

**YESHIVA UNIVERSITY
WURZWEILER SCHOOL OF SOCIAL WORK**

**CULTURAL DIVERSITY
SWK 6135
SPRING 2017**

I. COURSE DESCRIPTION

The changing demographics in the world reflect a growing social diversity and require a heightened awareness of the need to develop culturally competent practitioners. A primary challenge is acknowledging our and others multiple social and cultural identities in an inclusive rather than exclusive way. This course is designed to heighten students' knowledge, awareness and understanding of differences among people, as well as raise students' consciousness and sensitivity to socially constructed problems resulting from difference. As social workers we engage the world in the service of helping the most vulnerable and disenfranchised populations. Thus, understanding social injustice, the dynamics and consequences of power and oppression on life experiences, and the need for social change become the foundation for a dialogue on diversity of all types. Social workers are the border crossers and agents of change in this experience.

A critical dimension and foundation of the course is the understanding of the importance of intersectionality in the equation of power, oppression and social justice. The social construction of issues related to ethnicity and race, language, poverty, denial of access to resources and services, powerlessness, racism, sexism, heterosexism/homophobia, classism, and ageism change substantively when explored within the context of intersectionality. Through a process of didactic reading, critical thinking and analysis and self-examination, students will explore themselves and the society in which we live, develop an appreciation for the multifaceted meanings of diversity, and cultivate professional alternatives for combating discrimination, stereotyping and oppression across age groups, ethnicities, genders, classes, religions, physical and mental disabilities, and gender orientation.

The course is the second in a series of courses that focuses on self-awareness and builds upon the understanding developed in HBSE I and lays the groundwork for Jewish Social Philosophy. Additionally, the macro focus continues the consciousness begun in Social Welfare Organization and continues to build a foundation for the macro methods approaches. While practice is not a co-requisite of this course, the nature of practice issues related to diversity is presented as a fundamental for working with differences, understanding issues of oppression and privilege, and developing an appreciation for the social justice and non-judgmental perspectives of the social work profession.

II. COURSE COMPETENCY OUTCOMES

This course will help students achieve the following competencies:

Competency 2: Engage Diversity and Difference in Practice

Social workers understand how diversity and difference characterize and shape the human experience and are critical to the formation of identity. The dimensions of diversity are understood as the intersectionality of multiple factors including but not limited to age, class, color, culture, disability and ability, ethnicity, gender, gender identity and expression, immigration status, marital status, political ideology, race, religion/spirituality, sex, sexual orientation, and tribal sovereign status. Social workers understand that, as a consequence of difference, a person's life experience may include oppression, poverty, marginalization, and alienation as well as privilege, power and acclaim. Social workers also understand the forms and mechanisms of oppression and discrimination and recognize the extent to which a culture's structures and values, including social, economic, political, and cultural exclusions, may oppress, marginalize, alienate, or create privilege and power.

Social workers apply and communicate understanding of the importance of diversity and Difference in shaping life experiences in practice at the micro, mezzo, and macro levels. Social workers present themselves as learners and engage clients and constituencies As experts of their experiences; and social workers apply self-awareness and self-Regulation to manage the influence of personal biases and values in working with Diverse clients and constituencies.

MEASURE 2A- Recognize the extent to which a culture's structures and values may oppress, marginalize, alienate, create, or enhance privilege and power.

MEASURE-2B- Gain sufficient self-awareness to eliminate the influence of personal biases and values in working with diverse groups.

MEASURE-2C- Recognize and communicate their understanding of the importance of difference in shaping life experience.

Competency 1: Demonstrate Ethical and Professional Behavior

Social workers understand the value base of the profession and its ethical standards, as well as relevant laws and regulations that may impact practice at the micro, mezzo, and macro levels. Social workers understand frameworks of ethical decision-making and how to apply principles of critical thinking to those frameworks in practice, research, and policy arenas. Social workers recognize values and the distinction between personal and professional values. They also understand how their personal experiences

and affective reactions influence their professional judgment and behavior. Social workers understand the profession's history, its mission, and the roles and responsibilities of the profession. Social workers also understand the role of other professions when engaged in inter-professional teams. Social workers recognize the importance of life-long learning and are committed to continually updating skills to ensure they are relevant and effective. Social workers also understand emerging forms of technology and the ethical use of technology in social work practice. Social workers make ethical decisions by applying the standards of the NASW Code of Ethics, relevant laws and regulations, models for ethical decision-making, ethical conduct of research, and additional codes of ethics as appropriate to context.

Social workers use reflection and self-regulation to manage personal values and maintain Professionalism in practice situations. Social workers demonstrate professional demeanor in behavior; appearance; and oral, written, and electronic communication. Social workers use technology ethically and appropriately to facilitate practice outcomes; and, social workers use supervision and consultation to guide professional judgment and behavior.

MEASURE -1A- Recognize and manage personal values in a way that allows professional values to guide practice

MEASURE-1B- Make ethical decisions by applying standards of the NASW Code of Ethics.

MEASURE-1C- Tolerate ambiguity in resolving ethical conflicts

Competency 3: Advance Human Rights and Social, Economic, and Environmental Justice

Social workers understand that every person regardless of position in society has fundamental human rights such as freedom, safety, privacy, an adequate standard of living, health care, and education. Social workers understand the global interconnections of oppression and human rights violations, and are knowledgeable about theories of human need and social justice and strategies to promote social and economic justice and human rights. Social workers understand strategies designed to eliminate oppressive structural barriers to ensure that social goods, rights, and responsibilities are distributed equitably and that civil, political, environmental, economic, social, and cultural human rights are protected.

Social workers apply their understanding of social, economic, and environmental justice to advocate for human rights at the individual and system levels; and social workers engage in practices that advance social, economic and environmental justice.

MEASURE-3A- Continuously discover, appraise and attend to changing locales, populations, scientific and technological development and emerging societal trends to provide relevant social services.

MEASURE-3C-Identifies potential conflict laden themes and issues and considers approaches.

II. INTRUCTIONAL METHODS

Learning will occur through a variety of experiences and methods such as lecture, class discussion, class exercises, role plays, films and presenta

III. COURSE EXPECTATIONS AND GRADING

Students are expected to attend ALL classes and to be on time. Class participation is important and there is an expectation that student will complete the required reading. Students are expected to be prepared for critical discussion, NOT REVIEW, of the content.

Grade are based on attendance, class participation and written assignments. Each assignment will be weighted as follows:

15% Assignment 1: Reflection on Self and Diversity

30% Assignment 2: Midterm- Self Awareness through Film

30% Assignment 3: Final- Diversity and the Community

25% Assignment 4: Completion of assigned readings and full participation in class

Required Texts

- Freire, P. (2006 - originally 1970). *Pedagogy of the Oppressed*, New York: Continuum Books \$14.95 ISBN 0-8264-1276-9
- Marsiglia, F.F. & Kulis, S. (2015). *Diversity, Oppression and Change* Chicago, Ill: Lyceum Books, Inc. ISBN: 978-1-935871-54-5

National Association of Social Workers (2007). *Indicators for the achievement of the NASW standards for cultural competence in social work practice*. Washington, DC: NASW

Recommended Texts

- Blitz, L.V. & Greene, M.P. (Eds.). (2006). *Racism and racial identity: Reflections on urban practice in mental health and social services*. New York: The Hawthorne Maltreatment and Trauma Press.
- Castex, G.M., & Moore, P.J. (Eds.). (1998). *Encounters in diversity: A social work reader*. Acton, MA: Copley Custom Publishing Group.
- Lum, D. (Ed.). (2006). *Culturally competent practice: A framework for understanding diverse groups and justice issues*. Third Edition. New York: Wadsworth Publishing. \$104.95 ISBN: 0-4951-8978-2

ADDITIONAL READINGS MAY BE ASSIGNED THOROUGHOUT THE COURSE.

IV. COURSE REQUIREMENTS

ASSIGNMENT I- Due Session 3- REFLECTION ON SELF AND DIVERSITY

This assignment is an opportunity for you to think about and examine yourself, your thoughts, your ways of knowing, your ways of being and your behavior. It is an opportunity for you to begin to hear and define your voice. We often define our voice in the romanticized process of what should be or might be, however, we need to learn to define our voice within the reality of life. Thus, we must accept the sameness and difference in our values and beliefs with all the fallibilities.

This is a self- reflective paper and does not require use of theoretical material. You are to write a 3-4 page paper, (NO MORE), reflecting on the following areas.

- (1) Who are you? Consider the factors of gender, ethnicity, racial identity, sexual orientation, disability and ability, nationality, citizenship status, age, and economic/class status.
- (2) How do you imagine others perceive you? How do you feel about their perception? How would you like others to perceive you? How do your cultural background, group identities, values and beliefs fit with your definition of the majority cultural group? (Define and describe the majority cultural group.) What attributes or dimensions influence the difference between you and those you may consider “other”?
- (3) How do your ethnicity, religious beliefs, culture and socio-economic status, values, social privilege or disenfranchisement and previous education inform the way you think about and respond to issues of diversity and social justice?

This paper is self-reflective, therefore the criteria for grading will be how well you

are able to articulate your thoughts in writing rather than the accuracy of content. All papers must be typed double spaced using 12 point font.

Place the cover page at the end of the paper so that the identity of the writer is not known until after the paper is read and graded. LATE PAPERS ARE NOT ACCEPTED.

ASSIGNMENT II-Due Session 7- SELF AWARENESS THROUGH FILM

This second assignment requires that you watch the film, *The Visitor*, and respond to a series of questions. In the film there is a protagonist and a different social conflict that offers you an opportunity to explore an experience different from your usual family, work, community or group experience. The difference may relate to gender, ethnicity, racial identity, religion, spirituality and the full spectrum of beliefs, political ideology, sexual orientation, age, economic/class status, national identity, immigration status, and different abilities.

You are to answer the following questions in this Essay. This should not be written in question and answer, it is an essay. Support your insights with class readings and discussions. Use examples from the film to validate your impressions and be as specific as possible.

1. How do the protagonists or social conflicts in *The Visitor* offer an opportunity for you to explore a lived experience that is different from yours?
2. Who is the visitor? (And why?)
3. How do factors of intersectionality at the micro level, (e.g. class, age, ethnicity, immigration status etc.) of the lived experience reflect multiple inter-locking systems of privilege and oppression at the macro, social structural level (e.g. racism, classism, ageism etc.).
4. What specific examples of are there of group put downs, stereotypes, myths, and conflicts? How do these alter, develop or change in the film?
5. How do examples of oppression, marginalization, discrimination, ethno-centrism, privilege and powerlessness affect the experiences, interactions and growth of the character(s) in the film?
6. Using the film as an example, discuss Freire's, (2006) observation that "the oppressors do not perceive their monopoly on having more as a privilege which dehumanizes others and themselves...The oppressed are regarded as potential enemies who must be watched." (p. 59)
7. Using the film as an example, in the context of "humanization" and "dehumanization", what does Freire (2006) mean when he observes that "almost always the oppressed, instead of striving for liberation tend to become oppressors" (p.45)?
8. What examples of strengths, perseverance, empowerment, resilience, pride, and/or determination did you observe among the characters' behaviors and the playing out of social conflicts in the film?

9. What did you learn about the cultures portrayed in the film? What surprised you? What upset you? What moved you? Was an empathic or compassionate experience evoked in you?
10. What did you learn about your own biases from the experience of watching the film and writing this paper?
11. Are there any human rights issues at the individual or system level? Define.
12. If the chosen visitor were your client, how might you define the primary issue.

Make time to review the film and reflect on the content as well as your experience viewing the film. You may need to view the film more than once and take notes. (The film is available on You-Tube and DVD). I have seen the movie, do not spend your energy summarizing the film. Use your energy to critically and analytically explore the issues of diversity demonstrated in the film.

This paper should be no more than 6-8 written pages, plus a reference page. You must use 2 references in addition to required texts. Your references should come from professional academic journals. DO NOT USE SITES LIKE WIKEPEDIA, SUMMARY NOTES FROM THE INTERNET, NEWSPAPERS or POP CULTURE MAGAZINES, or MOVIE REVIEWS.

This is an essay and you must use APA 6 style writing, citations, reference page and face sheet. Place the face sheet at the end of the paper. LATE PAPERS ARE NOT ACCEPTED.

ASSIGNMENT III-Due Session 13- UNDERSTANDING AND EXPLORING A DIVERSE COMMUNITY-A WALKING TOUR

This assignment gives you the opportunity to explore a community different from your own and fairly unfamiliar to you. You may visit the community in groups but each paper must be written by the individual student. Depending on the day of the week and the time of day, you may have access to different community resources. During the course of your visit you should speak with residents, and community professionals. Attempt to interview a local politician, a member of the police department, clergy from a religious institution, and/or the head of a social service agency.

DESCRIPTION OF THE COMMUNITY: This should include the name and definition of boundaries of the community. How did it get its name? Who lives in this community? What is the total census for this community? Is there an identifiable group living in this community that might be defined by the majority culture as having “minority group status”? When did those with minority group status begin to move into this community?

HISTORY: What historical events of the 19th and 20th centuries had an impact on this community? Is there evidence that the community is changing? Define. Is there more than one cultural group in the community? When did various immigrant groups begin to move into this community? What is the history of the interaction between and among the groups? What tensions if any exist between the groups today?

COMMUNITY RESOURCES: What is the evidence of sufficient or insufficient available resources to meet the needs of the community? (e.g. garbage collection, hospitals and clinics, schools, religious institutions, grocery stores, clothes stores, restaurants, libraries, housing, newspapers, police station). Describe the availability and condition of the resources.

RECREATIONAL FACILITIES: What recreational facilities are available? Identify historical sites, cultural sites, play opportunities for children and adults, parks. Are the facilities accessible to all group members in the community?

IMPRESSIONS AND CRITICAL ANALYSIS: Did you observe indications of possible oppression, powerlessness, discrimination, racism, classism, ageism, ethno-centrism, and/or hetero-sexism? Is there evidence of segregation in housing, education or health care? What examples of cooperation exists in the community? Were there differences in different parts of the community? What were the positive and negative issues related to diversity and intersectionality in the community? What are the macro level issues that might influence the discrete functioning of individuals in this community? What are some of the mitigating circumstances that might explain some of the “negative” impressions of and functioning in the community?(If appropriate)

Given the facts of your observations and interviews, what was surprising, unusual or upsetting to you? How might this community support or hinder the growth and development of individuals who live here? What were your feelings and reactions walking through the community? In what ways are you similar or different from the members of the community? Did you learn something about yourself in doing this assignment? What?

You are a community social worker who has the opportunity to speak to the Community Board and recommend how to resolve one need in the community. Identify what you believe to be the primary need of the community, briefly explain the impact on quality of life of the residents, and recommend an action/plan to meet the need.

This paper should be no less than 10 and no more than 12 written pages plus a reference page. You must use both texts and a minimum of 7 additional resources. Use APA 6 style of writing. Place the face sheet at the end of the paper. LATE PAPERS ARE NOT ACCEPTED.

Assignment 4- All reading assignments must be completed. Discussion and exploration of content will occur during class exercises and quizzes. Reading assignments will not be summarized or reviewed for you; discussion will expand your understanding of the content. Possible use of quizzes to evaluate mastery of content will be decided by the individual professor.

IV. PLAGIARISM

Students should remember that the School will not condone plagiarism in any form and will sanction acts of plagiarism. A student who presents someone else's work as his or her own work is stealing from the authors or persons who did the original thinking and writing.

Plagiarism occurs when a student directly copies another's work without citation; when a student paraphrases major aspects of another's work without citation; and when a student combines the work of different authors into a new statement without reference to those authors. It is also plagiarism to use the ideas and/or work of another student and present them as your own. It is not plagiarism to formulate your own presentation of an idea or concept as a reaction to someone else's work; however, the work to which you are reacting should be discussed and appropriately cited. Any student who can be shown to have plagiarized any part of any assignment in this course will automatically **FAIL** the course and will be referred to the Associate Dean for disciplinary action that may include expulsion.

V. HIPAA ALERT

In line with the new HIPAA regulations concerning protected health information, it is important that you understand that any case information you present from your work, will need to be de-identified. What this means is that any information that would allow another to identify the person needs to be changed or eliminated. This includes obvious things like names and birth dates but may also contain other information that is so unique to the person that it will allow for identification, including diagnosis, race/ethnicity, or gender. If diagnosis, race/ethnicity, or gender is directly related to the case presentation it can be included if it will not allow for identification.

VI. CONFIDENTIALITY

Given the nature of classroom discussion and the presentation of case materials and at times personal revelation in class, students are reminded that the same commitment to confidentiality with clients extends to classmates. What is shared in class stays in class.

VII. STUDENTS WITH DISABILITIES

Students with disabilities who are enrolled in this course and who will be requesting

documented disability-related accommodations are asked to make an appointment with the Office of Disability Services, Abby Kelsen, MSW at 646-685-0118, akelsen@yu.edu, during the first week of class. After approval for accommodations is granted, please submit your accommodations letter to Disability Services Office immediately.

VIII. E-RES (Electronic Reserve)

Most of the articles mentioned in the curriculum are available on electronic reserve [**E RES**]. You can access the full text articles from your home or from a university computer at no charge.

How do I Use E-RES?

1. Go to the library's online resources page:

http://www.yu.edu/libraries/online_resources.asp
2. Click on E-RES. If you are off-campus, at this point you will be prompted for your Off Campus Access Service login and password.
3. Click on "Search E-RES" or on "Course Index," and search by instructor's name, department, course name, course number, document title, or document author.
4. Click on the link to your course.
5. Enter the password given to you by your instructor.
6. Locate and click on the item you wish to view. Titles beginning with "A", "An", or "The" are alphabetized under "A" and "T" respectively.
7. When the article text or book record appears on the screen, you can print, email, or save it to disk.

To view documents that are in pdf format, the computer you are using must have Adobe Acrobat Reader software. You can download it FREE at www.adobe.com/products/acrobat/readstep2.html

COURSE OUTLINE

UNIT I: INTRODUCTION

Learning Themes

This unit reviews the objectives for class, course content, learning methods, course expectations, grading, and assignments. In addition, this unit will provide a conceptual overview of social justice and intersectionality as the foundation of diversity education; define the social forces that operate to maintain and create group boundaries; and discuss the role of power, control and access to resources as they impinge on the ethnic/racial and gender experiences.

Required Readings:

- *Carroll, Julie & Minkler, Meredith (2000) Freire's message for social workers: Looking back, looking ahead. *Journal of Community Practice*, 8 (1), New York: Haworth Press.
 - *Freire (2000). *Pedagogy of the Oppressed*, (30th Anniversary edition), New York, New York: Continuum International Publishers
Introduction, Forward and Preface
 - *Grant, J.G., Cadell (2009). Power, pathological worldviews, and the strengths perspective in social work. *Families in Society*, 90(4), 425-430.
- Marsiglia et al (2009) *Diversity, Oppression and Change*, Chicago, Ill.: Lyceum Books

Part I: Cultural diversity and social work

Chapter 1-“Culture”. Culture affects individual behavior; social workers can acknowledge different backgrounds and acquire skills to work with different groups.

Chapter 2- “ Cultural diversity, oppression and action: A culturally-grounded paradigm”. The effects of oppression on members of different cultural groups require that social workers use a cultural approach to empower members of the group and their communities.

Universal Declaration of Human Rights, (1948) United Nations.

Recommended Readings:

- Baker, W. E. (2000). What is social capital and why should you care about it? *Achieving success through social capital*, New York: Jossey-Bass.
- Hyde, C.A. (2004). Multicultural development in human service agencies: Challenges and solutions. *Social Work*, 49(1), 7-17.
- Kim, H. S., Sherman, D. K., & Taylor, S. E. (2008). Culture and social support. *American Psychologist*, 63(6), 518-526.
- Marsh, J.C. (2004). Social work in a multicultural society, *Social Work*, 49(1), 5-7.
- *Reisch, M. (2002). Defining social justice in a socially unjust world, *Families in Society*, 83(4), 343-355.

Unit II: UNDERSTANDING RACE/RACISM/ ETHNICITY & PRIVILEGE

Learning Themes

This unit examines the development of empathy for clients; the effects of institutional and individual prejudice and racism in the helping process. This unit will also cover the roles of race, racism, class privilege in the helping process.

Required Readings:

Alexander, Michelle (2012) *The New Jim Crow*, New York, New York: The New Press

Preface and Introduction (Can be found on following site)[https://books.google.com/books/about/The_Jim_Crow.html]

Freire, P. *Pedagogy of the Oppressed*, (30th Anniversary Edition). New York, New York: Continuum International Publishing

Chapter 1

Marsiglia et al (2009) *Diversity, Oppression and Change*, Chicago, Ill.: Lyceum Books

Chapter 3 “The intersectionality of race and ethnicity with other factors” . The complexity of intersectionality in human experience has a profound effect on the development of multiple identities.

*McIntosh, P. (1989). White privilege: Unpacking the invisible knapsack.
[Retrieved December 31, 2003 from the Vanderbilt University
Center for Teaching:

<http://www.vanderbilt.edu/cft/resources/newsletters/vol2-2/mcintosh.htm>

*Miller, J., & Garran, A.M. (2007). The web of institutional racism. *Smith
College Studies in Social Work*, 77(1), 33-67.

* Yosso, T. J. (2005). Whose culture has capital? A critical race theory
discussion of community cultural wealth. *Race, ethnicity and
education*, 8(1), 69-91.

You Tube- Black Lives Matter

Recommended Readings

American Anthropological Association. (1999). Statement on Race (**Handout**).
American Anthropologist, 100(3), 712-713. (Entire issue is devoted
to articles on race & ethnicity)

Castex, G. (1994). Providing services to Hispanic/Latino populations: Profiles in
diversity. *Social Work*, 39(3), 288-296.(CLASSIC)

Castex, G. M. (1993). Frames of reference: The effects of ethnocentric map projections
on professional practice. *Social Work*, 38(6), 685-693.(CLASSIC)

Institute of Medicine. (2003). *Unequal treatment: Confronting racial and ethnic
disparities in healthcare*. Washington, DC: National Academies
Press.

Ludwig, K. (2003). The impact of the translation process of bilingual groups. *Social
Work with Groups*, 26(3), 19-31.

Mendez-Negrete, J. (2000) "Dime con quien andas?": Notions of Chican and Mexican
American families. *Families in Society*, 81(1), 42-48.

Miller, D.B. (1999). Racial socialization and racial identity: Can they promote resiliency
for African American Adolescents? *Adolescence*, 34(135), 493-501.

Weaver, H.N. (2004). The elements of cultural competence: Applications with
Native American clients. *Journal of Ethnic and Cultural Diversity
in Social Work*, 13(1), 19-35

UNIT III. THEORIES AND PERSPECTIVES ON DIVERSITY AND OPPRESSION

Learning Themes

This unit examines the different theoretical perspective on diversity and the importance in the globalization of social work.

Required Reading

Marsiglia, et al (2009) *Diversity, Oppression and Change*, Chicago, Ill.: Lyceum Books.

Part II Theories and perspectives on oppression 73-164

Chapter 4 Exploration of diversity requires understanding the social and cultural contexts in relation to the social and political forces that shape oppression and inequality.

Chapter 5 The different theoretical perspectives inform our understanding of diversity and intergroup relations.

Chapter 6 The existing socioeconomic and racial disparities inform the development of disease and social problems.

Chapter 7 Contemporary social work theories borne of these perspectives with a focus on resiliency

You Tube-Black Lives Matter

IV. CULTURAL IDENTITIES

Learning Themes

In this unit we will explore the formation and legacies of ethnic and racial minorities globally. We will also explore the role of gender, classism as they intertwine with forces of racism. In addition we will explore how the forces of sexism, heterosexism, homophobia and misogyny affect the lived experience of people. We will also use class exercises to explore the issue of intersectionality as it relates to these defined topics.

Required Readings:

Marsiglia et al (2009) *Diversity, oppression and Change*, Chicago, Ill.: Lyceum Books

Part III Cultural Identities

Chapter 8-Formation and legacies of racial and ethnic minorities The social and historical contexts of minority status informs the definition of current demands.

Chapter 9- Gender The historical contexts of gender awareness must be understood in terms of intersectionality and socialization

Chapter 10- Sexual Orientation Social categorization of individuals in terms of sexual orientation informs their status in society and self esteem

Freire: Chapter 2

Recommended Readings:

Chandler, S.K. & Jones, J. (2003). "You do it for the people coming": union organizing and the transformation of immigrant women workers. *Affilia*, 18(3), 254-

271.

*Clemans, S.E. (2005). A feminist group for women rape survivors. *Social Work with Groups*, 28(2), 59-75.

Dietz, C.A. (2000). Responding to oppression and abuse: A feminist challenge to clinical social work. *Affilia*, 15(3), 369-389.

Gutierrez, L. M. (1990). Working with women of color: An empowerment perspective. *Social Work*, 35(2), 149-152. {CLASSIC}

Hall, J.C. (2007). Perceptions of need and the ethicality of the male social work practice. *Families in Society*, 88(2), 214-222.

*Kulik, L. (2004). Predicting gender role attitudes among mothers and their adolescent daughters in Israel. *Affilia*, 19(4), 437-449.

Lewis, S. (2004), AIDS has a woman's face. *Ms.* (Fall), 27-28.
<http://www.msmagazine.com/fall2004/microbicides.asp>

Pyles, L. & Postmus, J.L. (2004). Addressing the problems of domestic violence: How far have we come? *Affilia*, 19, 376-388.

Simon, C.E., Bowles, D.D., King, S.W. & Roff, L.L. (2004). Mentoring the careers of African American women in social work education, *Affilia*, 19(2), 134-145.

UNIT V. UNDERSTANDING THE LIVED EXPERIENCE OF ETHNIC GROUPS AND ISSUES OF INTERSECTIONALITY FOR IMMIGRANTS

Learning Themes

This unit will explore the impact of migration and immigration on individuals, groups, and institutional behavior; it will also explore the experiences of people seeking asylum in the United States, ways to communicate cultural competency to immigrant, refugee, or asylum seeking individuals, families, and communities and the importance of developing self-awareness and empathy related to the immigrant or refugee experience, both nationally and internationally.

Required Reading:

Marsiglia, et al (2009) *Diversity, Oppression and Change*, Chicago, Ill.: Lyceum Books

Part III Cultural Identities

Chapter 7-“The formation of legacies of racial and ethnic minorities” 114-135

Chapman, MV, Perreira, KM (2005). The well-being of Latino youth: A framework to inform practice. *Families in Society*, 86(1), 104-112.

*Drachman, D. (1992). A stage of migration framework for service to immigrant populations. *Social Work*, 37(1), 68-72.

Kung, W. (2003). The illness, stigma, culture or immigration? Burdens on Chinese

UNIT VI. UNDERSTANDING THE LIVED EXPERIENCE OF HETEROSEXISM, HOMOPHOBIA AND GAY, LESBIAN, BISEXUAL, AND TRANSGENDER CLIENTS

Learning Themes

This unit will explore the topic of sexual identity and intersectionality. Students will explore their own experience of intersectionality and the forces that may hinder their helping relationship with a client whose identity may be different from their own.

Required Readings:

Marsiglia et al (2009) *Diversity, Oppression and Change*. Chicago, Ill.: Lyceum Books

Part III Cultural Identities

Chapter 10-Sexual orientation and society's response can impact the development of behavior

Freire: Chapter 3

Recommended Readings:

Black, B., Oles, T.P. and Moore, L. (1998). The relationship between attitudes: Homophobia and sexism among social work students. *Affilia*, 12(2), 166-189(CLASSIC)

Berkman, C.S., & Zinberg, G. (1997). Homophobia and heterosexism in social workers. *Social Work*, 42(4), 319-332.

Cave, D. (2006, November 7). New York plans to make gender a personal choice. *The New York Times*, pp. A-1, B8.

*Dempsey, C.L. (1994). Health and social issues of gay lesbian, and bisexual adolescents. *Families in Society*, 75(3), 160-167.

*Finn, R. (2006, November 10). Battling for one's true sexual identity. *The New York Times*, p. B2.

Lombardi, E.L., Wilchins, R.A., Priesing, D. & Malouf, D. (2001). Gender violence: Transgender experiences with violence and discrimination. *Journal of Homosexuality*, 42(1), 89-101.

*Melendez, M.P., LaSala, M.C. (2006). Who's oppressing whom? Homosexuality, Christianity and social work. *Social Work*, 51(4), 371-377.

*Pollack, D. (2007). Sexual orientation and religion from the perspective of the Code of Ethics. *Social Work*, 52(2), 179-182.

Ryan, S.D., Pearlmutter, S. & Groza, V. (2004). Coming out of the closet: Opening agencies to gay and lesbian adoptive parents. *Social Work*, 49(1), 97-109.

Speziale, B. & Gopalakrishna, V. (2004). Social support and functioning of nuclear families headed by lesbian couples. *Affilia*, 19(2), 174-184.

*Van DanBerg, N. & Crisp, C. (2004). Defining culturally competent practice with sexual minorities: Implications for social work education and practice. *Journal of Social Work Education*, 40(2), 222-238.

Van Voorhis, R. & Wagner, M. (2001). Coverage of gay and lesbian subject matter in social work journals. *Journal of Social Work Education*, 37(1), pp. 147-160.

VII. UNDERSTANDING AGING AND AGEISM; UNDERSTANDING DISABILITIES AND ABILITIES IN THE CONTEXT OF INTERSECTIONALITY

Learning Themes

This unit will explore the roles of age, ability and disability in the lived experience of people. The forces of ageism in human culture and the impact of the intersect with disability will also be explored. In addition, students will explore how forces such as ageism overlaps with sexism and racism in the helping encounter with clients and the importance of developing self-awareness and empathy related to age and disability

Required Readings:

Browne, C.V. (1995). Empowerment in social work practice with older women. *Social Work*, 40(3), 358-364.

Freire: Chapter 4

Goldberg, C. (2002) A place to call their own: The importance of the Jewish Home for the Aged for Jewish nursing home residents with dementia. *Journal of Jewish Communal Service*. Winter-Spring.86-88.

Hurwitz, B.A. (2001) Culture and care of the dying. *Journal of Jewish Communal Service*, Spring/Summer, 164-171.

VIII. UNDERSTANDING DIFFERENCES IN RELIGION AND SPIRITUALTY

Learning Themes

The following learning themes will be explored in this unit: Social work values related to diverse religions and spirituality practices; identities, and oppression experienced by members of diverse religions and spiritual practices; social work values related to diverse religions and spiritual practices; forces such as anti-Semitism, anti-muslim and anti-Christian in the lives of clients (including individuals, families, groups and communities); ways of communicating religious and spiritual competence in encounters with clients; and the importance of developing self-awareness and empathy related to different

religions/spiritual practices.

Required Readings:

Dunbar, H.T., Mueller, C.W., Medina, C., & Wolf, T. (1998). Psychological and spiritual growth in women living with HIV. *Social Work, 43*(2), 144-154.

Furman, L.D., Zahl, M.A., Benson, P.W. & Canda, E.R. (2007). An international analysis of the role of religion and spirituality in social work practice. *Families in Society, 88*(2), 241-254.

Marsaglia et al (2009) *Diversity, Oppression and Change*, Chicago, Ill.: Lyceum Books
Part I Cultural diversity and social work
Chapter 3-“ Intersectionality of race and ethnicity with other factors”, 42-55

Part IV The profession of social work grounded in culture
Chapter 12-“ Culturally grounded community based helping”
216-228

Recommended Readings:

Berthold, S. M. (1989). Spiritism as a form of psychotherapy: Implication for social work practice. *Social Casework, 70*(8), 502-509.

Canda, E.R., & Phaobtong, T. (1992). Buddhism as a support system for Southeast Asian refugees. *Social Work, 37*(1), 61-67.

Canda, E. R. (1988). Spirituality, religious diversity and social work practice. *Social Casework, 69*(4), 238-247.

Chanes, J.A. (1989). AIDS: Issues for the Jewish community relations field. *Journal of Jewish Communal Service, 65*(3), 204-208.

Cooper, S.L. (1991). Jewish and deaf: One microculture or two? *Journal of Jewish Communal Service, 68*(1), 50-58.

Denton, R.T. (1990). The religiously fundamentalist family: Training for assessment and treatment. *Journal of Social Work Education, 26*(1), 6-14.

*Schlesinger, E.G. and Devore, W. (2001). African Americans and Jewish Americans: Searching for new song. *New Global Development: Journal of International and Comparative Social Welfare, XVII* (2), 63-72.

Sweifach, J. (1996). Condom distribution in the Jewish community center: A conflict in values. *Journal of Jewish Communal Service*, 72(3), 203-209.

USEFUL WEB PAGES (Many contain links to other related pages)

[Amnesty International](http://www.amnesty.org)

<http://www.amnesty.org>

Anti-Defamation League (ADL)

<http://www.adl.org/>

Association for Asian Pacific Community Health Organizations

<http://www.aapcho.org/>

FEDSTATS - Federal Interagency Council on Statistical Policy

<http://www.fedstats.gov/>

Feminist Majority Foundation

<http://www.feminist.org/>

Foundation for Ethnic Understanding

<http://www.ffeu.org/>

Gerontological Association of the United States

<http://www.geron.org/>

Gay and Lesbian Alliance Against Defamation (GLAAD)

<http://www.glaad.org/>

Human Rights Campaign
<http://www.hrc.org/>

Institute on Independent Living
<http://www.independentliving.org/>

National Asian Pacific American Legal Consortium
<http://www.napalc.org/>

National Association for the Advancement of Colored People (NAACP)
<http://www.naacp.org/>

National Coalition of Hispanic Health and Human Services Organization
<http://www.cossmho.org/>

National Gay and Lesbian Task Force (NGLTF)
<http://www.nglftf.org/>

National Low Income Housing Coalition
<http://www.nlihc.org/>

National Urban League
<http://www.nul.org/>

Native American's Rights Fund (NARF)
<http://www.narf.org/>

National Organization for Women (NOW)
<http://www.now.org/>

Simon Wiesenthal Center
<http://www.wiesenthal.com/>

Women's Equality in Access to Care and Treatment
www.we-actx.org/

Women for Women International
Womenforwomen.org

World Association of People with Disabilities
<http://www.wapd.org/>

The Stephen Lewis Foundation (Women & AIDS in Africa)
<http://www.stephenlewisfoundation.org>



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- Applewhite, S.L. (1997) Homeless veterans: Perspectives on social services use. *Social Work*, 42(1), 19-30.
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- Clemans, S.E. (2005). A feminist group for women rape survivors. *Social Work with Groups*, 28(2), 59-75.
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- Feagin, J., & Eckberg, D. (1980). Discrimination: Motivation, action, effects, and context. *Annual Review of Sociology*, (6), 1-20.

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- Foeman, A.K. & Nance, T. (1999). From miscegenation to multiculturalism: Perceptions and stages of interracial relationship development. *Journal of Black Studies*, 29(4), 540-557.
- Fong, R., McRoy, R., & Hendricks, C.O. (2006). *Intersecting child welfare, substance abuse and family violence: Cultural competent approaches*. Alexandria, VA: CSWE Press.
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