

Gender, Race, and Class: Engaging Intersectionality

PC 3173, Spring 2018
Mondays 1:30 pm – 4:20 pm
Schlegel 121

Instructor

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Office Hours

Mondays 4:30pm – 5:30pm

Wednesdays 9:00am – 10:00am

Meetings with the instructor are also available by appointment if you have another commitment during scheduled office hours

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>MFT SLO 4: Graduating students will demonstrate the ability to apply multicultural approaches to Marriage and Family Therapy and attend appropriately to religious, cultural, racial, economic, gender, and sexual orientation differences as these are experience in client systems, client-therapist systems, supervisory systems, and broader social systems.</p> <p>MDIV SLO 4: Students will demonstrate the ability to reflect critically and self-critically on relationships between Christian faith and various forms of systemic injustice.</p> <p>MAR SLO 4: demonstrate the ability to think theologically, strategically, imaginatively, and contextually about ethical issues</p>	<p>Class Participation</p> <p>Case Study</p> <p>Social Issue Papers</p> <p>Anthology Assignment</p>
Demonstrate self-critical awareness of their own gender, racial, and class assumptions	<p>MFT SLO 4 (above)</p> <p>MDIV SLO 4 (above)</p> <p>MAR SLO 4 (above)</p> <p>MFTC 7: Self of the Therapist Awareness and management of personal reactions to clients and treatment process and how these impact observation, intervention and clinical outcomes.</p>	<p>Class Participation</p> <p>Anthology Assignment</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>MDIV SLO 3: Students will be able to think theologically and ethically in relation to particular traditions and contemporary needs.</p> <p>MDIV SLO 5: Students will acquire the knowledge and skillsets necessary for the practice of Christian ministry</p> <p>MAR SLO 3: demonstrate an understanding of multiple theological perspectives, historical and contemporary</p> <p>MDIV SLO 4 (above) MFT SLO 4 (above)</p> <p>MAR SLO 4 (above)</p> <p>MFTC 8: Attending to pastoral, theological and spiritual dimensions of therapy and therapist-client interactions.</p>	<p>Class Participation</p> <p>Case Study</p> <p>Social Issue Papers</p> <p>Anthology Assignment</p>
Demonstrate the ability to initiate and sustain dialogue with critical issues central to resisting gender, racial, and class oppression	<p>MDIV SLO 3, 4, & 5 (above)</p> <p>MAR SLO 3 & 4 (above)</p> <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>Class Participation</p> <p>Social Issue Papers</p> <p>Anthology Assignment</p>

Course Requirements

1) Class Preparation and Participation (25%)

Students are expected to be in class on time and prepared to discuss assigned readings. This seminar has been created to be a forum for critical discussion, based first of all on the common readings assigned. Therefore, careful reading of the materials by each participant is important to the success of the seminar for all of us. It is imperative that you ***complete assigned readings and are prepared to discuss them*** for the designated class meetings. As a result, 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 assessed in the following ways:

- 1) Preparation for class: complete the *Session Evaluation Form*. This form requires a 100-200 word reflection/summary of reading, asks you to assess your preparation for class and reading completion, and provide two questions that arise from reading or topic. Session evaluation forms are turned in at the end of each class session. Students are required to email **questions for classroom discussion to professor no later than 10:00 p.m. the evening before the class session.**
- 2) In class: openness to reflect critically on the implications of ideas discussed from readings and presentations; accurate use of material assigned.
- 3) **Please DO NOT engage in side conversations with your neighbor 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.**

2) Contemporary Social Issue Papers (20%)

Students are required to write two “social issue” papers for the course, each worth 10% of your total grade. Social issue papers are 3-4 page double-spaced papers that address a contemporary social issue or problem related to gender, race, class, and/or sexuality. Roughly one page should consist of a description of the social issue. The remainder of the paper should consist of a sociological and theological analysis of the social problem that integrates concepts or theories from the course.

Due Dates: March 6th & April 16th

3) Pastoral Care/Therapy Case Study (20%)

Each student will respond to a case study regarding an issue they may be presented in their service as a helper. Students will be required to review and apply relevant course and outside information to the situation and provide a clear response to the situation presented in the case study.

Due Date: March 26th

4) Anthology Assignment (35%)

Each student will be required to contribute to a classroom anthology focused on issues of race, gender, class, and sexuality from an intersectional perspective. This project will consist of 4 parts and students will be working both individually and collaboratively. Students will be divided into groups of 3 or 4 for this project.

Part I: As a group you must create the following to bring your anthology together:

1. **Cover:** An image and title that act as your reader's gateway into the anthology
2. **Introductory Blurb:** A short (150-200 word) description of the anthology's purpose and features.
3. **Prologue** A brief (1,000-1,500 word) detailed introduction that synthesizes what you take to be the most important and useful information pertaining to the focus, benefits, and perspective of your anthology.

Part II: Each student will be required to write a brief essay (1000-1500 words) regarding their understanding of intersectionality and racism, sexism, and classism, and other forms of oppression. 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. This essay should demonstrate an understanding of the individual, personal, and systemic nature of oppression as discussed throughout the class.

Part III: Each student in the group is responsible for contributing 5 primary texts (article, book, book chapter, song, poem, legal briefing, etc.) located by your own research methods. Primary texts may be excerpted or included whole; any decision not to excerpt a longer work should be explained either in the anthology's Introduction Editor's Note. Each primary text must be accompanied by a short (250-300 words) introductory headnote.

Part IV: Each student will contribute at least 2 footnotes to each primary text. These may be definitions of significant and/or unfamiliar words and/or they may be detailed explanations of the text's allusions to important concepts, people, events, geographical places, experiences, other texts and authors.

Part V: Each student in the group will contribute at least 1 image. As a group you will need to decide how you want your images to function: as illustration, historical context, or modern interpretation/representation. Each image should have a caption.

As a group you must decide how you will curate or edit the contents of this anthology for flow and coherence. This does not mean that there cannot be tension between materials placed in the anthology but it must be one coherent body of work that demonstrates your understanding of the material and accomplishes the purpose you describe in the prologue.

Final Anthology Due : April 30, 2018

Required text (all on Library Reserve):

KM = 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.

MH = McGoldrick, M. & Hardy, K. V. (2008). *Re-visioning family therapy: race, culture and gender in clinical practice*, 2nd ed. New York: Guilford

RM = Rothenberg, P. S., & Munshi, S. (Eds.) (2016). *Race, class, and gender in the United States: An integrated study*.

CAMS

- 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. Blumenfeld, R. Castaneda, W.W. Hackman, M.L. Peters, & X. Zuniga, eds. *Readings for Diversity and Social Justice*, 2nd ed. (15-20). New York: Routledge.
- Thurman, H. (1976). *Jesus and the Disinherited*. Beacon Press. Chapter 5 only (pp.79-99)

Library Reserve

- Adams, M., Blumenfeld, W.J., Castaneda, C. Heather W. Hackman, Madeline L. Peters, and Ximena Cone, J. H. (2011). *The cross and the lynching tree*. Orbis books.
- Thurman, H. (1949). *Jesus and the Disinherited*. Beacon Press.
- Sue, Derald Wing and David Sue. *Counseling the Culturally Diverse: Theory and Practice*, 5th ed. Hoboken, NJ: John Wiley & Sons, Inc., 2008.
- Thurman, H. (1949). *Jesus and the Disinherited*. Beacon Press.
- Zuniga, eds. *Readings for Diversity and Social Justice*, 2nd ed. New York: Routledge, 2010.

Course Schedule 2018 (subject to change)	
Topic	Readings/Assignments
2/5 Introduction to the Course Syllabus Review Class Activity	<ul style="list-style-type: none"> • Read and Review Syllabus
2/12 Understanding Oppression, Identity, and Intersectionality Oppression and the Law	<ul style="list-style-type: none"> • Johnson (2010) • Crenshaw (1991) • Harris et al (2012) • MH Ch. 36 • RM 171-175
2/19 The Role of Spirituality in Engaging Difference	<ul style="list-style-type: none"> • KM Introduction • KM Ch. 3, 8, 9, 10, 22 • MH Ch.5 • Thurman Ch. 5 (79-99)
2/26 Race and Racism	<ul style="list-style-type: none"> • Harris (1993) • RM. pp.348-363 • RM pp. 421-424
2/27 Black Church Studies Consultation: Pastoral Care as Soul Care and Social Activism	
3/6 Providing Anti-Racist Care	<ul style="list-style-type: none"> • Comas Diaz (2016) • MH Ch. 16 & 20 • KM Ch. 2, 6, & 8 • Social Issue Paper #1 Due
3/12-3/16 Research and Study	
3/19 Social construction of gender: Masculinity	<ul style="list-style-type: none"> • RM pp.38-46 • RM pp.59-70 • Schrock (2009) • MH 21 & 22 • KM Ch. 17
3/26 Social construction of gender: Femininity	<ul style="list-style-type: none"> • MH Ch. 12 • KM Ch. 4 • Comas-Diaz (2008) • RM pp. 528-529 • RM pp.547-554 • Case Study Due
4/2 Sexuality and Intersectionality	<ul style="list-style-type: none"> • KM Ch. 11 & 19 • MH Ch. 25 & 26
4/9 Guest Speaker: James Cone	<ul style="list-style-type: none"> • Cone (2011) Introduction - pp. xiii-xix • Cone (2011) Conclusion - pp. 152-166
4/16 Class Inequality	<ul style="list-style-type: none"> • RM pp.181-189 • RM pp.393-397 • MH Ch.4 • The New Face of Hunger

	http://www.nationalgeographic.com/foodfeatures/hunger/ <ul style="list-style-type: none"> • Social Issue Paper #2 Due
4/23 Class, Power & Privilege	<ul style="list-style-type: none"> • RM pp. 562-569 • RM pp. 361-363 • RM pp.364-372
4/30 Final Day of Class Anthology Presentations Course Wrap Up	<ul style="list-style-type: none"> • TBD • Anthology Due
5/7-5/8 Research and Study	
5/9-5/10 Finals	

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 6th edition.

If you have questions, please see the following resources:

American Psychological Association. (2010). *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

A 96.6-100

A- 93.6-96.5

B+ 90.6-93.5

B 87.6-90.5

B- 85.6-87.5

C+ 83.6-85.5

C 81.6-83.5

C- 79.6-81.5

D 70.6-79.5

F Below 70.6

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

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.

Appendix I.

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 conduct multicultural, evidence-based therapy with individuals, couples and families that meets entry-level professional standards.

SLO 2

Graduating students will demonstrate a broad knowledge of systemic theory and MFT Treatment models and flexibly apply these to evidence-based practice.

SLO 3

Graduating students will be able to think ethically and make appropriate clinical decisions consistent with the highest ethical and professional standards as entry level clinical professionals.

SLO 4

Graduating students will demonstrate the ability to apply multicultural approaches to Marriage and Family Therapy and attend appropriately to religious, cultural, racial, economic, gender, and sexual orientation differences as these are experience in client systems, client-therapist systems, supervisory systems, and broader social systems.

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

MFT Core Competency Domains (MFTC Domains)

Competency Domain 1-- Foundations of Treatment: Knowledge of system concepts, skills to establish therapeutic relationships.

Competency Domain 2--Clinical Assessment and Diagnosis: Skills related to activities focused on the identification of the problems and concerns to be addressed in therapy.

Competency Domain 3--Treatment Planning and Case Management: Skills related to treatment planning with client/client family, managing case from intake to termination including referral and safety planning.

Competency Domain 4--Therapeutic Interventions: Skills used to ameliorate clinical problems and help client/client families with desired changes.

Competency Domain 5--Legal Issues, Ethics, and Professional Standards: All aspects of therapy that involve statutes, regulations, principles, values, and mores of MFTs.

Competency Domain 6--Research Application: Use of current MFT and behavioral health research to inform evidence-based clinical practice.

Competency Domain 7--Self of Therapist: Awareness and management of personal reactions to clients and treatment process and how these impact observation, intervention and clinical outcomes.

Competency Domain 8--Theological and Spiritual Integration: Attending to pastoral, theological and spiritual dimensions of therapy and therapist-client interactions.

Competency Domain 9--Supervision and Collaboration: Use of supervision and collaboration to improve skills and enhance client care.

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