"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 1S**
Date **Time** **Delivery Format**	From January 11 to April 5, 2027 **Every Monday** From 2:15 to 5:05 PM SYNCHRONOUS ONLINE
Class information	The classes will be LIVESTREAMED on Mondays from 2:15 to 5:05 PM.
Instructor	**DR. MICHELLE LAXAMANA, Doctor of Counselling & Psychotherapy (DCP), RP, RCFT, CCC** Email: mlaxamana@tyndale.ca
Office Hours	Mondays after class 5:05 PM to 5:30 PM or 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

Designed to enhance individual, marriage and family counselling within the context of a multicultural environment. Exposes students to the literature and principles of cross-cultural counselling from a multi-systems 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 the theoretical work within that particular population. *Recommended prerequisite: COUN 0574 or equivalent.* **COUN majors only or by permission of program coordinator.**

II. LEARNING OUTCOMES

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

1. Demonstrate proficiency in critical self-reflection and describe culture-bound worldview, assumptions, biases, theoretical orientation, and experiences that impact the therapeutic relationship.
2. Explain and apply the importance of multicultural competencies relevant to therapy and critically assess the effectiveness of applying cultural responsiveness to improve client outcomes.
3. Identify terms related to oppression, power, privilege, racism, and discrimination and explain the impact of these factors on clients and the therapeutic relationship. In addition, propose interventions and strategies to mitigate these issues in therapy.
4. Explore contextual data about a chosen cultural group (e.g. racial/ethnic) and compare the cultural contexts to enhance understanding, and to bridge differences in the therapeutic practice.
5. Recognize counselling skills that are culturally effective with multicultural populations and provide suggestions to strengthen advocacy and social responsibility for diverse clients, including the Indigenous and First Nations Peoples.

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

Articles

Abe, J. (2020). Beyond Cultural Competence, Toward Social Transformation: Liberation Psychologies and the Practice of Cultural Humility. *Journal of Social Work Education*, 56(4), 696–707. https://doi.org/10.1080/10437797.2019.1661911

Burrage, R. L., Momper, S. L., & Gone, J. P. (2022). Beyond trauma: Decolonizing understandings of loss and healing in the Indian Residential School system of Canada. *Journal of Social Issues*, *78*(1), 27–52. https://doi.org/10.1111/josi.12455

Bonds, A., & Inwood, J. (2016). Beyond white privilege. *Progress in Human Geography*, 40(6), 715–733. https://doi.org/10.1177/0309132515613166

Burns, S. (2017). Crafting a one-minute counselor professional identity statement. *Journal of Counselor Leadership and Advocacy*, 4(1), 66-76. (10 pages). https://doi.org/10.1080/2326716X.2017.1284623

Crosby, S. D., Kniffley, S. D., Jr., Mitchell, B., Jones, K. V., Middleton, J., Caine, A., & Vides, B. (2022). "Decolonizing mental health": Exploring insights from clinicians trained in Kniffley Racial Trauma Therapy. *Practice Innovations*, *7*(3), 280–292. https://doi.org/10.1037/pri0000187

Shaw, S. L., Lombardero, A., Babins, W. R., & Sommers, F. J. (2019). Counseling Canadian Indigenous Peoples: The Therapeutic Alliance and Outcome. Journal of Multicultural Counseling & Development, 47(1), 49–68. https://doi.org/10.1002/jmcd.12120

Shellenberger, S., Dent, M. M., Davis-Smith, M., Seale, J. P., Weintraut, R., & Wright, T. (2007). Cultural genogram: a tool for teaching and practice. *Families, Systems & Health*, 25(4), 367. DOI: 10.1037/1091-7527.25.4.367

Singh, A. A., Appling, B., & Trepal, H. (2020). Using the multicultural and social justice counseling competencies to decolonize counseling practice: The important roles of theory, power, and action. *Journal of Counseling & Development*, 98(3), 261–271. https://doi.org/10.1002/jcad.12321

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

Willis, N., & Bayne, H. (2024). Theologically Conservative Christian Counselors, Value Conflicts, and LGBTQ+ Clients: A Phenomenological Inquiry. *Counseling & Values*, *69*(1), 117–142. https://doi.org/10.1163/2161007x-bja10008

B. SUPPLEMENTARY / RECOMMENDED READING AND TOOLS

Books

Arthur, N. (2018). *Counselling In Cultural Contexts: Identities and Social Justice*. Springer.

France, M. H., Rodriguez, Maria D.C., & Hett, Geoffrey G. (2021). *Diversity, Culture and Counselling: A Canadian Perspective*. Brush.

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

McGoldrick, M. & Hardy, K. V. (Eds.). (2019). *Re-Visioning Family Therapy: Addressing Diversity in Clinical Practice* (3rd ed.). New York, NY: The Guilford Press.

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.

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

1. Livestream Class Participation: 10% of the final grade

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

Educational research reveals that maximum benefits in online instructional formats result when students take personal responsibilities to complete readings, engage actively (e.g. forums), and consciously contribute to a virtual learning community through a spirit of collaboration, openness, and encouragement. "Attendance" in this course is demonstrated by regular logins on-time, visual onscreen appearance, and up-to-date participation in forums and class participation.

This class includes regular "Small Group Discussions."

Student participation will be graded on a scale of 0 to 3: 0 (or D): present, not disruptive; responds when called on but does not offer much; infrequent involvement; 1 (or C): adequate preparation, but no evidence of interpretation of analysis; offers straightforward information; contributes moderately when called upon; 2 (or B): good preparation, offers interpretation and analysis, contributes well to the discussion in on-going fashion; 3 (or A): excellent preparation, offers analysis, synthesis, and evaluation of material; contributes significantly to the ongoing discussion.

2. Biblical Narrative Research Paper: Due February 7. 20% of final grade.

This assignment is related to Learning Outcome #1.

Assignment (7-8 pages), excluding title page and references.

Part 1 (4-6 pages)

Review a Biblical narrative/story from the NT/OT where there is a clash of cultures:

- What was the cultural context?
- Who were the players involved?
- How was the difference in culture handled?

Please include at least two references (in addition to the Bible) to support your findings in this area.

Part 2 (2-3 pages)

In the last section of the paper please answer the following question:

- What implications/principles from the text can be applied today to demonstrate cultural competence in a clinical counseling context?

In this section, please include references to cultural competence from at least five journal articles on cultural competence (i.e., sources from the class content and additional). These sources will support your argument.

3. Case Study/Reflective Paper: Due March 7. 25% of final grade.

Farrelly, P. (Director). 2018. *Green Book.* [Film]. Universal Pictures, Nordisk Film Distribution.

This assignment is related to Learning Outcomes #3.

Assignment (7-8 pages), excluding title page and references.

Choose one character as a case study (*Dr. Donald Shirley or Tony Lip*), and discuss how you would propose the ways oppression, power, privilege, racism, and discrimination would impact the client and the therapeutic relationship. As a culturally responsive therapist using the "**ICANSTART** conceptualization framework" [TEMPLATE will be given], how might you navigate working with this client coming in for counselling due to concerns with oppression, power, privilege, racism, and discrimination? Use at least five references provided in the course.

4. Cultural Engagement Research: Integrative Theoretical Orientation Paper, and Formal Group Presentation

Part 1: Group Presentations on March 29 or April 5. 30% of final grade.

Part 2: Personal Integrative Theoretical Orientation Paper: Due April 11. 15% of final grade.

This assignment is related to Learning Outcomes #1, #2, #4 & #5.

Purpose: This assignment aims to involve the student in an experiential exercise through engaging with members (via a virtual platform) of a cultural group (e.g., racial/ethnic group) different from their own. It also seeks to challenge the student to practice cross-cultural interactions and gather contextual data, assess cultural differences, and generate ideas on how

they would engage the identified differences with cultural competence in multicultural counselling.

Method: Students will be grouped in groups of three to five (depending on class size) Each student is expected to conduct two interviews (i.e. FaceTime, Skype, Zoom, etc., or in person practicing) with any combination of the following: individuals, a couple, or a family from their group's selected culture. Therefore, in a group of three, for example, there will be a total of six interviews combined.

Consent is needed from each interviewee and the consent form is provided on Moodle;

- Groups are expected to work collaboratively to generate a collective analysis of the cultural group you jointly select;
- Groups should agree to meet regularly (virtually) as needed, to collaborate on their findings;
- Student engagement/idea exchange within the groups is part of this assignment.

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

- How do they raise their children?
- What constitutes child abuse in their culture?
- What are the parameters for socialization and values/character formation?
- What constitutes attaining adulthood or maturity?
- What are the traditions and processes 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 others perceive their culture?
- 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/mental health?
- 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?
- Do they identify with more than one culture?

Include a slide in the presentation with your group's recommendations for practicing cultural competence with the selected culture, using data from your interviewees and course resources.

How you will be evaluated:

- Pre-Recorded Group Presentation: You are to give an oral presentation about the culture you selected and how you might engage them in a ministry/counselling context;

- This should be a PowerPoint presentation or another platform that is user-friendly with Zoom and can be easily accessible via classes.tyndale.ca. Please submit via email to the professor;
- Each group member is to participate in the presentation;
- The length of time for the presentations will be decided in class and will depend on the class size. You will be assigned a time slot on either March 30 or April 6

Presentations will be graded in five areas:

a. Content i.e., clarity, informative/well organized/how in-depth & well-researched (include up to 100-year history research of the cultural background).
b. Collaboration i.e., evidence of cooperation, co-creation, shared learning
c. Creativity: i.e., presentation style, engaging.
d. Application i.e., how you would apply "cultural competence" from what you have learned.
e. Use of time i.e., staying within the allotted time.

Part 2: Personal Integrative Theoretical Orientation Paper: Due April 11.

Students will write an individual paper (4-5 pages) that synthesizes their collective knowledge and assesses the cultural group and findings of the interviewees.

a) [2-3 pages] Describe how the cultural group you chose seems to formulate its cultural norms in the following areas:
   - View of individual personhood and character formation
   - Marriage, family, family values, and legacies
   - Society, nationhood, and the world
   - View on mental health, pathology, counselling
   - View of religion, view of Christianity

a) [1-2 pages] Summarize and discuss insights gained from interacting with this cultural group, including similarities and differences with your culture, and aspects you might embrace or avoid.

b) [1 page] Reflect on your learning from the course and identify your theoretical orientation integrating faith and a multicultural counselling framework.

Use at least five peer-reviewed articles and/or texts for reference from course content and additional sources.

***TURNITIN* for Written Assignments #1, #2, and #4**

Tyndale has a subscription to text-matching software called Turnitin. This software is used to ensure the originality of academic writing and to check that all of the sources used have been cited correctly. The instructor for this course will be using this software for the assignments that are submitted through your course resource page at classes.tyndale.ca. When you submit

your assignment, you will see a summary of your submission, which includes the file(s) that you submitted as well as a similarity report generated by Turnitin.

Use of AI: **Assignments reporting AI Generated may require the student to rewrite the paper/assignment or it may be subject to an Academic Integrity review and an "F" grade. Please refer to the Academic Integrity Policy.**

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:

- Submission of the document in **Word format**, assignment saved with **Course Code_Title of Assignment (Biblical/Case/Personal)_First Name_Last Name** e.g., Coun0671IS_Biblical_Michelle_Laxamana
- Documentation and notes should be consistent with **APA 7** guidelines as articulated in the Guidelines for Submission for the Counselling Department.
- Free of spelling mistakes, punctuated correctly, and adhered to basic rules of grammar.
- Writing should be clear, concise, and organized with no run-on sentences; use action words rather than various forms of the "to-be" verb.
- Use Times New Roman, 12-point font typed, double-spaced, with one-inch margins all around. Numbered pages.
- Ensure that you have accurately documented sources used in any of your assignments.

Submission and Return of Assignments:
Copies of the assignments are to be submitted directly to the Instructor in **Word Document** version via classes.tyndale.ca on the due date unless otherwise specified. **Work must be received on or before the due date. Otherwise, they will be treated as late**. Students are required to retain a copy of all assignments.

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 on the Moodle page. Specify the nature of the circumstances and submit it to the instructor directly by the due date of that assignment. Requests within a week before the due date may not be accepted. Late requests on or after the due date of assignments will not be accepted.

D. SUMMARY OF ASSIGNMENTS AND GRADING
Evaluation is based upon the completion of the following assignments:

Assignment	Due	%
1. Class Participation		**10 %**
2. Biblical Narrative Paper	Feb 7	**20 %**
3. Case Study Assignment	Mar 7	**25 %**
4. Cultural Engagement Presentation	Mar 29 & Apr 5	**30 %**
5. Personal Integrative Theoretical Orientation Paper	Apr 11	**15 %**
Total Grade		**100 %**

IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS

Week	Date	Topic Reading	Assignments
1	Jan 11	Introductions; Review Syllabus & Overview	Read the syllabus in full. Sue et al., (2022) Chapter 1 Abe (2020)
2	Jan 18	Multicultural Counselling & Therapy, Cultural Perspectives and Barriers	Sue et al., (2022) Chapters 2 & 3 Crosby et al., (2022).
3	Jan 25	Case Conceptualization, Culture and Spirituality	Sue et al., (2022) Chapters 11 & 18 Walsh, (2010)
4	Feb 1	Implications for Counselling: Privilege & Oppression, Racial, Ethnic, and Cultural Attitudes	Sue et al., (2022) Chapters 5 & 6 Shellenberger, et al., (2007)
5	Feb 8	Implications for Counselling: White Racial Consciousness, and Microaggressions	Sue et al., (2022) Chapters 4 & 7 Singh, et al., (2020) Bonds & Inwood, (2016). **Biblical Narrative Paper Due Feb 7**
*****	***Feb 15***	***Family Day *(No Class)***	***(Reading Days T-F)****
6	Feb 22	Multicultural Counselling Competence: Communication Styles	Sue et al., (2022) Chapters 8 & 9 Burns, (2017)
7	Mar 1	Multicultural Counselling and Therapy: Indigenous and People of Colour	Sue et al., (2022) Chapter 10 Shaw et al., (2019) Burrage, R. L., et al., (2022).
8	Mar 8	Multicultural Counselling Contexts: LGBT+, Children &	Sue et al., (2022) Chapters 20 & 24 Willis, N., & Bayne, H. (2024). **Case Study/Reflective Paper**

		Youth, and Persons with Disabilities	**Due Mar 7**
9	Mar 15	Multicultural Counselling Contexts: Women and Older Adults	Sue et al., Chapters 21 & 22
10	Mar 22	Multicultural Counselling Contexts: Immigrants and Refugees, Individuals Living in Poverty	Sue et al., Chapters 19 & 23
11	Mar 29	**Class Presentations**	
12	Apr 5	**Class Presentations** and Review & Case Application Wrap Up	**Personal Integration Theoretical Orientation Paper Due Apr 11**

V. SELECTED BIBLIOGRAPHY

Addressing White privilege in family therapy: A discourse analysis. (2022). *Journal of Family Therapy, 44*(1), 142–156. https://doi.org/10.1111/1467-6427.12363

Alderson, K. (in press). Sexual/affectional orientations and diversity. In C. F. Pukall (Ed.), *Human sexuality: A contemporary introductio*n (3rd ed.). Don Mill, ON: Oxford University Press.

Alderson, K. (2019). *LGB master handout, transgender master handout, personal barometer, new identity labels, and queer glossary* (updated regularly and circulated in class).

Amend, E. R., & Peters, D. B. (2021). The importance of accurate assessment of gifted students: Issues with misdiagnosis, missed diagnoses, and twice-exceptionality. In *Handbook for counselors serving students with gifts & talents* (pp. 713-731). Routledge.

Anders, C., Kivlighan, D. M., III, Porter, E., Lee, D., & Owen, J. (2021). Attending to the intersectionality and saliency of clients' identities: A further investigation of therapists' multicultural orientation. *Journal of Counseling Psychology, 68*(2), 139–148. https://doi.org/10.1037/cou0000447

Arthur, N. (2018). *Counselling in cultural Contexts: Identities and social justice*. Springer.

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

Baugh, A. J. (2019). Confronting racism and white privilege in courses on religion and the environment: An inclusive pedagogical approach. *Teaching Theology & Religion*, *22*(4), 269–279. https://doi.org/10.1111/teth.12503

Blueford, J. M., & Adams, C. R. (2021). Trauma-Informed Grief Counseling With Older BIPOC Individuals. *Adultspan Journal, 20*(2), 111–124. https://doi.org/10.1002/adsp.12114

Brooker, A. L. (2018). Counselling within Inuit systems in Canada's North. *Canadian Journal of Counselling and Psychotherapy, 52*(1), 1-15. https://discovery.ebsco.com/linkprocessor/plink?id=aedf637d-396d-31b1-a9cc-39e83ae5e498

Canadian Psychological Association. (2017). *Canadian code of ethics for Psychologist (*4th ed.). Author. https://cpa.ca/docs/File/Ethics/CPA_Code_2017_4thEd.pdf

Carey, C. D., Pitt, J. S., Sánchez, J., Robertson, S., & Mpofu, E. (2019). Exploring positive psychological interventions as race, gender and disability intersect. In *Theoretical approaches to multi-cultural positive psychological interventions* (pp. 261-280). Springer, Cham.

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. https://discovery.ebsco.com/linkprocessor/plink?id=c24feebb-233a-31b9-89d0-15c0fe079620

DeBlaere, C., Zelaya, D. G., Dean, J.-A. B., Chadwick, C. N., Davis, D. E., Hook, J. N., & Owen, J. (2023). Multiple microaggressions and therapy outcomes: The indirect effects of cultural humility and working alliance with Black, Indigenous, women of color clients. Professional *Psychology: Research and Practice, 54*(2), 115–124. https://doi.org/10.1037/pro0000497

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.

Ferraro, H. S. (2023). Disrupting Dominant Narratives and Privilege: Teaching Black Women's Enterprise and Activism. Journal of Management Education, 47(1), 40–55. https://doi.org/10.1177/10525629221082600

Foley-Nicpon, M., & Assouline, S. G. (2015). Counseling considerations for the twice-exceptional client. *Journal of Counseling & Development, 93*(2), 202-211. https://doi.org/10.1002/j.1556-6676.2015.00196.x

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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.

Gutowski, E. R., Badio, K. S., & Kaslow, N. J. (2022). Trauma-informed inpatient care for marginalized women. *Psychotherapy, 59*(4), 511–520. https://doi.org/10.1037/pst0000456

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Ivey, A. E. & Bradford Ivey, M. (2003). *Intentional interviewing and counseling: Facilitating client development in a multicultural society.* Pacific Grove; CA: Thomson/Brooks/Cole. Intentional Interviewing and Counseling: Facilitating Client Development in a Multicultural Society, 8th Edition. (2015, August 1). *ProtoView*. https://discovery.ebsco.com/linkprocessor/plink?id=4fb36b02-0fe7-3730-a564-9f72b2a0aafc

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. https://doi.org/10.1503/cmaj.090292

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Journals:
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. Students must review the policies and procedures regarding **Artificial Intelligence (AI)** outlined in Academic Calendar and consult guidance from their course instructors.

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.

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.

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.