

## HUMAN GROWTH AND TRANSFORMATION

PC 4083, Fall 2024

*Fridays, 8:00am-11:00am*

*Classroom: Zoom*

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Office hours by appt.

Available by email or text messages for questions

Welcome to Human Growth and Transformation! This is our first opportunity to get to know one another as we learn more together. Our course includes readings to challenge you, conversations to engage you, and assignments to help you develop as family therapists, pastors, and scholars. This course will be an all online zoom class. As you engage this course, please know our “virtual doors” are always open. As well, if you have asked questions about the course and we have attempted to answer but you remain unclear, please *let us know* and we will work to clarify by further explanation.

### Course Description

Various perspectives on the developmental process will be examined from the fields of theology, psychology, sociology, and marriage and family therapy. Attention is given to the growth of cognitive structures within various cultural contexts; psychosocial, moral, and faith development through the life span; issues surrounding the family life cycle; and models of transformation, both personal and systemic. The course encourages students to reflect on their own developmental experiences in light of their religious heritage as well as to explore the implications of course content for their ministries of pastoral care and counseling in a multicultural world.

## Student Learning Outcomes

<b><u>By the end of the semester, students will:</u></b>	<b><u>Student Learning Outcomes (SLO) &amp; MFT Competencies (MFTC:)</u></b>	<b><u>Assessment Signature Assignments</u></b>
Recognize, critique, and utilize spiritual and faith development theories as they inform clinical and pastoral case conceptualizations and interventions	SLO 2: demonstrate a broad knowledge of systemic theory and MFT treatment models and flexibly apply these in evidence-based practice. SLO 4: 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, supervisory, and broader social systems. SLO 5: able to use a clinically appropriate theological/spiritual framework in the practice of Marriage and Family Therapy. <b>MFT Developmental Competency Component: 1 Knowledge of MFT Profession;</b>	Class participation Theology paper Final examination
Comprehend the relational development systems paradigm and multicontextual life cycle framework involved in case and situation assessments	SLO 4: 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, supervisory, and broader social systems.	Class participation Map with reflection Case research paper Final examination
Understand the principles of human development such as gender development, family development and processes; diversity; power, privilege, and oppression	SLO 4: 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, supervisory, and broader social systems. SLO 4: MDiv SLO: 5, 6, 7  MFT Developmental Competency Component: 4: Awareness, knowledge, and skill to responsibly serve diverse communities.	Class participation Map with reflection Case research paper Final examination
<p><b>Multicultural Therapy Definition:</b> 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.”</p> <p>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 &amp; Sue 2008)</p>		

**Evidence-based Practice Definition:** EBP is a “...practice-friendly approach to using research to enhance family therapy” (Gehart, 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. ***Four 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](mailto: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 of sources. Double-spaced, 12 font, 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.

### Policy on late work

All written assignments are due on the date given in the syllabus. Out of fairness to other students, papers turned in after the time and date specified in the syllabus will receive a grade penalty. 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.

*A schedule of Important Dates and Times for Zoom discussions, 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.*

## Bibliography

### **Main texts**

Balswick, J. O., King, P. E., & Reimer, K. S. (2016). *Reciprocating self: Human development in theological perspective* (2nd ed.). IVP Academic.

McGoldrick, M., Preto, N. G., & Carter, B. (2015). *The expanding family life cycle: Individual, family, and social perspectives* (5th ed.). Pearson.

Student selected autobiography or biography (see below)

**Books on reserve XXXis this right? All of these you selected you have reserved (or are electronically available) at the library for students?XXX**

Adler-Tapia, R. (2012). *Child psychology: Integrating developmental theory into clinical practice*. Springer Publishing Company.

Kelcourse, F. (2015). *Human development and faith: Life-cycle stages of body, mind, and soul*. Chalice Press.

Newman, B.M & Newman, P.R. (2007). *Theories of human development*. Lawrence Erlbaum Associates, Publishers.

Thomas, R.M (2000). *Multicultural counseling and human development theories*. Thomas Publishers, Inc.

### **Optional texts**

Berger, Kathleen Stassen. *The Developing Person through the Life Span*, 7<sup>th</sup> ed. New York: Worth, 2008.

Broderick, Patricia C. and Pamela Blewitt. *The Life Span: Human Development for Helping Professionals*, 4<sup>th</sup> ed. NJ: Pearson Education, Inc., 2015.

Walsh, Froma. *Strengthening Family Resilience*, 3<sup>rd</sup> ed., New York: The Guilford Press, 2016.

### **Additional resources**

Aleshire, Daniel O. *Faithcare: Ministering to all God's People through the Ages of Life*, 9-12; 15-35; 171. Philadelphia: Fortress Press, 1988.

Anderson, Herbert. *The Family and Pastoral Care*, 9-18. Philadelphia: Fortress Press, 1984.

Berger, Kathleen Stassen. *The Developing Person through the Life Span*, 7<sup>th</sup> ed., 5-6; 33-49. New York: Worth, 2008.

Boyatzis, Chris, J., David C. Dollahite, and Loren D. Marks. "The Family as a Context for Religious and Spiritual Development in Children and Youth." Chapter 21 in *The Handbook of Spiritual Development in Childhood and Adolescence*, edited by Eugene C. Roehlkepartain, Pamela Ebstyn King, Linda Wagener, and Peter L. Benson, 297-309. Thousand Oaks: Sage Publications, 2006.

Boyd-Franklin, Nancy. "Religion and Spirituality in African American Families." Chapter 7 in *Black Families in Therapy: Understanding the African American Experience*, 2<sup>nd</sup> ed., 125-143. New York: The Guilford Press, 2003.

Boyd-Franklin, Nancy and Melanie Karger. "Intersections of Race, Class and Poverty: Challenges and Resilience in African American Families." Chapter 12 in *Normal Family Processes: Growing Diversity and Complexity*, 4<sup>th</sup> ed., 273-296. New York: Guilford Press, 2012.

Fowler, James W. and Mary Lynn Dell. "Stages of Faith from Infancy through Adolescence: Reflections on Three Decades of Faith Development Theory." Chapter 3 in *The Handbook of Spiritual Development in Childhood and Adolescence*, edited by Eugene C. Roehlkepartain, Pamela Ebstyn King, Linda Wagener, and Peter L. Benson, 34-45. Thousand Oaks: Sage Publications, 2006.

Friedman, Harris, Stanley Krippner, Linda Riebel, and Chad Johnson. "Models of Spiritual Development." In *The Oxford Handbook of Psychology and Spirituality*, edited by Lisa J. Miller, 207-220. Oxford: Oxford University Press, 2012.

Graham, Larry Kent. *Care of Persons, Care of Worlds: A Psychosystems Approach to Pastoral Care and Counseling*, 11-25; 243-245 and 29-48; 245-248. Nashville: Abingdon Press, 1992.

Liebert, Elizabeth. *Changing Life Patterns: Adult Development in Spiritual Direction*, expanded edition, 7-21; 191-192 and 35-41; 195-197. St. Louis, Missouri: Chalice Press, 2000.

McGoldrick, Monica and Tazuko Shibusawa. "The Family Life Cycle." Chapter 16 in *Normal Family Processes: Growing Diversity and Complexity*, 4<sup>th</sup> ed., edited by Froma Walsh, 375-398. New York: The Guilford Press, 2012.

Mattis, Jacqueline S., Muninder K. Ahluwalia, Sheri-Ann E. Cowie, and Aria M. Kirkland-Harris. "Ethnicity, Culture, and Spiritual Development." Chapter 20 in *The Handbook of Spiritual Development in Childhood and Adolescence*, edited by Eugene C. Roehlkepartain, Pamela Ebstyn King, Linda Wagener, and Peter L. Benson, 283-296. Thousand Oaks: Sage Publications, 2006.

Parham, Thomas A. "Foundations for an African American Psychology." In *The Handbook of African American Psychology*, edited by Helen A. Neville, Brendesha M. Tynes, and Shawyn O. Utsey, 3-18. London: Sage Publications, Inc., 2009.

Patel, Eboo. "Growing up American, Growing up Other." In *Acts of Faith: The Story of an American Muslim, the Struggle for the Soul of a Generation*, 19-36. Boston: Beacon Press, 2007.

Pauw, Amy Plantinga. "Creation as Original Grace." Chapter 1 in *Church in Ordinary Time: A Wisdom Ecclesiology*, 23-41. Grand Rapids, MI: Eerdmans Publishing Co., 2017.

Roehlkepartain, Eugene C. and Eboo Patel. "Congregations: Unexamined Crucibles for Spiritual Development." Chapter 23 in *The Handbook of Spiritual Development in Childhood and Adolescence*, edited by Eugene C. Roehlkepartain, Pamela Ebstyn King, Linda Wagener, and Peter L. Benson, 324-336. Thousand Oaks: Sage Publications, 2006.

Schwartz, Kelly Dean, William M. Bukowski and Wayne T. Aoki. "Mentors, Friends, and Gurus: Peer and nonparent Influences on Spiritual Development." Chapter 22 in *The Handbook of Spiritual Development in Childhood and Adolescence*, edited by Eugene C. Roehlkepartain, Pamela Ebstyn King, Linda Wagener, and Peter L. Benson, 310-323. Thousand Oaks: Sage Publications, 2006.

Watkins Ali, Carroll. *Survival & Liberation: Pastoral Theology in African American Context*, 1-15. St. Louis, Missouri: Chalice Press, 1999.

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 development. Students are encouraged to read and research their specific areas of interest and client concerns in the literature.

### **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).

### **Participation with Self-Evaluation (20%)**

Each student is to participate in on-line experiential learning activities and group discussions. 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 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. Should unprocessed experiences and feelings related to the life course surface for you during this class, please talk to us so that we 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).

### 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.

Total Grading Value for Participation with Self-Evaluation: 20 points

Due: December 6

## **Client Case Conceptualization Paper (20%)**

Choose a client case from your caseload at the counseling center, your practicum placement, or the vignette provided on Canvas. Consider this client from the perspective of Human Growth and Transformation including the following questions:

What developmental constructs or stages are germane to your conceptualization of this case?

What are some of the developmental tasks or challenges faced by this individual in relationship to family and socio-cultural contexts?

What experiences during this stage might lend themselves to spiritual or faith development?

How might this client's development be impacted by variables such as illness, abuse, addiction, poverty, trauma, immigration status, disability, broken relationships, et cetera?

What have you discovered about caring for persons in this particular stage of life?

Using a pseudonym, complete a 5-6 APA page summary of your case conceptualization focused on the client's development. Cite appropriate sources throughout. Reference Canvas for paper rubric.

Total Grading Value for Client Case Conceptualization Paper: 20 points

Due October 29

## **Family Map/Genogram with Developmental Reflection (15%)**

Your family map or genogram is a graphic representation of your family of origin and, if applicable, procreation. You will create your own map of three generations including your own, going up the genogram and back into your family of origin. You and any siblings are the first generation. Your parents and their siblings are the second

generation. Your grandparents are the third generation. Please also include your own children and grandchildren (going down the map) if applicable. When you are working up the map, you do not need to include multiple off branches of procreation. In other words, while you include their siblings you do not need to create additional mapping for their partners and children. For your own generation, do include these partners and children. As you work down the generational map, include relationships and children (for example, you will include your nieces and nephews). For important relationships, use connection lines for discord, closeness, cut off, fusion, and abuse as needed. Provide a detailed key using standard symbols with explanation such as shading the lower half of the person's shape for significant substance abuse. Include important features such as occupation, education, denomination, location, health issues, ethnicity and other noteworthy points. Circle households and note support systems of importance. You may use software to create your map. Alternatively, you may hand create a very neat map using careful lines and legible handwriting. Computer generated maps may be used to neatly add by hand additional information. Interview family members in order to include any information currently unknown to you. Do not omit information unless you are unable, after a careful exploration, to discern what you need to know to properly map your family. If you have missing information, complete what you do know and note unknown information with a question mark. Use your accompanying narrative (5-6 APA pages) to explain how developmental and life course trajectories have influenced your family map and how it has unfolded across generations as well as points of interest, confusion, or discovered patterns. You do not need to rehash the content of your map in your narrative. Rather, explain your process as well as new insights you have related to human growth and transformation. You may also include in your narrative information that applies to your whole family and does not need to be mapped individually such as a universally shared ethnicity, denomination, or location.

A: The family map is an exemplary construct of a family of origin (and procreation, if applicable) genogram carefully following the guidance provided and using sound judgment for individual differences. All of the familial generations are richly mapped and detailed with extensive additional information as researched and clearly presented including relational lines, households, support systems, and individual points. The map is easily interpreted using standard symbols, an indexed reference key, and clear mapping patterns created via software or very neat handcrafting. The accompanying narrative provides rich developmental context for the map, an explanation of the author's emotional process and new familial information/patterns learned, as well as important pieces of interest.

B: The family map is thoroughly completed using the guidance provided. Each of the three required generations and all additional pieces are included and mapped such as individuals' information, relational lines, and households. The map is software created or neatly hand created. The key is included, clear, and a helpful reference. The accompanying narrative provides developmental context for the map and includes important points.

C: The family map is completed following the guidance provided. Each of the three required generations are present and appropriately mapped including individuals' information, relational lines, and households. The map is software created or legibly hand created. The key is included and clear. The accompanying narrative is helpful and includes many important points of human development.

D: The family map is completed including most of the information for the required generations. Some information or points of interest are provided including some relational lines. The map is software created or drawn. The key includes some reference to the map. The accompanying narrative provides some help reading the map and considers developmental points.

F: The family map has some members included with information such as a key or points of interest. The map is software created but unclear or drawn without clear lines. The accompanying narrative is missing, does not provide developmental points or is not clearly related to the reading of the map.

Total Grading Value for Family Map with Developmental Reflection: 15 points  
Due November 18

### **Theology Paper (25%)**

Select an autobiography or a biography you have not read before. Write a paper (8-10 APA pages) reviewing the theological themes in the text within the frame of a human development theory. Explain how you perceive the subject's life course to follow the selected theory. Develop a theological and psychological integration in your exploration of the subject's life employing the selected theory using the text, literature about the theory, and additional resources. Finally, consider your countertransference with the text, particularly areas relating to human growth and transformation as well as your own developmental experience. Reference Canvas for paper rubric.

#### Potential texts

Angelou, M. (1970). *I know why the caged bird sings*. Ballantine.

Armstrong, K. (2007). *Muhammad: A prophet for our time*. HarperOne.

Davis, A. (2013). *An autobiography*. International Publishers.

Douglas, F. & Williamson, S. C. (2021). *Narrative of the Life of Frederick Douglass, an American slave*. Mercer.

Erikson, E. H. (1958). *Young man Luther*. W. W. Norton.

Gandhi, M. K. (1983). *The story of my experiments with truth*. Dover.

- Heart, B. & Larkin, M. (1998). *The wind is my mother: The life and teachings of a Native American shaman*. Berkley.
- King, M. L. & Carson, C. (1972). *The autobiography of Martin Luther King, Jr.* Turtleback.
- Loughery, J. & Randolph, B. (2020). *Dorothy Day: Dissenting voice of the American century*. Simon & Schuster.
- Merton, T. (1999). *The seven storey mountain*. Mariner.
- Rembert, W. (2021). *Chasing me to my grave: An artist's memoir of the Jim Crow South*. Bloomsbury.
- Ruether, R. R. (2013). *My quests for hope and meaning*. Cascade.
- Shakur, A., Davis, A., & Hinds, L. G. (2001). *Assata: An autobiography*. Lawrence Hill.
- Sweig, J. (2021). *Lady Bird Johnson: Hiding in plain sight*. Random House.
- Thurman, H. (1981). *With head and heart*. Mariner.
- Welty, E. (1985). *One writer's beginnings*. Warner.
- Wiesel, E. (1996). *All rivers run to the sea*. Schocken.

### Potential theories

Bowlby's attachment theory

Erikson's stages of psychosocial development

Fowlers's stages of faith development

Gilligan's stages of the ethic of care

Guardini's periods of life

Kegan's subject-object constructive developmental theory

Kohlberg's stages of moral development

Loevinger's stages of ego development

Mahler's separation-individuation theory of object relations

Montessori's planes of development

Steiner's life phases

Wilber's spectrum of consciousness

Total Grading Value for Theology Paper: 25 points

Due December 6

### **Final Examination (20%)**

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: 20 points

Scheduled December 11

### **Grading Scale:**

A 95-100

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

Participation with Self-Evaluation	20 points
Client Case Conceptualization Paper	20 points
Family Map/Genogram with Developmental Reflection	15 points
Theology Paper	25 points
<u>Final Examination</u>	<u>20 points</u>
Points Possible	100 points

## CLASS SCHEDULE

Subject to Change

Class	Topic	Come to Class Having Read
<b>Friday., Sept. 13</b>	--	Introductions, Syllabus, Expectations, Questions
<b>Friday., Sept. 20</b>	--	<b>Read before class:</b> <ul style="list-style-type: none"><li>• Chapter 1 &amp; 2 Child : Psychology: Integrating Clinical Developmental Theory into Clinical Practice</li><li>• Kelcourse Book-Chapter I Theories of Human Development</li></ul>
		Integrating Development Theory
		Introduction to Theories of Human Development
<b>Friday., Sept. 27</b>	--	Dr. Earles Lecture
		The Developmental Dilemma
		The life course in Context
<b>Friday., October 4</b>	--	<b>Watch on YouTube before class:</b> <ul style="list-style-type: none"><li>• Freud, Erikson, Pavlov, Watson, Skinner and Bandura Skinner</li></ul>
		Theoretical Orientation I
		Theoretical Orientation II
<b>Friday., October 11</b>	--	<b>Watch on YouTube before class:</b> <ul style="list-style-type: none"><li>• <b>Piaget and Vygotsky Pt .I and Pt. 2</b></li></ul>
		Theoretical Reflection on Relationship and Development.
		Infants and Toddlers

**Friday., October 18- No class (Research and Study Week)**

**Friday., October 25 -- Read before class:**

**Chapter 3:**

- From Bonding and attachment to Self-Regulation theory: How Relationships impact human development and Psychotherapy

Developmental theories – Childhood/Adolescence

**Friday., November 1 -- Read before class**

Adulthood

Couples Parenting

**Friday., November 8-- Read before class**

Developmental Perspectives on Socioeconomics

Alcohol and Violence

Sexuality

**Friday., November 15 - Read before class**

Siblings and Friends

Divorce, Single parents, Families and Remarriage

**Friday., November 22 - Read before class**

Later life and Illness.

Death and Dying.

Spirituality and the power of Ritual

**Friday, November 29 – THANKGIVING – NO CLASS**

**Friday., December 6 ( Final Class)- Read before class**

- **Chapter 6**

**Integrating theories of Developmental Psychology: Theories of Moral Development.**

Moral Development

Therapist and the family

**December 11 -December 12 (Final Exam)**