PCf 3083

Theories of Change
Fall 2014

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Syllabus

Course Description:

This course explores historical and epistemological foundations for the practice of Marriage and Family Therapy, especially as this is integrated in a theological context. The course focuses on primary (as opposed to secondary) literature in the psychological traditions that support family therapy and family therapy as a clinical discipline and field of study. The course is a graduate seminar. It is heavily focused on reading and class discussion. Course content focuses is organized around evaluation and critique of three foundational epistemological streams influencing family therapy—personality theory, general systems and cybernetic theory, and postmodern philosophy. Evaluation and critique will be theoretical and theological with particular attention to how theories are socially located and attend to central issue of gender, race, class, and ethics.

Format:

This class is a graduate seminar. Participants are expected to be prepared for class by completing all reading. Discussion leadership may be rotated between participants throughout the semester.

Learning Objectives:

> One day a mystic stopped Nasrudin on the street and pointed at the sky. He meant: "There is only one truth, which covers all." Nasrudin was accompanied at the time by some desiring to be his disciple. They said to themselves, "This weird apparition is mad. Perhaps Nasrudin will take some precaution against him."
>
> Sure enough, the Mullah rummaged in his knapsack and brought out a coil of rope. The followers thought, 'Excellent, we will be able to seize and bind up the madman if he becomes violent" Nasrudin's action had, in fact, meant, "Ordinary humanity tries to reach the sky by methods as unsuitable as this rope." The madman laughed and walked away. "Well done," said the followers, "you saved us from him."
>
> This story has given rise to the Persian proverb: "A question about the sky warrants the answer of a rope."

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Idries Shah

Theories of Change: Course Outcomes

By the end of the semester, students will:	*Student Learning Outcomes (SLO) & MFT Competencies (MFTC:)*	*Assessment Signature Assignments*
Develop a historically-informed understanding of three epistemological streams of family therapy theory.	SLO: 2 -Demonstrate a broad knowledge of MFT theory… MFTC: 1.1.1…understand systems concepts, theories…foundational to MFT 1.1.2…understand theories and techniques of individual, marital…psychotherapy 6.1.1-Know the extant MFT literature, research…	Theory of Change Paper (Rubric) Reading/Session Evaluation Form Class Discussion Leadership (Rubric)
Demonstrate skill in critically discerning the epistemological foundations for principal therapeutic schools of thought in Family Systems Theory.	SLO: 2-Demonstrate a broad knowledge of MFT theory… MFTC: 2.1.6 -Understand the strengths and limitations of models of assessment and diagnosis… 2.4.2-Assess ability to view issues and therapeutic processes systemically 4.1.2-Recognize strengths, limitations…of specific therapy models… 4.5.3-Articulate rationales for interventions related to treatment…	Theory of Change Paper (Rubric) Reading/Session Evaluation Form Class Discussion Leadership (Rubric)
Demonstrate the skill for critical analysis of epistemological issues in current Marriage and Family Therapy periodical literature.	SLO: 4…ability to apply multicultural approaches to MFT and attend…to…differences… MFTC: 3.1.1-Know which models…are most effective for presenting problems 4.1.1-Comprehend a variety of individual and systemic therapeutic models…	Class Discussion Leadership (Rubric)
Discuss the dynamic interaction between theoretical foundations in family therapy and key theological understandings of existence, creation, and the human person in a moral and relational ecological context.	SLO: 6 …describe and implement a theologically coherent…culturally sensitive spiritual integrative framework MFTC: 4.5.1.-Respect multiple perspectives…	Theory of Change Paper (Rubric)

Requirements

Writing and examination requirements have been reduced for this course since its content relies on more reading than many courses for similar credit. This fact, and the course's graduate seminar format, requires students to manage time effectively to complete all reading well enough to participate in class discussions. The course will be graded with the following criteria:

1. **Complete all reading and participate effectively in class discussion of reading-- 33% of grade. (See Session Evaluation Form)**

This requirement will be assessed by the Session Evaluation Form (see appendix 1) that is to be turned in each class period. This form will also be available on CAMS.

2. **Discussion Leadership--33% of grade. (See Rubric)**

Each class member (individually or in dyad) will be responsible for leading one class session about assigned reading using the following format:

- General overview of the historical, cultural and intellectual context of the theory upon which the reading of the day focused;
- Highlight and discuss the epistemological framework and key concepts that drive, organize and define the theory;
- Discuss how theory is/has been applied (1) to specific clinical contexts, (2) with what populations, and (3) with what kind of clients;
- Discuss specific techniques advocated by the theory;
- Discuss relationship to family and systemic therapies;
- Discuss what research has shown about the theory/model's effectiveness;
- Lead a critical discussion of the strengths, liabilities, indicators and contra-indicators of the theory or model;
- Discuss theological and spiritual implications of the theory or model;
- Be creative.

Some class members may be ambivalent about student-led discussions and may feel they do not gain as much as they might from professor-focused lectures. This class is a graduate seminar. As such it operates on the expectation that students' primary learning will take place outside the classroom as they research and read. The classroom is a space for students to share and expand what she or he has learned in a collaborative, relational context. In the classroom students are encouraged to engage each other with agreement, disagreement, critical questions, examples, etc. The professor's role in a graduate seminar is to be a resource person and catalyst for discussion.

3. **Theory of Change Paper: 34% of grade (See Rubric)**

Write a 10-15 page double spaced, APA format (no more than 15 pages of text, excluding references—only the first 15 pages will be evaluated) paper describing your primary theory of change in your work as a therapist. Your paper should include, but is not limited to:

- A description of your theory and theology of change (that is, how and why do clients change in therapy?).
- Discuss the epistemological assumptions and commitments that support your theory of change.
- Describe how your theory(ies) and concomitant epistemological assumptions inform your actual, concrete work with clients? How do these inform your choice of therapy model? How do these inform your in-session decisions of what you do with clients? Be specific, use case examples.
- Consider broader issues such as: What do I believe about how change takes place for individual, couples and/or families? How does therapy work?
- Consider contextual issues, such as how cultural factors influence your epistemological and theoretical thinking.
- Construct a creative theological framework for your theory of change. For instance, what place does religion or spirituality play in your theory of change? What does your theory of change say about the nature of the human person? What does it say about how God acts in nature and in people's lives? How do I account for biology, psychology, social/contextual factors, and the life of the spirit?

Texts

Duncan, B. L., S. D. Miller, B. E. Wampold, and M. A. Hubble. *The Heart and Soul of Change*. 2 ed. Washington, DC: American Psychological Association, 2009.

Keeney, B. (1983). *Aesthetics of Change.* New York: Guilford Press.

Leupnitz, D. A. (1988). *The Family Interpreted*. New York: Basic Books.

Anderson, H. and Gehart, D. (2007). Collaborative Therapy: Relationships and Conversations that Make a Difference. NY: Routledge. ISBN: 0-415-95327-8

Supplemental Texts (Library Reserve)

Browning, Don S. (1987). *Religion and the Modern Psychologies.* Minneapolis: Fortress Press.
Gurman, Alan and David Kniskern. *Handbook of Family Therapy,* Vol. I and Vol. II.
McGoldrick, Monica, ed. *Revisioning Family Therapy.*
Piercy, Fred and Douglas Sprenkle, et al. *Family Therapy Sourcebook,*

2nd ed.

Pinderhughes, Elaine. *Understanding Race, Ethnicity, and Power.*

Watzlawick, Paul, Janet Beavin and Don Jackson. *Pragmatics of Human Communications. A Study of Interactional Patterns, Pathologies, and Paradoxes.*

White, Michael and David Epston. *Narrative Means to Therapeutic Ends.*

Luepnitz, D. (1988). *The Family Interpreted.* New York: Basic Books.

Walsh, Froma, ed. (1993). *Normal Family Processes,* 2nd ed. New York: Guilford Press.

CLASS SCHEDULE

Section I: Foundations for Foundations

Sept. 10

A. Theological, Religious and Anthropological Frame

Syllabus
Browning, Don S. (1987). *Religion and the modern psychologies.* Minneapolis: Fortress Press, chs. 1-2.

Introduction to Epistemology: Paying attention to the relationship between epistemology, theory of therapy, and expectations of therapy

B. Family Therapy: Epistemological and Paradigmatic Shifts

Becvar, D. and Becvar R. (2008). *Family therapy: a systemic integration,* 7th ed. New York: Allyn and Bacon . Pp. 1-86

Evaluative Schema for Models of Therapy:
What is social reality according to this theory?
What is the ultimate context of social reality for this theory?
What/who is the human person for this theory?
How is image of family "grounded" in this theory?
How are human and family problems understood in this theory?
How is individual and family change understood?
Who/what is the therapist?
What operational understanding of "creation" is in action for this theory?
What theological issues (ontological, anthropological, etc.) are at stake?

Section II: Personality Theory

Sept. 17

A. **Foundations of Personality Theory and Humanism**

> Hall, C. & Lindzey, G. (1985). *Introduction to theories of personality.*
>   New York: John Wiley & Sons. **Chapter 1 (3-23)**
> Pervin, L. A. (1996). *The science of personality.* New York: John Wiley
>   & Sons. **(pp. 1-28; 231-256.)**

B. **Psychoanalysis I**

> Freud, Sigmund. (1940). *An outline of psycho-analysis*. Translated by
>   James Strachey. (1964). The Standard Edition of the Complete
>   Psychological Works of Sigmund Freud. 24 vols. Vol. XXIII, London:
>   Hogarth Press. Pp. 144-194

Sept. 24

A. **Psychoanalysis II**

> Fairbairn, W. R. (1952). *An object relations theory of the personality*.
>   New York: Basic Books. Pp. 28-58;152-161.

> **Family Therapy Transition:**
> Scharff, J. S., and D. E. Scharff. (2005). *A primer of object relations*. New
>   York: Jason Aronson. 3-10; 19-63; 199-207.

B. **Humanism**

> Rogers, Carl. (1942) *Counseling and psychotherapy*. Boston: Houghton
>   Mifflin Co. Pp. 3-18;131-196.

> Perls, F. S. (1970). *Gestalt therapy now*. Palo Alto, CA: Science and
>   Behavior Books, Inc. Pp. 14-38.

> **AND 20 PAGES FROM EITHER (On reserve in library):**

> May, Rollo. *The Art of counseling*. (1939/1967). Nashville: Abingdon
>   Press.
> <div align="center">**OR**</div>
> Maslow, A. H. (1954). *Motivation and personality*. New York: Harper
>   and Row.

Oct. 1

A. **Family Therapy Transition: Humanism**

Leupnitz, D. A. (1988). *The family interpreted*. New York: Basic Books. Ch. 4 & 8

Read 75 pages from one or more of the following texts (library reserve):

Whitaker, C. A., and W. M. Bumberry. (1988). *Dancing with the family: a symbolic-experiential approach*. New York: Brunner/Mazel.

Whitaker, C. A. (1989). *Midnight musings of a family therapist*. New York: W. W. Norton & Co.

Satir, V., J. Stachowiak, and H. A.. Taschman. (1975). *Helping families to change*. New York: Jason Aronson, Inc.

Satir, V. (1967). *Conjoint family therapy: A guide to theory and technique*. Palo Alto, CA: Science and Behavior Books, Inc.

Kempler, W. (1971). *Principles of gestalt family therapy*. Costa Mesa, CA: The Kempler Institute.

B. Behaviorism

Watson, J. B. *Behaviorism*. (1924). New York: W. W. Norton & Company, Pp. 1-19.

Skinner, B. F. (1971). *Beyond freedom and dignity*. New York: Alfred A. Knopf.   3-25; 184-215.

AND one chapter from:

Wolpe, J. (1976). *Theme and variations: a behavioral therapy casebook*. New York: Pergamon Press.

Oct 8

A. Family Therapy Transition: Cognitive-Behavioral Therapy

Datilio, F. M. (2010). *Cognitive-behavioral therapy with couples and families*. New York: Guilford. Pp. 1-87.

B. Murray Bowen

Bowen, Murray.(1985). *Family therapy in clinical practice*. New York: Jason Aronson. Pp. 103-115;468-520; 529-547.

Leupnitz, *The family interpreted*. Ch. 3.

Oct. 15 Research and Study

Section III: Systemic Conceptualizations

Oct. 22

A. Minuchin & Structural Therapy

Minuchin, S. (1974) . *Families and family therapy*. Cambridge, MA:
Harvard University Press. Pp. 1-15;46-66; 89-122.
Leupnitz, *The family interpreted,* Ch. 5.

B.   Cybernetics I

Bateson, Gregory. (1972). *Steps to an ecology of mind* NY: Ballentine.
201-227; 271-308; 399-410.

Read 50 pages from one of the following:

Haley, J. (2003) *The art of strategic therapy*. New York: Brunner/Routledge.
———. (1969). *The Power tactics of Jesus Christ*. New York: Grossman,
_____. (1963). *Strategies of psychotherapy*. New York: Grune and Stratton.
Watzlawick, P. (1978). *The language of change: Elements of Therapeutic
Communication*. New York: Basic Books.
Watzlawick, P., J. H. Beavin, and D. D. Jackson. (1967). *Pragmatics of
human communication: a study of patterns, pathologies and
paradoxes*. New York: W. W. Norton.

Luepnitz, *The family interpreted,* ch. 11

Oct. 29

A. Cybernetics and Therapy

Keeney, B.(1983). *The aesthetics of change*. New York: Guilford Press,
Ch. 1-3

Nov. 5

A. Keeney continued

Keeney, B. (1983). *The aesthetics of change*. New York: Guilford Press,
Ch. 4-6.

B. MRI and Beyond: Strategic Therapy & Communication Theory

Read 75 pages split between two of the following:

Haley, J. *The art of strategic therapy*. New York: Brunner/Routledge, 2003.
———. *The Power tactics of Jesus Christ*. New York: Grossman, 1969.
Haley, J. . *Strategies of psychotherapy*. New York: Grune and Stratton, 1963.
Watzlawick, P. . *The language of change: Elements of Therapeutic Communication*. New York: Basic Books, 1978.
Watzlawick, P., J. H. Beavin, and D. D. Jackson. *Pragmatics of human communication: a study of patterns, pathologies and paradoxes*. New York: W. W. Norton, 1967.

Section IV: Postmodern Shifts

Nov. 12

A. Postmodernity and Therapy

Anderson, Harlene, and Diane Gehard. *Collaborative therapy: relationships and conversations that make a difference*. New York: Routledge, 2007Anderson H. & Gehart, D. Ch. 1-4.
White, M. & Epston, D. (1990). *Narrative means to therapeutic ends*. New York: Norton. Ch. 1.
(Skim through: Lakeland, P. (1997). *Postmodernity: Christian identity in a fragmented age*. Minneapolis: Augsburg/Fortress Press. Pp. 1-38.

Section V: Integration—Neuroscience, Empirically Supported Therapy & Common Factors

Nov. 19

A. Neuroscience, the Brain, and Therapy

The Britannica guide to the brain: a guided tour of the brain -- mind, memory, and intelligence. London: Constable & Robinson Ltd., 2008, pp. 3-72.

Ratey, J. (2001). *A user's guide to the brain: perception, attention, and the four theaters of the brain*. New York: Pantheon Books, 2001, pp. 3-13; 336-377.

Video

Nov. 26

A. Empirical Foundations—What Works?

Duncan, B. L., S. D. Miller, B. E. Wampold, and M. A. Hubble. *The heart and soul of change*. 2 ed. Washington, DC: American Psychological Association, 2009. Ch. 1-4

Review from Family Therapy (Theory and Practice):
Sprenkle, D. H., Davis, S.D., & Lebow, J. L. (2009). *Common factors in couple and family therapy: the overlooked foundation for effective practice*. New York: The Guilford Press.

B. Empirical Foundations

Duncan, B. L., S. D. Miller, B. E. Wampold, and M. A. Hubble. *The heart and soul of change*. 2 ed. Washington, DC: American Psychological Association, 2009. Ch. 5-7.

Dec. 3

A. Empirical Fondations

Duncan, B. L., S. D. Miller, B. E. Wampold, and M. A. Hubble. *The heart and soul of change*. 2 ed. Washington, DC: American Psychological Association, 2009. Ch. 8, 12, 14.

Dec. 10

A. Models for Therapy in Religious Contexts

Hindson, E. & H. Eyrich (2004). *Totally sufficient: the Bible and Christian counseling.* (No city listed): Christian Focus, chs. 1 & 8
Townsend, *Introduction to pastoral counseling,* Ch. 4
Buckholtz, Help from Above
http://www.washingtonpost.com/wp-dyn/content/article/2005/12/02/AR2005120202287.html

B. Final Thoughts

Theories of Change Session Evaluation Form
Use the CAMS electronic form so you can type your responses

1. Class preparation: 100-200 word reflection/summary to inform your class participation):

2. Questions reading raised—for class discussion

3. Rate your reading preparation
         a. Percent completed: 0--------------25--------------50--------------75--------------100
         b. Comprehension: 0--------------25--------------50--------------75-------------100

4. Assessment of your participation in class discussion
                0---------------2---------------5---------------7---------------10

Disengaged and lost   Fully engaged and contributing

Theories of Change
Master Rubric

Scoring Directions: Mark or highlight observations in each area. Complete rating score at the end of the rubric.
Scoring: 0-2 unacceptable, 3-5 marginal, 6-8 expected, 9-10 exceeds expectations for student's level of training.

4.	**Complete all reading and participate effectively in class discussion of reading. Complete Session Evaluation Form.**				
	Exceeds Expectations for level of training (9-10)	Expected (6-8)	Marginal (3-5)	UA (0-2)	SLOs and Competencies
Rubric for I	1-Form is submitted for each class. Summary demonstrates all reading has been completed with exceptional comprehension and interaction with texts.	1-Form is submitted for each class. Summary demonstrates completion and adequate comprehension of readings.	1-One or more missing forms. Summary demonstrates missed reading or marginal comprehension of reading.	UA	SLO:2 MFTC: 1.1.1, 4.1.2, 4.5.3 6.1.1
	2-Participation is 9 or better on form as assessed by student or professor.	2-Participation is 6 or better on form as assessed by student or professor.	1-Participatin is 5 or below as assessed by student or professor.	UA	SLO:2 MFTC: 1.1.1, 6.1.1
I.	**Required Elements score:** **I--------l---------l--------l---------l--------l---------l--------l--------l---------l--------l** 10 9 8 7 6 5 4 3 2 1 0				Score
II.	**Each class member (individually or in dyad) will be responsible for leading one class session about assigned reading using the following format:**				

- General overview of the historical, cultural and intellectual context of the theory upon which the reading of the day focused;
- Highlight and discuss the epistemological framework and key concepts that drive, organize and define the theory;
- Discuss how theory is/has been applied (1) to specific clinical contexts, (2) with what populations, and (3) with what kind of clients;
- Discuss specific techniques advocated by the theory;
- Discuss relationship to family and systemic therapies;
- Discuss what research has shown about the theory/model's effectiveness;
- Lead a critical discussion of the strengths, liabilities, indicators and contra-indicators of the theory or model;
- Discuss theological and spiritual implications of the theory or model;
- Be creative.

	Exceeds Expectations for level of training (9-10)	Expected (6-8)	Marginal (3-5)	UA (0-2)	SLOs and Competencies
Rubric for II	1-Presentation addresses all applicable elements listed above. Presentation shows excellent critical thought and depth of analysis.	1-Presentation addresses all applicable elements listed above.	1-Presentation addresses most applicable elements listed above, but overlooks one or more primary areas..	UA	SLO: 2, 4 MFTC: 1.1.1, 6.1.1, 2.4.2, 4.1.2, 4.5.3
	2-Presentation demonstrates exceptional preparation. Use of resources for presentation and discussion are well creative and well developed.	2-Presentation demonstrates appropriate preparation and use of resources to engage class discussion.	2-Presentation shows marginal evidence of appropriate preparation. Little thought or planning evident to engage class in discussion.	UA	
	2-Discussion leadership shows expert ability to engage the class in a focused, critical discussion of assigned readings. Exceptional discretion in identifying and discussing central concepts, history, theory and practice. .	2-Discussion leadership engages the class in a focused, critical discussion of assigned readings. Primary concepts and points are covered with attention to key points in history, theory and practice. Minimal distraction by tangential or spurious concerns.	2-Discussion leadership engages the class in a moderately well organized discussion of assigned readings. Some primary concepts and points are covered with fair attention to key points in history, theory and practice. Sidetracked by tangential or spurious concerns.	UA	SLO: 2, 4 MFTC: 1.1.1, 2.4.2, 4.1.2, 4.5.3
	3-Attends carefully and critically to multicultural, multireligious and other contextual variables. Shows exceptional leadership in preparation, presentation and discussion.	3-Attends to multicultural, multireligious and other contextual variables in preparation, presentation and discussion.	3-Shows marginal attention to multicultural, multireligious and other contextual variables in preparation, presentation and discussion.	UA	SLO: 4 MFTC: 4.1.1, 4.5.1
II. **Category Score**					**Score**

I--------l---------l--------l---------l--------l---------l--------l--------l---------l--------l
10   9   8   7   6   5   4   3   2   1   0

III. Write a 10-15 page double spaced, APA format (no more than 15 pages of text, excluding references—only the first 15 pages will be evaluated) paper describing your primary theory of change in your work as a therapist. Your paper should include, but is not limited to:

- A description of your theory and theology of change (that is, how and why do clients change in therapy?).
- Discuss the epistemological assumptions and commitments that support your theory of change.
- Describe how your theory(ies) and concomitant epistemological assumptions inform your actual, concrete work with clients? How do these inform your choice of therapy model? How do these inform your in-session decisions of what you do with clients? Be specific, use case examples.
- Consider broader issues such as: What do I believe about how change takes place for individual, couples and/or families? How does therapy work?
- Consider contextual issues, such as how cultural factors influence your epistemological and theoretical thinking.
- Construct a creative theological framework for your theory of change. For instance, what place does religion or spirituality play in your theory of change? What does your theory of change say about the nature of the human person? What does it say about how God acts in nature and in people's lives? How do I account for biology, psychology, social/contextual factors, and the life of the spirit?

	Exceeds Expectations for level of training (9-10)	Expected (6-8)	Marginal (3-5)	UA (0-2)	SLOs and Competencies
Rubric for III	1-Thesis statement describing theory of change and direction of the paper is exceptionally well constructed.	1-Thesis statement describing theory of change and direction of the paper is clear.	1-Thesis statement describing theory of change and direction of the paper is unclear or absent.	UA	SLO: 2 MFTC: 1.1.1
	2-Theory of change is well grounded in a nuanced, critically analyzed use of MFT theory.	2-The theory of change described in the paper is well grounded in MFT theory.	2-The theory of change described in the paper has some grounding in MFT theory, or is unclear in how it is grounded in MFT theory.	UA	SLO: 2. MFTC:2.1.6, 2.4.2, 3.1.1
	3-Epistemological assumptions and commitments framing the argument for the student's theory of change are identified and justified with exceptional insight and critical thought.	3-Epistemological assumptions and commitments framing the argument for the student's theory of change are identified and justified. Arguments related to epistemology are logically coherent.	3-Epistemological assumptions and commitments framing the argument for the student's theory of change are marginally identified, lack description, are not justified, or not logically coherent with theory of change.	UA	SLO: 2, 4 MFTC: 4.5.3, 2.1.6, 2.4.2, 4.5.3
	4-Student relates theory change directly to preferred models of therapy in a nuanced, critically evaluated way. Shows clear evidence and examples that demonstrate how theory of change influences and directs therapeutic action.	4-Student relates theory change directly to preferred models of therapy and demonstrates how her/his theory of change translates into therapeutic action.	4-Student marginally relates theory change to preferred models of therapy. Connections are unclear between student's theory of change and behavior in therapy.	UA	SLO: 2 MFTC: 4.1.2, 3.1.1, 4.1.1
	5-Theory of change	5-Theory of change	5-Theory of change	UA	

demonstrates exceptional insight to multicultural, multireligious and other contextual factors that frame and influence family therapy	demonstrates clear attention to multicultural, multireligious and other contextual factors that frame and influence family therapy.	demonstrates marginal or no attention to multicultural, multireligious or other contextual factors in family therapy.		SLO: 4 MFTC: 2.1.6, 3.1.1, 4.1.1,
6-Paper attends directly to theological and spiritual factors related to theory of change. Exceptionally insightful use of theological thought in addressing human change. Nuanced and critically informed use of personal faith tradition and understanding of religious diversity.	6-Paper attends directly to theological and spiritual factors related to theory of change. Good use of theological thought in addressing human change, appropriate use of personal faith tradition and understanding of religious diversity.	6-Paper attends marginally or fails to address theological and spiritual factors related to theory of change. No use, or rigid use of theological thought in addressing human change. Minimal thought regarding personal faith tradition and understanding of religious diversity.	UA	SLO: 6 MFTC: 4.5.1

III.   Category Score:

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I--------l---------l--------l---------l--------l---------l--------l--------l---------l-------l
10     9       8      7      6      5      4      3      2      1      0
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score

_____

_____

Average score for assignment: _____

Total points: ____/15

Grade: ____

Comments:

Important Policies

Grading: Grade Scale and Philosophy

A   96.6-100
A-   93.6-96.5
B+   90.6-93.5
B   87.6-90.5
C   85.6-87.5
C+   83.6-85.5
C   81.6-83.5
C-   79.6-81.5
D   70.6-79.5
F   Below 70.6

Individuals admitted to graduate study are expected to perform consistently and well in academic work. This is translated into grades in the following way:

- Basic mastery of the body of knowledge at a level expected in graduate study will earn scores in the B to B+ range.
- Grades of A- are granted for work which demonstrates basic mastery of the body of knowledge, and independent thought about the subject matter.
- Grades of A are granted for work which demonstrates mastery of the required body of knowledge, independent thought about the subject matter, creative/integrative use of the material, exceptional writing which integrates the material into a student's own system of thought, and/or exceptionally well done or articulate research.

Use of Inclusive Language
In accordance with seminary policy, students are to use inclusive language in class discussions and in written and oral communication by using language representative of the whole human community in respect to gender, sexual orientation, ethnicity, age, and physical and intellectual capacities. For more information see: http://lpts.libguides.com/content.php?pid=469569&sid=4083885 Direct quotations from theological texts and translations of the Bible do not have to be altered to conform to this policy. In your own writing, however, when referring to God, you are encouraged to use a variety of images and metaphors, reflecting the richness of the Bible's images for God.

Academic Honesty
All work turned in to the instructors is expected to be the work of the student whose name appears on the assignment. Any borrowing of the ideas or the words of others must be acknowledged by quotation marks (where appropriate) and by citation of author and source. Use of another's language or ideas from online resources is included in this policy, and must be attributed to author and source of the work being cited. Failure to do so constitutes plagiarism, and may result in failure of the course. Two occurrences of plagiarism may result in dismissal from the Seminary. Students unfamiliar with issues related to academic honesty can find help from the staff in the Academic Support Center. For more information, see the Policy for Academic Honesty in the Student Handbook.

Special Accommodations
Students requiring accommodations for a documented physical or learning disability should be in contact with the Director of the Academic Support Center (kmapes@lpts.edu) during the first two weeks of a semester (or before the semester begins) and should speak with the instructor as soon as possible to arrange appropriate adjustments. Students with environmental or other sensitivities that may affect their learning are also encouraged to speak with the instructor.

Citation Policy
Citations in your papers should follow Seminary standards, which are based on these guides:

American Psychological Association. *Publication Manual of the American Psychological Association*. 6th ed. Washington, DC: American Psychological Association, 2010.

Turabian, Kate L., Wayne C. Booth, Gregory G. Colomb, and Joseph M. Williams. *A Manual for Writers of Research Papers, Theses, and Dissertations: Chicago Style for Students and Researchers*. 8th ed. Chicago: University of Chicago Press, 2013.

The Chicago Manual of Style. 16th ed. Chicago: University of Chicago Press, 2010.

Copies of these guides are available at the library and in the Academic Support Center.

Attendance Policy
According to the Seminary catalog, students are expected to attend class meetings regularly. In case of illness or emergency, students are asked to notify the instructor of their planned absence from class, either prior to the session or within 24 hours of the class session. Six or more absences (1/4 of the course) may result in a low or failing grade in the course.