

“The mission of Tyndale Seminary is to provide Christ-centered 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.”

Course	CROSS-CULTURAL PERSPECTIVES IN MARRIAGE AND FAMILY THERAPY COUN 0671 IS
Date, Time, and Delivery Format	SEPTEMBER 11 – DECEMBER 8, 2023 SYNCHRONOUS ONLINE MONDAYS 2:15PM – 5:05PM
Instructor	MICHELLE LAXAMANA, BRE, BA, MDiv., RP, DCP (in progress) Email: mlaxamana@tyndale.ca
Class Information	The classes will be livestreamed (synchronous) on Mondays from 2:15PM – 5:05PM. Students will participate in live-streamed (synchronous). Online Office Hours: Mondays after class 5:05PM till 6:30PM or at a separate time by appointment.
Course Material	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 a seminar format. Practical involvement supplements the theoretical work within that population.

*Recommended prerequisite: **COUN 0574 or equivalent**. COUN majors only or by permission of the 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 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

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

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>

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>

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

<https://discovery.ebsco.com/linkprocessor/plink?id=093dace0-caca-3cd1-8825-db42fad7c98>

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. <https://discovery.ebsco.com/c/4ax45t/viewer/pdf/ax2kqodgri>

B. SUPPLEMENTARY / RECOMMENDED READING AND TOOLS

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>

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

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>

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>

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.

- 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)
<https://www.ecald.com/assets/Resources/Assets/Examination-of-the-Evidence.pdf>
- 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)
http://www.stanhuey.com/wp-content/uploads/2015/07/Huey-Tilley-JonesSmith_ARCP_2014.pdf
- 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>
- 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.
- 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. <https://discovery.ebsco.com/linkprocessor/plink?id=22a2bcea-cf87-3af5-bdae-675b48270336>
- 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>
- Tyndale recommends 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 BLENDED COURSE REQUIREMENTS

- 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 90% of the time to foster community building*
- *exceptions with permission from the professor

D. GUIDELINES FOR INTERACTIONS

Tyndale University prides itself on 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 for 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.

E. 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 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 the discussion in on-going fashion; 4 (or A): excellent preparation, offers analysis, synthesis, and evaluation of material; contributes significantly to the ongoing discussion.

2. Biblical Narrative Research Paper: Due Oct 13 (20% of grade.)

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

Write 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.

In the last section of the paper (two-three pages) 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. These sources will support your argument.

This item is related to Learning Outcome #1.

3. Case Study/Reflective Paper: Due Nov 10 (15% of grade)

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

Assignment (5-6 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”, 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.

This assignment is related to Learning Outcomes #3.

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

Group Presentations on Nov 27 or Dec 4 (30% of grade.)

5. Personal Integrative Theoretical Orientation Paper: Due Dec 8 (25% of grade.)

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 to generate ideas of how they would attempt to 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 social distancing, when appropriate) 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 at the end of this 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.

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?

Please include a slide that discusses your group's suggested recommendations to practice cultural competence with the particular culture your group chose. Illustrate using data gathered from your interviewees.

How you will be evaluated:

- 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 Nov 27th or Dec 4th**

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.

Personal Integrative Theoretical Orientation Paper: **Due Dec 8.** Students will write an individual paper (7-8 pages) that synthesizes their (and your group’s) collective knowledge; assesses the cultural group and findings of their interviewees. You will describe how the cultural group you chose seems to formulate its cultural norms in the following areas. Include not only your personal findings but those of your groups as you synthesize your work. Then in two-three pages, summarize and reflect on what you have learned in the class about cultural competencies and your faith perspective as a counsellor-in-training, and how multicultural counselling influences your theoretical orientation. Use at least five peer-reviewed articles and/or texts for reference.

Include citations:

- 1) View of individual personhood and character formation
- 2) Marriage, family, family values, and legacies
- 3) Society, nationhood, and the world
- 4) View on mental health, pathology, counselling
- 5) View of religion, view of Christianity
- 6) Conclusion: a) In your conclusion, discuss some personal insights you have gained from interacting with this cultural group. i.e., similarities and differences from your own culture; things you might like to embrace and things you might not prefer to, etc. b) Include your perspective of your own theoretical orientation through a multicultural counselling framework.

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

TURNITIN for Biblical Narrative and Integrative Theoretical Orientation Paper Submissions

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.

Below are some useful resources:

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

F. 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.

G. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

Class Participation	10 %
Biblical Narrative Paper (Due Oct 13)	20 %
Case Study Assignment (Due Nov 10)	15 %
Cultural Engagement Presentation (Nov 27 & Dec 4)	30 %
Personal Integrative Theoretical Orientation Paper (Due Dec 8)	25 %
Total Grade	100 %

H. 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:

- 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 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. Late requests on or after the due date of assignments will not be accepted.

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 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) before proceeding.

I. 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 the final grades in the course have been submitted and processed. Student names will be kept confidential, and the instructor will only see the aggregated results of the class.

V. COURSE SCHEDULE, CONTENT, AND REQUIRED READINGS

Week	Date	Topic Reading	Assignments
1	Sep 11	Introductions; Review Syllabus & Overview	Read the syllabus in full. Sue & Sue, (2022) Chapter 1 (p.6-20)
2	Sep 18	Basic Aspects of Culture and Multiculturalism	Sue & Sue, (2022) Chapters 2 & 3 (p.23-60)
3	Sep 25	Basic Aspects of Culture and Multiculturalism	Sue & Sue, (2022) Chapters 5 & 6 (p.86-128) Shellenberger, et al., (2007)
4	Oct 2	Culture and Spirituality	Sue & Sue, (2022) Chapters 11 & 18 (p.208-219, 303-313) Walsh, (2010)

*	Oct 9	Thanksgiving *(No Class)	Biblical Narrative Paper Due Oct 13
5	Oct 16	Barriers to Multicultural Counselling	Sue & Sue, (2022) Chapters 4 & 7 (p.67-83, 130-146) Singh, et al., (2020) Bonds & Inwood, (2016).
6	Oct 23	Communication Styles	Sue & Sue, (2022) Chapters 8 & 9 (p.150-185) Burns, (2017) (Reading Week T-F)*
7	Oct 30	Multicultural Counselling and Therapy	Sue & Sue, (2022) Chapters 11 (p.208-219) Abe, (2020)
8	Nov 6	Counselling Children & Youth, and Persons with Disabilities	Sue & Sue, (2022) Chapter 20 & 24 (p.329-339, 380-390) Case Study/Reflective Paper Due Nov 10
9	Nov 13	Counselling Women & Older Adults	Sue & Sue Chapters 21 & 22 (p.343-365)
10	Nov 20	Individuals Living in Poverty	Sue & Sue, Chapters 19 & 23 (p.317-326, 369-377)
11	Nov 27	Class Presentations	
12	Dec 4	Class Presentations and Wrap Up	Personal Integration Theoretical Orientation Paper Due Dec 8 Burns, (2017)

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](#).)

“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 introduction* (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>
- France, M. H., Del Carmen Rodriguez, M., & Hett, G. G. (Eds.) (2013). *Diversity, culture and counselling* (2nd ed.). Calgary, AB; Brush Education Inc.
- Fukuyama, M., Puig, A., Pence Wolf, C., & Baggs, A. (2014). *Exploring the intersections of religion and spirituality with race-ethnicity and gender in counselling*. In M. L. Milville & A. D. Ferguson (Eds.), *Handbook of race-ethnicity and gender in psychology* (pp. 23-43). New York, NY: Springer.
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<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.
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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: MICHELLE LAXAMANA, BRE, BA, MDiv, DCP (in progress)

REQUEST FOR EXTENSION DUE TO EXTREME AND UNUSUAL CIRCUMSTANCE

Date: _____ Name: _____

Name of Assignment Due: _____

Due Date of Assignment: _____

Circumstances that necessitate a Request for Extension:

Student's suggested new due date: _____

FOR OFFICE USE ONLY: Extension Request: Granted _____ Denied _____

New Due Date: _____

TYNDALE SEMINARY

CROSS CULTURAL PERSPECTIVES IN MARRIAGE AND FAMILY THERAPY

COUN 0671

INSTRUCTOR: MICHELLE LAXAMANA, BRE, BA, MDiv, DCP (in progress)

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

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: _____