental illness, and the role spirituality plays in the healing process.
Group Presentation	<ul style="list-style-type: none"> Each group will be required to develop a presentation over an assigned "diverse" population.
Class Presentation	<ul style="list-style-type: none"> Make a presentation during class meetings utilizing videotape of your supervision. The presentation should be focused on the following topic areas. A. Contextual issues (race, ethnicity, gender, sexual orientation, physical ability, class, etc.) B. Problems or distinctive issues, dual relationships, theoretical differences, etc.)
Novel Reading Group Presentation	<ul style="list-style-type: none"> Students will form a group with 3-5 other students who read the same novel as you and prepare an informal, 15-minute presentation of your thoughts and reactions to the assigned novel. This presentation should be informal, but organized.
Cultural Immersion Experience	<ul style="list-style-type: none"> Attend and participate in a gathering of a group different from your own (festival, sweat lodge, Sabbath dinner, Buddhist meditation, etc.) Arrange to spend a day or evening in the home of an ethnic family or couple who represent family practices, values, religious beliefs, gender roles, etc. different than yours. Engage in volunteer work with a group culturally different from you (school for hearing impaired, Special Olympics, etc.) Attend a religious service different from your own Attend a meeting/event with a cultural group different from your own within your professional organization (e.g., "AALANA": African American, Latina, Asian, & Native American MFT's) Attend a function of the Gay, Lesbian and Bi-Sexual Student group on campus Attend a function at XXX University in XXX Identify the first nation people in an area you have lived and attend a festival, ceremony, or political gathering Develop a relationship with a person or family representing an ethnic part of your heritage from which you are "cut-off"
Personal Activity	<ul style="list-style-type: none"> 1. Attend a church service where most of the people in attendance are members of an ethnic minority. 2. Arrange an interview with someone that: A) has a physical disability and/or the parents of someone with a mental disability. B) Someone that was raised in a different ethnic culture than your own (non-MFT). 3. Visit a nursing home and interview a number of residences. Seek their wisdom and advice in counseling older clients.
Multimedia Community Discover Activity	<ul style="list-style-type: none"> Twice in this semester, you will choose either Option 1 or Option 2 to include one film and one fiction source. You will prepare a brief report focusing on cultural issues represented in the film and fiction source. Include in your discussion cultural identity, cultural assimilation, and cultural values as demonstrated in the film and fiction. Include a short reflective response to each source.

Experiential Exercise	<ul style="list-style-type: none"> • Locate a culture that you know little about and struggle to understand-a source of personal prejudice (DIS). Use an open-ended survey to get inside the experience of that culture. Formulate a list of questions to ask the group and a list for yourself. Participate in that culture in a way that you would not have given your biases against the group. Write an outline about your experience, and prepare a 10 minute oral presentation.
Individual Project Addressing Sexuality	<ul style="list-style-type: none"> • This project will involve you actively exploring issues of comfort/discomfort within some realm of sexuality as related to your development as a therapist. Topics for these projects will be discussed in class, and you will be responsible for selecting a topic, carrying out some kind of observation/research/interaction, and writing about the experience in a significant way. All projects must be approved prior to implementation, and I will work closely with you to ensure that you develop a project that allows for a positive, though challenging, learning experience. Your project cannot put you at risk, but it should challenge you significantly, providing you with a vehicle to critically examine your comfort/discomfort with one or more issues of sexuality and/or gender. In the process, you will be revisiting your assumptions, biases, beliefs and practices.
Multicultural Religious Experience	<ul style="list-style-type: none"> • You may select a place of religious/spiritual affiliation of a group that is ethnically, socially and spiritually different from you. You should visit the location, become engaged in the process and identify feelings and thoughts about the experience in your paper. You will also note similarities and differences from your own religious/spiritual experience. Please also address the behavior of your fellow participants and your reactions to the behavior/environment. Note verbiage that inspires hope or encourages participants from a mental health perspective. Identify the types of coping behaviors that are fostered.
Conceptualize Clinical Case From Cultural Perspective	<ul style="list-style-type: none"> • Select a relational case from your present or past caseload. Describe the presenting problem and relevant system parts. Conceptualize the presenting problem from the perspective of the family's cultural context. Do NOT use client names or provide information that would deprive clients of anonymity. (6-8 pages) USE RELEVANT CHAPTERS FROM SUE & SUE and other sources as appropriate to inform your write-up.
Personal Heritage Project	<ul style="list-style-type: none"> • Each student will bring an object (e.g., an article of clothing, musical recording, artwork, short written document, photograph, etc.) that serves as a particularly apt symbol of his or her culture and heritage. Students will give a brief description of the item, explaining why they chose it, what it means to them, and what it communicates about their culture. • Students will interview a member of their extended family, at least 2 generations from their own, about her or his view and experience of her or his culture. What object would that person choose? How would she or he describe what the chosen symbol communicates about her or his cultural background? • Students will construct a 3-generation family cultural genogram that incorporates information they learn from their family interview/s and from other research into their cultural history. The cultural genogram will include an analysis of how one's cultural legacy can enhance or present obstacles in family therapy practice. The cultural genogram will be turned in at the end of the semester, along with a 1-2 page analysis as described above. Guidelines will be provided in class and in writing for constructing the cultural genogram.

	<ul style="list-style-type: none"> At the end of the semester, students will re-visit their “objects.” Do they see these differently, in light of what they have learned in the semester? What would be important for a therapist to know about them and their connection to their culture? How does the student’s own culture provide opportunities or barriers for working effectively with those from a different culture? Students will prepare a brief presentation describing their journey through the personal heritage project and how it has informed their growing professional identity.
Cultural Genogram	<ul style="list-style-type: none"> Students must construct a cultural genogram and present it to the class. Students must create their own symbols to denote significant cultural events and/or expectations; use different colors to signify intercultural relationships/marriages; and develop symbols for connoting shame as well as pride issues that are culturally sanctioned. As part of the class presentation, students must submit their personal theory of culturally competent therapy and provide an analysis of their personal theory using their own culture. This is not a research paper but students must use references where appropriate. This personal theory of cultural competent theory should not be longer than five pages. Students must prepare five discussion questions based on their self-reflection that will assist us as couple and family therapist in developing multicultural consciousness.
Cultural Genogram	<ul style="list-style-type: none"> Students are to develop your own cultural genogram. You need to demonstrate that you have appropriate understanding of self-of –the –therapist issues in your genogram. You must provide a visual drawing of your genogram, along with an 8-10 page paper showing your understanding of the concepts and topics covered in class. You must make references to the readings in this paper. Be sure to spend at least 3 pages discussing the impact of your culture on you as a therapist and the therapeutic process.
Cultural Genogram	<ul style="list-style-type: none"> Prepare a cultural genogram/family history, addressing your ethnic and racial ancestry. Part One: For each group constituting your culture of origin, Develop a narrative that unfolds your ethnic ancestry over as many generations as possible. In writing this narrative, consider the following questions: Under what conditions did your family enter the United States? (With Native American Ancestry, consider the other questions). How is family defined or recognized by this group? What are the dominant religion (s) of this group? What role does religion and spirituality play in everyday life? What gender assumptions/biases are common in this group? How is sexual orientation regarded? What significance does race, skin color, and hair or other aspects of physical appearance play within this group? What prejudices or stereotypes does this group have about itself? What prejudices or stereotypes does this group have about other groups? What prejudices or stereotypes do other groups have about this group? What are the organizing principles and pride/shame issues of this group? (*will be discussed in class for further clarification) How does this group view outsiders in general, and mental health professions, specifically? What are the implications of these answers in terms of your work with clients from both similar and dissimilar cultural backgrounds. Part Two: Include a sketch of your family tree (genogram) for at least 4 generations. Details of last names and birth and death dates need not be included. The sketch should focus on a visual picture of

	<p>the ethnic and cultural ancestry from which your current generation has been derived. Include other details as needed.</p>
Cultural Genogram	<ul style="list-style-type: none"> • Exploration, paper and presentation—Use Hardy & Laszloffy’s Article. Interview family member(s) write about your family’s particular culture or personality (i.e., beliefs, secrets, pride and or shame issues, rites, aspirations etc.). Prepare and present a 2-3 min. oral presentation. Use questions in article as a guide.
Critical Project	<ul style="list-style-type: none"> • Evaluate a current approach to family therapy for cultural competence. Include the dimensions of cultural competence discussed in class, a discussion of discourse and power, and a brief case illustration. Students must include how a family from a non-dominant racial, ethnic or class might be helped or hindered by encountering someone practicing this approach. How might the approach become more culturally competent? Students are encouraged to use current and evidence-based approaches for their evaluations. <p>OR</p> <ul style="list-style-type: none"> • Evaluate an agency providing social or counseling services along the dimensions of cultural competence described in class. This will require an interview with at least one direct employee of the agency. Include an assessment of steps the agency could take to become more culturally competent and more effectively serve its client population. Include a description of a population served by the agency that is different from a dominant group, and an analysis of whether the agency responds in a culturally competent way to this population and, if not, how they might better serve that population.
Group Cultural Influence Project	<ul style="list-style-type: none"> • The students will conceive and develop multivariate analyses expected to illuminate the interaction of cultural influences with family service interventions and outcomes. These will include logic models. These will be due and discussed on the last day of class. A PowerPoint presentation will be used in class and may be substituted for a written narrative.
Media Analysis Group Project	<ul style="list-style-type: none"> • You will form small groups (4-5 students per group). Each group will select a topic that relates to the following class discussion areas: Politics of Sexual Identity; Feminism and Pornography; Systemic/Relational Approaches to Sex Therapy; Sexual Harassment; or Ethical and Professional Issues as related to sexuality. Each group will put together a media-based collage and creative idea presentation, depicting cultural messages surrounding this topic. It is expected that students will find different, and perhaps competing messages and ideas regarding this topic in our culture; the collages should reflect this cultural diversity. You should be looking for both the intended and unintended messages of each representation, reflecting on what these messages collectively say about cultural constructions of this topic, and noting personal reactions to the information. You may draw from advertisements, magazine articles, films, books, brochures, posters, etc. Due to the prevalence of sexually relevant materials on the internet, it is expected that your presentation will include information downloaded from several web sites. You will be given some

	<p>suggestions in class regarding potential websites. This coherent and academic collage will be professionally presented by the entire group during the final class period. Collected materials should be described and discussed in a thought-provoking manner.</p>
Final Group Activity	<ul style="list-style-type: none"> You will participate in a role-play. You need to demonstrate your awareness, knowledge, and skills learned in class in this final demonstration.
Documentary/ Movie Groups	<ul style="list-style-type: none"> You will be divided into three groups and over the course of the semester you will watch four movies (your group chooses) and 1 documentary (assigned by me). You are to watch the movie/documentary together and have a group discussion after that. Please give me 1-2 page single space handout discussing what the experience was like, how did your group decide on the particular movie, opinions expressed, what/who triggered you, how were differences tolerated, which scene impacted you the most, what is the relationship between how you understand yourself and the scene or character that impacted you the most, and so on. <p>Topics of Movies: 1 documentary (Race the power of an illusion: Part 1. LIBRARY). 2 movies focusing on race and ethnicity 1 movie focusing on class issues 1 movie on religious issues</p>
Documentary Review	<ul style="list-style-type: none"> You will be required to attend one of two documentaries that are going to be screened during the 4th Annual South Asian Human Rights Film Festival. The essay should contain the following: <ul style="list-style-type: none"> What the experience was like The feelings it provoked The thoughts it generated for you What you learned about yourself and the world around you Any additional comments about the exercise
Reviews	<ul style="list-style-type: none"> Choose a film, video, academic journal or book. These reviews are to include a description of the diverse population and how they are portrayed.
Multicultural Action Plan	<ul style="list-style-type: none"> Three level action plan Level One Observation-Learning from a safe distance(i.e. attend lecture on ethnic minority issues, church service, a gay night club etc.) Level Two Investigation-Information seeking and learning from a closer view (meet with community leaders from an ethnic community, dialog with a ethnic college student regarding their critical issues, etc.) Level Three Personal Involvement (i.e. Arrange to have dinner or spend time with an ethnic family, care for a person with special needs, visit with an elderly person at a nursing home for a week, etc.) Prepare a one paragraph proposal of each of the three levels of the Action plan and a paper summarizing the experience.
Cultural Intervention Workshop	<ul style="list-style-type: none"> Group project identifying a multicultural population where there is little known about that population from the students perspective. Research the population and provide an outlined summary of the facts/statistics/demographic, reason for choosing this population, issues and problems, values and ideas about possible interventions.
Person in Culture Interview	<ul style="list-style-type: none"> You may choose to interview a client, family member, or friend. Explore how an individual perceives how their gender, culture, and ethnicity have impacted their life development and their worldview. 20 minute presentation of the interview will be given describing the

<p>Topic Facilitation</p>	<p>findings as well as a two page summary.</p> <ul style="list-style-type: none"> • Students will make a formal 30-40 minute presentation focusing on a specific diverse population (e.g., ethnic or cultural group, physically disabled, sexual minority, religious group) and a specific presenting problem (e.g., depression, substance abuse, step-family issues, diabetes). Students will submit to the instructor a list of readings that they will use to prepare for the presentation. Information to be shared in the presentation will follow the domains outlined by Sue and Sue (2003) and should include: <ul style="list-style-type: none"> • Therapist Awareness: <ul style="list-style-type: none"> • a. personal values that will need to be monitored when working with members of this population, • b. one’s “privileged” status relative to the group, • c. discriminatory views or stereotypes held regarding group (whether you hold to these myths or stereotypes, some clients may believe that you do). Myths and stereotypes should be discussed in a sensitive fashion. • Therapist Knowledge: <ul style="list-style-type: none"> • a. brief history of the group’s interactions with majority culture and current challenges experienced • b. the cultural values and characteristics that may impact treatment. • 3. Therapist Skills: <ul style="list-style-type: none"> • a. Marketing and Attracting Clients to Your Practice. What considerations are involved in attracting clients of this particular group? How do you advertise in a culturally-sensitive fashion? How do you communicate your interest/willingness in helping members of this ethnic group without appearing patronizing or paternalistic? • b. Joining. What should the therapist do and not do when joining? How does your own experience of oppression facilitate the joining process? How might it limit your ability in joining? How might your experience of privilege interfere with the joining process? • c. Assessment and diagnosis. What do you need to assess for? What prejudices or misconceptions about the group might bias the assessment phase of therapy? • d. Treatment. What treatments have been empirically tested for use with this group? If empirical support is lacking for a specific treatment approach, provide conceptual support and justify why your theoretical approach would work with this particular group with this particular presenting problem. What are the observable therapist strategies/skills that a therapist should do and/or should avoid when working with this group? • Handouts should be provided for all class members relating the above information and listing 3-4 important resources for additional study.
<p>Creating a Research-Based Intervention</p>	<ul style="list-style-type: none"> • Choose a research-based clinical intervention, therapy technique, or assessment procedure that is currently being used as part of a mental health related service. Your assignment is to adapt this intervention to a different group than for whom it was designed and provide a rationale for your adaptations. This paper must include (a) a brief description of the purpose of the original intervention or assessment procedure (e.g., what research or theory it is based on, for what

	<p>population was it created, for what mental health issue is it designed, is the procedure prevention or intervention related), (b) a description of the new population for whom you will adapt the intervention or assessment procedure, and (c) an outline of specifically how you will adapt this intervention or assessment procedure, with research and literature citations from course readings to support your decisions.</p>
Develop Diversity Course Syllabus	<ul style="list-style-type: none"> • Please develop a course syllabus for a 14-week graduate level course that will have as its focus a dimension of diversity (for example, race, class, gender, sexual orientation, disability, etc.). Please be sure to include the following: <ul style="list-style-type: none"> • Course overview • Course objectives • Required readings • Supplemental readings (at least 20) • Course assignments • Course schedule (please identify the specific topics that will be addressed each week) • • It will be important to provide as much depth and development as you can. Additionally, please be sure that you make it clear how this course design will attend to issues associated with a Multicultural Perspective. Also, be sure that you make clear how the course design will be relevant to the practice of therapy. • • As an adjunct to the syllabus please write a 1-2 page, single spaced proposal in which you describe the course and discuss why this course will be relevant and necessary in the education and training of therapists. This paper should be persuasive.
Treatment Plan Responses	<ul style="list-style-type: none"> • As each theory is presented in class, students will have an opportunity to apply the theoretical ideas learned in class and in the reading by responding to a case vignette or watching a video clip of a family. Students will be expected to put their responses in the form of a case treatment plan using the language and ideas from the theory assigned. Treatment planning will follow the guidelines from the Gehart and Tuttle book. Students will complete this assignment for Structural, MRI, Solution Focused, Milan, Narrative and Gottman or Satire therapies. Students will be asked to address specific issues based on the social location (e.g. race, gender, class, sexual orientation) of the couple or family presented. The Walsh text will be utilized to address specific family arrangement (e.g. step family) and diversity and gender considerations. Each treatment plan will account for 10 points.
Treatment Plan Presentation	<ul style="list-style-type: none"> • Students will present three of their six treatment plans to the class. These brief (15 minute) presentations will include handouts, overheads, or PowerPoint slides and will present the student's treatment plan. Each treatment plan presentation will be worth five points, for a total of 15 points.
Development of a multicultural (including gender) family therapy treatment plan.	<ul style="list-style-type: none"> • The treatment plan will include an assessment of family functioning, definition of treatment goals, and first intervention in treatment. Students should select a couple or family in their Practicum or Traineeship sites and obtain permission from the clients to write about them for the class. Assure the clients that you will not use their real names. Students will apply either Boyd-Franklin's or Falicov's model. (10-12 pages).

<p>Written Critique of One's Own Cross-Cultural Therapy Interaction.</p>	<ul style="list-style-type: none"> • Each student will prepare one videotape of a session for self-critique of a cross-cultural interaction. Self-Observations will attend to: <ul style="list-style-type: none"> • Therapist 's positioning in the therapeutic triangles • Racial Patterns of interaction • Gender &/or gender identity patterns of interaction • Ethnic patterns of interaction • Class patterns of interaction • Ability patterns of interaction • Language patterns of interaction • Other salient identity interaction • For the written critique students will : a) identify patterns of interaction that reflect cultural meanings and behaviors. B) comment on the effects of these patterns on the therapy relationship and possible positive or negative effects for therapy. C) identify one strength (successful pattern) they would like to enhance and continue and one pattern for growth or change and what they might do to grow in that area. You will be expected to have a 10-12 minute video for sharing in class (focus on gender) on a set date, (focus on triangles) on set date, or Focus on language. You do not need to prepare a presentation with this video, expect to explain the context of the session. Come videos may be more relevant to one day. Thus, assignment will require a little planning.
<p>Develop one question/observation/ challenge form the reading each week for class discussion</p>	<ul style="list-style-type: none"> • You are expected to follow the reading assignments. You should come to class each week with one written question/observation/challenge to stimulate discussion based on the readings. All questions will be turned in to the professor each week and a few will be randomly selected for a short discussion on readings. You should put your name on the question page.
<p>Annotated Bibliography</p>	<ul style="list-style-type: none"> • The students will compile an annotated bibliography of their reading. Each entry will be emailed to the instructor each week.
<p>Article Submission</p>	<ul style="list-style-type: none"> • Students are required to submit a manuscript to a journal in the field of couple and family therapy. The manuscript be due on a specific date and the original receipt of submission needs to be submitted to the instructor on another date. This manuscript will follow journal specific guidelines for page limit and format. The manuscript will address culturally competent couple and family therapy. Students are encouraged to explore an area of interest (e.g. supervision, attachment theory) and examine this topical area with lens of cultural competency. The manuscript should have, at minimum, the following sections; Introduction, Literature Review, Critical Review, Future Developments. Manuscripts will be judged on the literature utilized, critical thinking, writing style, clarity of thought, organization, and grammar.
<p>Critical-thinking Questions</p>	<ul style="list-style-type: none"> • For each set of readings (1 set per week; 2 points per set), students are to turn in 3 critical-thinking questions you have about the readings. Bring two copies of these questions with you to class: one copy you hand in at the beginning of the class period, and one copy for you to keep during class. You may opt out of turning in 1 set of questions with no penalty.
<p>Mid-term and Final Examinations</p>	<ul style="list-style-type: none"> • Take home tests will be given to students for the mid-term exam. Answers will be typed, double spaced, with standard margins.

	<p>These tests will be scored on the basis of the quality of the response by the student to the material asked for in each question. Answering these questions correctly will normally require demonstration of organized knowledge of the tested material rather than the writing of specific isolated facts. This exam will be administered at mid-term and will be due at 9:00 A.M. on the assigned date (usually one week after the test is given to students). Remember, sentence and paragraph construction as well as grammar and spelling are to meet graduate level requirements. Points will be deducted for poor writing.</p>
Mid-term	<ul style="list-style-type: none"> • You and a classmate will pair up to make an hour long class presentation on a specific marginalized population. This can be domestic or international in focus. Presentation should be based in the literature and include: • Historical Overview • Cultural background/context • Cultural norms (including views on gender, sexual orientation, religion, and class) • Demographic composition within the United States • Highlight how contextual issues intersect and impact this specific group within the U.S. • Clinical suggestions for working with this population <p>-The use of visual aids (pictures, videos, etc.) is encouraged and welcomed.</p>
Midterm Projects	<ul style="list-style-type: none"> • You will have two projects that cover all materials for the first eight weeks of class. Project 1 includes the course material covering substance abuse and project 2 covers the contextual issues of gender, race, and ethnicity. You will develop a document that organizes the respective materials into a cogent whole. This document should serve as an excellent future reference document on the respective topics for you as well as clearly illustrate to me that you understand the material (use examples) and are able to integrate it into your current perspective on marriage and family therapy. These projects will enhance your classroom experience if worked in weekly so their due dates are soon after completion of the respective units. You are expected to complete these projects totally on your own without any discussion of them with any other member of the class.
Students' self-assessment of cultural competency development	<ul style="list-style-type: none"> • Students will complete the 31-item Multicultural Counseling Competency self-assessment at the beginning and end of course. Students will rate each competency either as "satisfactory progress" or "area for growth". I assume that we all need growth in the areas of cultural competency; however, I also support celebrating the growth and change that students make. At the end of the course, for the second administration of the MFCC, students will provide example with their responses to the self-assessment. For two (2) competencies in each in each category (awareness, knowledge, skills) students provide an example to support their self-assessment. Select one competency in each area that you believe you have made "satisfactory progress and provide an example of how you might be aware/understand/show skills now that you would not have done at the beginning of the program. Select one competency in each area that you believe is a strong "area for growth" and provide an example of a situation that felt "stuck". Students will also provide a general narrative about their growth and what was most influential

	<p>in their learning. Students will also reflect on how they see their role or value position (the type of change agent now, at this stage of their development, why this type of role is a fit for them, and give an example of how this value shows itself in their therapy.</p>
Proposal Mini-Project	<ul style="list-style-type: none"> • The purpose of this project is to give you the experience of making research decisions that are designed to create change. It is a mini-project” in that you will be attending only to selected decisions. Using your research methods project and your practicum work as the springboard, create an action research or participatory action research project or appreciative inquiry. Use the following five areas as your guide. Your narrative should be in the range of 6-8 pages. • 1. Identify a practical problem that is in need of inquiry and change. State your problem in terms of a question or hypothesis. Discuss the purpose, relevance, and importance of your topic through the use of a literature review with 7-10 references on this dilemma or topic. • 2. Discuss any special considerations related to this topic (e.g., funding, personal biases, assumptions, personal interest, ethical concerns). • 3. Identify the participants, how they will be selected, and what their roles will be. • 4. Name the methodology (This should be one of your references) you will use and describe the procedures or protocols that you will use to collect and organize or analyze the data. Include how this process has the potential to effect change. • 5. Address study validity, trustworthiness, and/or utility (this too should be referenced).
Professional Development Portfolio	<ul style="list-style-type: none"> • This assignment must be developed and shared on a bi-weekly basis. This project will chart your professional development scrapbook/portfolio style and should include a variety of documents. The content should address your burning questions about such things as your style, personal and professional development, ethics, effectiveness as a student and practitioner, Cap This project by identifying and bringing with you a recording of your anthem.
Community Service Observational Project	<ul style="list-style-type: none"> • Select one of the following sites: Courtrooms-civil, traffic or family, Emergency rooms, Motor Vehicle Office, Physician’s Office, Mental Health Clinic/ Facility, Substance Abuse Treatment Facility, Nursing Home-Recreational Room. • Your assignment is to visit one of the abovementioned facilities and note the atmosphere, clientele, conversations, behaviors, attitudes, service, etc. Your visit should occur in a community that is unlike your own or a community where persons may be marginalized in some way due to ethnicity, gender, socioeconomic status, disability, religion, age, education, sexuality, language, legal status or marital status. Document all of your observations, feelings thoughts and evaluations in wording.
Observations	<ul style="list-style-type: none"> • Observe four family therapy sessions conducted at the Center for Family Services. Hand in three-to-four page summary reports for each of the sessions. You will be given points for each observation but may redo any observations that are handed in on time if you redo them by the following week. Each observation will be given to the student therapist for their use. Use the following format for Part A: • Names of the players; yours, therapist, and supervisor. • Date and time of observation. • Briefly describe who attended the session (e.g., mom ,dad and son) and content of session.

	<ul style="list-style-type: none"> • Briefly describe the content and the process occurring in the session • What gender, ethnic, or class issues do you note? • What strengths did you note in both the family and the therapist's work? • What interventions did you see the therapist using and what was the family's response? If you heard about the results of any homework assignments discuss these. • <u>Observation One: Part B:</u> Describe five different solution-oriented questions/interventions you could ask this client to help them develop a new view of the problem or consider new solutions. • <u>Observation Two Part B:</u> Draw a structural map of this family. Explain your map. What structural interventions might you suggest for the next session or sessions? Specifically include interventions designed to modify the family structure. What are the structural goals of these interventions? • <u>Observation Three Part Three:</u> Using information you read in the book, <i>Essential Skills in Family Therapy</i>, consider key ideas, which might be helpful for the therapist to consider in his/her work with this family. Some chapters which might be relevant include Chapter 7, Working with families and children, Chapter 8, Working with couples, Chapter 10 Getting unstuck in therapy and/or chapter 11, termination. • <u>Observation Four Part B</u> Using any information on any model you studied this year, offer suggestions for directions that the therapist could take in future sessions. Cite sources for proposed directions.
Role-play Videotape	<ul style="list-style-type: none"> • Prepare a 20-30 minute role-play videotape presentation of your work as a therapist conducting a first interview. In addition, hand in a 2-4 page discussing: 1) the family therapy model which influenced your work; 2) Specific things you would have liked to have done that you didn't do or things that you wish you has not done or said; 3) ways thus family was particularly easy or difficult for you and 4) a summary of the feedback you received from your peers; and 5) your overall evaluation of your work including strengths and growth areas. • Students will work in groups of three or four where each will assume the role of therapist once. Portions of the videotape will be presented to your peers in class for feedback. Videotapes and papers will be turned in to the instructor the week after they are presented in class
Final Exam	<ul style="list-style-type: none"> • At the end of the semester, a two hour final will be given. The final is a way to measure students grasp of the information covered in this course. It will be open note and open book. • Each student will select two cards randomly. One card will identify the name of an MFT theory. The other will identify a family form and diverse background – social location. A video tape of a family in therapy will be shown. Each student will develop a treatment plan for the case on the video using the cards they selected
Final Project	<ul style="list-style-type: none"> • You may choose between one of the following projects. • A 20-30 page paper on the application of family therapy to a particular issue; or • A 20-30 page paper in which you will analyze taped segments of clinical work in our NIMH project. • A written and oral publishable paper on the application of family therapy to a specific issue. Papers should be typed APA style with all references appropriately cited. If you have clinical experience with this issue, you can include a case study. If not, you may add a case study

	<p>after you get clinical experience and the paper may be publishable in the future. End with a summary and critical review of what was presented. You may want to interview therapists who specialize in family treatment of this problem to get additional ideas about treatment if little is written about treating this problem from a family perspective.</p>
Article Review	<ul style="list-style-type: none"> Each student is responsible for obtaining a seminal article cited in his or her respective chapter. The article should represent a historical perspective of the theory or idea development. You are to read the article and compose a minimum of 2 page review of the article. Copies of the article and review will be given to each member of the class. I would encourage you to begin your article search early because it may be difficult to find an article because of the original publication date.
Research Proposal	<ul style="list-style-type: none"> Prepare an original MFT research and present a research proposal in class. Ideally, This will be your dissertation proposal. I'd like these to be formal dress rehearsals for your doctoral dissertation defense, professional attire, power point or overheads-as if presenting at a national meeting
Participation and Responses to Readings	<ul style="list-style-type: none"> Students are expected to attend all classes, prepare course readings and assignments in advance of class, and contribute to the course discussion. To facilitate this process students should prepare written responses to each reading prior to each class. Responses should include: <ul style="list-style-type: none"> Concepts and ideas that you found to be particularly relevant, interesting, or thought-provoking. The implications of these ideas for practice and research, for you personally and for the field as a whole Your questions, critique, and new ideas
Contextualize and Deconstruct a Theoretical Approach to MFT	<ul style="list-style-type: none"> Each student present a deconstruction of a major model of family therapy, identifying <ul style="list-style-type: none"> A. The relevant historical context within which this model evolved and brief personal biography of key theorist(s) B. The explanations/hypotheses about <ul style="list-style-type: none"> 1. The cause of mental health problems 2. The components of change 3. The target of clinical intervention 4. The role/position of the therapist C. Conclusions regarding underlying assumptions related to the key concepts associated with this approach and how these impact practice. D. Critique of this approach E. Research regarding/based on this model F. Recent innovations using this approach Presentation should last 40-45 minutes and include a handout addressing the above (not a copy of a power point presentation) and a reference list that includes primary and current references. This presentation is NOT simply a report, it is an analysis.
Individual and Family Assessment Project	<ul style="list-style-type: none"> Students will choose a major mental disorder (this can be one covered in class or any other). The student will use the DSM-IVTR diagnostic criteria to create a case study describing the symptoms and onset of the disorder for an individual. Then with a family systems theory in mind (general, or a specific family therapy theory) the student will create a likely family context scenario of which this particular individual may be a part. You may want to keep in mind how the symptoms would impact the family system, and in turn, how the family system may impact the symptoms. Further details on this assignment will be

	<p>forthcoming. The student should use journal articles as resources for symptom description as well as the DSM. Any journal articles that discuss family context variables would also be very useful as well as the text for the class.</p>
Supervision Philosophy Statement	<ul style="list-style-type: none"> • Three single-spaced, typewritten pages that describe your assumptions and guiding theoretical principles of supervision. You will present these two papers as a part of your class presentation on your Philosophy of Supervision.
Supervision Case Study	<ul style="list-style-type: none"> • A report that is three single-spaced, typewritten pages and illustrates your philosophy of supervision by describing a supervisory experience with one therapist. The case study should show that the way you think about therapy and supervision is correlated with the way you actually conduct supervision.
Biases Assessment	<ul style="list-style-type: none"> • Participate in a computer based assessment program that is an examination of one's biases. Do at least two of the assessments and write a brief report about your experiences. This is to be a two to three page paper.
Meditation	<ul style="list-style-type: none"> • Each student is required to spend 10-15 minutes per day in the practice of meditation and submit a short journal about the process of meditation.

Appendix E:

Specific Gender and/or Diversity Topics Required Books

Master's Programs

1	Baruth, L.G. (2003). Multicultural counseling and psychotherapy: A lifespan perspective. (3 rd ed.). Upper Saddle River, NJ: Pearson/ Merrill/Prentice Hall.
1	Breunlin, D.C., Schwartz, R. C., & MacKune-Karrer, B. (1997). Metaframeworks: Transcending the models of Family therapy. San Francisco, CA: Jossey-Bass, Inc.
1	Cose, E. (2002) The envy of the world: On being a black man in America. Pocket Books.
1	Derald, W. S., Allen, E. I., & Pedersen, B. P. (1996). A theory of multicultural counseling and therapy. Wadsworth Publishing.
1	Fredriksson, M. (2000). Two Women: A Novel of Friendship, New York, Ballentine.
1	Green, S. & Flemons, D. (Eds.) (2004). Quickies: The handbook of brief sex therapy. New York: W.W. Norton.
1	Kimmel, M. (2004). The gendered society, 2 nd Ed. New York: Oxford University Press.
1	Lerner, H.G. (1997). The Dance of Anger. New York: Harper Collins.
2	McGoldrick, M. (Ed.). (1998). Re-visioning Family Therapy: Race Culture and Gender in Clinical Practice. New York: Guilford.
1	McGoldrick, M., Anderson, C. & Walsh, F. (1991). Women in families: a Framework for family therapy. New York: W. W. Norton.
2	McGoldrick, M., Giordano, J., & Pearce, J. (1996). Ethnicity and Family Therapy. New York: The Guilford Press.
1	Meth, R.L., & Pasick, R. S. (1990). Men in therapy: The Challenge of Change. New York: The Gilford Press.
1	O'Hanlon, B. & Bertolino, B. (1998). Even from a broken web: Brief, respectful solution-oriented therapy for sexual abuse and trauma. New York: W.W. Norton.
1	Okun, B. F., Fried, J., & Okun, M. L. (1999). Understanding Diversity: A Learning-as Practice Primer. Pacific Grove, CA: Brooks/Cole.
1	Pipher (2002). The middle of Everywhere, New York, Harcourt.
1	Robinson, T.L. (2005). The convergence of race, ethnicity, and gender: Multiple identities in counseling. (2 nd ed.). Upper Saddle River, NJ: Pearson/ Merrill/Prentice Hall.
1	Schnarch, D. (1998). Passionate Marriage. New York: Henry Holt and Company.
1	Schwartz, P. & Rutter, V. (1998). The Gender of Sexuality. Thousand Oaks, CA: Sage/Pine Forge Press.
1	Shipler, D. K. (2004). The working poor: Invisible in America. Alfred A. Knopf, Inc.
1	Slattery, J. M. (2004). Counseling diverse clients: Bringing context into therapy. Brooks Cole Publisher.
1	Smith, T.B. (2004). Practicing Multiculturalism: Affirming diversity in counseling and psychology. Boston: Allyn & Bacon.
1	Sue, D. W. & Sue, D. (2003). Counseling the Culturally Diverse: Theory and Practice, (4 th ed.). New York: John Wiley & Sons.

1	Tannen, D. (1990). <i>You Just Don't Understand Me</i> . New York: Harper Collins
1	Thorne, B. (1993). <i>Gender play: Girls and boys at school</i> . New Brunswick, NJ: Rutgers University Press.
1	Tiefer, L. (1995). <i>Sex is not a natural act</i> . Boulder, CO: Westview Press.
1	Walsh, F. (2003) <i>Normal Family Process</i> . New York: Gilford Press.

Appendix E: Required Text cont.

***Specific Gender and/or Diversity Topics Required Text
Doctoral Program's***

1	Anderson, S. & Middleton, V. (2004). Explorations in Privilege, Oppression, and Diversity. Brooks/Cole: Belmont, CA
1	bell hooks (2000). Where we stand: Class Matters. New York: Routledge.
1	Brom, I.B., & Smith, S. (1994). Families in Multicultural Perspectives. New York: Guilford.
1	Congress, E. P. (1997). Multicultural perspectives in working with families. New York: Springer Pub. Co.
1	Devine, P. (2002). Sex and Gender. Wadsworth Publishing.
1	Fadiman, A. (1997). The spirit catches you and you fall down: A Hmong child, her American doctors, and the collision of two cultures. Farrar, Strauss and Company.
1	Kingsolver, B. (1998). The poisonwood bible. New York: HarperCollins.
1	McAdoo, H.P. (1999). Family Ethnicity. Thousand Oaks, CA; Sage.
1	McCubbin, H. I., Thompson, E. A., Thompson, A.I., Fromer, J.E., Editors. (1998). Resiliency in Native American and Immigrant Families. Sage.
6	McGoldrick, M. (Ed.). (1998). Re-visioning Family Therapy: Race Culture and Gender in Clinical Practice. New York: Guilford.
3	McGoldrick, M., Giordano, J., & Pearce, J. (1996). Ethnicity and Family Therapy. New York: The Guilford Press.
2	Rastogi, M., Wieling, E., (2005). Voices of Color: First person accounts of ethnic minority therapist. Sage.
1	Ruiz, D. M. (2004). The Voice of knowledge. A practical Guide to Inner Peace. Amber-Allen Publishing: San Francisco.
1	Saba, G.W. Karrer, B. M., & Hardy, K. V. (Eds.). (1990). Minorities and Family Therapy. New York: Haworth Press.
1	Sue, D. W. & Sue, D. (2003). Counseling the Culturally Diverse: Theory and Practice, (4 th ed.). New York: John Wiley & Sons.
1	Tatum, B. D. (1997). Why are all the Black kids sitting together in the cafeteria? And other conversations about race. New York: Basic Books.
1	Wainrib, B.R. (1992). Gender Issues Across the Life Cycle. Spring
1	Williams, P. J., (1997). Seeing color-blind future: The paradox of race. New York: Noonday Press.

Appendix E: Required Text cont.

***Infused Gender and/or Diversity Topics Required Text
Master's Programs***

1	Almedia, R. (Ed.) (1994). Expansions of feminist family theory through diversity. Haworth Press.
1	Bepko, C. & Krestan, J. (1985). The Responsibility trap: A blueprint for treating the alcoholic family. New York: The Fress Press.
1	Bograd, M. (1991). Feminist approaches to working with men in family therapy. Binghamton, NY: Haworth Press.
1	Boyd-Franklin, N. (2003). Black Families in therapy. (2 nd edition). NY: Guilford.
1	Caldwell, E. (1995). Tobacco road. Athens: University of Georgia Press.
1	Dulwich Centre. (2003). Responding to violence: A collection of papers related to child sexual abuse and violence in intimate relationships. Adelaide, South Australia, Dulwich Centre Press.
1	Falicov, C. (1998). Latino families in therapy. NY: Guilford.
1	Fishman, H. C. (1993). Intensive Structural Therapy: Treating Families in Their Social Context. New York, New York: Basic Books.
1	Gehart, D. & Tuttle, A. (2003). Theory Based Treatment Planning for Marriage and Family Therapists Integrating Theory and Practice. UK: Brooks/Cole.
1	Guerin, P. J., Fogarty, T. F., Fay, L., & Kautto, J. G. (1996). Working with relationship triangles: The one-two-three of psychotherapy. NY: Guilford.
1	Madsen, W. C. (1999). Collaborative therapy with multi-stressed families: From old problems to new futures. New York: Gilford.
1	McGoldrick, M., Giordano, J., & Pearce, J. (1996). Ethnicity and Family Therapy. New York: The Guilford Press.
1	Miller, P. H. (2001). Theories of developmental psychology (4 th ed.) New York: Worth.
1	Morgan, A. (2001). What is narrative Therapy? An easy to read introduction. Adelaide, Australia, Dulwich Centre Press.
1	Nichols, M. & Schwartz, R. (2004). Family Therapy : Concepts and Methods. Sixth Edition, Boston: Allyn and Bacon.
1	Patterson, J. Williams, L., Grauf- Grounds, C. & Chamow, L. (1998). Essential Skills in Family Therapy: From the First Interview to Termination. New York: Guildford.
1	Pichot, T. & Dolan, Y. (2003). Solution-focused brief therapy: Its effective use in agency settings. Binghamton, NY, Haworth Press.
1	Rabin, C. (1996). Equal Partners Good Friends: Empowering Couples Through Therapy. Routledge: London and New York.
1	Rastogi, M., Wieling, E., (2005). Voices of Color: First person accounts of ethnic minority therapist. Sage.
1	Rigazio-Digilio, S., Ivey, A., Allen, E., Kunkler-Peck, K. Grady, P., Lois, T. (2005). Community Genograms: Using Individual, Family and Cultural Narratives with Clients. Teachers College Press.
1	Ritter, K. & Terndrup, A. (2002). Handbook of Affirmative Psychotherapy with Lesbians and Gay Men. New York: Guilford Press.

1	Robinson, T.L. (2005). <i>The convergence of race, ethnicity, and gender: Multiple identities in counseling</i> . (2 nd ed.). Upper Saddle River, NJ: Pearson/ Merrill/Prentice Hall.
1	Russell, M. & Carey (2004). <i>Narrative Therapy: Responding to your questions</i> . Adelaide, South Australia, Dulwich Centre Press.
1	Silverstein, L. B., & Goodrich, T. J. (2003). <i>Feminist family therapy: Empowerment in social context</i> . Washington, D.C.; American Psychological Association.
1	Waldern, B. (in press). <i>Community research mythology</i> . <i>The Qualitative Report</i> .
1	Walsh, F. (2003). <i>Normal Family Process</i> . New York: Guilford Press.
1	Weeks, G.H. & Hof, L. (eds) (1987). <i>Integrating Sex and Marital Therapy: A clinical guide</i> . NY: Brunner Mazel Publishers.
1	Westheimer, R. & Lopater, S. (2 nd ed) (2005). <i>Human Sexuality: A Psychosocial Perspective</i> . Philadelphia: Lippincott Williams & Wilkins.
1	White, M. (1995). <i>Re-authoring lives: Interviews and essays</i> . Adelaide, South Australia, Dulwich Centre Press.
1	Wincze, J. & Carey, M. 2 nd ed) (2001). <i>Sexual dysfunction: A guide for assessment and treatment</i> (2 nd ed.). NY: Guilford Press.
1	Zerbe Enns, C. (2004). <i>Feminist theories and feminist psychotherapies: Origins, themes, and diversity</i> . Binghamton, NY: Haworth Press.

Appendix E: Required Text cont.

***Infused Gender and/or Diversity Topics Required Text
Doctoral Programs***

1	Anderson, H. (1997) Conversation, language, and possibilities: A postmodern approach to therapy. New York: Basic Books.
1	Anderson, T. (1991). The reflecting team: Dialogues and dialogues about dialogues. New York: W.W. Norton.
1	Becvar, D. S. & Becvar, R. J. (2000). Family Therapy: A systemic integration (4 th ed.). Needham Heights, MA: Allyn & Bacon.
1	Beels, C. (2001). A different story: The rise of narrative in psychotherapy. Phoenix: Zeig, Tucker, & Theisen.
1	Boss, P.G., Doherty, W. J., La Rossa, R., Schumm, W. R., & Steinmetz, S. K. (Eds) (1993). Sourcebook of family theories and methods: A contextual approach. NY: Plenum Press.
1	Capra, F. (1996). The web of life: A new understanding of living systems. New York: Anchor Books.
1	Densin, N. & Lincoln, Y. (2003). The landscape of qualitative research, 2 nd Ed. Thousand Oaks, CA: Sage Publications.
1	DSM-IV TR (2000) Arlington, VA: American Psychiatric Publishing, Inc.
1	Eron, J.B., & Lund, T. W. (1996). Narrative solutions in brief therapy. New York: Guilford.
1	Freedman, J. & Combs, G. (1996). Narrative therapy: The social construction of preferred realities. New York: W. W. Norton.
1	Gergen, K. (1999). An invitation to social construction. Sage Publications.
1	Hall, C. (1973). A primer of Jungian Psychology. New York : Meridian Book.
1	Hoffman, L. (2002). Family Therapy: An Intimate history. W. W. Norton: New York.
1	Jones, J., (1991). Contemporary Psychoanalysis and Religion: Transference and Transcendence. New Haven: Yale University Press.
1	Marargell, L. B., Martinez, J. M., Silver, J. M., Yudofsky, S. C. (2002). Concise guide to psychopharmacology. Arlington, VA American Psychiatric Publishing, Inc.
1	McGoldrick, M. (Ed.). (1998). Re-visioning Family Therapy: Race Culture and Gender in Clinical Practice. New York: Guilford.
1	McGoldrick, M., Giordano, J., & Pearce, J. (1996). Ethnicity and Family Therapy. New York: The Guilford Press.
1	McNamee, S., & Gergen, K. J. (Eds.) (1996). Therapy as social construction. Thousand Oaks, CA: Sage.
1	Nichols, M. & Schwartz, R. (2004). Family Therapy : Concepts and Methods. Sixth Edition, Boston: Allyn and Bacon.
1	Nouwen, H. (1983). Lifesigns: Intimacy, Fecundity, and Ecstasy in Christian Perspective. New York: Image Book.
1	Perlmutter (1996). A family approach to psychiatric disorders. Arlington, VA: American Psychiatric Publishing, Inc.
1	Rosenblatt, P. (1994). Metaphors of family systems Theory: Toward New

	Constructions. New York: Guildford.
1	Schwartz, R. D. (1995). Internal Family Systems Therapy. New York: Guilford.
1	Silverstein, L. B., & Goodrich, T. J. (2003). Feminist family therapy: Empowerment in social context. Washington, D.C.; American Psychological Association.
1	Sprenkle, D. H. (2002). Effectiveness Research in Marriage and Family Therapy.
1	Storm, C., & Todd, T. (1997). The reasonably complete systemic supervisor resource guide. Boston: Allyn & Bacon.
1	Todd, T., Strom, C. (1997). The complete systemic supervisor: Context, philosophy and pragmatics. Boston: Allyn & Bacon.
1	Walsh, F (Ed.) (1999). Spiritual resources in family therapy. New York: Guildford.
1	White, M., & Epston, D. (1990). Narrative means to therapeutic ends. New York: W. W. Norton.

Appendix F: Categories of Course Objectives Used in Masters and PHD Programs: Number of Course Objectives Grouped Together Based on Type of Program, Degree of Program and Course Objective Category

Categories for Course Objectives	Master's Infused	Ph.D. Infused	Master's Specific	Ph.D. Specific
Communication (e.g. Examine the impact that language and the media have on stereotypes and differences.)	3	0	4	2
Cultural and Contextual Influence (e.g. To explore the dynamics of oppression, power and privilege, and domination of subjugation as they relate to cultural diversity.)	7	3	12	10
Ethics (e.g. Understand the ethical and legal considerations in dealing with differences.)	0	2	2	0
Research and Practice (e.g. Understand the role of theory in the scientific enterprise, particularly as it relates to empirical research and applied practice.)	3	10	2	1
Respect and Sensitivity (e.g. Facilitate students' awareness and sensitivity to the role that oppression plays in the lives of ethnic minority families, women, and gay and lesbian individuals.)	1	1	7	4
Self-Exploration (e.g. Reflexively consider own gender biases and experiences in relation to working with children, couples, and families.)	4	3	12	8
Skill and Ability (e.g. Students will demonstrate the ability to conceptualize client issues from a bio-psychosocial perspective.)	6	4	12	4
Student Growth and Development (e.g. To develop understanding of family therapy from a multicultural perspective and learn about families and societies worldwide becoming aware of our interconnectedness and social responsibility.)	9	7	7	5
Theory and Practice (e.g. Apply family theory to clinical situations framing problems, planning interventions, and assessing progress.)	18	14	2	13
Therapeutic Influence (e.g. Understand the impact that gender can have on therapy, including the therapist-client relationship, the therapist-supervisor relationship, and training in general.)	8	7	6	7
Total	59	51	66	54

Appendix G: E-Mail to MFT faculty member

Dear MFT faculty member,

My name is Ebony Joy James and I am a 3rd year doctoral student in the marriage and family therapy program at VA Tech. I am interested in the teaching methods, content of courses and the definitions used to describe gender and diversity in COAMFTE-accredited marriage and family therapy programs.

I would like to ask your permission to review your course syllabi. After the course syllabi of yours and other programs have been analyzed I will randomly select twenty faculty members that teach these courses and contact them for an interview via telephone.

The sample population will consist of syllabi from 20 master's and 20 doctoral training programs (ten each that teach specific courses in gender and diversity and ten each that state that they infuse gender and diversity throughout the curriculum).

If you would like to participate in this study, please respond to this e-mail indicating that your syllabi may be reviewed. Please attach your syllabi for review. Your reply indicates informed consent.

If you have any other questions please feel free to e-mail me. Thank you so much for your consideration in giving back to the field of marriage and family therapy through research participation.

Ebony Joy James
Ph.D. Candidate
Virginia Tech
ebonyjoy@vt.edu
301-379-7047

Appendix H: Demographic Questionnaire

Pseudonym: _____

(Please assign yourself a pseudonym for confidentiality purposes)

1. Age: _____

2. Race: _____

3. Gender: _____

4. University Region: _____

5. Please indicate if your program is an accredited _____ Masters
_____ Doctoral
_____ Both

6. Number of years teaching topics on gender and diversity: _____

7. Does your program have a course(s) specifically addressing topics on gender and diversity or does your program infuse the topic throughout each MFT course taught in the program? (Please specify)

