Chapter 10
An Ethics-of-Care Approach to Developing Students' Antiracist Practice in SLP Curricula:
The Cross-Cultural-Communication Project

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ABSTRACT

There is a necessity for students to learn about multicultural multilingual (MM) content in speech-language-pathology curricula. One reason for doing so is personal motivation: an awareness of and commitment to developing competence in working with diverse clients. Awareness can grow given specific instructional experiences in the form of special projects that aim to build cross-cultural relationships with the goal of fostering empathy and compassion. This chapter provides a tutorial explaining one such instructional experience: the cross-cultural communication (CCC) project. Central to the project are face-to-face meetings and reflective journaling on topics including counteracting stereotypes and planning for culturally responsive service provision. Activities have antiracist intentions guided by the moral obligation to care for fellow human beings (as per ethics of care [EoC] theory). This chapter provides (1) theoretical underpinnings of the project, (2) procedures for its completion, and (3) description of a modification of the project for a language disorders course.

"The arc of the moral universe is long, but it bends toward justice." —attributed to Rev. Martin Luther King, Jr.

INTRODUCTION

Instructors of university Speech-Language Pathology (SLP) courses have several reasons for teaching students to become more culturally competent clinicians (Stockman et al., 2004, 2008). First, there are *legal and professional mandates* (e.g., Individuals with Disabilities Education Act (IDEA); also see Appendix A) that oblige speech-language pathologists (SLPs) to develop cultural competence. Furthermore, there is also a *practical necessity* to do so considering the increasing diversity of the United States (US) population and the resulting diversity of clientele. Finally, instructors may embrace a *personal motivation* to do so based on awareness of and commitment to the importance of cultural competence. Although awareness may begin as mere acknowledgement, it can grow to deeper levels of awareness given specific awareness instruction. The Ethics of Care (EoC) theory (Gilligan, 1982; Tronto, 1998, 2013) is useful in explaining awareness development. It holds that central to any conception of morality is the building of relationships with other people in order to foster empathy and compassion. When used within multicultural multilingual (MM) education, EoC can serve an important role in the teaching of antiracist practices. One project, the Cross-Cultural Communication (CCC) project, rooted in EoC theory, is described in detail in this chapter as a tutorial to guide instructors in its implementation. The CCC project can be used as part of a comprehensive plan for integrally infusing MM content into dedicated MM courses. A modified version of the CCC project (the CCC-Nondedicated (CCC-ND) can be used as an additional experience to meet the goal of integral infusion of MM content.

BACKGROUND

Professional Mandates

Several American Speech-Language-Hearing Association (ASHA) policies mandate aspects of service provision to clients from MM backgrounds. These policies guide clinical service and are used by course instructors in the academic preparation of students. Among the ASHA policy documents mentioning MM service provision are: the code of ethics, position papers, and certification and accreditation standards to which students and accredited academic programs are held. For representative examples of these documents, see Appendix A. Each of these policies was generated following one of the most dynamic sociopolitical shifts in US history, the US Civil Rights movement of the 1960s.

The Civil Rights Movement as a Backdrop to ASHA MM Policy Development

During the Civil Rights era, existing systemic racism in the social institutions of the US was contested through several legal decisions. Before this, however, the *Plessy v. Ferguson* (1896) decision held that "separate but equal" public services were legal under federal law. The case was brought to the Supreme Court when an African American man (James Plessy) refused to sit in a "Blacks-only" train car. After the passage of Plessy, and for the next 50 years, Jim-Crow segregation was official, common practice in

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