

PC 307-3 Human Sexuality
Academic Credits: 3 credits

Term: Spring 2022

Professor: Lesley Ann Earles, PhD, MAMFT, CRE

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(Preferred contact; please use your @LPTS.edu email account for sending emails.)

Office hours: By appointment during COVID precautions
Zoom appointments available

Welcome to Human Sexuality! This is an important semester of growth and I look forward to learning with you as we explore human sexuality, sexual ethics, and spirituality as it intersects with embodiment and sexual lives. Our course includes readings to challenge you, conversations to engage you, and assignments to help you develop as family therapists and scholars. Engagement in the course with respect for different views and concern for others from all walks of life is integral to your learning process. Please note: this course includes frank discussion and materials of human sexuality including sexual development, ethical and theological discourse, relationships and intercourse, and broken aspects of sexuality such as abuse of power and sexual assault. These topics can be difficult and may be upsetting for some students. This course will be different due to the pandemic in that we will begin with an online format and may move to in-person after Research and Study Week depending upon COVID rates and administrative decisions. Addressing these topics online rather than in-person may be more difficult than anticipated. Self care is very important and may include the need to seek out one's own therapy. As you begin to engage this course, please know my "virtual door" is always open. As well, if you have asked questions about the course and I have attempted to answer but you remain unclear, please *let me know* and I will work to clarify by further explanation. It is always important to keep abreast of possible changes in courses and in this semester of adapting to changing pandemic realities this is particularly necessary.

Course description

Sexuality is central to our identity and a pervasive dimension of any human interaction. The influence of sexuality on the practice of ministry is equally significant though complicated by the church's ambivalence about or distrust of it as God's good gift. In this course we will consider representative views on sexuality and develop theological perspectives concerning areas such as gender identity, sexual orientation, social constructions of sexuality and race, sexual ethics, sexual dysfunction, and sexual violence. Special attention will be given to integrating these theological perspectives with skills for pastoral practice in counseling and congregational settings.

Course Objectives

<i>By the end of the semester, students will be able to:</i>	<i>MFT Student Learning Outcomes:</i>	<i>Assessment Assignments:</i>
Articulate an ethical framework for diverse expressions of human sexuality within multicultural contexts and throughout the life cycle	SLO3: Graduating students will be able to apply an ethical framework, including but not limited to the AAMFT Code of Ethics, to make appropriate decisions in therapy, advocacy, service, and public participation	Sexuality Paper, Class discussion and readings, Final Examination
Demonstrate integration of theoretical, theological, and personal reflection that will help guide the practices of pastoral care and counseling	SLO 4: Graduating students will be able to use a multi-contextual approach to MFT that attends appropriately to religious, cultural, racial, economic, gender, and sexual orientation diversity in client, client-therapist, supervisor, and broader social systems.	Class discussion and readings, Orgasm Reflection, Image of God Portfolio, Final Examination
Develop and evaluate resources for counseling and/or pastoral ministry in a multicultural world on the topic of human sexuality	SLO 5: Graduating students will be able to use a clinically appropriate theological/spiritual framework in the practice of MFT.	Sexuality Paper, Class discussion and readings, Image of God Portfolio, Final examination

Multicultural Therapy Definition: Multicultural Therapy, according to D. W. Sue and Torino (2005, p 3) “.can be defined as both a helping role and process that uses modalities and defines goals consistent with the life experiences and cultural values of clients, recognizes client identities to include individual, group, and universal dimensions, advocates the use of universal and culture-specific strategies and roles in the healing process, and balances the importance of individualism and collectivism in the assessment, diagnosis, and treatment of client and client systems.” Multicultural competence as a therapist includes: (1) therapist awareness of personal assumptions, values and biases, (2) understanding the worldview of diverse clients, and (3) facility with appropriate strategies and interventions consistent with the life experiences and values of culturally different clients. (Sue & Sue 2008)

Evidence-based Practice Definition: EBP is a “...practice-friendly approach to using research to enhance family therapy” (Gehard, 2010, 133). This approach looks to research to help clinicians make decisions in therapy about care for individual clients, couples and families. Evidence- based practice will (1) look to research for information about what treatments are most effective for specific problems, (2) critically examine that research for its validity and applicability to specific cases, and (3) evaluate how effective a selected method is for specific clients, couples and families (for example, using the ORS/SRS).

SEMINARY AND COURSE POLICIES

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.

Citation Policy

All dual degree or MFT students must follow the guidelines of the American Psychological Association. *Publication Manual of the American Psychological Association*. 6th ed. Washington, DC: American Psychological Association, 2010. Copies of this guide 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. *Two or more absences may result in a failing grade in the course.*

Special Accommodations

Students requiring accommodations for a documented physical or learning disability should be in contact with the Director of the Academic Support Center (bherrintonhodge@lpts.edu) during the first few days of the course 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 instructors.

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. 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. More discussion about inclusive language can be accessed from the Academic Support Center and from the section of the LPTS web site with information for current students.

Evaluation of written assignments

Graduate level writing is expected in this course. This includes clear organization, correct grammar, careful proofreading and proper citation.

APA Style, double-spacing, 12 point font, and one inch margins are considered standard in this class unless otherwise specified. Grading of all written material will be affected by careless writing. The Academic Support Center provides instruction in all of these matters. Tutors are available to work with you on study habits, reading skills, and writing assignments.

All assignments must be completed on time for a grade in order to pass this course. Grades of incomplete for the course will be permitted only in extreme circumstances, and must be arranged by the date specified by the registrar's office.

Grading Scale:

A 94-100	A- 90-93	B+ 87-89	B 83-86
B- 80-82	C+ 77-79	C 73-76	C- 70-72
F 69 and below			

Semester Grading Rubric and Guidelines

A Grade of A Represents

- (1) Superior understanding of course material and evidence of ability to analyze critically and synthesize creatively. (2) Sound techniques of scholarship in all projects. (3) Creativity, imagination, sound judgment, and intellectual curiosity in relating the course material to other areas of intellectual investigation.

A Grade of B Represents

- (1) Understanding of course material; evidence of ability to produce viable generalizations and insightful implications. (2) Understanding of techniques of scholarship in all projects. (3) Sustained interest and the ability to communicate the ideas and concepts, which are part of the subject matter of the course.

A Grade of C Represents

- (1) Understanding of course material demonstrated by few errors in fact and judgment when discussing the materials. (2) Competence in the techniques of scholarship. (3) Satisfaction of the minimum stated requirements for the course in preparation, outside reading, and class participation.

A Grade of D Represents

- (1) A minimal understanding of the course material demonstrated by some errors in fact and judgment when discussing the material. (2) Very little competence in the techniques of scholarship. (3) Satisfaction of somewhat less than the minimum standard of requirements for the course in preparation, outside reading, and class participation. A grade of D does not reflect graduate level work and will not be conferred but considered a failing grade.

A Grade of F Represents

- (1) A lack of understanding of the course material demonstrated by many errors in fact and judgment when discussing the material. (2) An inability to use sound techniques of scholarship. (3) Failure to meet the standard and fulfill the requirements of the course.

I - Incomplete

W – Withdrawn

A schedule of Important Dates and Times, due dates, and scheduling appears below as well as corresponding readings. These are subject to change. It is the responsibility of students to keep abreast of the course schedule. All due dates indicated are for submission on Canvas by 11:59pm on the date listed.

Submissions completed within 24 hours of the due date will be within the grace period for late assignments. Assignments more than 24 hours late will be deducted 5 points for each day late up to zero credit.

Recommended: Keeping a journal on your reflections about the experience of the course readings and discussions. Use your journal to record significant, new information learned or fresh insights about yourself. Expect attitude shifts and note those. Expect emotional responses to materials and discussions. Note those and record for yourself as specifically as possible the origin of such feelings. Explore your comfort/discomfort range in relationship to particular course topics. Include what your experiences mean for your own personal growth and for your practice of ministry. This journal is for your own use and does not need to be submitted.

Main Texts

Ellison, M. & Douglas, K.B., Eds. (2010). *Sexuality and the sacred: Sources for theological reflection*. (2nd Ed.). Louisville, KY: Westminster John Knox.

Nelson, T. (Ed.). (2020). *Integrative sex and couples therapy: A therapist's guide to new and innovative approaches*. Eau Claire, WI: PESI.

Ott, K. (2013). *Sex + faith: Talking with your child from birth to adolescence*. Louisville, KY: Westminster John Knox.

Optional Texts and Materials

Carroll, J. L. (2018). *Sexuality now: Embracing diversity*. (6th ed.). Boston: Cengage.

Collins, P.H. (2005). *Black sexual politics: African Americans, gender, and the new racism*.
New York: Routledge.

Corinna, H. (2016). *s.e.x.: the all-you-need-to-know sexuality guide to get you through your
teens and twenties*. (2nd ed.). Philadelphia: De Capo Press.

Crooks, R. & Baur, K. (2011). *Our sexuality*. (11th ed.). Belmont, CA: Wadsworth.

Emmanuel, E. J. (2014). Sex and the single senior. *The New York Times*, January 19.

Everhart, R. (2017). A pastor's #MeToo story. *The Christian Century*, December 20.
(pp. 22- 25)

Farley, M.A. (2007). *Just love: A framework for Christian sexual ethics*. New York:
Continuum.

Freedman, N.P. (2009). Yes, we do. Even at our age. *The New York Times*, July 12.

Frykholm, A. (2011). "Genevieve" and "Becca." In *See me naked: Stories of sexual
exile in American Christianity*, pp. 145-166. Boston: Beacon.

Frykholm, A. (2011). Conclusion: An alternative ethic. In *See me naked: Stories of
sexual exile in American Christianity*, pp. 167-178. Boston: Beacon.

Green, S. & Flemons, D. (2018). *Quickies: The handbook of brief sex therapy*. (3rd ed.).
New York: W.W. Norton.

Hartke, A. (2018). *Transforming: The Bible and the lives of transgender Christians*.
Louisville: Westminster John Knox.

Iasenza, S. (2020). *Transforming sexual narratives: A relational approach to sex therapy*. New

York: Routledge.

Jensen, D.H. (2013). *God, desire, and a theology of human sexuality*. Louisville:

Westminster John Knox.

Jones, M. (2018). What teenagers are learning from online porn. *The New York Times*,
February 7.

Keithan, M.J., Rock, T.M. & Young, L. (2008). *Sexuality and our faith: A companion to
our whole lives for young adults*. Boston: Unitarian Universalist Association of
Congregations, United Church of Christ.

Kerner, I. (2004). *She comes first: The thinking man's guide to pleasuring a woman*. New
York: William Morrow.

Kim, G.J. & Shaw, S.M. (2018). *Intersectional theology: An introductory guide*.
Minneapolis: Fortress Press.

Klein, M. (2012). *Sexual intelligence: What we really want from sex and how to get it*.
New York: HarperCollins.

Kundtz, D.J. & Schlager, B.S. (2007). The functions of pastoral care. In *Ministry
Among God's Queer Folk*. pp. 51-83. Cleveland: The Pilgrim Press.

Lee, S. (2010). Black clergywomen and sexual discourse. In *Erotic revolutionaries: Black
women, sexuality, and popular culture*, (pp. 82-94; 133-142). Lanham, MD:
Hamilton Books.

Lopez, B. (2013). *Sliver of sky: Confronting the trauma of sexual abuse*. *Harper's*.

January, pp. 41-48.

Nagoski, E. (2015). *Come as you are: The surprising new science that will transform your sex life*. New York: Simon & Schuster.

Ogden, G. (2018). *Expanding the practice of sex therapy: An integrative approach for exploring desire and intimacy: The neuro update* (2nd ed.). New York: Routledge.

Rabin, R.C. (2012). Men struggle for rape awareness. *The New York Times*, January 24.

Ridings, S.B. (2010). "Mustard seed-sized faith: Isolation and infertility. In H. Godsey & L.B. Pickrel (Eds.), *Oh God, oh God, oh God!: Young adults speak out about sexuality and Christian spirituality* (pp. 115-127; 130-131.) St. Louis: Chalice.

Simon, C.J. (2012). *Bringing sex into focus: The quest for sexual integrity*. Downers Grove, IL: IVP Academic.

Vines, M. (2014). *God and the gay Christian*. New York: Convergent.

Yarhouse, M. A. & Sells, J. N. (2017). *Family therapies: A comprehensive Christian appraisal* (2nd ed.). Downers Grove, IL: IVP Academic.

Part of being a developing scholar in the field requires not only reading assigned materials but also resourcing materials. Students will research and respond to materials on assignments they locate and evaluate as pertinent. One semester cannot possibly cover the rich diversity and range of human sexuality. Students are encouraged to read and research their specific areas of interest and client concerns in the literature. See also resources posted on Canvas.

Graded Course Requirements

All assignments must be completed on time for successful completion of this course. Late assignments will be docked points up to and including non-credit. Missing assignments or assignments not meeting the threshold for student learning outcomes are not acceptable for graduate level work and will result in not passing this course. Professional engagement of graduate work requires on time submissions and deep intellectual engagement of course materials in order to progress in the program. Please note assignment page guidelines below include the title page and reference page of the paper following the APA Manual. Please see your manual as well as OWL Purdue and the writing center for help (see above).

I.) **Participation:** Each student is to participate in on-line and in-person experiential learning activities as assigned in class, on Canvas, and in the syllabus. The goals of discussions include becoming more aware of feelings and attitudes about sexuality and to develop comfort and skill in talking with others about sex related issues.

Many people — therapists, clergy and laity alike — are uncomfortable and/or embarrassed when talking about sexuality related issues and, as a result, convey verbal and nonverbal cues that deliver the message, “Please don’t talk to me about this subject.” With group cooperation and participation, this class intends to provide a safe and confidential environment in which students may discuss their feelings, questions and beliefs about sexuality as a personal and/or pastoral care issue. Please respect the members of your class by not characterizing or disclosing the content of their comments outside of class. Given this, no part of this class may be recorded in whole or in part. However, I am always happy to meet with students to review class content as needed. Should unprocessed experiences and feelings related to sexuality surface for you during this class, please talk to me so that I may help you process or discern an appropriate referral for you. This class, your professors, and fellow students are not a substitute for therapy.

Engagement in the course is a primary vehicle of learning. Students who anticipate issues during the semester such as personal or professional responsibilities need to plan ahead in order to keep on track with their studies. Students will complete a Participation Self Assessment by writing a reflection of 300-500 words on their contribution to the course specifically referencing the rubric below including assigning themselves a score (multiplied by two from the rubric).

Total Grading Value for Participation: 20 points

Program Expectations for Student Participation on Zoom

Participation on Zoom includes having one's camera on* while also muted. Side conversations on external devices can be distracting and need to be reserved for emergency situations only. Students are encouraged to engage the conversation while unmuted and then mute their microphone following their comment or question. Usual expectations of participation in the classroom are also expectations on Zoom including the following:

Student comes to sessions prepared to engage with a positive orientation toward the learning milieu, having completed the readings, and readily volunteers.

Student is attentive, respectful to others, and offers constructive and relevant comments and questions.

Student listens courteously to others without interruption and supports collaborative dialogue.

Student offers any disagreements by making "I" statements and being kind, criticizing intellectual arguments not persons.

All questions or comments are pertinent, sincere, and considerate reflecting scholarly concern.

*If connectivity issues are a problem, please notify the professor via email. Ongoing connectivity issues need to be addressed between classes to maximize participation.

Participation Rubric

9-10 points - Student comes to sessions prepared to engage with a positive orientation toward the learning milieu, having completed the readings and readily volunteers. Student is attentive, respectful to others, and willingly offers constructive and relevant comments and questions. Student listens courteously to others without interruption and supports collaborative discourse. Student offers any disagreements by making “I” statements and being kind, criticizing intellectual arguments not persons. All questions or comments are pertinent, sincere, and considerate reflecting scholarly concern.

7-8 points - Student is usually prepared and generally positive. Student is always attentive, participates in all activities, and volunteers from time to time. Student listens to others, allows peers to participate, and is respectful of others. Student asks pertinent questions and regularly offers constructive comments.

5-6 points- Student shows evidence of being unprepared on occasion. Student may arrive late or leave early in some instances. Student volunteers infrequently and/or makes unrelated or unhelpful comments. Student asks distracting questions that would not be necessary had the student prepared for class more thoroughly.

3-4 points - Student is unprepared and/or inattentive. Student rarely volunteers and demonstrates lack of involvement in class activities. Student may not be attentive or engages in additional activities.

0-2 points - Student exhibits lack of concern for the class. Student is minimally present or disruptive to the learning of others. Student is disrespectful to the learning milieu. Student comments include inflammatory or hate speech, which is counter to the ethos of an open learning milieu. Student attitude, behavior, or comments may have a negative influence on the class.

2.) **Sexuality Paper:** Ethical practice of family therapy requires engagement of sexual ethics, mores, and behaviors that may be in significant discord with therapists’ own personal sexual beliefs. According to the AAMFT Code of Ethics (aamft.org), family therapists allow clients to make their own life choices as well as refrain from discrimination against persons seeking services. In regard to religious persons practicing therapy, Yarhouse and Sells (2017) note about Christians:

There is a sense of professional accountability to serve the public. When we discuss Christians entering into this public place of trust — this fiduciary space — we refer to this as role integration. Role integration refers to serving the public good and doing so self-consciously as a Christian... Some Christians may assume they can carefully select a client population to maintain a caseload of preferred family cases that represent no value conflicts or no risk-management concerns and that in many ways reflect their clinical preferences. However, family therapists simply cannot predict how individual clients and families will present over the course of time, and in an increasingly diverse and pluralistic culture, we see it as important that Christian family therapists are prepared to serve a wide-ranging client population... that may not be in keeping with a family therapist's own values or may in other ways reflect a point of conflict or tension. Family therapists who are not prepared to navigate such conflicts would likely be stilted in their ability to practice in almost any setting... (p. 508-510)

A research paper (6-7 APA pages) will demonstrate a student's ability to engage clients in accordance with the ethics of our field, demonstrating a breadth of competency in working therapeutically with diverse clients presenting with varied sexual histories and issues. This paper will reference family therapy literature using a systemic frame and may include theological sources. Papers will be written in APA style and convey understanding of the topic through a brief literature review, application in the therapeutic milieu, and ethical considerations. The rubric for research papers will be employed in assessing the sexuality paper, which is posted on Canvas.

Total Grading Value for Sexuality Paper: 20 points

3.) **Orgasm Reflection:** Students will listen to the episode of the podcast Science Vs on orgasm science, Orgasms: Come for the science (2020), the link for which is posted on Canvas. From the content of the podcast, students will write a reflection (4-5 APA pages) and consider potential application of the material (including clinical, research, personal) as well as their own countertransference.

Reflection Rubric

9-10 points - Evidence of strong reflective thought pertaining to clinical development and personal perspective. Reflective statements deeply engage podcast material and include underlying rationales and considerations with sensitivity to sexual issues. Countertransference is astutely addressed. Application is insightful and clear with meaningful detail specific to sexuality.

7-8 points - Evidence of some reflective thought pertaining to clinical development or personal perspective. Reflective statements reference podcast material with relevance. Countertransference is considered. Application is meaningfully explored.

6 and below - There is not evidence of graduate level reflection. Reflective statements are off topic or touch only upon surface issues. Countertransference is not considered in a meaningful way. Application is unclear or insensitive to diversity.

Total Grading Value for Orgasm Reflection: 10 points

4.) **Image of God Portfolio:** Students will develop their theological reasoning in the area of sexuality by considering the intersection of God's creation of human sexuality and their Image of God. Students will design a piece of work of their own choosing to develop and explain their Image of God in light of human sexuality. Works may be based on a clinical, ministerial, research, or creative foundation.

Possible works include but are *not* limited to the following:

- * A clinical topic with systemic conceptualization and theological reflection
- * A detailed account of countertransference in pastoral care
- * Development of public policy or advocacy plan
- * A worship service
- * Psychoeducational curriculum for a Sunday school class
- * An interview with a helping professional
- * A qualitative case study
- * A compressed ethnography
- * An exegetical analysis of a chapter of scripture

- * A mural
- * An original song

Works will be presented by students in the creation and submission of a portfolio, which includes both:

- * Project showcase materials such as media, photographs, content created, and other materials as desired
- * A narrative (4-5 APA pages in manuscript form)

Portfolios must:

- * Be digitally submitted via Canvas (a link may be provided)
- * Articulate the Image of God and concept of sexuality as presented in the work
- * Correspond clearly with the piece of work
- * Make clear the work's purpose, execution, and meaning
- * Illustrate theological development over the course of the work with meaningful reference to at least three chapters from *Sexuality and the Sacred*

Portfolios will be evaluated holistically in light of the above guidelines based upon the individual work chosen and executed by the student as presented in the portfolio.

Total Grading Value for Image of God Portfolio: 20 points

5.) **Final Examination:** Students will have the opportunity to demonstrate their learning over the course of the semester on a multiple choice examination covering the content of the course including readings, lectures, discussion, and videos posted on Canvas. Students are strongly encouraged to take notes and mark their texts throughout their engagement with course materials to assist in their successful completion of the final examination and these may be referenced during the examination. A link to the examination will be provided on Canvas to be activated for a 24 hour period. Time limit for the test is three hours from beginning.

Total Grading Value for Final Examination: 30 points

Point Calculations

Participation with Self-Assessment	20 pts
Sexuality Paper	20 pts
Orgasm Reflection	10 pts
Image of God Portfolio	20 pts
Final Examination	30 pts

Points Possible	100 pts
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Schedule (Subject to Change)

Welcome to Human Sexuality

Reading:	Syllabus
Feb 9th	Initial Zoom Meeting in Lesley's Zoom Room

Module One

Reading:	AAMFT Code of Ethics
Feb 16th	Zoom Meeting

Module Two

Reading:	Begin Ott
Feb 23rd	Asynchronous Lecture One: Sexual Development (Posted on Canvas)
Feb 25th	Sexuality Paper Due

Module Three

Reading: Complete Ott

Videos: See Canvas Module

March 2 Zoom Project Workshop
Asynchronous Lecture Two: Anatomy (Posted on Canvas)

March 4 Orgasm Reflection Due

Module Four

Reading: Three Chapters of Your Choice from *Sexuality and the Sacred*

March 9 Asynchronous Lecture Three: Low-No Sex (Posted on Canvas)

March 16 Research and Study Week

March 21 Image of God Project Due

Module Five

Reading: Nelson Chapters One and Three

March 23 Class

Module Six

Reading: Nelson Chapters Four and Five

March 30 Class

Module Seven

Reading: Nelson Chapter Seven
McCarthy & Ross, 2017

April 6 Class

Module Eight

Reading: Nelson Chapters Eight and Nine

April 13 Class

Module Nine

Reading: Nelson Chapters Eleven and Thirteen

April 20 Class

Module Ten

Reading: Nelson Chapters Twelve and Fourteen

April 27 Class

Module Eleven

Reading: Hardy & Fisher, 2018
Driscoll & Hughes, 2021

May 4 Class

May 5
Participation Self-Assessment Due

May 11
Final Examination

You made it!