

Course Syllabus
KNP2548HS – Intercultural Family Therapy and Spiritual Care
Knox College
Toronto School of Theology
Winter 2025

Instructor Information

Instructor: Mi-Weon Yang, Ph.D, RP
 E-mail: miweon.yang@utoronto.ca
 Office Location: Upper corridor, Knox College
 Office Hours: By appointment (Via zoom)

Course Identification

Course Number: KNP2548HS
 Course Name: Intercultural Family Therapy and Spiritual Care
 Course Location: Synchronous through Zoom
 Class Times: Thursdays 2-5 PM
 Contact Hours: 36 contact hours
 Prerequisites: For Knox students KNP1443, Human Growth and Spiritual Journey; for other students any introductory course in human growth and development or by permission of the instructor.

Course Description

This course introduces students to practices of care with an emphasis on self-awareness, family systems theory, assessment and interculturality in pastoral/spiritual care. The first part of the course will focus on family systems theory. Students will explore their own families and cultures of origin and creation and their social identities as a means to learn related theories and develop self-awareness (safe and effective use of self) for pastoral/spiritual care practice. The second part of the course will relate family systems and intercultural approaches/postcolonial pastoral theology to care while deepening the students' understanding of the pastoral and therapeutic relationship. This course is suitable for students preparing for work in spiritual care and psychotherapy in intercultural contexts and for students who want to apply intercultural perspectives in care and counselling to their congregational or social ministry.

This course is offered using a remote delivery method. In this circumstance, the course outcomes and requirements will remain unchanged, but some accommodations may be made in the areas of content delivery and the manner of assessment. This format will require a computer with a webcam, microphone, and high-speed internet access. Students are always expected to attend the class with their videos turned on unless they have permission from the instructor.

Course Methodology

Lectures, readings, discussion, role playing, small group work, group presentation, case study

Edited January 2, 2024

Required Course Texts/Bibliography

Canfield, Brian.(ed) *Intercultural Perspectives on Family Counseling*. Routledge, 2020. (ebook, U of T)

Doehring, Carrie. *The Practice of Pastoral Care, Revised and Expanded: A Postmodern Approach*, Presbyterian Publishing Corporation, 2015. (eBook, U of T)

Lartey, Emmanuel Y. *In Living Color: An Intercultural Approach to Pastoral Care and Counseling*, 2nd ed. Jessica Kingsley Publishers, 2003. (eBook, U of T)

McGoldrick, Monica. *Genograms: Assessment and Intervention* (3rd ed) New York: Norton &Co. 2008.

McGoldrick, Monica, Giodano, Joe, Garcia-Preto, Nydia eds *Ethnicity and Family Therapy*. Guilford Press (3rd ed) 2005. (eBook, U of T)

Selected Readings

Canfield, Raphael & Fellin, Lisa. "Cultural reflexivity and the referral problem: A discourse analysis of three initial sessions of intercultural couple therapy," *Journal of Family Therapy* 45:348–380, 2023.

Canfield, Brian. "Family Systems: Genograms and Socio-metric Assessments" in *Spirituality and Religion in Counseling: Competency-Based Strategies for Ethical Practice*, Ch. 11 (pp.175-187) edited by Gill, Carman & Freund, Robert. Routledge, 2018. (eBook, U of T)

Choi, Hee An. *A Postcolonial Self*, Ch. 3, pp. 115-152, New York: State University of New York Press, 2015. (Quercus)

Coyle, Suzanne M. "From Systems to Narrative Family Therapy," in Kelcourse, F. & Brynolf Lyon, K. *Transforming Wisdom: Pastoral Psychotherapy in Theological Perspective*, Ch. 14, Wpf and stock Publishers, 2015. (eBook, U of T)

Johnson, Lydia F. *Drinking from the Same Well: Cross-Cultural Concerns in Pastoral Care and Counseling*, Ch. 6: 2011 (eBook, U of T)

Kagitcibasi, Cigdem. *Family, Self, and Human Development Across Cultures*, Ch.4: Culture, Self, and Individualism-Collectivism, New York: Routledge, 2017. (eBook, U of T)

Kerr, Michael & Bowen, Murray. *Family evaluation: an approach based on Bowen theory*. New York: Norton, 1988. Ch. 4: Differentiation of Self, pp.89-111 (PDF in Quercus)

Kim, Hyejin, etc. "The Effects of Differentiation and Attachment on Satisfaction and Acculturation in Asian-White American International Couple Relationships: Assessment With Chinese, South Korean, and Japanese Partners in Relationships With White American Partners in the United States. *The American Journal of Family Therapy*, 40:320–335, 2012.

Sandage, Steven & Harden, Mark. "Relational Spirituality, differentiation of self, and virtue as predictors of intercultural development. *Mental Health, Religion & Culture* Vol. 14, No. 8, 819–838, 2011.

Edited July 3, 2024

Summers, LaTonya M. & Nelson, Lotes. *Multicultural Counseling: Responding with cultural humility, Empathy, and Advocacy*. Ch. 1-4 (pp.1-45), Springer Publishing, 2023.

Thomas, Murray. *Multicultural Counseling and Human Development Theories*. Springfield, Illinois: Charles C Thomas, 2000.

Course Schedule

Week 1

Jan 9, 2025 – **Introduction and Overview** –Intercultural Care

Required:

Lartey – Introduction & chapters 1-3, pp. 11-59.

Doehring – Introduction, ch. 1: Intercultural Care

Canfield - Intercultural Perspectives on Family Counseling, Ch. 1 Basics of Intercultural Family Counseling

Selected Reading

Choi, A Postcolonial Self, ch.3 pp.115-152

Week 2

Jan. 16, 2025– **Mapping Family Systems: Genogram Work**

Required:

McGoldrick et al, *Genograms, Assessment & Intervention* pp. 1-80

Selected Reading

Canfield, Brian. “Family Systems: Genograms and Socio-metric Assessments” in *Spirituality and Religion in Counseling: Competency-Based Strategies for Ethical Practice*, Ch. 11 (pp.175-187) edited by Gill, Carman & Freund, Robert. Routledge, 2018. (eBook, U of T)

Johnson, *Drinking from the Same Well*, Ch. 6: The Family pp. 88-102. (eBook, U of T)

Week 3

Jan. 23, 2025 –**Family Patterns, Structures, and Functioning**

Required:

McGoldrick et al, *Genograms, Assessment & Intervention* pp. 81-167

Kagitcibasi, Cigdem. *Family, Self, and Human Development Across Cultures*, Ch.4, 5, and 6.

Selected:

Canfield - Intercultural Perspectives on Family Counseling, Ch 2 Counseling Muslim Couples and Families

Edited January 2, 2024

Week 4Jan. 30, 2025 – **Relational Patterns through the Life Cycle**

Required:

McGoldrick et al, *Genograms, Assessment & Intervention* pp. 168-256

Selected:

Kerr, Michael & Bowen, Murray. *Family evaluation: an approach based on Bowen theory*. New York: Norton, 1988. Ch. 4: Differentiation of Self, pp.89-111 & Ch.8: Multigenerational Emotional Process. Pp.221-255. (PDF in Quercus)

Kim, Hyejin, etc. "The Effects of Differentiation and Attachment on Satisfaction and Acculturation in Asian-White American International Couple Relationships: Assessment With Chinese, South Korean, and Japanese Partners in Relationships With White American Partners in the United States. *The American Journal of Family Therapy*, 40:320–335, 2012.

Week 5Feb. 6, 2025- **Social Identities in Context, Self as Caregiver**

Required

McGoldrick et al, *Ethnicity, & Family Therapy* (Overview pp. 1-40 and chapters of interest or most related to your ethnicity)

Selected:

Thomas, Murray. *Multicultural Counseling and Human Development Theories, Ch. 4: Social Relations, pp. 109-152.*

Canfield - Intercultural Perspectives on Family Counseling, Ch 5. Counseling Greek-Cypriot Clients

- Small Group Work: My genogram work 1

Week 6Feb. 13, 2025 - **Discerning your Helping/Caregiving Preferences and Cultural Contexts**

Required:

Lartey chapter 4, Pastoral Care: Functions and Resources, pp 60-78

Selected:

Van Katwyk, "Helping Styles Inventory," *Spiritual Care and Therapy*, Wilfred Laurier University Press, 2003. Ch. 7 pp. 75-84. (eBook)

Thomas, Murray. *Multicultural Counseling and Human Development Theories, Ch. 1: Theories, Cultures, and Counseling, pp. 3-30.*

- Small Group Work: My genogram work 2

WEEK 7 READING WEEK

Week 7

Feb. 27, 2025 – **Interpathy: Intercultural Caregiving Relationship**

Required:

Lartey, *In Living Color*, ch. 5, pp.79-112: Counseling as Pastoral Care
 Doehring, *The Practice of Pastoral Care*, ch. 2-3 Caregiving Relationship,
 Embodied Listening

Selected:

Summers, LaTonya M. & Nelson, Lotes. Multicultural Counseling: Responding with cultural humility, Empathy, and Advocacy. Ch. 1-4 (pp.1-45), Springer Publishing, 2023.

Canfield - Intercultural Perspectives on Family Counseling, Ch.9. Counseling Females in the “Cajun” Culture of South Louisiana

Group Discussion (Preparation for Group Presentation):

Week 8

March 6, 2025– **Intercultural Pastoral Care and Theological Perspective**

Required:

Lartey, *In Living Color*, ch. 6, pp.113-139: Liberation as Pastoral Praxis
 Doehring, *Practice*, ch. 5, Theological Themes and Reflexivity, pp.115 –

Selected:

Coyle, Suzanne M. “From Systems to Narrative Family Therapy,” in Kelcourse, F. & Brynolf Lyon, K. *Transforming Wisdom: Pastoral Psychotherapy in Theological Perspective*, Ch. 14, Wpf and stock Publishers, 2015.

- Group Presentation:

Week 9

March 13, 2025 – **Loss, Violence, and Substance Abuse**

Required:

Doehring, *Practice*, ch. 6 Narrative Themes of Loss, violence, and Coping

Selected:

Canfield - Intercultural Perspectives on Family Counseling, Ch.8: Addressing Domestic Violence with Russian Couples.

Quercus links: Helpguide; Canadian Association of Mental Health; Centre for Addiction and Mental Health. https://www.camh.ca/en/health-info/guides-and-publications?facets=filter_tags:3FC6D30C845C4CE093A5486F54C8BBD6,E984F8D0F5A04273BF29B5D43DECA644;alphabet_facet:S

- Group Presentation:

Week 10

March 20, 2025– **Immigrant Families**

Selected:

Canfield - Intercultural Perspectives on Family Counseling, Ch.13. Working with Latino Immigrant Families

Sandage, Steven & Harden, Mark. "Relational Spirituality, differentiation of self, and virtue as Predictors of intercultural development. Mental Health, Religion & Culture Vol. 14, No. 8, 819–838, 2011

- Group Presentation

Week 11

March 27, 2025– **Planning Intercultural Care**

Required:

Doehring, Practice, ch.7: Systemic Assessment (pp.155-172) and ch.8: Planning Care (pp.173-186)

Selected:

Canfield - Intercultural Perspectives on Family Counseling, Ch.15. Cultural Considerations for Counseling Aging Families

- Case Study Presentation in a small group

Week 12

April 3, 2025 – **Case Studies in Intercultural Family therapy and Spiritual Care**

Required:

Lartey, In Living Color, Ch.8 and Ch. 9

- Case Study Presentation in a small group

COURSE REQUIREMENTS AND EVALUATIVE CRITERIA:

Grade scale and grade expectations are contained in the TST Basic Degree Handbook.

Requirements

Format for all papers:

- Use 12 point font, Times New Roman, double spaced with one-inch margins
- Include a Title page with Student's first and last name, the course title, instructor name, assignment title, and date (Title page is not counted as a number of pages of each paper.)
- Include a Header and Page number for all remaining pages
- Cite all sources and include Author, date using APA guidelines, and include a full reference list at the end of the paper (Refernce page is not counted for the number of pages.)
- Use APA Style
- Use inclusive language: Refer to Knox College website for inclusive language policy.

Submitting Papers

- Upload all papers onto the Quercus site using a word.docx and the instructor will put all comments and feedback directly onto your paper and/or rubrics if used.

Assignment and Evaluative Criteria

1. Active participation (10%)

Students will be expected to come to class prepared, have completed the required reading, and be ready for small group discussions or activities. Confidentiality must be maintained. Also, active and constructive participation is expected.

Evaluative Criteria: active participation in class and group work, constructive comments and questions from readings on presentations, insights, and respect for others.

2. My Genogram Work (20%) - *Write 6 pages of paper that demonstrate your awareness of your family of origin, your culture of origin, and your social identity and how these identities impact your theology and your practice of spiritual care/psychotherapy. You need to include one page of your genogram in a diagram using symbols as learned in class. You only need to use some psychological and medical symbols unless you want to use all the symbols for your learning. Just use the basic symbols such as gender, birth, death, siblings, marriage, divorce, and the relational pattern and psychological dynamics between the family members.*

You should include three generations above and below, including yourself. That's how you can understand the intergenerational structure, relationships, and patterns in your family of origin. If you cannot include all three generations, you could include as much as possible. I am looking for students to know how to draw a basic genogram and work on it to understand how they are shaped by interaction with the family of origin. For other components of your paper, try to answer each element described below.

Other than one page of your genogram, the main body of the paper should be 6 pages, excluding a cover page or reference/bibliography page.

- **Evaluative Criteria (Rubric)**

1) Format & Organization: Essay free from grammar and spelling errors and solid use of APA style and a logical, detailed, and flowing self-reflective essay (5%)

2) Genogram (5%):

- *You could generate your genogram using a computer or just draw and take photos for submission. (Refer to <http://www.genopro.com/academic/> for an online genogram format.)*

3) Analysis (10%): *What psychological (including the concepts of family systems theory, i.e., relational patterns, differentiation/enmeshment, triangulation, boundaries, and stages in the family life cycle), social and cultural, and spiritual (explicit and implicit) issues/themes could you find in your genogram? Identify areas of gifts/skills/comfort and demonstrate your awareness of ongoing growth/ triggers/blind spots. You need to show how your findings relate to the family system theories you have learned so far from this course.*

3. Film or Book reflection paper (20%) -

Each student completes a 6-page critical review of a film or a book of her choice listed below. All four videos are available through Library Reading List in Quercus.

The purpose of this report is NOT to write an academic review but rather to engage in dialogue with the work, especially from the perspectives of what this course has taught you - about Intercultural Family Therapy and Spiritual Care and providing pastoral/spiritual care/psychotherapy in a clinical setting. You will have group discussions and presentations based on the film/book in class.

- Moonlight (2016)
- Minari – (2020)
- Brooklyn – (2015)
- My Big Fat Greek Wedding – (2002)

- Evaluative Criteria (Rubric)

1. Format & Organization (5%): Essay free from grammar and spelling errors and solid use of APA style. A logical, detailed, and flowing self-reflective essay with an inviting introduction and solid conclusion paragraph.
2. Analysis (10%): What psychological (including the concepts of family systems theory i.e., relational patterns, differentiation/enmeshment, triangulation, boundaries, and stages in the family life cycle), social and cultural, and spiritual (explicit and implicit) issues, could you find from the story of the film/book? You need to show how your findings relate to the specific page/scene of the book/film. *You need to answer these questions, referencing the literature of this course covered by Week 6.*
3. Implication (5%): How will the work influence your clinical practice of pastoral/spiritual care and psychotherapy?

4. Group Presentation on your film/book reflection (15%) -

Develop a group presentation based on your reflection on your choice of movie or book.

The group presentation is graded as a group. A sign-up schedule will be posted in Quercus during the first class. Please sign up before the second class.

Group Presentation (30 minutes: 20 minutes presentation and 10 minutes integrative activity/discussion time). Be creative in presenting the work, i.e., clinical role-playing, multi-media, interviewing, family play genogram, art, music, etc.

- **Evaluative Criteria (Rubric):**

- *Preparation and Teamwork (5%)*
- *Comprehensive understanding and Analysis (5%)*
- *Leading integrative activity/discussion (5%)*

5. Case Study Paper (35%) –

Conduct an interview with someone in your community of faith, patients in care facilities, or clients in placements/practices, etc. You should conduct two sessions of interviews (twice for 50 minutes) with the same person. The intention of the interview is not a therapy itself. The goal of the interview is to plan spiritual care and psychotherapy by getting information on family, social, spiritual genogram overarching changes and transitions in individual and family life in intercultural contexts. You should not use anyone who is your family members or friends and someone with whom you would have a dual relationship. You cannot use the same person you used for other courses or units.

Using the results of the conversation, write **11 pages** of case study paper based on the interview. Organize your paper in the order of – Cover page, 1 page of a genogram, two pages of the verbatim report over two sessions, 6-7 pages of the main body of your paper – introduction, analysis, and conclusion), and 1-2 pages of references.

Rubrics

1. Organization (5%): A logical, detailed, and flowing self-reflective essay with an inviting introduction and solid conclusion paragraph
2. Content (25%): Genogram (5%) Verbatim Report (5%) Analysis (15%)
3. Format (5%): Solid use of APA format. Essay free from grammar and spelling errors.

Verbatim Report Template Use single space for the Verbatim report pages.

“A verbatim is a reconstructed script of a pastoral or spiritual care conversation.” (Dohering, 2015, p.52)

- Write a verbatim as soon as possible after the conversation is over.
1. Client Profile (Pre-known facts): gender, age, ethnic background, cultural heritage, family relations, living condition, health condition, religious/spiritual affiliation, etc.
Your relationships with the client:
 2. Observation: Describe the environment at the time of conversation – Time, space, background, tone of voice, facial expressions, posture and appearance of the client, etc.
 3. Conversation (P: pastor/practitioner, C: Care-seeker, Use brackets to describe additional feelings or situations)

Example:

P 1: Hi! How are you?

C 1: Thank you, I am ok. How are you?

P 2:

-
-
-
-

P 10: How were you at that time when you heard about your wife’s condition from her doctor?

C 10: Well, I am not sure. I am bewildered. (The client was hesitating, having his face down)

Edited July 3, 2024

Analyze the interview from all the perspectives identified. If necessary, you can refer to the verbatim, such as P1 or C2, to discuss your analysis.

1) You should demonstrate self-awareness (self- as-caregiver awareness) and how this affects your care for the person/people in the case.

You can refer to the following components (Doehring, 2015, p.52).

- Describe any experiences you have had similar to the care seeker's circumstances or crisis.
- Reflect on the extent to which the similarities or differences between your story and the care seeker's may be a resource in terms of helping you empathize and compassionately listen to the care seeker's pain.

How might each similarity or difference make it likely that you will

- (1) become emotionally merged with or disengaged from the care seeker;
- (2) become helpless because of feeling overpowered; and
- (3) become directive because you need to be in control? Reference specific responses in the verbatim that illustrate the dynamics you described.

- Identify any moments in which you felt jarred either by what was going on in the conversation or within yourself. Describe what was going on in terms of the power dynamics and relational boundaries in these moments and how you handled these dynamics.

2) As well you should demonstrate intercultural awareness and theories and concepts of family systems covered in class and readings (developing and maintaining a caregiving relationship, assessment, and plan for care, listening, life review, grief, and bereavement, crisis care, spiritual counselling, use of rituals, etc.

Coursework Completion

All course work must be completed by the end of Exam Week. Only in the case of illness (with a note from a doctor), bereavement or other unusual circumstances will an SDF extension be considered and this must be authorized by the Knox Faculty. A request for a SDF extension must be submitted in writing by the last day of the class to the Registrar or the Director of Academic Programs who will refer the matter with a recommendation, to the faculty for final decision.

Instructors are not obliged to accept late work, except where there are legitimate, documented reasons beyond a student's control. In such cases, a late penalty is normally not appropriate.

Degree students are expected to hand in assignments by the date given in the course outline.

Policy of late submission of assignment: One point per assignment to be deducted per day

Edited January 2, 2024

Grading System

A+ (90-100)
 A (85-89)
 A- (80-84)
 B+ (77-79)
 B (73-76)
 B- (70-72)
 Failure

Please see the appropriate handbook for more details about the grading scale and non-numerical grades (e.g. SDF, INC, etc).

Course grades. Consistent with the policy of the University of Toronto, course grades submitted by an instructor are reviewed by a committee of the instructor's college before being posted.

Course grades may be adjusted where they do not comply with University grading policy (<http://www.governingcouncil.utoronto.ca/policies/grading.htm>) or college grading policy.

Policies

“Trigger” warnings: You are preparing for vocations (congregational ministry, spiritual care, psychotherapy, teaching, research, etc.) that by their nature present you with stimulating situations, including domestic violence, child sexual abuse, effects of addiction, and other very traumatic events. Your vocational preparation anticipates that you will meet such situations in the real world, that you will not be warned about the nature of the stimulus, and that you have to protect a person from your own reaction to situations that may “trigger” a response in you. Your faculty advisor, the registrar's staff, and the Ecumenical Chaplains can direct you to resources for you to engage in care for your own self. In your studies you will likely not be warned about the kind of “triggering” event that you may encounter. In this course, if you begin to lose control of your emotions, you may leave with one colleague from the class until you can collect yourself, or you may engage in other practices (journaling, meditation) that allow you to regain control. If you or your colleague are concerned that you cannot regain control or are unduly distressed, you and your colleague should seek assistance from the Knox Registrar's office. Staff there have access to immediate assistance. In the end, your emotional safety is your own responsibility.

Class attendance. Students are expected to conduct themselves in a manner congruent with the vocation they are seeking to enter and in which they desire to give leadership. To that end, it is a regulation of Knox College that a minimum of approximately 80% attendance at courses (10 of 12 weeks) is required for credit; 100% attendance is expected at seminar courses. Habitual lateness for class will be counted as absence. Teaching and learning are interactive, not passive, activities. Therefore, students may not “attend” an in-person class through unauthorized audio or video streaming or by watching or listening to a recording; instructors are not obligated to record or permitted to stream their in-person classes. Online classes that include a synchronous video component require the same level of attendance as an in-person course, and students may not “attend” by watching or listening to a recording. Online classes that include an asynchronous component require participation in all the activities for each week or module to meet the attendance requirement. Students requiring accommodations to attend class must present medical and/or Accessibility Services documentation that outlines the type and duration of accommodation(s) required.

Class recording. Much of the learning that goes on in the virtual or in-person classroom is founded upon mutual disclosure that takes place between instructor and student, and between students. Parties outside of this learning community have not committed themselves to this relationship of trust. A student without an approved accommodation who wishes to make an audio recording of an in-person class must secure the agreement of the instructor and all classmates; livestreaming and video recordings are not permitted. Online video-streamed classes may be recorded at the discretion of the instructor. Personal recordings may be used only by the student who made the recording; no recording may be reproduced, posted, or distributed without the written permission of the instructor.

Late work (BD). Basic Degree students are expected to hand in assignments by the date given in the course outline. **Late submission of assignments:** 1 point to be deducted per day unless you have permission from the instructor. The absolute deadline for the course is the examination day scheduled for the course or the last day of exam week for the semester in which the course is taught, whichever is sooner. This penalty is not applied to students with medical or compassionate difficulties; students facing such difficulties are kindly requested to consult with their faculty adviser or basic degree director, who should make a recommendation on the matter to the instructor. The absolute deadline for the course is the examination day scheduled for the course. Students who for exceptional reasons (e.g., a death in the family or a serious illness) are unable to complete work by this date may request an extension (SDF = “standing deferred”) beyond the term. An SDF must be requested from the registrar’s office in the student’s college of registration no later than the last day of classes in which the course is taken. The SDF, when approved, will have a mutually agreed upon deadline that does not extend beyond the conclusion of the following term. If a student has not completed work but has not been granted an SDF, a final mark will be submitted calculating a zero for work not submitted.

Course grades. Consistently with the policy of the University of Toronto, course grades submitted by an instructor are reviewed by a committee of the instructor’s college before being posted to ACORN. Grades are not official until they are posted to ACORN. Course grades may be adjusted where they do not comply with University Assessment and Grading Practices Policy found at <https://governingcouncil.utoronto.ca/secretariat/policies/grading-practices-policy-university-assessment-and-january-26-2012>, policies found in the TST conjoint program handbooks, or college grading policy.

Inclusive Language. Knox College has an inclusive language policy, available at https://knox.utoronto.ca/wp-content/uploads/2023/04/Knox-College-Policy_Use-of-Language-Policy-and-Glossary_221003.pdf.

Accessibility. Students with a disability or health consideration, whether temporary or permanent, are entitled to accommodation. Students in conjoint degree programs must register at the University of Toronto’s Accessibility Services offices; information is available at <http://www.studentlife.utoronto.ca/as>. The sooner a student seeks accommodation, the quicker we can assist.

Plagiarism. Students submitting written material in courses are expected to provide full documentation for sources of both words and ideas in footnotes or endnotes. Direct quotations should be placed within quotation marks. (If small changes are made in the quotation, they should be indicated by appropriate punctuation such as brackets and ellipses, but the quotation still counts as a direct quotation.) Failure to document borrowed material constitutes plagiarism, which is a serious breach of academic, professional, and Christian ethics. An instructor who discovers evidence of student plagiarism is not permitted to deal

Edited July 3, 2024

with the situation individually but is required to report it to their head of college or delegate according to the Graduate program Handbook linked from <http://www.tst.edu/academic/resources-forms/handbooks> and the University of Toronto *Code of Behaviour on Academic Matters* <https://governingcouncil.utoronto.ca/secretariat/policies/code-behaviour-academic-matters-july-1-2019>. A student who plagiarizes in this course will be assumed to have read the document "Avoidance of plagiarism in theological writing" published by the Graham Library of Trinity and Wycliffe Colleges: <https://www.trinity.utoronto.ca/library/research/theology/avoiding-plagiarism-in-theological-writing/>

Use of Generative AI, e.g., ChatGPT

The use of generative artificial intelligence tools or apps for assignments in this course, including tools like ChatGPT and other AI writing assistants, is prohibited, and will be considered an academic offense.

Other academic offences. TST students come under the jurisdiction of the University of Toronto Code of Behaviour on Academic Matters <https://governingcouncil.utoronto.ca/secretariat/policies/code-behaviour-academic-matters-july-1-2019>.

Back-up copies. Please make back-up copies of essays before handing them in.

Obligation to check email. At times, the course instructor may decide to send out important course information by email. To that end, all students in conjoint programs are required to have a valid utoronto email address. Students must have set up their utoronto email address which is entered in the ACORN system. Information is available at www.utorid.utoronto.ca. The course instructor will not be able to help you with this. 416-978-HELP and the Help Desk at the Information Commons can answer questions you may have about your UTORid and password. *Students should check utoronto email regularly* for messages about the course. **Forwarding** your utoronto.ca email to a Hotmail, Gmail, Yahoo or other type of email account is not advisable. In some cases, messages from utoronto.ca addresses sent to Hotmail, Gmail or Yahoo accounts are filtered as junk mail, which means that emails from your course instructor may end up in your spam or junk mail folder. Students in non-conjoint programs should contact the Registrar of their college of registration.

Email communication with the course instructor. The instructor aims to respond to email communications from students in a timely manner. *All email communications from students in conjoint programs should be sent from a utoronto email address.* Email communications from other email addresses are not secure, and also the instructor cannot readily identify them as being legitimate emails from students. The instructor is not obliged to respond to email from non-utoronto addresses for students in conjoint programs. Students in non-conjoint programs should only use the email address they have provided to their college of registration.

Cell Phones: Cell phones can be disruptive to the classroom experience. Students, therefore, should turn off or set their phones to silent and refrain from using them while in class. Cell phone use is permitted only for medical professionals who are on call and for students who need to be in constant contact with ill family members or minors. Students who meet either of these requirements should inform the professor prior to class.

Edited January 2, 2024

Course Outcomes

By successfully completing this course student will meet the following Knox College outcomes:

Outcome	Evaluation
1. Identify, define and describe at least three family systems principles in relation to one’s spiritual/theological tradition and personal development. Describe and compare principal theories and practices of spiritual care and psychotherapy in faith tradition	Genogram
2. Identify, define and describe at least three family systems principles in relation to one’s own cultural context and as a person meaningfully connected i.e. “present and accounted for”, yet differentiating from one’s own family. Demonstrate ability to be sensitive to the three generational family of cultures and traditions different from one’s own. Show an emerging understanding of what it looks like to work pastorally within multicultural/intercultural contexts. Openness to learn from cultures/perspectives different from one’s own.	Case Study Book/Film Reflection
3. Gather and select information from one’s three generational family to illustrate an understanding of how at least three family systems principles provide an understanding of one’s own motivation, functioning, leadership and faith formation. Demonstrate a willingness to assess one’s own personal and spiritual/theological formation. Demonstrate an ability to self-assess one’s functioning in a pastoral role	Case Study Book/Film Reflection
4. Demonstrate ability to self-evaluate and assess one’s functioning in relating to peers and delivery of pastoral care. Identify how one’s formation in a three generational family influences how one performs ministry. Identify one’s vulnerabilities and strengths for ministry with recommendations for addressing vulnerabilities. Ability to make appropriate referrals	Group Presentation Lectures

TST BASIC “DEGREE LEVEL EXPECTATIONS”	CORRESPONDING COURSE GOALS AND OUTCOMES (see college outcomes above)	CORRESPONDING COURSE ELEMENTS / ASSIGNMENTS
EXPECTATIONS: In this course students are expected to demonstrate the following:		
1. Depth and Breadth of Knowledge	Identify, define and describe at least three family systems principles in relation to one’s spiritual/theological tradition and personal development. Describe and compare principal theories and practices of spiritual care and psychotherapy in faith tradition	Lectures, Assignments
2. Knowledge of methodologies	Identify, define and describe at least three family systems principles in relation to one’s	Lectures, Genogram work

TST BASIC “DEGREE LEVEL EXPECTATIONS”	CORRESPONDING COURSE GOALS AND OUTCOMES (see college outcomes above)	CORRESPONDING COURSE ELEMENTS / ASSIGNMENTS
	owncultural context and as a person meaningfully connected i.e. “present and accounted for”, yet differentiating from one’s own family. Demonstrate ability to be sensitive to the three generational family of cultures and traditions different from one’s own.	
3. Application of Knowledge	Gather and select information from one’s three generational family to illustrate an understanding of how at least three family systems principles provide an understanding of one’s own motivation, functioning, leadership and faith formation.	Case Study, Book/Film Reflection
4. Communication Skills	Demonstrate skills in communication with peers and clients through group presentations and case studies	Group Presentation
5. Awareness of Limits of Knowledge	Show an emerging understanding of what it looks like to work pastorally within multicultural/intercultural contexts. Openness to learn from cultures/perspectives different from one’s own.	Discussion, Case Study
6. Autonomy and Professional Capacity	Demonstrate a willingness to assess one’s own personal and spiritual/theological formation. Demonstrate an ability to self-assess one’s functioning in a pastoral role	Genogram, Case study

CPRO Entry-to-Practice Competencies

(Please see the College of Registered Psychotherapists of Ontario Entry-to-Practice Competencies, www.crho.ca for numbers referred to throughout this list and for the full listing of competencies)

- 1.1 Further integrate knowledge of human psychological and spiritual functioning - through all aspects of the course.
- 1.2 Work within a framework based on established psychotherapeutic theory (systems theory and spiritual assessment and care) - through case studies, role plays, verbatims, discussion, lectures.
- 1.3 Integrate knowledge of comparative psychotherapy relevant to practice (esp. a, c) – through readings, discussion, role plays, case studies, verbatims, self-assessment, lectures.
- 1.4 Integrate awareness of self in relation to professional role – through self-assessment assignment, paper, discussion, readings, case studies, lectures etc.

- 1.5 Integrate knowledge of human and cultural diversity – throughout course in content and process
- 2.2 Build and maintain effective relationships – through small group work and discussion of practice
- 3.2 Apply ethical decision making – through readings, case studies, self-assessment assignment, verbatims, lecture
- 3.3 Maintain self-care and level of health necessary for responsible therapy – discussion, self-assessment assignment, role play, case studies, lecture
- 3.4 Evaluate and enhance professional practice – through discussion, self-assessment assignment, case studies/verbatim.
- 3.8 Assist client with needs for advocacy and support - through role play, case study/verbatim, self-assessment assignment, lecture, readings
- 4.2 Establish and maintain effective therapeutic relationship – through role play, verbatim, discussion, readings, lecture, case study
- 4.3 Apply safe and effective use of self in therapeutic process – through lecture, self-assessment assignment, role play, case study/verbatim, discussion, readings, research
- 4.4 Conduct an appropriate risk assessment – through readings, discussion, classroom activities and case report.
- 4.5 Structure and facilitate the therapeutic process – through lecture, role play, readings/discussion, case study, verbatims
- 4.6 Identify how to refer clients appropriately – readings, lecture, discussion, case study/verbatim, role play
- 5.1 Remain current with professional literature – through case study/verbatim, readings, lectures.
- 5.2 Use research findings (of others) to inform clinical practice – through case study/verbatim, readings, lectures.