

Gender, Race, and Class: Engaging Intersectionality
PC 3173, Spring 2022
Synchronous Zoom Session: Thursday, 9:30-11:00 am

Instructor

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Office Hours

Meetings with professor by appointment
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Course description

To a large extent the construction of gender, the rules and practices of diverse racial and ethnic groups, and the differences shaped by socioeconomic class demonstrate the cultural relativity of family life. In this course we will critique our own internalization of these “rules” and practices and pursue gender and multicultural perspectives that encourage and affirm respect for the diversity in various family systems in an interfaith world. We will explore the ways sexism, racism, and classism function oppressively, limiting possibilities for well-being in family systems and shaping the context for care.

We will consider the implications of such differences for appropriate interventions and continuing care in pastoral practice and family therapy. We will give particular attention to discerning the oppressive effects of racism, sexism, heterosexism, and classism for our own lives and develop personal and professional strategies for resisting their destructive effects. This course will use seminar discussion of readings assigned, video presentations, and experiential exercises.

This course is not a philosophical debate about the ontology of race/racism, gender/sexism/homophobia, and class/inequality (i.e. it does not question *whether* these realities exist). This class begins with the assumption that these *are* realities which have an observable history and which have been an intimate part of the systemic whole of modernity’s distorted distribution of power, wealth and influence in the world – socially and politically. In this class we will approach the issues of gender, race, class, sexuality, oppression, power, and privilege from a theological and social-scientific perspective.

<u>By the end of the semester, students will:</u>	<u>Student learning outcomes (SLO) & MFT Competencies (MFTC)</u>	<u>Assessment Signature Assignments</u>
Articulate an understanding of the dynamic and complex processes of racism, sexism, and classism	<p>SLO #4 Graduating students will be able to use a multi-contextual, antiracist approach to Marriage and Family Therapy that attends to religious, cultural, racial, economic, gender, and sexual orientation diversity and intersectional contexts in client, client-therapist, supervisory, and broader social systems.</p> <p>COAMFTE Dev. Comp. Component: Human diversity and social structures</p>	<p>Reading and Reflection Papers</p> <p>Discussion Leadership</p> <p>Final Essay</p>
Demonstrate self-critical awareness of their own gender, racial, and class assumptions	<p>MFT SLO 4 (above)</p> <p>Developmental Competency Component: Practice of Therapy</p>	<p>Reading and Reflection Papers</p> <p>Discussion Leadership</p> <p>Final Essay</p>
Demonstrate knowledge of the interlocking, socially constructed nature and effects of racial, gender, class, and religious oppression in a diverse, multicultural, and interfaith world	<p>SLO 4 (Above)</p> <p>SLO 5 Graduating students will be able to use a theologically informed and clinically appropriate framework to integrate religious and spiritual factors into the practice of Marriage and Family Therapy.</p> <p>Developmental Competency Component: Human Diversity and Social Structures</p>	<p>Reading and Reflection Papers</p> <p>Discussion Leadership</p> <p>Final Essay</p>
Demonstrate the ability to initiate and sustain dialogue with critical issues central to resisting gender, racial, and class oppression	<p>MFT SLO 4 (above)</p> <p>MFT SLO 1: Graduating students will be able to conduct multicultural, evidence-based therapy with individuals, couples and families that meets entry-level professional standards.</p> <p>Developmental Competency Component: Human Diversity and Social Structures</p>	<p>Reading and Reflection Papers</p> <p>Discussion Leadership</p>

Class Format

Our course format has two major components: our “synchronous” weekly Thursday Zoom meeting from 9:30-11:00 am and an “asynchronous” that takes place outside the electronic classroom. This includes reading, viewing and incorporating electronic media, and preparation for class presentations.

Method

This course is experiential. It is focused as much (perhaps more) on process as on content. Consequently, students are expected bring their “authentic self, what they are learning and an attitude of openness to the class along with willingness to interact from a critically self-examined posture. Students are expected to engage others respectfully and be prepared to participate fully in group discussion. Students are expected to complete the reading assignment prior to class and are expected to participate in group discussions focused on the topic/readings of the day. Class sessions are student led.

Assignments

1. Complete reading assignment as detailed below. **(25% of grade)**

- Read assigned texts. To account for diversity of interest, students may replace one of the assigned texts each week with an alternative drawn from the supplemental reading below or from the student’s own bibliographic exploration. Readings alternative readings must be pertinent to the topic of the discussion for the day. Intent: Improve understanding of texts and learning to look beyond assignment to enrich knowledge.
- **Write a 100 word reflection/summary** of your reading, your self-assessment of your preparation for class and a statement of the amount of reading you actually completed. End your summary with two questions that arise from your reading or the topic. Post these questions on the main discussion board no later than 11:59 each night before class. Reflective summaries are to be turned in electronically at the end of each class session.

2. **Class Leadership and Participation (30% of Grade)**

- This is a graduate seminar. The seminar is a forum for critical discussion based on what students bring of themselves to the forum and on common readings assigned. Meaningful participation and attendance are a key portion of your grade. Absences and lack of participation will impact your final grade. ***A crucial skill needed to resist racial, gender, and class oppression is the ability to initiate and sustain productive dialogue about critical issues.*** This will be practiced and assessed in the following ways:
- Each student will participate in a dyad that will lead a conversation in the subject matter of the day, guided by the required reading for the week. Class leaders are expected to:
 - a. create a context that practices openness and communal safety;

- b. lead a conversation that reflects critically on the implications of ideas discussed from readings and presentations;
- c. accurately use of material assigned;
- d. Present a brief case study for class discussion of the issues of the day.

Please DO NOT engage in side-bar conversations on Chat during the seminar. This is distracting to everyone. We must all give our attention to the person who holds the floor at any given moment during class discussion. If you wish to speak, use your “raise hand” button in Zoom.

3. Final Essay (45%) (100 points)

- Each student will be required to write an essay (1500-2000 words) regarding their understanding of intersectionality **and** racism, sexism, and classism, and other forms of oppression.
- This essay should demonstrate an understanding of the individual, personal, and systemic nature of oppression as discussed throughout the class.
- This essay can include but should not be solely comprised of other forms of writing such as poetry, song, etc. if they are the work of the student themselves.
 - These additions can speak to your personal and lived experience to these issues or your understanding of these issues.
- This essay should speak to how the concepts of oppression and intersectionality are relevant to your current or future vocational trajectory and how what you have learned in the course will help shape how you approach, implement, and evaluate your future work.
- Students should cite relevant in course and out of course material to help support their understanding of oppression.
- **See Appendix I for scoring rubric for this assignment.**

Required reading from (all on Library Reserve—access e-books on reserve through the library link. Access paper books in the physical library.

- Kujawa-Holbrook, Sheryl A. and Karen B. Montagno, eds. (2009). *Injustice and the care of souls: Taking Oppression Seriously in Pastoral Care*. Minneapolis: Fortress Press.
- McGoldrick, M. & Hardy, K. V. (2019). *Re-visioning family therapy: race, culture and gender in clinical practice*, 2nd ed. New York: Guilford
- Fields, K. E., & Fields, B. J. (2014). *Racecraft: The soul of inequality in American life*. Verso Trade.
- Kang, M., Lessard, D., Heston, L., & Nordmaken, S. (2017). *Introduction to women, gender, sexuality studies*. Free open access textbook available for download here: <https://press.rebus.community/introwgss/>

Library Reserve and Links

- Rothenberg, P. S., & Munshi, S. (Eds.) (2016). *Race, class, and gender in the United States: An integrated study*. Tenth edition.
- American Psychological Association. (2018). APA guidelines for psychological practice with boys and men. *American Psychological Association*. Washington DC: American Psychological Association. <https://www.apa.org/about/policy/boys-men-practice-guidelines.pdf>
- Comas-Díaz, L. (2016). Racial trauma recovery: A race-informed therapeutic approach to racial wounds. In A. N. Alvarez, C. T. H. Liang, & H. A. Neville (Eds.), *Cultural, racial, and ethnic psychology book series. The cost of racism for people of color: Contextualizing experiences of discrimination* (pp. 249-272).
- Comas-Díaz, L. (2008). 2007 Carolyn Sherif award address: Spiritas: Reclaiming womanist sacredness into feminism. *Psychology of Women Quarterly*, 32(1), 13-21. <http://www.socsci.uci.edu/~castellj/clfm/webdocs/Week%204/Required/Spirita-%20Reclaiming%20Womanist%20Sacredness%20into%20Feminism.pdf>
- Harris, C. (1993). Whiteness as Property. *Harvard Law Review* https://sph.umd.edu/sites/default/files/files/Harris_Whiteness%20as%20Property_106HarvLRev-1.pdf
- Crenshaw, K. (1991). Mapping the margins: Intersectionality, identity politics, and violence against women of color. *Stanford law review*, 1241-1299. <https://edspace.american.edu/culturallysustainingclassrooms/wp-content/uploads/sites/1030/2017/09/Mapping-the-Margins.pdf>
- Harris, A. P., Crenshaw, K., Gotanda, N., Peller, G., & Thomas, K. (2012). Critical race theory. *International Encyclopedia of the Social & Behavioral Sciences*. https://works.bepress.com/angela_harris/17/download/
- Johnson, A. (2010). The Social Construction of Difference. In M. Adams, W.J. Blumenfield, R. Castaneda, W.W. Hackman, M.L. Peters, & X. Zuniga, eds. *Readings for Diversity and Social Justice*, 2nd ed. (15-20). New York: Routledge.
- Rothenberg, P. S., & Munshi, S. (Eds.) (2016). *Race, class, and gender in the United States: An integrated study*. Tenth edition.
- Schrock, D., & Schwalbe, M. (2009). Men, masculinity, and manhood acts. *Annual review of sociology*, 35, 277-295. <http://majorsmatter.net/gender/Readings/Men%20and%20Manhood%20Acts.pdf>
- Thurman, H. (1976). *Jesus and the Disinherited*. Beacon Press. Chapter 5 only (pp.79-99)
- Part One: Phrenology: The Bastard Science of Racism (Podcast) <https://www.behindthebastards.com/podcasts/part-one-phrenology-the-bastard-science-of-racism.htm>
- Part Two: Phrenology: The Bastard Science of Racism (Podcast) <https://www.behindthebastards.com/podcasts/part-two-phrenology-the-bastard-science-of-racism.htm>
- Footnotes: Phrenology: The Bastard Science of Racism (Podcast) <https://www.behindthebastards.com/footnotes/btb-footnotes-ep-36.htm>

Supplemental/Potential Alternative Reading

Crenshaw, Kimberlé. "Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics," University of Chicago Legal Forum 1 (1989): 139-67.

Lorde, Audre. "Age, Race, Class, and Sex: Women Redefining Difference," from *Sister Outsider: Essays and Speeches*

Anzaldúa, Gloria. Ch.2 "Movimientos de rebeldía y las culturas que traicionan" (pp. 37-45); Ch. 7 "La conciencia de la mestiza/Towards a New Consciousness" (pp. 99-113); "To live in the Borderlands means you" (pp. 216-217), from *Borderlands/La Frontera: The New Mestiza*

Collins, Patricia Hill. "Intersectionality as Critical Inquiry," from *Intersectionality as Critical Social Theory*. The full chapter is available, but focus specifically on pp. 41-53.

Schneider, Laurel. "What Race Is Your Sex?" in *Queer Religion: LGBT Movements and Queering Religion, Volume II*, ed. by Donald L. Boisvert and Jay Emerson Johnson. (Praeger: Santa Barbara, CA), 2012. Reprinted from Harvey, Case & Gorsline, 2005. <https://as.vanderbilt.edu/religiousstudies/people/schneider.php>.

Wilcox, Melissa M. "Identities," from *Queer Religiosities: An Introduction to Queer and Transgender Studies in Religion* (pp.113-139)

Yee, Gale A. "Thinking Intersectionally: Gender, Race, Class, and the Etceteras of Our Discipline." *Journal of Biblical Literature* 139, no. 1 (2020): 7-26.

Course Schedule 2022 (subject to change)	
<u>Topic</u>	<u>Readings/Assignments</u>
2/3 Introduction to the Course Syllabus Review and discussion	<ul style="list-style-type: none"> • Read and Review Syllabus
2/10 Understanding Oppression, Identity, and Intersectionality Oppression and the Law Conversation Leaders:	<ul style="list-style-type: none"> • Johnson (2010) • Crenshaw, Mapping Margins(1991) • Harris et al (2012) • McGoldrick and Hardy Ch. 1 & 9 • Kang et al Chs. 3, 4, 5, & 6
2/17 The Role of Religion and Spirituality in Engaging Difference Religious Bias Conversation Leaders:	<ul style="list-style-type: none"> • Kujawa et al, Introduction • Kujawa et al, Ch. 3, 8, 9, 10, 22 • McGoldrick and Hardy, Ch. 5, 18, 24 • Thurman Ch. 5 (79-99) • Kang et al Chs. 7 & 14
2/24 Race and Racism Conversation Leaders:	<ul style="list-style-type: none"> • Harris (1993) • Fields & Fields Ch. 1, 2, 4, & 7 • McGoldrick and Hardy 17 & 20 • Optional: Podcast (Phrenology- links in syllabus)
3/3 Providing Anti-Racist Care Conversation Leaders:	<ul style="list-style-type: none"> • Comas Diaz Racial Trauma (2016) • Fields & Fields Ch. 6 • McGoldrick and Hardy Ch. 10, 19 • Kujawa et al, Ch. 2, 5, & 6
3/10 Social construction of gender Examining Masculinity and Femininity Conversation Leaders:	<ul style="list-style-type: none"> • Schrock (2009) • Comas-Diaz <i>Spirita</i> (2008) • McGoldrick and Hardy Ch. 2 • Kujawa et al Ch. 4 & 17 • Kang et al, Chs. 8, 9, 11
3/14-18 Research and Study	
3/24 Social construction of gender continued Sexuality and Intersectionality Conversation Leaders:	<ul style="list-style-type: none"> • Kujawa et al Ch. 11 & 19 • McGoldrick and Hardy Ch. 26 & 27 • Kang et al Ch. 10 • Yee (2020)

3/31 Class Inequality Conversation Leaders:	<ul style="list-style-type: none"> • Rothenberg and Munshi pp.181-189; 393-397 • McGoldrick and Hardy Ch. 3 & 4 • Kang et al Ch. 13 • The New Face of Hunger http://www.nationalgeographic.com/foodfeatures/hunger/
4/7 Class, Power & Privilege Conversation Leaders:	<ul style="list-style-type: none"> • Rothenberg and Munshi pp. 361-372; 562-569
4/14 Holy Week Recess	
4/21 Clinical Case Study: Class, Power & Privilege	
4/28 Course Wrap Up	
5/5/20 No Class Final Essay Due	

Course Policies

Student responsibility- Class attendance is expected. Read the assigned material prior to each class session and come to class prepared to participate in the discussions. You are responsible for all assignments, material presented in class, as well as in the text. Lectures may supplement, highlight, or bring something entirely different from what is included in the text.

Classroom Behavior - Tardiness and early departures are distracting and not appreciated by me as the instructor, nor your fellow classmates. Please avoid these behaviors unless absolutely necessary. You are expected to adhere to the following principles during class: 1) no text messaging, phone calls, emailing, or surfing the internet; and 2) no side conversations irrelevant to the class.

Issues of Privacy and Confidentiality - Given the potentially sensitive nature of the course topics we need a supportive and respectful environment that allows the ability to share viewpoints, experiences, and thoughts. Please do not discuss anything that people share in class with others outside of the class. In other words, please exercise confidentiality, any discussion in the class should stay in the class

Inclusive/Expansive Language – The practice of using inclusive language is encouraged of all LPTS staff, students, and faculty. In classroom discussions and writing assignments it is important to avoid divisive terms that reinforce stereotypes or are pejorative. Please access the following web page for resources to assist in using non-biased language:
<http://www.lpts.edu/academics/academic-resources/guides-policies-and-handbooks/inclusive-and-expansive-language>

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. **Three or more absences (1/4 of the course) will result in a failing grade in the course.**

Late work – Assignments are due at the beginning of class unless otherwise specified. Due dates for every assignment are provided on the course syllabus and course schedule. **An assignment submitted within 24 hours of the due date will only be eligible for 80% of the maximum number of points allotted. Assignments submitted more than 24 hours after the due date will not be accepted.** There are no make-ups for in-class writing, activities, or the final exam. If you experience extenuating circumstances (e.g., you are hospitalized) that prohibit you from submitting your assignments on time, please let me know. I will evaluate these instances on a case-by-case basis.

Writing guidelines - All assignments should be submitted typed in 12-point font using Times New Roman one-inch margins, and double-spaced. Homework assignments assume a certain level of writing skills, and points will be deducted if your writing assignments are difficult to read due to poor writing. If you need assistance with your writing, please visit the LPTS online writing lab, <http://lpts.libguides.com/OWL>, or schedule an appointment with the academic support center (ASC).

All assignments should be completed using APA format 7th edition.

If you have questions, please see the following resources:

American Psychological Association. (2020). *Publication manual of the American Psychological Association*. Washington, DC: American Psychological Association.

Purdue Online Writing Lab: <http://owl.english.purdue.edu/owl/resource/560/01>

Assignments that do not meet the writing guidelines will be returned for correction and will not be graded until corrected. Assignments will be reduced by 10% for each day (including the initial due date) after the assignment is late due to failure to adhere to the writing guidelines.

Drop/Withdrawal - If you decide to withdraw from this course, you must follow the Registrar's Office's specified procedures. A student can change course load during the first two weeks of regular semesters with no notation on their transcript. After the first two weeks, the student may withdraw and receive a WP or WF notation. Withdrawal from a course during the last four weeks of class will result in a failing grade; withdrawal for medical reasons may be an exception. Students seeking a withdraw-medical (WM) must file a formal written request with the Dean of the Seminary no later than 5 p.m. of the last day of classes of the term in which the course is taught. In the case of medical causes, a student who receives a withdraw-medical will be required to submit to the Dean of the Seminary certification from the treating physician or therapist of the student's ability to resume academic and professional work before being readmitted to classes in the following term or semester.

Academic Honesty - All work turned in to the instructor 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. Multiple occurrences of plagiarism may result in dismissal from the Seminary. Students unfamiliar with issues relating to academic honesty can find help from the staff in the Academic Support Center. For the Seminary policy, Student Handbook, p. 16.

Accommodations - Students requiring accommodations for a documented physical or learning disability should be in contact with the Director of the Academic Support Center during the first two weeks of a semester. Anyone who feels they may need an accommodation based on the impact of a disability should contact me to arrange an appointment within the first 3 class sessions. At the appointment we can discuss the course format, anticipate your needs and explore potential accommodations. Students with environmental or other sensitivities that may affect their learning are also encouraged to speak with the instructor.

Grading Scale and Philosophy

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

1. Grades of A are granted for work which demonstrates mastery of the required body of knowledge, independent thought about the subject matter, and 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.
2. Grades of A- are granted for work which demonstrates basic mastery of the body of knowledge, and independent thought about the subject matter.
3. Basic mastery of the body of knowledge at a level expected in graduate study will earn scores in the B to B+ range.
4. Scores C and below do not meet the standard expected for graduate level academic work.

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

Appendix I

GRC Final Essay Assignment Rubric				
Criterion	Exceptional	Satisfactory	Incomplete	Score
Defining Intersectionality and Oppression (25 points)	Clearly identifies and expounds upon the definition of intersectionality and its connection to systemic oppression. This section clearly outlines the 4 I's of oppression. Thesis is clearly stated and developed; specific examples are appropriate and clearly develop thesis. 23-25 points	Provides a definition of intersectionality and its connection systemic oppression. Identifies some but perhaps not all of the 4 Is of oppression. Concept and ideas are loosely connected. Examples are appropriate but may not clearly develop thesis 18-22 points	Fails to identify definition of intersectionality and/or systemic oppression. Presentation of ideas is choppy and disjointed; doesn't flow; development of thesis is vague; 17 points or less	
Articulation of personal understanding/experience of intersectionality and systemic oppression (25 points)	Present thorough and insightful analysis of your personal and lived experience of intersectionality and systemic oppression. This information is appropriately connected to how your personal knowledge contributes to your understanding of the reality of intersectional disempowerment and systemic oppression. This section can include but not be solely comprised of other forms of writing such as poetry, song, etc. if they are the work of the student themselves. 23-25 points	Presents a superficial or incomplete analysis of your personal and lived experience of intersectionality and systemic oppression. This information provided is connected perhaps vaguely to your understanding of the reality of intersectional disempowerment and systemic oppression. This section can include but not be solely comprised of other forms of writing such as poetry, song, etc. if they are the work of the student themselves. 18-22 points	Provides an incomplete or inappropriate analysis of your personal and lived experience of intersectionality and systemic oppression. This information is loosely or not at all connected to your understanding of the reality of intersectional disempowerment and systemic oppression. This section can include but not be solely comprised of other forms of writing such as poetry, song, etc. if they are the work of the student themselves. 17 points or less	17
Conclusion 25 points	Makes appropriate and powerful connections between concepts studied throughout the course (i.e. readings, lectures, course discussion, etc.) and current or future vocational trajectory. 23-25 points	Makes appropriate but somewhat vague connections between concepts studied throughout the course (i.e. readings, lectures, course discussion, etc.) and current or future vocational trajectory. 18-22 points	Makes inappropriate or little connection between concepts studied throughout the course (i.e. readings, lectures, course discussion, etc.) and current or future vocational trajectory. 17 points or less	
Links to Course Readings and Additional Research (15 points)	Makes appropriate and powerful connections between their own understanding of intersectionality and systemic oppression and strategic concepts studied in the course (readings, lectures, class discussion) and outside material. 13-15 points	Makes appropriate but somewhat vague connections between their own understanding of intersectionality and systemic oppression and strategic concepts studied in the course (readings, lectures, class discussion) and outside material. 12- 8 points	Makes inappropriate or little connection between their own understanding of intersectionality and systemic oppression and strategic concepts studied in the course (readings, lectures, class	

			discussion) and outside material. 7 points or less	
Writing Mechanics and Formatting Guidelines (10 points)	Student carefully follows either APA or Chicago/Turabian style guidelines, uses effective sentence construction and professional vocabulary. Shows evidence of careful editing and proofreading. 10 points	Student follows APA or Chicago/Turabian style, but demonstrate style errors. Sentences lack clarity or demonstrate grammatical problems (run-on, incomplete, misuse of subject/object, etc.). Editing and proofreading could be improved, but is functional. 5 points	Student fails to use APA or Chicago/Turabian style guidelines. Significant presence of grammatical errors and lack of sentence clarity. Proofreading and editing falls short of being functional. Writing and formatting errors make the paper difficult to follow/read. 0 points	

Appendix II.

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).

MFT Student Learning Outcomes

SLO # 1 Graduating students will be able to flexibly conduct evidence-based, systemic therapy with individuals, couples SLO 2: Graduating students will demonstrate a broad knowledge of systemic theory and MFT treatment models.

SLO # 2 Graduating students will demonstrate a broad knowledge of systemic theory and MFT treatment models.

SLO # 3 Graduating students will demonstrate ethical knowledge and ethical practices that meet professional and legal standards in the field

SLO 4: Graduating students will be able to use a multi-contextual, anti-racist approach to Marriage and Family Therapy that attends to religious, cultural, racial, economic, gender, and sexual orientation diversity and intersectional contexts in client, client-therapist, supervisory, and broader social systems.

SLO 5: Graduating students will be able to use a clinically appropriate theological/spiritual framework in the practice of Marriage and Family Therapy.

SLO # 6 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.

COAMFTE Developmental Competency Components

1. Knowledge of MFT Profession
2. Practice of relational/systemic therapy as a qualified behavioral/mental health provider
3. Commitment to ethical practice through ethical codes of the MFT profession and pertinent regulatory bodies
4. Awareness, knowledge and skill to responsibly serve diverse communities
5. Development and application of research to further the knowledge and practice of the MFT profession.

LPTS-specific Developmental Competency Components

6. Effective use of self of the therapist
7. Theological and spiritual integration in MFT practice

MDiv Student Learning Outcomes

SLO 1: Students will gain knowledge and understanding of the Bible, and the ability to use critical skills and educated imagination to interpret it in contemporary social and cultural contexts.

SLO 2: Students will learn to become skillful interpreters of the history of Christian experience.

SLO 3: Students will be able to think theologically and ethically in relation to particular traditions and contemporary needs.

SLO 4: Students will demonstrate the ability to reflect critically and self-critically on relationships between Christian faith and various forms of systemic injustice.

SLO 5: Students will acquire the knowledge and skill sets necessary for the practice of Christian ministry – as demonstrated by effectiveness in such activities as:

- Leading congregations within the framework of their communions, confessions, and polity
- Preaching, teaching, and leading worship
- Praying and teaching others to pray
- Leading an organization effectively
- Providing public leadership
- Inviting others into the Christian faith
- Offering pastoral care
- Participating in constructive intra-Christian and interreligious engagement

MAR Student Learning Outcomes

SLO1: be able to interpret Scripture critically and imaginatively

SLO2: demonstrate an understanding and appreciation of the global history of the Church

SLO3: demonstrate an understanding of multiple theological perspectives, historical and contemporary

SLO4: demonstrate the ability to think theologically, strategically, imaginatively, and contextually about ethical issues