



**PCC 801 Pastoral Psychologies of Liberation
Cross-Listed with PCC 840 Social and Cultural Foundations**

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Course Description

The heavy emphasis on the individual as the “unit of analysis and primary concern” (Bulhan, 1985) in current psychological science obscures the sociogenesis of human suffering and its salience in facilitating personal and social transformation. This introductory course shifts the focus away from the individual onto the dialectic of human psyche and cultural, and socio-environmental world (Fanon, 1967, 1968), and using it as theoretical and practical approach to pastoral psychologies of liberation. It moves from the critique of care to unitary persons based on individual Eurocentric assumptions to seeing the individual in relation to family as well as culture of origin and provides an opportunity to critically examine psycho-theological frameworks for viewing marginalized racial, ethnic and cultural groups in society, to examine personal values as they relate to the above groups, to develop skills in working effectively with these groups, and to understand social policies as they relate to them.

II. Course Objectives

These have cognitive and affective components.

Cognitively

1. To develop or enhance (a) knowledge and understanding of the major issues surrounding multicultural care and counseling and (b) the ability of counselors to see beyond presenting problems and reflect both theologically, psychologically and sociologically in care giving situations that involve those of a different ethnic group from theirs.
2. To be able to apply effective counseling strategies with people from non-western worlds and

3. To self-evaluate on personal knowledge about cross cultural issues and work on those areas requiring change.

Affectively

1. To develop a greater appreciation for cultures which see the world in a different framework than oneself
2. To develop a greater appreciation concerning the struggles ethnic minorities face in living in North America
3. To learn about other cultures outside of North America and celebrate our commonalities and differences and know we are all one in Christ
4. To learn that Christ is not against culture but meets people within their culture and transforms them

III. Course Structure and Requirements

Lectures, discussions, role plays will be used to present techniques and approaches in ministering in a cross-cultural context. Despite the large cross-cultural inventory, emphasis will be laid on reflecting theologically and psychologically in the pastoral care and counseling situation. We will engage in many basic skills of counseling with emphasis on attending behaviors during the last half of the second period of each week. Please note that reading the text prior to the role-plays prepares you for getting into your role and thus enhancing the portrayal of the cultural perspective that we will be focusing on. It is also helpful for students to seek out and to develop a relationship over the whole semester with someone from another culture (e.g., International students at Garrett and or Northwestern University at large). Partly, the experience of engaging in the cross-cultural relationship, it is hoped, will benefit you as well as the class in our discussions.

Course Outcomes: As a result of having taken the course, students will be able to

- Articulate some differences between mainstream psychological theory and practice and psychologies of liberation and their relevance and utility in ministry settings.
- Identify and critically examine interlocking forms of oppression (i.e., racism, gender & sexism, classism, ableism, etc.) and their impact on human psyche and collective consciousness.
- Become adept in the thought and practice of liberation psychology and to understand psychology's role in both oppression and liberation.
- Identify and practice acquired liberative psychological tools and praxis in everyday life—in the personal, interpersonal, professional/ministerial, and social domains.

Course Texts

Required

Anderson, R. *The Shape of Practical Theology*, Illinois, Intersity Press, 2001. Sue and Sue, *Multicultural Social Work Practice* New York: John Wiley & Sons, 2002.

Watkins, Mary and Helene Shulman. *Toward Psychologies of Liberation*. New York: Palgrave Macmillan, 2010.

Wimberley, Ed. *African American Pastoral Care and Counseling: The Politics of Oppression and Empowerment*, Cleveland, Pilgrim Press, 2006

Suggested

Angrosino, M. *Talking about Cultural Diversity in your church* New York, Altamira Press, 2001
Sue and Sue, *Multicultural Social Work Practice* New York: John Wiley & Sons, 2002.

Augsburger, David *Pastoral Counseling Across Cultures*, Louisville, KY WJK, 1986.

Byrne, C. C. (2009). "Proactive versus defensive ethics: Re-humanizing Psychology". *Peace and Conflict: Journal of Peace Psychology*, 15(2), 215-225

Bulhan, Hussein. *Frantz Fanon and the Psychology of Oppression*. New York, Plenum Press 1985.

Gaztambide, Daniel Jose. *A People's History of Psychoanalysis: From Freud to Liberation Psychology*. Lexington Books, New York. 2019.

Martin-Baro, I. (1996). *Writings for a liberation psychology*. Cambridge, MA: Harvard University Press.

Maynard, Elizabeth & Jill Snodgrass (eds). *Understanding Pastoral Counseling*. New York, Springer Publishing, 2015.

Moane, G. (2011). *Gender and colonialism: A psychological analysis of oppression and liberation*. Hampshire, UK: Palgrave.

Oliver, Kelly. *The Colonization of Psychic Space: A Psychoanalytic Social Theory of Oppression*. Minneapolis: University of Minnesota Press, 2004.

Penderson, Paul. *Counseling Across Cultures*. Los Angeles, Sage, 2016

Course Outline

Part I THEORETICAL FRAMEWORKS

- Week 1**
- a. **Introduction to the Course and Overview**
Introduction to the class process and to each other
Expectations and Orientation
Devotion and Group Presentation list
- b. **Introduction to the Psychology of Oppression and Liberation**

Readings: Watkins, M. & Shulman, H. Introduction
Bulhan, H. Ch. 1

Week 2: **Systems of Oppression: Taking an Ecological Perspective**
Readings: Watkins, M. & Shulman, H. Chapters 1-3,
Moane, G. Ch. 2

Week 3: **Understanding Power: Systems of Oppression and Privilege**
Readings: Harro, B. "Cycle of Socialization"
Lorde, A. "Age, Race, Class, Sex..."
Tatum, B. "Defining Racism.."

(Paper on Psychosocial Exploration Due)

Week 4: **Decolonizing Methodologies & Praxis: Liberative Psychologies as Ministry**
Moane, Ch. 4
Sue and Sue, Ch. 1&2
Anderson, Ch. 8

Week 5: **Developing a Theological Anthropology for a Liberative Ministry**
Anderson, R. Ch. 9&10
Bulhan, M. Ch. 12

Week 6: **Understanding Humanity Across Cultures**
Readings: Augsburger, Chs. 3&4
Sue & Sue,. Chs. 4&5

Week 7: **Dialogue Across Difference**
Readings: Watkins, M. & Shulman, H. Chapters 2 and 10
Tatum, B. "Embracing a Cross-Racial Dialogue..."
Romanska, M. "Crosscultural Communication

PART II SOCIAL IDENTITY AND LIBERATIVE PRACTICE

Week 8: **White Racial Identity Development and Liberative Psychology**
Readings: Sue and Sue,. Ch. 6

Angrosino, pp.90-92

Week 9: **Minority Racial Identity Development and Liberative Social Action: Caring for African Americans**

Readings: Sue & Sue., Ch. 5
Watkins, M., Shulman., Ch. 7
Wimberley, Ed., (Entire)

Week 10: **Liberation Pastoral Psychology & Social Action: Caring for African and Indigenous Peoples**

Readings: Augsburger, D., Ch. 9&10
Sue and Sue., Ch.7
(Paper on Theological Anthropology Due)

Week 11: **Pastoral Psychologies of Liberation and Multicultural Family Counseling with Asian Americans**

Readings: Sue and Sue., Ch. 12
Augsburger, D., Ch 6.

Week 12: **READING WEEK NO CLASS**

Week 13: **Pastoral Psychologies of Liberation and Gender Issues: Care with Sexual Minorities**

Anderson., R. Ch. 16.
Pendersen, P. Ch. 10&13
Snodgrass, J.

Course Requirements

1. **“Who(se) Am I” A Psycho-Social Exploration.** Using and then expanding on the personal and social identity wheels and analysis developed by AAUW, (<https://www.aauw.org/resources/member/governance-tools/dei-toolkit/dimensions-of-diversity/>) students will write a 5-7 self-reflexive essay identifying and analyzing their personal traits (e.g. hobbies, interests, experiences, and personal choices) and social identities (i.e. social categories that we use to describe ourselves and others) **AND** their implications for the practice of pastoral care and counseling **OR** chaplaincy in DIVERSE settings and client/patient populations. **Due September 22.**

Reflection Prompts

A. PERSONAL

- Identify in the inner circle identities that are the most important or salient to you and in the outer circle identities that are less important to you but are still part of your identity? Why?

- Which aspects of your social identity feel especially meaningful to you and why? Which aspects of your social identity do not feel as meaningful to you and why?
- Are each of your identities?

Visible or Invisible	Inborn or Chosen
Permanent or Changeable	Socially Valued or Socially Marginalized
- Why is it important to be aware of our social identities?

B. PRACTICE of PASTORAL CARE, COUNSELING, and CHAPLAINCY

- How do these identities inform your ways of being and relating with diverse clients/patients and communities?
- What cross-cultural competence and intersectional analytics might you develop and nurture that will help facilitate liberative practices and engagement with members of both the dominant group and historically marginalized group in clinical, ministerial, and chaplaincy settings.

2. **Critical Pastoral Psychology Case Conceptualization Essay.** With the film “Precious” (2009) as a case vignette, students will write a case report using the following format:

- Symptoms List
- Presenting Problem
- Psycho-Socio-structural Factors
 - Familial and socio-cultural and socio-structural (**‘isms**) factors that contributed to the **etiology and maintenance** of the client’s mental health condition.
 - Internal or Psychological (biological, affective, cognitive, behavioral) factors contributed to the etiology and maintenance of the client’s condition.
 - Protective Factors: traits of individual and community that serve as strengths or assets that can be accessed to promote a healthy adjustment to lessen the severity of symptoms.
- Psychological (e.g., Cognitive-Behavioral Therapy, Humanistic Therapies, Systems Therapies) Structural Interventions using explored liberation psychology framework **Due October 6, 2022**

3. A 4-5 pages **Theology of Humanity Paper** (This paper is a working understanding of the person to whom we are called to minister/provide care and counseling for liberation. It will be based on insights from the readings as we explore together a theological anthropology- a theological/psychological/cultural knowledge of the human in relation to others and in their particular social contexts. **Due November 16, 2022**

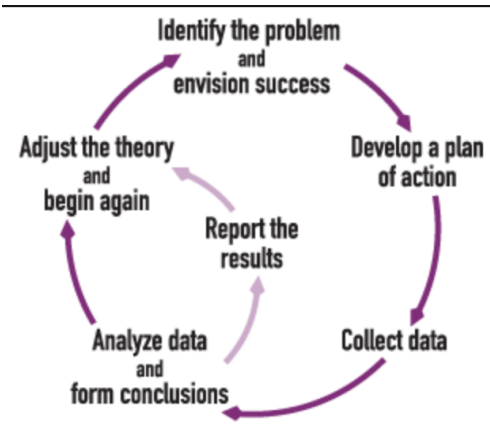
4. A research paper of 7-8 pages which focuses and addresses:

- a). how counseling will vary with a chosen ethnic minority group (do not choose people of your ethnicity) because of cultural variations and worldviews. If the particular ethnic group is from the non-western world, please give a brief historical background to how issues of the traditional culture and traditional religious beliefs of the group being studied, possible colonization and Christianity affect how one provides counseling today. From the North American context, one must address how racism and socio-economic conditions play a large part in counseling with ethnic minorities.
- b). give examples –issues the counselor should be attuned to, such as stereotypes, prejudices, race relations, oppression, poverty, verbal/non-verbal communication in providing counseling with the particular ethnic group chosen for the paper;
- c). the question why North American Caucasian or Western theories and approaches in general are not always appropriate and relevant for ethnic minorities in counseling, particularly with the ethnic group you have chosen;
- d). the paper covers the question how you integrate spirituality in counseling with the specific group you chose; and (from a Scriptural and theological perspective) what mandates there are in providing counseling to those of different culture from our own.
- e). Finally, summarize some of the things that you have discovered about *yourself* in terms of strengths and the areas of improvement you need to work on in your engaging in counseling cross-culturally.

NB: If you are from outside the North America, you cannot choose ethnic minorities from the continent, which you come. Ethnic minorities in the class cannot write on counseling Caucasians or your own ethnic group. Basically, you cannot write on ethnic groups of European heritage (Euro-Americans, Europeans, Caucasian-Canadians, etc. or your own or those from your continent). Please note that you are counseling a migrant in the North Atlantic, i.e. that you are both residing in the North Atlantic. **Due Exam Week (TBD)**

5. Transformative Praxis: Participatory and Action Research (for PhD Students Only). As an expression of transformative praxis (“reflection and action directed at the structures to be transformed.” Freire, 1970), students will draft a simple participatory action research proposal on a particular social situation. Action research is defined “as a disciplined process of inquiry conducted by and for those taking action” (Sagor, 2000). Follow this link for a sample action research. <https://rb.gy/fqhx1q>
Consultation with the professor to discuss possible topics is required before commencing writing the proposal **Due Exam Week (TBD)**

Summarily, an action research involves the following components:



Criteria for Evaluation

Class Participation	15%	A	93-100	C+	79.99-77
Who(se) Am I?	15%	A-	92.99-90	C	76.99-73
Case Conceptualization	20%	B+	89.99-87	C-	72.99-70
Theology of Humanity	20%	B	86.99-83	D+	69.99-67
Research Paper on Counseling Across Cultures	30%	B-	82.99-80	D	66.99-60
Transformative Praxis: Action Research Proposal Class Part: 10% Who(se) Am I: 20% Case Conceptualization: 20% Theology of Humanity: %20 Transformative Praxis: 30% (PhD Only)					
Total Points	100%	Pass	60-100	Fail	59.99-0.00