

*“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.”*

<b>Course</b>	<b>CROSS-CULTURAL PERSPECTIVES IN MARRIAGE &amp; FAMILY THERAPY</b> COUN 0671
<b>Date and Time</b>	SEPTEMBER 15 – DECEMBER 8, 2020 TUESDAYS 8:15 – 11:05 AM
<b>Instructor</b>	<b>AVA KATE OLESON, MS, MFT, DMin</b> Email: <a href="mailto:aoleson@tyndale.ca">aoleson@tyndale.ca</a>
<b>Class Information</b>	The classes will be livestreamed on Tuesdays 8:15 AM–11:05 AM. Students may participate in live-streamed office hours: Tuesdays 12 noon – 1 PM or at a separate time by appointment.  Virtual coffee chats at specific time(s) will be hosted by your instructor. Specific times will be decided after the first day of class.
<b>Course Material</b>	Access course material at <a href="http://classes.tyndale.ca">classes.tyndale.ca</a> Course emails will be sent to your @MyTyndale.ca e-mail account only. <a href="#">Learn how to access and forward emails to your personal account.</a>

## 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 instructor.*

## 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 own culture-bound worldview, assumptions, biases, and 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 impacts 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

Careful completion of the assigned readings in advance, in conjunction with reflecting on their relation to the ideas presented in the lectures. It is expected that students will read all of the assigned reading prior to the scheduled lecture of the week.

#### Book

Sue, D. W., Sue, D., Neville, H. A., & Smith, L. (2019). *Counseling the culturally diverse: Theory and practice* (8<sup>th</sup> ed.). Hoboken, NJ: John Wiley & Sons, Inc. ISBN: 9781119448242

#### 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.

## 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* (3<sup>rd</sup> ed.). New York, NY: The Guilford Press.

McGoldrick, M. & Hardy, K. V. (Eds.). (2019). *Re-visioning family therapy: Addressing diversity in clinical practice* (3<sup>rd</sup> ed.). New York, NY: The Guilford Press.

Tyndale recommends [www.stepbible.org](http://www.stepbible.org) – 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. INTERACTIVE LIVESTREAM AND/OR HYBRID COURSE REQUIREMENTS

- Livestream attendance 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

## D. ASSIGNMENTS AND GRADING

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

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.)

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 on time regular logins and up-to-date participation in forums and class participation.

Student participation will be graded on a scale of 1 to 4: 1 (or D): present, not disruptive; responds when called on but does not offer much; infrequent involvement; 2 (or C):

adequate preparation, but no evidence of interpretation of analysis; offers straightforward information; contributes moderately when called upon; 3 (or B): good preparation, offers interpretation and analysis, contributes well to discussion in on-going fashion; 4 (or A): excellent preparation, offers analysis, synthesis and evaluation of material; contributes significantly to ongoing discussion. This item is related to Outcome #1.

## 2. Forum Discussions: 10 X 4% = 40% of final grade

### Individual Posts & Responses:

There will be 10 forums in total (approximately one for each week) and each forum will have one to two questions. Students will post their responses by 11:55 PM the assigned day (see the portal) and comment on two posts of other students by 11:55 PM of the assigned day (see the portal.)

#### A. Initial Post

- Your response for each discussion post should be about 250 words.
- Each post should be concise, addressing the issues in the questions with reference to class readings/lectures, and demonstrate critical thinking (e.g. further questions or issues raised, application to your context).

#### B. Choose initial posts made by 2 separate people; comment on them; present your views.

- Simply indicating, "I agree," is not a sufficient response.
- When you begin, type the name of the person you are replying to.
- Make an analysis of the other person's work/thinking.
- Support your comment with a reason, an example, or --preferably-- by a reference from the material you have read in this course.
  - The expectation is that response posts will add *factual information* to the discussion, whether in agreement or disagreement with the peer's original post.
  - 75-100 words

Late work: if there is "no post" after 11:59 pm for that day, the student will receive a "zero" for that forum. If there are specific reasons for late posts (as stated in "Late Papers and Extension Policy," Seminary Academic Calendar), the student is to email the instructor directly.

This assignment is related to Outcomes #1 & #3.

FORUM DISCUSSION GRADING RUBRIC

	A	B	C	D
Completeness of post	Addresses all parts of question; meets and did not exceed limit; comprehensive response	Addresses all parts of question; respectable length & did not exceed limit; somewhat comprehensive	Addresses some parts of question; shorter length; incomplete post	Rarely addresses question; far too short or far too long; incomplete post
Clarity of post	Clear and concise posts; grammatically correct with rare misspellings	Clear, but can be more concise; a few grammatical or spelling errors	Somewhat clear, but with significant number of errors in spelling and grammar	Unclear, poor spelling and grammar in most posts
Critical engagement with class material (lectures, readings)	Thoughtful; opinions and ideas are substantiated with class material and additional resources; active reflection & questioning; obvious integration with one's ministry context	Thoughtful; opinions and ideas are occasionally substantiated with class material; some reflection & questioning; some integration with one's ministry context	Less thoughtful; opinions and ideas are sometimes substantiated with class material; insufficient reflection & questioning; less integration with one's ministry context	Opinions and ideas are not substantiated with class material; no reflection & questioning; no integration with one's ministry context
Promptness & quality of responses	Posting on time; responds to all group members' postings in timely manner; thoughtful responses	Posting on time; responds to most postings in timely manner; somewhat thoughtful responses	Posting mostly on time; responds to postings 2-3 days after initial discussion; less thoughtful responses	Late posting; rarely responds to group members' postings; responses not thoughtful

### **3. Cultural Engagement Research & Papers: 50% of final grade**

- **Group Paper (20%) due Nov 24**
- **Personal Reflection Paper due on Dec 1 (10%)**
- **Group Presentations on Dec 1 or Dec 8 (20%)**

Purpose: The purpose of this assignment is for the student to participate in an experiential exercise by engaging members (i.e. via a virtual platform or social distancing) 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 in groups of three, and each student is expected to conduct interviews (i.e. FaceTime, Skype, Zoom, etc. or in person practicing social distancing, when appropriate) with two individuals, couples, or families from their group's selected culture. Consent is needed from each interviewee and the consent form is provided at the end of the syllabus. 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. There will be peer evaluations. (Peer Evaluation forms will be posted on the portal.)

Due to COVID-19 restrictions you may be limited to virtual engagement. To conduct the interviews, you will want to intentionally interact with a person (s) from the cultural group by engaging them in personal interviews. Possibly you could participate virtually in one activity that will enable you to experience the cultural group more closely, e.g., in their on-line church service, or any activity/event that would further inform you about their culture.

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 values/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 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?

How you will be evaluated:

Group Paper. Your group is to write a collaborative paper (8-10 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, counseling
- 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/counseling. 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., clear, informative/well organized/how in-depth
- Application i.e., how would you apply what you have learned, including the steps you would take to bridge the cultural differences
- Collaboration i.e., evidence of cooperation, co-creation, shared learning
- Presentation style i.e., creativity and interesting
- Use of time i.e., staying within the allotted time

Personal Reflection Paper. Student will write an individual paper (6-8 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? What is different from 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 have gained from interacting with the culture? (20%)

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

## E. 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.

## F. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

Class Participation	10 %
Discussion Forums	40%
Cultural Engagement Presentation & Papers	50 %
Total Grade	100 %

## G. 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.
- Writing should be clear, concise, 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, and be 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 version via Moodle at the beginning of class 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 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 takes seriously its responsibility to uphold academic integrity, and to penalize academic dishonesty.

Students are encouraged to consult [Writing Services](#). Citation and other [tip sheets](#). 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 requires ethical review and may require approval by the [Tyndale Research Ethics Board \(REB\)](#). Check with the Seminary Dean’s Office ([aa@tyndale.ca](mailto:aa@tyndale.ca)) before proceeding.

## H. 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.

## IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS

Pre-reading is expected prior to start of class. Late registrants are responsible for the consequences of partial preparation.

Week	Date	Topics & Reading	Assignments
1	Sept 15	<b>Introduction &amp; Overview</b>	Read syllabus in full
2	Sept 22	<b>Basic Aspects of Culture and Multiculturalism – Part One</b> Sue, Sue, Neville & Smith, chapter 2	Discussion Forum Read Sue & Sue, chapters 1 & 2
3	Sept 29	<b>Basic Aspects of Culture and Multiculturalism – Part Two</b> Sue, Sue, Neville & Smith, chapter 6 Hardy & Laszloffy, pp. 227-237	Discussion Forum Read Sue & Sue, chapter 6 Read Hardy & Lasz., pp 227-237
4	Oct 6	<b>Culture and Spirituality</b> Walsh, pp. 330-348	Discussion Forum Read Walsh, pp. 330-348
5	Oct 13	<b>Barriers to Multicultural Counselling</b> Sue, Sue, Neville & Smith chapter 7	Discussion Forum Read Sue & Sue, chapter 7

6	Oct 20	<b>Culturally Appropriate Intervention Strategies</b> Sue, Sue, Neville & Smith, chapter 8	Discussion Forum Read Sue & Sue, chapter 8
	Oct 27	<b>Reading Days – No Class</b>	
7	Nov 3	<b>Multicultural Counselling and Therapy</b> Sue, Sue, Neville & Smith, chaps 7 & 13	Discussion Forum Read Sue & Sue, chapters 13
8	Nov 10	<b>Racial/Cultural Identity</b> Sue, Sue, Neville & Smith, chaps 11 & 12	Discussion Forum Read Sue & Sue chapters 11 & 12
9	Nov 17	<b>White Privilege and Racism</b> Movie: Avatar	Discussion Forum
10	Nov 24	<b>Immigrants and Refugees</b> Sue, Sue, Neville & Smith, chapter 20	<b>Group Cultural Engagement Paper due</b> Discussion Forum Read Sue & Sue, chapter 20
11	Dec 1	<b>Class Presentations</b> <b>Due: Personal Reflection Paper</b>	
12	Dec 8	<b>Class Presentations &amp; Wrap Up</b>	

## V. SELECTED BIBLIOGRAPHY

([Tyndale Library](#) supports this course with [e-journals](#), [e-books](#), and the [mail delivery of books](#) and circulating materials. 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* (2<sup>nd</sup> 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.
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- Ingoldsby, B. B. & Smith, S. (Eds.). (1995) *Families in multicultural perspective*. New York, NY: Guilford.
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- 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* (2<sup>nd</sup> ed.). Alexandria, VA. American Counseling Association.
- McGoldrick, M. & Hardy, K. V. (Eds.). (2008). *Re-visioning family therapy: Race, culture, and gender in clinical practice* (2<sup>nd</sup> ed.). New York, NY: Guilford Press.
- 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.
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- Pedersen, P. B., Lonner, W. J., Draguns, J. G., Trimble, J. E., Scharrón-del Rio, M. R. (Eds.). (2016). *Counseling across cultures* (7<sup>th</sup> 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.
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- 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.
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- 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

**TYNDALE SEMINARY**

**CROSS CULTURAL PERSPECTIVES IN MARRIAGE AND FAMILY THERAPY**

**COUN 0671**

**INSTRUCTOR: Ava Kate Oleson, MS, MFT, DMin**

**REQUEST FOR EXTENSION DUE TO EXTREME AND UNUSUAL CIRCUMSTANCES**

Date: \_\_\_\_\_

Name: \_\_\_\_\_

Name of Assignment Due: \_\_\_\_\_

Due Date of Assignment: \_\_\_\_\_

Circumstances that necessitate a Request for Extension:

\_\_\_\_\_

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Student's suggested new due date: \_\_\_\_\_

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FOR OFFICE USE ONLY:

Extension Request: Granted \_\_\_\_\_ Denied \_\_\_\_\_

New Due Date: \_\_\_\_\_

**TYNDALE SEMINARY**  
**CROSS CULTURAL PERSPECTIVES IN MARRIAGE AND FAMILY THERAPY**  
**COUN 0671**  
**INSTRUCTOR: Ava Kate Oleson, MS, MFT, DMin**

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**STATEMENT OF CONSENT TO PARTICIPATE IN CULTURAL RESEARCH INTERVIEW**  
**AS PART OF COURSE REQUIREMENTS**

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I/We, \_\_\_\_\_ hereby give my/our consent to participate in the cultural research interview carried out by

\_\_\_\_\_ as part of a group project fulfilling the course requirements for skill development purposes only. I/we understand that anonymity and confidentiality will be respected. Names will not be used. I also understand that all information gathered will solely be used for the group paper, the personal reflection paper, and the group presentation.

Name: \_\_\_\_\_ Signature: \_\_\_\_\_

Date: \_\_\_\_\_

Name: \_\_\_\_\_ Signature: \_\_\_\_\_

Date: \_\_\_\_\_

Interviewer Name: \_\_\_\_\_

Signature: \_\_\_\_\_ Date: \_\_\_\_\_