Ethnicity, Ethics and Psychotherapy

June 20, 2014
10 Hours of Continuing Education Credit
3 Hours in Ethics
3 Hours in Ethnicity and Cultural Diversity
4 Hours General Psychotherapy

Course Director: Dale C. Godby, PhD, CGP, ABPP

Ethnicity and Diversity

Falicov, C. J. (2005). Mexican families. In McGoldrick, M., Giordano, J., and Garcia-Preto, N. (Eds.). *Ethnicity & family therapy.* (Third Edition). New York: Guilford Press

Giordano, J., McGoldrick, M., Klages, J. G. (2005). Italian families. In McGoldrick, M., Giordano, J., and Garcia-Preto, N. (Eds.). *Ethnicity & family therapy*. (Third Edition). New York: Guilford Press

.

Greenberg, L. S., McWilliams, N. Wenzel, A. (2014). *Exploring three approaches to psychotherapy*. Washington, DC: American Psychological Association

Kael, P. (1973, October 8). Mean Streets: Everyday inferno. *New Yorker.*

McGoldrick, M., Giordano, J., and Garcia-Preto, N. (2005). (Eds.). *Ethnicity & family therapy.* (3rd Ed.). New York: Guilford Press. Overview.

McGoldrick, M., Giordano, J., and Garcia-Preto, N. (2005). (Eds.). *Ethnicity & family therapy*. (3rd Ed.). New York: Guilford Press. Doing a Cultural Assessment.

Sue, D.W. and Sue, D. (2008). *Counseling the culturally diverse: Theory and practice*. (5th Ed.). Hoboken, New Jersey: John Wiley & Sons. This textbook contains two personal narratives: The first by Mark S. Kieselica—My personal and professional journey as a white person: Reactions to Counseling the Culturally Diverse. The second is by Derald Wing Sue—My personal and professional journey as a person of color: The Heart and Soul of Counseling the Culturally Diverse.

Values and Ethics

The American Psychological Association's (APA) Ethical Principles of Psychologists and Code of Conduct has the following paragraph:

"10.01(b) When obtaining informed consent for treatment for which generally recognized techniques and procedures have not been established, psychologists inform their clients/patients of the developing nature of the treatment, the potential risks involved, alternative treatments that may be available and the voluntary nature of their participation."

Brenner, A.M. (2013). The training of psychodynamic psychiatrists: The concept of “Psychodynamic Virtue”. *Psychodynamic Psychiatry, 41*, 54-74.

Cushman, P. (2013). Because the rock will not read the article: A discussion of Jeremy D. Saran’s critique of Irwin Z. Hoffman’s “Doublethinking our way to Scientific Legitimacy”. *Psychoanalytic Dialogues: The International Journal of Relational Perspectives, 23*, 211-224.

Hoffman, I.Z. (2012). Response to Safran: The development of critical psychoanalytic sensibility. *Psychoanalytic Dialogues: The International Journal of Relational Perspectives, 22*,721-731.

Katz, S. K. and Hawley, S. (2013). The value of sharing treatment decision making with patients: Expecting too much. *Journal of the American Medical Association, 310,* 1159-1560.

Larsson, B.P.M., Broberg, A. G., Kaldo, V. (2013). Do psychotherapists with different theoretical orientations stereotype or prejudge each other? *Journal of Contemporary Psychotherapy, 43,* 169-178

Lazare, A. (1973). Hidden conceptual models in psychiatry. *New England Journal of Medicine, 288*, 345-351.

Sadler, J.Z. (2009). The instrument metaphor, hyponarrativity, and the generic clinician. J. Phillips (Ed.). *Philosophical perspectives on technology and psychiatry.* Oxford and New York: Oxford University Press.

Safran, J.D. (2012) Doublethinking or dialectical thinking: A critical appreciation Hoffman's "Doublethinking" critique. *Psychoanalytic Dialogues: The International Journal of Relational Perspectives, 22*, 710-720

Shaw, D. and Elger, B. (2013) Evidenced-based persuasion: An ethical imperative *JAMA,* April 24, 2013, 1689-1690.

Stern, D.B. (2013). Psychotherapy is an emergent process: In favor of acknowledging

hermeneutics and against the privileging of systematic empirical research. *Psychoanalytic Dialogues: The International Journal of Relational Perspectives, 23,* 102-115.

DVD References

American Psychological Association (Producer). (2012). *Three approaches to psychotherapy with a female client—The next generation.* Hosted by Jon Carlson and Gary VandenBos with therapists Judith Beck, Leslie Leslie Greenberg, and Nancy McWilliams. Washington DC: American Psychological Association. [DVD]

Warner Bros. (Producer) & Scorsese, M (Director) (1973). *Mean Streets*. [DVD} Warner Bros.

Questions Considered

1. If you were the clinic director, which therapist would you refer Chi Chi, to and what if any ethics or values questions would be involved?

2. Would you treat Chi Chi?

3. Would you be the best person to treat her?

4. What do you think she needs to change?

5. If Johnny Boy (De Niro) and Charlie (Keitel) are anywhere near the kind of men Chi Chi dated, what impact would this have on your understanding and helping her? Does the relationship between Charlie and Teresa have anything to tell us about the problems Chi Chi has had in her relationships to men?

Cultural Genogram Questions
McGoldrick 2005

What ethnic groups, religious traditions, nations, racial groups, trades, professions, communities, and other groups do you consider yourself to be a part of?

When and why did you or your family come to the United States? To this community?

How old were family members at the time? Do they and do you feel secure about your status in the United States? Do they (do you) have a green card(s)?

What language do they (do you) speak at home? In the community? In your family of origin?

What burdening wounds has your racial or ethnic group experienced? What burden does your ethnic or racial group carry for injuries to other groups? How have you been affected by the wounds your group has committed, or that have been committed against your group?

How have you been wounded by the wrongs done to your ancestors? How have you been complicit in the wrongs done by your ancestors? How can you give voice to your group's guilt, your own sorrow, or your own complicity in the harm done by your ancestors? What would reparations entail?

What experiences have been most stressful for family members in the United States? To whom do family members in your culture turn when in need of help? What are your culture's values regarding male and female roles? Education? Work and success? Family connectedness? Family caretaking? Religious practices? Have these values changed in your family over time?

Do you still have contact with family members in your country of origin?

Has immigration changed family members' education or social status?

What do you feel about your culture(s) of origin” Do you feel you belong to the dominant U.S. culture?