



TYNDALE
• SEMINARY •

Course Syllabus

FALL 2018
CROSS CULTURAL PERSPECTIVES IN MARRIAGE AND FAMILY THERAPY
COUN 0671

SEPTEMBER 11 – DECEMBER 4, 2018
TUESDAYS, 2:15 – 5:05 PM

INSTRUCTOR: JUNG-SIL (JANET) KIM, M.Div. RP RMFT

Email: jkim3@tyndale.ca

Office Hours: Tuesdays 1:00 – 2:00 PM (by appointment only)

If you have any course-related concerns, please speak to me directly as soon as possible. I am available for brief conversations before and after class. For issues that might require a more formal setting, please make an appointment during my office hours.

Access course material at <http://classes.tyndale.ca/>
Course emails will be sent to your @MyTyndale.ca e-mail account only.
[Learn how to access and forward emails to your personal account.](#)

The mission of Tyndale Seminary is to provide Christ-centred graduate theological education for leaders in the church and society whose lives are marked by intellectual maturity, spiritual vigour and moral integrity, and whose witness will faithfully engage culture with the Gospel.

I. COURSE DESCRIPTION

This course is designed to enhance individual, marriage, and family counselling within the context of a multicultural environment. It exposes students to the literature and principles of cross-cultural counselling from a multi-system perspective. Independent research on a culturally different population relevant to the student's current or anticipated counselling will be presented in seminar format. Practical involvement supplements theoretical work within that particular population.

Recommended prerequisite: COUN 0574 or equivalent

For those interested in Clinical Membership with AAMFT, it is your responsibility to verify with AAMFT if this course qualifies, and if so, under which category it belongs.

II. CRPO COMPETENCIES TAUGHT IN THE COURSE

1.4 Integrate awareness of self in relation to professional role

1.4.1 Integrate knowledge of the impact of the therapist's self on the therapeutic process.

1.4.2 Recognize how the therapist's values and attitudes, both in and out of awareness, may impact diverse clients.

1.4.3 Recognize the cognitive, emotional and behavioural patterns of the therapist that may influence therapeutic relationship.

1.4.4 Recognize instances where the therapist's life experiences may enhance or compromise therapeutic effectiveness.

1.5 Integrate knowledge of human and cultural diversity

1.5.2 Recognize how oppression, power and social injustice may affect the client and also the therapeutic process.

1.5.3 Adapt the therapist's approach when working with culturally diverse clients

1.5.4 Recognize barriers that may affect access to therapeutic services

4.3 Ensure safe and effective use of self in the therapeutic relationship

(Safe and effective use of self in the psychotherapeutic relationship is one of the defining competencies of psychotherapy practice: the therapist's learned capacity to understand his or her own subjective context and patterns of interaction as they inform his or her participation in the therapeutic relationship with the client. It also speaks to the therapist's self-reflective use of his or her personality, insights, perceptions, and judgments in order to optimize interactions with clients in the therapeutic process.)

4.3.2 Recognize the impact of power dynamics within the therapeutic relationship.

4.3.3 Protect client from imposition of the therapist's personal issues.

4.3.5 Use self-disclosure appropriately

III. LEARNING OUTCOMES

At the end of the course, students will be able to:

- Demonstrate skill in critical self-reflection and describe self-knowledge regarding their own culture-bound worldview, assumptions, biases, and experiences and how they influence therapeutic interactions
- Describe and apply concepts related to multicultural competencies and therapy
- Recognize how oppression, power, privilege, racism, and discrimination impacts clients of diverse populations and the therapeutic relationship
- Describe, assess, and compare contextual data of one racial/ethnic group that is different from their own and explain the steps they would take to bridge the cultural differences
- Identify appropriate counselling skills to support the development of therapeutic relationships with diverse populations

IV. COURSE REQUIREMENTS

A. REQUIRED READING:

Book

Sue, D. W. & Sue, D. (2016). *Counseling the culturally diverse: Theory and practice* (7th ed.). Hoboken, NJ: John Wiley & Sons, Inc. ISBN: 978-1-119-08430-3

Articles

Hardy, K. & Laszloffy, T. (1995). The cultural genogram: Key to training culturally competent family therapists. *Journal of Marital and Family Therapy*, 21(3), 227-237.

Walsh, F. (2010). Spiritual diversity: Multifaith perspectives in family therapy. *Family Process*, 49(3), 330-348.

Movie

Cameron, J. (Producer), Landau, J. (Producer), & Cameron, J. (Director). (2009). *Avatar*. [Motion Picture]. United States: Twentieth Century Fox Film Corporation.

B. SUPPLEMENTARY / RECOMMENDED READING AND TOOLS:

Passalacqua, S. & Cervantes, J. M. (2008). Understanding gender and culture within the context of spirituality: Implications for counselors. *Counseling and Values*, 52(3), 224-239.

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

McGoldrick, M. & Hardy, K. V. (Eds.). (2008). *Re-visioning family therapy: Race, culture, and gender in clinical practice*. New York, NY: Guilford Press.

C. ASSIGNMENTS AND GRADING

1. Class Participation: 10% of final grade Attendance & Punctuality (5%) & Discussion Group Contribution (5%)

Students are expected to attend all classes and to be responsible for registering their attendance each class. In addition to assigned readings and class lectures, learning in this course will be supplemented through weekly in-class discussion groups. (Further instructions on the discussion groups will be provided in class.) Attendance and punctuality will be graded on a scale of 1 to 5 (1 represents missed classes without reasons given and attended late; 5 represents attended all classes and on time). Group members will grade the discussion group contribution on a scale of 1 to 5 (1 represents does not offer self-analysis, no synthesis and evaluation of course material,

infrequent contribution to ongoing discussion; 5 represents offers analysis of self, synthesis and evaluation of course material, contributes significantly to ongoing discussion).

Regular attendance and punctuality for all classes, reading the materials before class, and participation in the group discussions are expected. If you have three or more unexcused absences, you may fail the course. (See the Attendance Policy for details.)

2. Self-Reflection Journal – Culture and Ethnicity: 20% of final grade
Set 1 due on October 9 (6%) & Set 2 due on December 4 (14%)

Purpose: The purpose of this assignment is for the student to engage in a critical self-reflection exercise of examining personal culture and ethnicity within the various spheres of life such as family, work, church, school, relationships, and clinical development. Each student will demonstrate critical self-examination of one's own culture-bound assumptions, biases, values, and analysis of the potential effects when interacting with others personally and professionally.

Content: Students will be writing one journal entry per week (excluding Reading Week). Journal entries will consist of responses to questions provided in class and independently generated reflections of cross-cultural experiences with others. Each journal entry is expected to be no more than one typed page, double-spaced, 12pt font, Times New Roman. In the page header, you are to include your name, the date of the journal entry, the journal entry number, and the topic. You will be evaluated on your practice of critical self-reflection.

To assist you with critical reflection, notice and examine your thoughts and feelings as you read the assigned literature, listen and participate in class and group discussions, and examine past and present cross-cultural interactions. What are the assumptions and biases that may be influencing your perceptions and how may they be manifesting in your interactions with others? What are you noticing about your values? What feelings are surfacing when talking about class, race, ethnicity, spirituality, and power? What do you feel about your own ethnic identity? What are you learning about yourself? What feelings arise in relation to what you're learning about yourself? What areas do you find easier to engage and what areas do you find more difficult to engage within cross-cultural interactions?

3. Tests: 30% of final grade

Test 1: October 16 (15%) – covering material from September 11 – October 9

Test 2: November 27 (15%) – covering material from October 16 – November 20

Purpose: The purpose of these tests is to evaluate the student's knowledge and application of concepts related to multicultural competence and counselling/therapy. Students will be tested through definitions and terminology, short answer questions, and a short case study. You are responsible for all the indicated chapters, articles, and lecture notes.

Please note: Make-up tests will not be given. If you miss a test due to extraordinary circumstances (e.g. illness with a doctor's note or a death in the family), the grading value of that test will be added to Test 2 or to the Major Paper, whichever is next. Tests missed otherwise will be graded with a value of zero.

4. Cultural Engagement Research & Papers: 40% of final grade

- **Group Paper & Personal Reflection Paper due on November 20 (20% & 10%)**
- **Group Presentation on November 27 or December 4 (10%)**

Purpose: The purpose of this assignment is for the student to participate in an experiential exercise by engaging members of a racial/ethnic group that is different from their own. It is also to challenge the student to practice cross-cultural interactions and the gathering of contextual data, to assess for cultural differences, and also to generate ideas of how they would attempt to engage the identified differences with sensitivity.

Method: Students will be grouped and each student is expected to conduct face-to-face interviews with two individuals, couples, or families from their group's selected culture. Groups are expected to work collaboratively to generate a collective analysis of the particular cultural group you jointly select. To conduct the interviews, you may choose to intentionally interact with the cultural group by engaging them in formal and informal settings. It is highly recommended that you participate in one activity that will enable you to experience the cultural group more closely (e.g., in their churches, small groups, restaurants, celebrations, festivals/events).

Below are some of the possible questions that you may explore in the interviews:

- How do they bring up their children?
- What constitutes child abuse in their culture?
- What are the parameters for socialization and character formation?
- What constitutes attaining adulthood or maturity?
- What are the traditions and process of dating and getting married?
- What rules govern their family structures, kinship patterns and social circle?
- What are their attitudes and values towards women, the sick, and the elderly?
- How do they perceive people of other cultures?
- How do they think their culture is perceived by others?
- How do they attempt to relate to others of a different culture?
- What are their value systems and worldviews?
- What are the attitudes and beliefs about mental illness?
- What is their view of mental health practitioners?
- What is the place of spirituality and religion in their culture?
- How do they live out their religious beliefs in daily life?

How you will be evaluated:

Group Paper. Your group is to write a collaborative paper (10-11 pages) that synthesizes your collective knowledge and assesses a cultural group that is different from your own. You will describe how this group seems to formulate their cultural norms in the following areas:

- a. View of individual personhood and character formation
- b. Marriage, family, family values and legacies
- c. Society, nationhood, and the world
- d. View on mental health, pathology
- e. View of religion; view of Christianity

(Use the above headings to help bring clarity to your paper.)

Group Presentation: You are to give an oral presentation about the culture you selected and how you might engage them in ministry/counselling. The length of time for the presentations will be decided in class and will depend on the number of registered students. You will sign up for a time slot in the weeks leading up to the first presentation date. Presentations will be graded in five areas:

- Content (i.e., how much and how in-depth you present) – 4%
- Application (i.e., how well you apply what you have learned) – 4%
- Collaboration (i.e., evidence of cooperation, co-creation, shared learning) – 4%
- Presentation style (i.e., how interesting you are) – 2%
- Use of time (i.e., staying within the allotted time) – 1%

Personal Reflection Paper. Student will write an individual paper (5 pages) reflecting on their personal interactions with the cultural group of their interviewees. The paper will cover three (3) major areas:

- a. What do you know about yourself in terms of your own culture that is similar and different to the cultural group that you studied? (40%)
- b. What steps would you take to bridge the cultural differences between you and the cultural group in your ministry/counselling? Illustrate using data gathered from your interviewees. (40%)
- c. What are some personal insights you've gained from interacting with the culture? (20%)

D. EQUITY OF ACCESS

Students with permanent or temporary disabilities who need academic accommodations must [contact](#) the [Accessibility Services](#) at the [Centre for Academic Excellence](#) to [register](#) and discuss their specific needs. *New students* must self-identify and register with the Accessibility Office at the beginning of the semester or as early as possible to access appropriate services. *Current students* must renew their plans as early as possible to have active accommodations in place.

E. SUMMARY OF ASSIGNMENTS AND GRADING

Class Participation	10%
Journal	20%
Tests	30%
Cultural Engagement Papers & Presentation	40%
Total Grade	100 %

F. GENERAL GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK

Expected written standards:

It is expected that written work will be submitted in a clear, straightforward academic style. The assignments ought to present clear organization, a coherent position and arguments that support that position. Your work should adhere to the following characteristics:

- Documentation and notes should be consistent with **APA guidelines** as articulated in the Guidelines for Submission for the Counselling Department.
- Free of spelling mistakes, punctuated correctly, and adhere to basic rules of grammar.
- Use Times New Roman, 12 point font, and be typed, double-spaced, with one-inch margins all around. Numbered pages.
- A staple in the top left corner of the paper; no binder or external covering of any type
- Ensure that you have accurately documented sources used in any of your assignments.

Submission and Return of Assignments:

Hard copies of the assignments are to be submitted directly to the Instructor at the beginning of class on the due date unless otherwise specified. If students wish to submit written work by mail (courier), they must be mailed directly to the Instructor (c/o Tyndale Seminary) or to the Seminary Administration Office, and they must be received on or before the due date. Otherwise, they will be treated as late papers. Students are required to retain a copy of all assignments (hard or soft copy).

All assignments will be returned during class or to the main reception. If students wish to have their work returned to them by mail, they must submit their work with a stamped, self-addressed envelope.

Deadlines:

Papers handed in on or before the due date will get everything they deserve. With the exception of “extreme and unusual circumstances” all papers handed in late will be deducted by two-thirds of a grade point (i.e., B to C+). No paper will be accepted after two weeks past the due date.

If there are some extraordinary circumstances, please complete the REQUEST FOR EXTENSION DUE TO EXTREME CIRCUMSTANCES form found at the end of the syllabus. Specify the nature of the circumstances and submit it to the instructor directly by the due date of that assignment.

Academic Integrity

Integrity in academic work is required of all our students. Academic dishonesty is any breach of this integrity, and includes such practices as cheating (the use of unauthorized material on tests and examinations), submitting the same work for different classes without permission of the instructors; using false information (including false references to secondary sources) in an assignment; improper or unacknowledged collaboration with other students, and plagiarism. Tyndale University College & Seminary takes seriously its responsibility to uphold academic integrity, and to penalize academic dishonesty.

Students are encouraged to consult [writing resources](#).

Students should also consult the current [Academic Calendar](#) for academic policies on Academic Honesty, Gender Inclusive Language in Written Assignments, Late Papers and Extensions, Return of Assignments, and Grading System.

Research Ethics

All course-based assignments involving human participants require ethical review and approval by the [Tyndale Research Ethics Board \(REB\)](#). Check with the Seminary Office (Room B302; aau@tyndale.ca) before proceeding.

G. COURSE EVALUATION

Tyndale Seminary values quality in the courses it offers its students. End-of-course evaluations provide valuable student feedback and are one of the ways that Tyndale Seminary works towards maintaining and improving the quality of courses and the student's learning experience. Student involvement in this process is critical to enhance the general quality of teaching and learning.

Before the end of the course, students will receive a MyTyndale email with a link to the online course evaluation. The link can also be found in the left column on the course page. The evaluation period is 2 weeks; after the evaluation period has ended, it cannot be reopened.

Course evaluation results will not be disclosed to the instructor before final grades in the course have been submitted and processed. Student names will be kept confidential and the instructor will only see the aggregated results of the class.

V. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS

Week	Date	Topics & Reading	Assignments
1	Sept 11	Introduction & Overview	Journal entry
2	Sept 18	Basic Aspects of Culture and Multiculturalism – Part One Sue & Sue, chapter 2	Journal entry

3	Sept 25	Basic Aspects of Culture and Multiculturalism – Part Two Sue & Sue, chapter 6 Hardy & Laszloffy, pp. 227-237	Journal entry
4	Oct 2	Culture and Spirituality Walsh, pp. 330-348	Journal entry
5	Oct 9	Barriers to Multicultural Counselling Sue & Sue, chapter 7, pp. 215-236	Journal Set 1 due Journal entry
6	Oct 16	Culturally Appropriate Intervention Strategies Sue & Sue, chapter 8	Test 1 Journal entry
Oct 23		READING WEEK	
7	Oct 30	Multicultural Counselling and Therapy Sue & Sue, chapter 7, pp. 236-247 and chapter 13	Journal entry
8	Nov 6	Racial/Cultural Identity Sue & Sue, chapter 11 & 12	Journal entry Watch Avatar film
9	Nov 13	White Privilege and Racism Movie: Avatar	Journal entry
10	Nov 20	Immigrants and Refugees Sue & Sue, chapter 20	Cultural Engagement Paper due Personal Reflection Paper due Journal entry
11	Nov 27	Class Presentations Test Two Write journal entry	
12	Dec 4	Class Presentations & Wrap-up Journal Set 2 Due	

VI. SELECTED BIBLIOGRAPHY

Other References:

(Tyndale Library supports this course with [e-journals and e-books](#). See the [Library FAQ page](#).)

Baruth, L.G. & Manning, M. L. (1999). *Multicultural counseling and psychotherapy: a life span perspective*. Upper Saddle River, NJ: Merrill.

Bemak, F. & Chung, RC-Y. (2014) Immigrants and Refugees. In F. T. L. Leong (Ed.), *APA Handbook of Multicultural Psychology* (pp. 503-517). Washington: APA.

- Combs, G. (2018). White privilege: What's a family therapist to do? *Journal of Marital and Family Therapy*, 1-15. doi:10.1111/jmft.12330
- Daniels, C. & Fitzpatrick, M. (2013). Integrating spirituality into counselling and psychotherapy: Theoretical and clinical perspectives. *Canadian Journal of Counselling and Psychotherapy*, 47(3), 315-341.
- Esmiol, E. E., Knudson-Martin, C., & Delgado, S. (2012). Developing a contextual consciousness; Learning to address gender, societal power, and culture in clinical practice. *Journal of Marital and Family Therapy*, 38 (4), 573-588.
- France, M. H., Del Carmen Rodriguez, M., & Hett, G. G. (Eds.) (2013). *Diversity, culture and counselling* (2nd ed.). Calgary, AB; Brush Education Inc.
- Fukuyama, M., Puig, A., Pence Wolf, C., & Baggs, A. (2014). Exploring the intersections of religion and spirituality with race-ethnicity and gender in counselling. In M. L. Milville & A. D. Ferguson (Eds.), *Handbook of race-ethnicity and gender in psychology* (pp. 23-43). New York, NY: Springer.
- Harper, F. D. & McFadden, J. (Eds.) (2003). *Culture and counseling: New approaches*. Boston, MA; Pearson.
- Haj-Yahia, M. M. & Sadan, E. (2008). Issues in intervention with battered women in collectivist societies. *Journal of Marital and Family Therapy*, 34(1), 1-13.
- Hays, P. A. (2001). *Addressing cultural complexities in practice*. Washington, DC: American Psychological Association.
- Helms, J. E. & Cook, D. A. (1999). *Using race and culture in counseling and psychotherapy: Theory and process*. Boston, MA: Allyn and Bacon.
- Ingoldsby, B. B. & Smith, S. (Eds.). (1995) *Families in multicultural perspective*. New York, NY: Guilford.
- Ivey, A. E. & Bradford Ivey, M. (2003). *Intentional interviewing and counseling: Facilitating client development in a multicultural society*. Pacific Grove; CA; Thomson/Brooks/Cole.
- Ivey, A. E., Bradford Ivey, M., & Simek-Morgan, L. (1997). *Counselling and psychotherapy: A multicultural perspective* (4th ed.). Needham Heights, MA: Allyn and Bacon.
- Julia, M. (2000). *Constructing gender: Multicultural perspectives in working with women*. Pacific Grove, CA: Wadsworth.
- Kirmayer, L. J., Narasiah, L, Munoz, M., Rashid, M., Ryder, A. G., Guzder, J.,...Pottie, K. (2011). Common mental health problems in immigrants and refugees: General approach in primary care. *Canadian Medical Association Journal*, 183(12), E959-E967.
- Lago, C. (2006). *Race, culture and counselling: The ongoing challenge* (2nd ed.). Berkshire, England: Open University Press.

- Lee, C. C. (1997). *Multicultural issues in counseling: New approaches to diversity* (2nd ed.). Alexandria, VA. American Counseling Association.
- McGoldrick, M. (1998). *Re-visioning family therapy*. New York, NY: Guilford.
- Niño, A., Kissil, K., & Davey, M. P. (2016). Strategies used by foreign-born family therapists to connect across cultural differences: A thematic analysis. *Journal of Marital and Family Therapy*, 42(1), 123-138.
- Pedersen, P. B. (1997). *Culture-centered counseling interventions*. Thousand Oaks, CA: Sage.
- Pedersen, P. B., Lonner, W. J., Draguns, J. G., Trimble, J. E., Scharrón-del Rio, M. R. (Eds.). (2016). *Counseling across cultures* (7th ed.). Thousand Oaks, CA: Sage.
- Pope-Davis, D. B. & Coleman, H. L. K. (Eds.). (2001). *The intersection of race, class, and gender in multicultural counseling*. Thousand Oaks, CA: Sage.
- Plante, T. G. (2007). Integrating spirituality and psychotherapy: Ethical issues and principles to consider. *Journal of Clinical Psychology*, 63(9), 891-902.
- Sandhu, D. S. (Ed.). (1999). *Asian and pacific islander americans: Issues and concerns for counseling and psychotherapy*. Commack, NY: Nova Science.
- Smith, T. B. (Ed.). (2004). *Practicing multiculturalism: Affirming diversity in counseling and psychology*. Boston, MA: Allyn and Bacon.
- Sue, D. W. (2010). *Microaggressions in everyday life*. Hoboken, NJ: John Wiley & Sons.
- Thomans, R. M. (2000). *Multicultural counseling and human development theories*. Springfield, Illinois: Charles C. Thomas.
- Walsh, F. (2010). (Ed.). *Spiritual resources in family therapy* (2nd ed.). NY: The Guilford Press
- Walsh, F. (2010). Spiritual diversity: Multifaith perspectives in family therapy. *Family Process*, 49(3), 330-348.
- Wiggins Frame, M. (2000). The spiritual genogram in family therapy. *Journal of Marital and Family Therapy*, 26(2), 211-216.
- Yancey, G. A. & Whittum Yancy, S. (Eds.). (2002). *Just don't marry one*. Valley Forge, PA: Judson Press.

Journals:

International Journal of Family Counseling

Journal of Counseling and Development

Journal of Counseling Psychology

Journal of Marital and Family Therapy

Journal of Multicultural Counseling and Development

The Counseling Psychologist

Journal of Counseling Psychology

REQUEST FOR EXTENSION DUE TO EXTREME AND UNUSUAL CIRCUMSTANCES

TYNDALE SEMINARY

Cross-Cultural Perspectives in Marriage and Family Therapy (COUN 0671)

Instructor: Jung-Sil (Janet) Kim, M.Div, RP, RMFT

Date: _____

Name: _____

Mail Box Number: _____

Name of Assignment Due: _____

Due Date of Assignment: _____

Circumstances that necessitate a Request for Extension:

Student's suggested new due date: _____

FOR OFFICE USE ONLY:

Extension Request: Granted _____ Denied _____

New Due Date: _____