TYNDALE UNIVERSITY

TYNDALE SEMINARY
COURSE SYLLABUS

"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."

Semester, Year	WINTER, 2027
Course Title	**CROSS-CULTURAL PERSPECTIVES IN MARRIAGE AND FAMILY THERAPY**
Course Code	**COUN 0671 1P**
Date **Time** **Delivery Format**	From January 11, 2027 to April 12, 2027 **Every Thursday** From 6:45 pm to 9:35 pm IN-PERSON ONLY
Class information	The classes will be IN-PERSON on Thursdays from 6:45 to 9:35pm.
Instructor **Contact Information**	**NOHA-CHRISTINE GUORGUI, PHD, RP** Email: nguorgui@tyndale.ca Tyndale Phone Number: (416) 226-6620 Ext. 2183
Office Hours	By appointment only.
Course Materials	Access course material at classes.tyndale.ca or other services at Tyndale One. Course emails will be sent to your @MyTyndale.ca e-mail account only.

I. COURSE DESCRIPTION

II. LEARNING OUTCOMES

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

1. Demonstrate skill in critical self-reflection and describe self-knowledge regarding their culture-bound worldview, assumptions, and biases, and a sense of their theoretical orientation, experiences, and how they influence therapeutic interactions.
2. Explain and apply concepts related to multicultural competencies to a therapeutic relationship.
3. Propose the ways oppression, power, privilege, racism, and discrimination impact clients of diverse populations and the therapeutic relationship.
4. 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.

5. Propose specific and appropriate counselling skills that support the development of therapeutic relationships with diverse populations.

III. COURSE REQUIREMENTS

A. REQUIRED READING

Books:
Sue, D. W., Sue, D., Neville, H. A., & Smith, L. (2022). *Counseling the culturally diverse: Theory and practice* (9th ed.). Hoboken, NJ: John Wiley & Sons, Inc. ISBN: 9781119448242

Hays, D. & Erford, B. (2022). *Developing multicultural counseling competence: A systems approach* (3rd ed.). Pearson.

Chapters:
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.

Articles:
Adames, H. Y., Chavez-Dueñas, N. Y., Lewis, J. A., Neville, H. A., French, B. H., Chen, G. A., & Mosley, D. V. (2023). Radical healing in psychotherapy: Addressing the wounds of racism-related stress and trauma. Psychotherapy, 60(1), 39–50. https://doi.org/10.1037/pst0000435

Daniels, A. D. (2022). Combining family systems approaches to address bipoc families' racial trauma amidst the global pandemic. Family Journal, 30(2), 157–163. https://doi.org/10.1177/10664807221078969

Good, M., & Hannah, S. (2015). "Shattering culture": Perspectives on cultural competence and evidence-based practice in mental health services. Transcultural Psychiatry, 52(2), 198- 221. https://doi.org/10.1177/1363461514557348

Kuo, B. C. H., Soucie, K., & Huang, S. (2020). Developing clinical trainees' multicultural counseling competencies through working with refugees in a multicultural psychotherapy practicum: A mixed-methods investigation. International Journal for the Advancement of Counselling, 42(3), 249–268. https://doi.org/10.1007/s10447-019- 09392-8

Helms, J. (2015). An examination of the evidence in culturally adapted evidence-based or empirically supported interventions. Transcultural Psychiatry, 52(2), 174-197. DOI: 10.1177/1363461514563642 (23 pages)

Huey, S., Tilley, J., Jones, E., & Smith, C. (2014). The contribution of cultural competence to evidence-based care for ethnically diverse populations. Annual Review of Clinical Psychology, 10, 305-338. DOI: 10.1146/annurev-clinpsy-032813-153729. (33 pages)

Lee, C. C., & Boykins, M. (2022). Racism as a mental health challenge: An antiracist counselling perspective. Canadian Psychology / Psychologie Canadienne, 63(4), 471–478. https://doi.org/10.1037/cap0000350

Lee, E., Tsang, A. K. T., Bogo, M., Wilson, G., Johnstone, M., & Herschman, J. (2018). Joining revisited in family therapy: discourse analysis of cross-cultural encounters between a therapist and an immigrant family. Journal of Family Therapy, 40(2), 148–179. https://doi.org/10.1111/1467-6427.12148

Lettenberger-Klein, C., Fish, J., & Hecker, L. (2013). Cultural competence when working with american indian populations: A couple and family therapist perspective. American Journal of Family Therapy, 41(2), 148–159. https://doi.org/10.1080/01926187.2012.665273

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.

Roy, N. (2022). The use of indigenous research methodologies in counselling: Responsibility, respect, relationality, and reciprocity. First Peoples Child & Family Review, 17(1), 3–19.

B. SUPPLEMENTARY / RECOMMENDED READING AND TOOLS

Tyndale recommends **STEPBible** – a free and reputable online resource developed by Tyndale House (Cambridge, England) – for word searches of original-language texts, as well as for topical searches, interlinear texts, dictionaries, etc. Refer to the library for other online resources for Biblical Studies.

C. ASSIGNMENTS AND GRADING

ASSIGNMENT 1: Cultural Self-Reflection & Genogram Paper (25%)
Due: February 11
Submit: Upload to the appropriate assignment folder on Moodle
Length: 6-7 pages (excluding title page and references)
Learning Outcomes: 1

Assignment Overview
Students will create a cultural genogram and write a reflective paper examining how their cultural identity, worldview, values, assumptions, and experiences have shaped their understanding of themselves, others, and the counselling process. The paper should

demonstrate an awareness of how cultural background and experiences may influence their work as a counsellor.

Part A: Cultural Genogram (5%)
Students will create a cultural genogram identifying significant cultural influences within their family and personal history. The genogram may include factors such as:

- Ethnicity and cultural background
- Religion and spirituality
- Language
- Immigration or migration experiences
- Family traditions and values
- Gender roles
- Socioeconomic background
- Significant cultural experiences

Part B: Cultural Self-Reflection (10%)

Students will write a reflective paper examining how their cultural identity and experiences have shaped their worldview, values, beliefs, and assumptions. The reflection should address the following:

- What cultural values, beliefs, and experiences have shaped your worldview and understanding of yourself and others?
- What assumptions do you hold about counselling, mental health, family, and relationships, and how might these be influenced by your cultural background?
- How have your cultural experiences influenced your understanding of people whose backgrounds differ from your own?
- What cultural similarities and differences might you encounter between yourself and future clients?
- What personal biases, assumptions, or blind spots might you need to recognize and address in your work as a counsellor?
- How might your cultural background influence your understanding of clients, your therapeutic approach, and the therapeutic relationship?

Students should demonstrate thoughtful self-reflection and an awareness of how their cultural identity and experiences may influence their work as counsellors.

* This assignment may be counted toward SEUS hours.

ASSIGNMENT 2: Cultural Group Research & Seminar Presentation (25%)
Due: March 18
Submit: Presentation materials and written summary to Moodle

Length: Group paper: 7-8 pages; Individual reflection: 3-4 pages (excluding title page and references)
Learning Outcomes: 3, 4 & 5

Assignment Overview
Students will work in small groups to select a racial, ethnic, or cultural group different from their own and conduct research and engage in direct interaction with members of the selected group.

The purpose of this assignment is to develop students' understanding and appreciation of the selected cultural group, increase awareness of cultural differences, and examine how these differences may influence counselling relationships and practice.

*Students must adhere to Tyndale's Research Ethics Board Policy and follow the instructor's guidelines. Informed consent must be obtained from all interview participants before conducting interviews.

Part A: Cultural Group Research & Engagement – Group Paper (15%)
Students will work in groups to research a selected cultural group and engage with its members. Each student is required to conduct two interviews with individuals, couples, or families from the selected cultural group. Interview questions may explore the following areas:

- Family and child-rearing practices
- Family structure and relationships
- Marriage and relationships
- Values and worldview
- Socialization and character formation
- Perspectives on mental health
- Perspectives on illness and psychological distress
- Religion and spirituality
- Experiences interacting with people from other cultures
- Perceptions of counselling and mental health services

The group paper should integrate research literature and interview findings rather than simply describe the information collected. Students should recognize that members of a cultural group may have diverse experiences, beliefs, and perspectives. The paper should examine the selected cultural group in the following areas:

a) Personhood and character formation
b) Marriage, family, family values, and legacies
c) Society, nationhood, and the broader world

d) Mental health and psychological distress
e) Religion and spirituality

Part B: Individual Reflection (10%)
Each student will submit an individual reflection addressing:

- What did you learn about the selected cultural group?
- How did the interviews challenge or confirm your assumptions?
- What surprised you about the experiences, beliefs, or perspectives shared by interview participants?
- What similarities and differences did you notice between your own cultural background and that of the participants?
- How might your cultural background influence your interpretation of what you learned?
- What did you learn that could inform your counselling practice?
- What assumptions should counsellors avoid making about members of this cultural group?

Part C: Group Presentation (5%)
Each group will present its research and engagement experience to the class. The presentation should include:

- An overview of the selected cultural group
- Key findings from the research and interviews
- Important cultural values and perspectives
- Perspectives on counselling and mental health
- Implications for counselling practice
- Considerations for engaging with members of the cultural group with cultural sensitivity and respect

Evaluation
The group paper will be assessed based on:

- Quality and depth of research
- Integration of interview findings
- Understanding of the cultural group
- Recognition of within-group diversity
- Critical analysis
- Application to counselling practice
- Integration of course concepts
- Organization and clarity
- APA style and scholarly writing

The individual reflection will be assessed based on:

- Depth of reflection
- Cultural self-awareness

- Recognition of assumptions
- Application to counselling practice

The presentation will be assessed based on:
- Content
- Application
- Collaboration
- Presentation style
- Use of time

ASSIGNMENT 3: Weekly Reflective Journal (10%)
Submit: Handwritten and submitted in class at the end of each class
Length: Approximately 200-300 words per entry
Learning Outcomes: 1, 2, 3, 4 & 5

Assignment Overview
Students will complete a brief reflective journal entry at the end of each class in response to a prompt provided by the instructor. Prompts will relate to the topics, discussions, activities, and learning from that class.

The purpose of the journal is to encourage ongoing reflection on cultural identity, worldview, assumptions, biases, and the implications of multicultural perspectives for counselling practice.

Journal entries will be evaluated primarily on thoughtful engagement with the reflection prompt rather than academic writing or reaching a particular conclusion. Students are expected to demonstrate genuine reflection, openness to learning, and connections between course content and counselling practice.

Midterm Exam (20%)
Date: February 25
Duration: 2 hours
Content: Weeks 1-5 (readings and lectures)

Final Exam (20%):
Date: April 8
Duration: 2 hours
Content: Weeks 6-12 (readings and lectures)

D. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

1. Cultural Self-Reflection & Genogram Paper	25%
2. Cultural Group Research Paper & Seminar Presentation	25%
3. Weekly Reflective Journal	10%
4. Midterm Exam	20%
5. Final Exam	20%
Total	**100%**

IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS

Date	Readings	Topic	Assignments
January 14	Hays & Erford (Chapter 1)	Introduction to Multicultural Counselling	
January 21	Sue et al. (Chapter 2)	Multicultural Counselling Competence and Cultural Humility	
January 28	Sue et al. (Chapter 3)	Culture, Worldview and the Counselling Relationship	
February 4	Sue et al. (Chapter 4) Hays & Erford (Chapter 3)	Microaggressions, Oppression and Social Justice	
February 11	Sue et al. (Chapter 5)	Racism, Privilege, and Oppression	Due: Cultural Self-Reflection & Genogram Paper
February 18	Reading Days – No Class		
February 25	Sue et al. (Chapter 6)	Racial and Cultural Identity Development	Midterm Exam
March 4	Sue et al. (Chapter 8)	Cultural Humility, Intersectionality and Multiple Identities	
March 11	Sue et al. (Chapter 9)	Multicultural Evidence-Based Practice	
March 18	Sue et al. (Chapter 10)	Indigenous Healing and Canadian Context	Due: Cultural Group Research & Seminar Presentation
March 25	Sue et al. (Chapter 11) Hays & Erford (Chapter 18)	Conceptualization and Assessments in Counselling	
April 1	Hays & Erford (Chapter 16)	Spirituality, Religion and Counselling	

April 8	Hays & Erford (Chapter 17)	Integrating Multiculturalism into Counselling Practice	Final Exam

V. SELECTED BIBLIOGRAPHY

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Canadian Journal of Counselling and Psychotherapy
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

VI. GENERAL REQUIREMENTS FOR ALL COURSES

A. 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.

B. REQUIREMENTS FOR LIVESTREAM INTERACTION (*SYNCHRONOUS ONLINE COURSE ONLY*)

- Livestream attendance for the entire duration of the class at announced times
- Headphones (preferred), built-in microphone, and web-camera
- Well-lit and quiet room
- Stable high-speed internet connection, preferably using an Ethernet cable over Wi-Fi
- Full name displayed on Zoom and Microsoft Teams for attendance purposes*
- A commitment to having the camera on to foster community building*

**exceptions with permission from professor*

C. GUIDELINES FOR INTERACTIONS

Tyndale University prides itself in being a trans-denominational community. We anticipate our students to have varied viewpoints which will enrich the discussions in our learning community. Therefore, we ask our students to be charitable and respectful in their interactions with each other, and to remain focused on the topic of discussion, out of respect to others who have committed to being a part of this learning community. Please refer to "Guidelines for Interactions" on your course resource page at classes.tyndale.ca.

D. GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK

Grading Rubric

Please consult the rubric provided for each assignment on your course resource page at classes.tyndale.ca.

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 (including improper use of artificial intelligence programs). Tyndale University takes seriously its responsibility to uphold academic integrity, and to penalize academic dishonesty. Please refer to the Academic Integrity website for further details.

Artificial Intelligence (AI)

Tyndale Seminary's Academic Calendar provides a definition and broad descriptions of types of Academic Dishonesty using AI.

Academic dishonesty includes the submission of work for which previous credit was given, the submission of work under one's own name that is largely the result of another person's efforts, aiding another's dishonesty, cheating on exams and giving false information for the purpose of gaining admission, credits, etc. … Academic dishonesty also includes submitting academic work which has been written, rewritten, or substantially edited by an artificial intelligence program. (Seminary Academic Calendar, 2026/7, p. 173.)

AI programs are not adequate information sources for academic writing. Students should not use AI in academic writing without explicit permission from their course instructor. Given the tendency of AI programs to give inaccurate information and even falsify citations, students are cautioned against using AI prompts to begin researching or summarizing a topic. Instructors may deduct points from [or give a failing grade to] assignments for the improper use of AI sources. (Seminary Academic Calendar, 2026/7, p. 174.)

Students *may* use AI as an enhanced search engine, provided they are extremely careful about checking its sources. That means personally verifying texts and claims *every time* by clicking through to the source link or independently searching. This also means public information sources like Wikipedia are not satisfactory sources. We recommend using sites like Google Scholar or the variety of journal and research databases available with a Tyndale student ID.

Students *may* use AI to transcribe interviews, videos, or dictations of their own ideas when preparing for assignments. But they must read through the transcripts themselves

and *manually* verify accuracy, make selections to quote, or edit for concision and clarity. This use of AI is reserved only for ideas that students have created themselves. Students may not submit course lectures, videos, or other course material to AI or any other software to transcribe, synthesize, annotate, or otherwise summarize course content.

Students *may not* use AI in any aspect of the planning and writing process for class assignments, including but not limited to early planning, ideas, outlining, argumentation, grammar, syntax, or phrasing. Struggling with all this is fundamental part of human learning. This struggle is precisely what develops writing ability and is essential to developing critical thinking and communication skills. If further clarification is required, students should ask their professors, not an AI assistant.

Students *may not* use Grammarly or similar AI copyediting programs, including Copilot in Microsoft Word. Tyndale students are expected to write with sophistication in English. Use of a LLM to edit/re-write/re-phrase/alter student work will be viewed as a breach of the Tyndale AI policy. Students should also be aware that many of these programs can/will change student ideas without permission or notification and should be careful to turn off any generative AI features in any software they use for course assignments.

Special Note: *Students should carefully discern and justify any use of AI tools. Convenience, efficiency, academic pressure, lack of time or even health issues are not sufficient reasons to rely on AI. If personal or external difficulties affect your work, you should first speak with your instructor before using AI assistance. Your personal formation, theological reflection, and authentic engagement with the course remain the priority in completing assignments.*

Some course professors may allow AI use for specific projects within specific limits. All Seminary syllabi (or course pages on Moodle) will contain guidelines for permitted uses of AI. When using AI for any professor-approved application in assignments, students should save all rough work and earlier versions of their assignments before editing. Students may be required to produce these versions on request. The name of the AI software used must be noted (Claude, ChatGPT, etc.) including the specific version number and model of that software, and the specific text of all prompts employed to get the results must be reported in the submitted assignment.

For proper citation style, consult Citation Guides for different styles. Students are encouraged to consult Writing Services.

Students should also consult the current Academic Calendar for polices and expectations on Attendance and Classroom Expectations, Academic Honesty, Gender Inclusive Language in Written Assignments, Late Papers and Extensions, Return of Assignments, and Grading System.

Turnitin Text-Matching Software

Tyndale has a subscription to Turnitin, a text-matching software that ensures the originality of academic writing and verifies the proper citation of all sources. The instructor for this course will use Turnitin for assignments submitted through your course resource page at classes.tyndale.ca. Upon submission, you will receive a summary that includes your submitted files along with a similarity report generated by Turnitin. Please be aware that Turnitin can also detect AI-generated content from tools like Grammarly, so students should be mindful of when using such software. It's advisable to confirm with your instructor before using any AI tools into your assignments. Below are some useful resources:

- Student Guides for Turnitin via classes.tyndale.ca course resource page
- Interpreting Similarity (Guide, Video, Spectrum)

Research Ethics

All course-based assignments involving human participants requires ethical review and may require approval by the Tyndale Research Ethics Board (REB). Check with the Seminary Dean's Office (seminaryoffice@tyndale.ca) before proceeding.

Late Papers and Extensions Policy

All papers and course assignments must be submitted by the due dates indicated in the course syllabus. Unless the instructor already has a policy on grading late papers in the course syllabus, grades for papers submitted late without an approved extension will be lowered at the rate of two-thirds of a grade per week or part thereof (e.g., from "A+" to "A-," from "B" to "C+"). Please note that some programs, such as cohort-based or intensive courses, may follow a different policy due to the nature of the program.

Faculty may not grant an extension beyond the last day of exams for the semester. Requests for extensions beyond this date must be addressed in writing to the Registrar by filling out the Extension Request Form. The application will be considered only in cases such as a death in the family, medical emergency, hospitalization of oneself or immediate family member or prolonged illness requiring treatment by a physician. Factors such as assignments for other courses, holidays, and technology-related difficulties are insufficient grounds for requesting an extension.

A temporary grade of incomplete ("I") may be granted by the Registrar. Once an extension is granted, it is the student's responsibility to contact the instructor and make satisfactory arrangements to complete the outstanding work. A grade of "F" will be recorded for students who do not complete the outstanding work by the deadline.

E. 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.

F. LIBRARY RESOURCES

Tyndale Library supports courses with e-journals, e-books, and the mail delivery of books and circulating materials. See the Library FAQ page.

G. GRADING SYSTEM & SCALE

For each course's grading rubric, please refer to your course syllabus or classes.tyndale.ca. For general grading guidelines, refer to Seminary Grading System & Scale.