

**Sexuality and Pastoral Practice
PC 307-3 Spring 2015**

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Course description

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

Course objectives

<u>By the end of the semester, students will:</u>	<u>Student Learning Outcomes (SLO) & MFT Competencies (MFTC:)</u>	<u>Assessment Signature Assignments</u>
<p>Articulate an informed understanding of diverse expressions of human sexuality within multicultural contexts and throughout the life cycle</p>	<p>SLO 1: able to conduct multicultural, evidence-based therapy with individuals, couples and families that meets entry-level professional standards. MFTC: 2.1.1 understand the principles of human sexuality as they relate to human development, issues of health and illness, diversity, power, privilege, and oppression 2.2.6 consider physical/organic problems that cause or exacerbate emotional/interpersonal symptoms</p>	<p>Critical Reflection Papers Research Paper (Comprehensive Rubric)</p>
<p>Demonstrate integration of theoretical, theological, and personal reflection that will help guide the practices of pastoral care and counseling</p>	<p>SLO 4: ...the ability to apply multicultural approaches to MFT and attend appropriately to religious, cultural, racial, economic, gender, and sexual orientation differences as these are experienced in client systems, client-therapist systems, supervisory systems, and broader social systems SLO 5: able to use a theologically informed and clinically appropriate framework to integrate religious and spiritual factors into the practice of Marriage and Family Therapy MFTC: 4.3.3 deliver interventions in a way that is sensitive to special needs of clients (e.g., gender, age, socioeconomic status, race/ethnicity, sexual orientation, disability, personal history, larger systems, issues of the client 5.3.1 monitor issues related to ethics,</p>	<p>Critical Reflection Papers Research Paper Class Discussion Leadership Reading & Participation (Comprehensive Rubric)</p>

	<p>laws, regulations, and professional standards</p> <p>5.5.1 monitor personal issues and problems to insure they do not impact the therapy process adversely or create vulnerability for misconduct</p> <p>5.5.3 consult with peers and/or supervisors if personal issues threaten to adversely impact clinical work</p>	
<p>Develop and evaluate resources for counseling and/or pastoral ministry in a multicultural world on the topic of human sexuality</p>	<p>SLO 1: able to conduct multicultural, evidence-based therapy with individuals, couples and families that meets entry-level professional standards.</p> <p>SLO 4: ...the ability to apply multicultural approaches to MFT 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>MFTC: 4.3.3 deliver interventions in a way that is sensitive to special needs of clients (e.g., gender, age, socioeconomic status, race/ethnicity, sexual orientation, disability, personal history, larger systems, issues of the client</p>	<p>Research Paper Class Discussion (Comprehensive Rubric)</p>
<p>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)</p>		
<p>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).</p>		

SEMINARY POLICIES relevant to course participation

SEMINARY POLICIES – See Student Handbook for policies on use of inclusive language, academic honesty, citation, attendance, and special accommodations. (NOTE FOR COAMFTE: These policies are normally inserted but removed due to space limitations for the self-study.)

ADDITIONAL COURSE POLICIES

Classroom Discussion

For ours to be an open classroom where freedom and respect are assured regarding one another's point of view, we need to agree that comments and expressions of belief that may be at variance with those of the instructors, another student, or our own must be respected, heard, and treated fairly. We hope this same attitude prevails in the churches where students serve in ministry and is modeled by our students in their ministry placement settings.

Late papers

Out of fairness to other students, papers turned in after the time and date specified in the syllabus will receive a grade penalty. Schedule of penalties: 1 minute to 24 hours late = 1 letter-grade deduction; 24 to 48 hours late = 2 letter-grade deduction. Papers more than 48 hours late will not be accepted. 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.

Use of Electronic Devices in Class

Courses in pastoral care and counseling emphasize the practice of attentive listening. This is both a sign of mutual respect and a spiritual discipline essential to the ministry of caring for others. Therefore, the use of laptops in class is discouraged and may be prohibited depending on classroom dynamics. It is assumed that students will not send or read text messages during class. All cell phones should be turned off during class unless waiting for an important call, in which case you should let the professor know ahead of time. Checking of email or social networking sites will be grounds for dismissal from the session and will affect the student's course participation grade.

COURSE REQUIREMENTS

Strongly recommended: *Keeping a journal* on your reflections about the experience of the course readings and discussions. Use your journal to record significant, new information learned or fresh insights about yourself. Expect attitude shifts and note those. Expect emotional responses to materials and discussions. Note those and record for yourself as specifically as possible the origin of such feelings. Explore your comfort/discomfort range in relationship to particular course topics. Include what your experiences mean for your own personal growth and for your practice of ministry.

Class participation (15%) evaluated by the following criteria (see rubric):

- accurate use of material assigned
- attention to and ability to engage contributions of classmates
- openness to reflect critically on the implications of ideas discussed from readings and presentations
- prompt, regular attendance; absences and/or tardiness will seriously impact your participation and overall course grade
- completion of additional short discussion-oriented assignments

Four two-page (500 word maximum) critical reflection papers DUE in hardcopy in class on the dates below (Explicit references to the readings required) (10% each, 40% of course grade-see rubric)

1. **DUE: 2/18:** In light of the readings so far assigned including for this date, what do you most want to communicate to your clients and parishioners (or others) about sexuality?

2. **DUE: 3/11:** Based on relevant readings through this date, describe how you see gender, race, religion, and sexual orientation as interrelated in the process of your own – personal and/or professional – identity formation as you interact with others who differ from you.
3. **DUE: 3/25:** Describe 5 “learnings” that you will take away from Haffner’s book along with two questions for class discussion.
4. **DUE sometime between 4/1 and 5/6 on the day the later topic is assigned:** Describe the ways in which your emerging theology of sexuality shapes your response to 2 of the topics explored (other than the topic of your group presentation) in this half of the course. At least 4 readings must be explicitly incorporated in your reflection.

Co-lead an in-class discussion of the readings assigned for that day; submit a lesson plan that includes resources consulted in preparation (15%) (see rubric)

Utilizing the readings assigned for the day, (and supplemental research if applicable), as a coordinated team, engage the class with the topic and reading material through a creative means of your choice. This can be through small and/or large group discussion, an experiential exercise, a film clip, or some other manner of presentation. **Do NOT primarily summarize the assigned readings.**

The teaching team should address

- selected themes and information related to the topic as addressed in the readings,
- theological reflections,
- implications or suggestions for pastoral and/or clinical practice.

The teaching team is also responsible for

- the opening devotion
- submitting a lesson plan that includes a bibliography of consulted resources due on the day of leadership.

Final research project (7-8 pages) (30%) (see rubric)

This is an opportunity to explore in greater depth a topic covered in the course or one that was not. Incorporate significant literature written in this area, provide theological reflection upon it, and draw applications for your ministry. The paper should be between 7-8 pages long, typed, and double-spaced. It can be in the form of a workshop, Sunday School class, retreat, (including goals and rationale and critically reviewed resources for each session), a sermon (again including rationale and resources), a book review (of a professor approved book), or a traditional research paper.

In any format, the project must include a bibliography of consulted material.

The topic must be chosen by **Tues, April 22**, and submitted in class with a brief paragraph describing your topic and plan for its development.

DUE no later than Thursday, May 15 at 12:00 noon for seniors and Friday, May 16 at 5pm for others, submitted in hard-copy to my office, Schlegel 302.

BIBLIOGRAPHY

Primary course texts available in the virtual bookstore and on library reserve:

- Collins, Patricia Hill. *Black Sexual Politics: African Americans, Gender, and the New Racism*. New York & London: Routledge, 2005.
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- Green, Shelley and Douglas Flemons. *Quickies: The Handbook of Brief Sex Therapy*, revised and expanded. New York: W.W. Norton & Company, 2007.
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Chapters, articles, and hyperlinks posted on CAMS:

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- Lebacqz, Karen. "Appropriate Vulnerability: A Sexual Ethic for Singles." In *Sexuality and the Sacred: Sources for Theological Reflection*, edited by Marvin M. Ellison and Kelly Brown Douglas, 272-277. Louisville: WJKP, 2010.
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- Messer, Donald E. *Breaking the Conspiracy of Silence: Christian Churches and the Global AIDS Crisis*, 18-26 and 171-172; 127-146 and 183-185; 157-165 and 187. Minneapolis: Fortress Press, 2004.
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**Sexuality in Pastoral Practice
Comprehensive Rubric**

Assessment Rubric: (Note to COAMFTE: Rubrics for assessing SLOs and Marriage and Family Therapy core competencies have been removed to meet self-study space limits. See SIE rubric which is used for all case studies in the MFT Program and see 1 sample comprehensive course rubric Bookmarks. All rubrics can be provided upon request.)