

# The Seattle School

## OF THEOLOGY & PSYCHOLOGY

### COURSE SYLLABUS – SPRING 2022

The mission of The Seattle School of Theology & Psychology is to train people to be competent in the study of text, soul, and culture in order to serve God and neighbor through transforming relationships.

#### I. General

Course Number: **TCE 5200**

Course Name: **Philosophy and Theological Thought**

Units: **2**

Professor: **Dr. Lauren D. Sawyer, Ph.D.**

Professor Contact Information: **lsawyer@theseattleschool.edu**

Professor Office Hours: **By Appointment Only**

*The course is scheduled to meet on Zoom every Tuesday at 1:00-4:00p PDT from April 25-June 24. Because of the asynchronous lectures, we will likely meet only until 3:00p PDT each week.*

Additional time requirements:

- Reading/Study group: **No**
- Group collaborative work: **Optional**

Citation Style: Chicago (Please use the online Chicago Manual of Style and the Writing Resources page of the website.)

#### II. Course Catalog Description

This course builds philosophical foundations for graduate students in the interdisciplinary study of theology, philosophy, and culture. The course attends to relationships between philosophy and theology by looking at philosophers who have dealt with the theological tradition of the West and whose influence has affected the subsequent development of theology and of philosophy. While attending to western cultural and historical influences on philosophy that have in turn structured dominant Christian thinking, the course strives to remember that philosophy is a cultural product. Accordingly, this course seeks to understand western philosophy's influence, its sources, its strengths, and its limitations even as students begin to think globally about Christian thought.

The questions that guide this course include: What is truth, and who defines what is true? In what institutions or bodies do power and authority reside? In what ways are the thinkers we study *conservers* of their culture and in other ways *revolutionaries*? And finally, what do philosophy and theology have to do with our present-day social worlds and our communities of accountability?

#### III. Mission Statement Alignment

This course will meet the following core purposes of the Master of Arts in Theology & Culture degree:

1. Demonstrate the ability to critically explore the complexity of human culture in context, utilizing a Christian theological perspective.
2. Articulate how theology and culture interrelate as they shape our social practices and life in community.
3. Demonstrate the ability to evaluate and implement an informed biblical, theological and psychological perspective as a vital function of Christian community and service to neighbor.

M.Div. Degree Program Objectives Addressed: 1, 2, 3

MATC Degree Program Objectives Addressed: 1, 2

Common Curriculum Program Objectives Addressed: 2, 3

#### **IV. Course Learning Outcomes**

Upon successful completion of this course, students will be able to:

1. articulate some of the major questions, themes, and figures in theological and philosophical history.
2. describe how the history of philosophy impacts their particular vocation and the social issues that affect them and their communities.
3. demonstrate the ability to critically explore the complexity of human culture in context, utilizing a Christian theological perspective.
4. interrogate the structures of power that produce philosophical and theological knowledges.

#### **V. Course Requirements**

##### **Technology Requirements**

Students in online courses will need access to secure personal or public WiFi. Students local to The Seattle School area may use the campus WiFi or library computers to access the internet. Multimedia equipment required includes, at minimum, headphones, microphone, and a webcam [at least 720p resolution, with on-board video compression]. In addition, your device's hardware and software should meet the minimum technical requirements to use the following systems:

- [Populi](#) – our web-based learning management software. Learn about [Populi System Requirements](#)
- [Zoom](#) video conferencing software – a free personal account will suffice. Learn about [Zoom System Requirements](#).
- Google Workspace - access to Google Docs, Google Sheets, Gmail, Calendar, and Video Conferencing. Learn about [Google System Requirements and browsers](#).

##### **Class Website**

All course material is accessible through the class website, [here](#). Students are expected to read the weekly posts to retrieve reading and videos, to access to the class podcast, and to access any other pertinent materials for the course.

##### **Podcast: A Curious Disputation**

All lectures will be recorded as audio podcasts. The podcast is available [here](#) and on Spotify, Breaker, Google Podcasts, and can be accessible through the course website for streaming. Students are expected to listen to the podcast and read the show notes prior to class in order to prepare for large-group and small-group discussion.

### Contract Grading

There's a lot of evidence to suggest that grading isn't (and maybe can't be) 100% objective, and that often grades reflect unconscious instructor biases. This class hopes to disrupt the white male supremacist myth of objectivity by giving you a choice in how you do in this course. **Contract grading** makes it clear what the expectations are for each grade level. There are no surprises—for either of us!

You will determine the grade you receive by [fulfilling a contract](#) you will submit for my approval on **Tuesday, May 3**. There are circumstances in which you can adjust your contract to reflect the reality of your world. *Note, that if you need to adjust your contract, you must let me know; otherwise I will assume you are committed to the contract you submitted. There are no penalties for switching grades, as long as you continue to meet the criteria.*

See details below under [Grading Policy](#). You may opt out of contract grading.

### Engagement

Student engagement is essential for this seminar course, though it may look different for each student. Students will be asked to turn in a self-evaluation at the end of the term with an articulation of how they engaged with the course content (e.g. in-class discussion, careful reading of the texts, engagement with the content outside of class, note-taking, etc.).

*Students will complete a self-evaluation due on the last day of class (June 21).*

### Reading Responses

Each week (beginning May 3), students will submit a single-page reading response for that week's readings. The responses should be limited to one page and can take any form most useful to the student: bulleted lists, mind-maps, illustrations, stream-of-conscious responses. There must be some words (though not all words), and the Responses must in some way address the guiding question for the week ***alongside*** any other pertinent notes useful for in-class discussion and the students' own learning.

Note that part of their reading will include a small excerpt of a primary sources, known as a "toe dip" and marked with an asterisk on the course schedule. Students will be asked to just "dip their toes" into the water of the primary source on their own; these sources will be engaged more fully in class. *Students are welcome to read the full primary source as they wish; these will be accessible on the course Perusal page.*

Weekly Questions:

- **May 3, Subjugated Knowledges:** Describe "subjugated knowledge" as defined by Foucault and expanded on by other thinkers this week. How might attention to subjugated knowledge be significant to the work of this course?
- **May 10, Neoplatonic Thought:** What about Augustine's location in North Africa in the 4th century helps make sense of his philosophical and theological convictions?
- **May 17, Aristotelian Thought:** How might we understand the particularity of Hildegard's and Thomas Aquinas's authority in the Church and broader Medieval culture?
- **May 24, Modern Philosophy:** What are some of the major shifts in thought that occurred in and around Descartes' lifetime?
- **May 31, The Enlightenment:** How do you understand our world (students, in Seattle, in the U.S., in the 21st century) as being a result of or continuation of Enlightenment-era ideas?

- **June 7, Existentialism:** How would you describe an existentialist epistemology (i.e. theory of knowledge)? What is truth for a Christian existentialist like Kierkegaard?
- **June 14, Social Gospel:** What are some of the ways Du Bois had to establish his authority as a Black thinker, especially vis-a-vis thinkers like Hildegard, Wollstonecraft, Kant, and others from generations before?
- **June 21, Post-Structuralism:** How do you see this theme of “against essentialism” show up in Halberstam’s work, as well as other texts you’ve read in this course and others this year?

### **Deep Dive**

After spending a few weeks “dipping your toes” into the waters of philosophical primary sources, you will be asked to do a “deep dive” into a philosophical thinker and their primary source writing, as illuminated through secondary source material.

For this assignment, you will be asked to:

1. Choose a philosophical thinker from the course.
2. Pick a social issue that that thinker addresses in his/her context (e.g. sexuality, war, political engagement, economics).
3. Find and read 3 primary source readings by this thinker on this topic and 3-5 secondary source readings that will help you make sense of the primary source readings.
4. Turn in a Deep Dive Reading Guide which is designed to help you articulate, apply, analyze, evaluate, and reflect-upon your reading.

Please reach out to Dr. Sawyer for help determining a social issue and locating primary sources.

*Suggested due date: May 24 on Populi. All assignments due by end of the term.*

### **Subjugated Knowledges Project**

In the second century CE, the writer Tertullian famously posed the question, “What has Athens to do with Jerusalem?” His question wasn’t a curiosity; he was notoriously suspicious of the role of reason and philosophy (“Athens”) in theological thought (“Jerusalem”). Throughout this term we have attended to the ways the philosophical tradition provides the grounding for theological thinking. We have also pushed this question forward to ask, **what do Athens and Jerusalem have to do with our current social context(s)?**

For your final project, I’d like you to craft your own answer to the questions, “What has Athens to do with Jerusalem?” **and** “What has Athens and Jerusalem to do with [social context]?” What are some of the ways you think the theological tradition has leaned on the work of philosophy? In what ways does your study of philosophy help you read theological thought or tradition differently? How do the questions of the philosophers we’ve studied help you ask new questions of your vocation and the communities you are invested in?

**How** you attend to these questions is up to you. However, you are encouraged to explore a *subjugated mode of knowledge*, like the ones we have explored in the course, such as: short stories, podcasts, videos, informative websites, children’s books, and visual art.

The goal of this assignment is for you to (1) deepen your understanding of the course’s readings and concepts, to (2) synthesize new ideas by bringing together insights from various readings and your own research or reflection, and to (3) share those new ideas with a (potentially) non-academic audience. Although aesthetics is culturally and historically bound—like everything else in this course!—this

assignment asks you exhibit a level of excellence in your creative work. See rubric for written assignment [here](#). See rubric for visual/non-written assignment [here](#).

**Note:** All assignments must include a bibliography in Chicago Style. Works of art will need to be submitted with an Artist’s Statement that reflects on how the questions from the course inform your artistic expression. Students should submit a brief, informal proposals by June

7: <https://forms.gle/m3Cbcbuv2QfXHPaG7>.

Due June 21 for graduating students, June 24 for non-graduating students, on Populi.

## VI. Course Learning Outcomes Assessment Grid

Upon successful completion of this course, students will be able to —

Course Learning Outcomes	Engagement	Reading Responses	Deep Dive	Subjugated Knowledges Project
Articulate some of the major questions, themes, and figures in theological and philosophical history.	x	x	x	x
Describe how the history of philosophy impacts their particular vocation and the social issues that affect them and their communities.	x		x	x
Demonstrate the ability to critically explore the complexity of human culture in context, utilizing a Christian theological perspective.	x	x	x	X
Interrogate the structures of power that produce philosophical and theological knowledges.	x			x

## VII. Course Schedule & Assignments

Class Date	Topics	Readings/Assignments
April 25	Introductions & Orientations	Read through syllabus and class website.
May 3	Subjugated Knowledges	<ul style="list-style-type: none"> <li>• Listen to <i>A Curious Disputation</i>, Season 2, Ep 1</li> <li>• Read Hartmann, “In Search of Subjugated Knowledge”</li> <li>• Read Mingolo, “Decolonizing Western Epistemology”</li> <li>• Read Frykenberg, “A Short Lesson in Subjugated Knowledges”</li> <li>• Read Foucault, “Two Lectures”*</li> </ul>

		<ul style="list-style-type: none"> <li>• Turn in Subjugated Knowledge Reading Response</li> <li>• Turn in <a href="#">Grading Contract</a></li> </ul>
May 10	Neoplatonic Thought	<ul style="list-style-type: none"> <li>• Listen to <i>A Curious Disputation</i>, Season 2, Ep 2</li> <li>• Floyd-Thomas, "Plato on Reason" (<i>Beyond the Pale</i>)</li> <li>• Read Miles, "Patriarchy as Political Theology"</li> <li>• Read Updike, "Augustine's Concubine"</li> <li>• Read Augustine, Confessions, Books I &amp; III*</li> <li>• Turn in Neoplatonic Thought Reading Response</li> </ul>
May 17	Aristotelian Thought	<ul style="list-style-type: none"> <li>• Listen to <i>A Curious Disputation</i>, Season 2, Ep 3</li> <li>• Read Antonio, "Aristotle on Politics" (<i>Beyond the Pale</i>)</li> <li>• Read Crosthwaite, "Thomas Aquinas on Servitude" (<i>Beyond the Pale</i>)</li> <li>• Read Allen, "Two Medieval Views on Women's Identity"</li> <li>• Watch "<a href="#">Introduction to Hildegard von Bingen</a>" on TikTok</li> <li>• Read Aquinas, <i>Compendium to Theology</i>*</li> <li>• Read Hildegard, <i>Scivias</i>*</li> <li>• Turn in Aristotelian Thought Reading Response</li> </ul>
May 24	Foundations of Modern Philosophy	<ul style="list-style-type: none"> <li>• Listen to <i>A Curious Disputation</i>, Season 2, Ep 4</li> <li>• Read Livingston &amp; Schüssler Fiorenza, <i>Modern Christian Thought</i></li> <li>• Read Barstow, <i>Witchcraze</i></li> <li>• Read Todd, "Thomas Hobbes on Human Nature" (<i>Beyond the Pale</i>)</li> <li>• Read Descartes, <i>Meditations on First Philosophy</i>*</li> <li>• Turn in Modern Philosophy Reading Response</li> <li>• Turn in Deep Dive</li> </ul>
May 31	The Enlightenment	<ul style="list-style-type: none"> <li>• Listen to <i>A Curious Disputation</i>, Season 2, ep 5</li> <li>• Read Logan, "Immanuel Kant on Categorical Imperative" (<i>Beyond the Pale</i>)</li> <li>• Read Brekus, "Sarah Osborn's Enlightenment"</li> <li>• Watch "<a href="#">Mary Wollstonecraft and A Vindication of the Rights of Women</a>"</li> <li>• Read Wollstonecraft, <i>A Vindication of the Rights of Women</i>*</li> <li>• Read Kant, <i>Groundwork of the Metaphysics of Morals</i></li> <li>• Turn in Enlightenment Reading Response</li> </ul>
June 7	Existentialism	<ul style="list-style-type: none"> <li>• Listen to <i>A Curious Disputation</i>, Season 2, Ep 6</li> <li>• Read Antonio, "Friedrich Nietzsche on Will to Power" (<i>Beyond the Pale</i>)</li> <li>• Read Livingston, "Christian Existentialism"</li> <li>• Watch "<a href="#">Existentialism: Crash Course Philosophy</a>"</li> <li>• Read Nietzsche, <i>The Will to Power</i>*</li> <li>• Read Kierkegaard, <i>Sickness Unto Death</i>*</li> <li>• Watch a LIVE reading of <i>Kierkegaard and the Mermaid</i> at 7 p.m. PDT on Zoom</li> </ul>

		<ul style="list-style-type: none"> <li>• Turn in Existentialism Reading Respons</li> <li>• Turn in <a href="#">Project Proposal</a></li> </ul>
June 14	Social Gospel	<ul style="list-style-type: none"> <li>• Listen to <i>A Curious Disputation</i>, Season 2, Ep 7</li> <li>• Sanders, “Walter Rauschenbusch on Society” (<i>Beyond the Pale</i>)</li> <li>• West, “Reinhold Niebuhr on Realism” (<i>Beyond the Pale</i>)</li> <li>• Dorrien, “Recovering the Black Social Gospel”</li> <li>• Read Du Bois, <i>The Souls of Black Folk</i>*</li> <li>• Read Rauschenbusch, <i>Christianity and the Social Crisis</i>*</li> <li>• Turn in Social Gospel Reading Response</li> </ul>
June 21	Post-Structuralism	<ul style="list-style-type: none"> <li>• Listen to <i>A Curious Disputation</i>, Episode 8</li> <li>• Pollis, “The Apparatus of Sexuality”</li> <li>• Smith, “Michel Foucault on Power”</li> <li>• Halberstam, “The Queer Art of Failure”</li> <li>• Ott and Sawyer, “Sexual Practices and Relationships among Young People”</li> <li>• Foucault, <i>History of Sexuality</i> Vol. 1*</li> <li>• Turn in Post-Structuralism Reading Response</li> </ul>

## VIII. Course Readings

### Required Books (must purchase)

Floyd-Thomas, Stacey M. and Miguel A. De La Torre, eds. *Beyond the Pale: Reading Ethics from the Margins*. Louisville, KY: Westminster John Knox Press, 2011.

### Required Articles/Book Chapters (available on MyCampus, EBSCO or web link)

Allen, Prudence. “Two Medieval Views on Women’s Identity.” *Studies in Religion* 16, no. 1 (Winter 1987): 21-36.

Aquinas, Thomas. *Compendium of Theology*. Translated by Richard J. Regan. New York: Oxford University Press, 2009.

Augustine. *Confessions*. Translated by Sarah Ruden. New York: Modern Library, 2017.

Barstow, Anne L. *Witchcraze: A New History of the European Witch Hunts*. New York: HarperCollins, 1994.

Brekus, Catherine A. “Sarah Osborn’s Enlightenment: Reimagining Eighteenth-Century Intellectual History.” In *The Religious History of American Women: Reimagining the Past*. Edited by Catherine A. Brekus, 108-141. Chapel Hill, NC: University of North Carolina Press, 2007.

CrashCourse. “Existentialism: Crash Course Philosophy #16.” YouTube. June 6, 2016.  
<https://www.youtube.com/watch?v=YaDvRdLMkHs>.

- Descartes, René. *Discourse on Method and Meditations on First Philosophy*. 4<sup>th</sup> Edition. Translated by Donald A. Cress. Indianapolis: Hackett Press, 1998.
- Dorrien, Gary. *The New Abolition: W. E. B. DuBois and the Black Social Gospel*. New Haven, CT: Yale University Press, 2015.
- DuBois, W. E. B. *The Souls of Black Folk*. New York: Oxford University Press, 2007.
- Faden-Babin, Line and Jakob Rachmanski, *Kierkegaard and the Mermaid*. Illustrated by Lucia Calfapietra. Diaphanes, Zurich: Plato & Co., 2019.
- Frykenberg, Sara. "A Short Lesson in Subjugated Knowledges." *Feminism & Religion*. May 3, 2016. <https://feminismandreligion.com/2016/05/03/a-short-lesson-in-subjugated-knowledges>.
- Foucault, Michel. *The History of Sexuality: Volume I*. New York: Vintage Books, 1990.
- \_\_\_\_\_. "Two Lectures." *Power/Knowledge: Selected Interviews and Other Writings 1972-1977*. Edited by Colin Gordon. Translated by Colin Gordon, Leo Marshall, John Mepham, Kate Soper. New York: Pantheon Books, 1980.
- Halberstam, [Jack]. *The Queer Art of Failure*. Durham, NC: Duke University Press, 2011.
- Hartmann, Ann. "In Search of Subjugated Knowledge." *Social Work* 37, no. 6 (November 1992): 483-484.
- Hildegard of Bingen. *Scivias*. Translated by Mother Columbia Hart and Jane Bishop. Introduced by Barbara J. Newman. Preface by Carolyn Walker Bynum. New York: Paulist Press, 1990.
- History Hub. "Mary Wollstonecraft and A Vindication of the Rights of Woman, 1792." YouTube. January 8, 2021. <https://www.youtube.com/watch?v=adZCFXecpp0>.
- Kant, Immanuel. *Groundwork of the Metaphysics of Morals*. Translated and edited by Mary Gregor. Introduction by Christine M. Korsgaard. Cambridge, UK: Cambridge University Press, 1997.
- Kierkegaard, Søren. *Fear and Trembling and the Sickness Unto Death*. Translated by Walter Lowrie. Princeton, NJ: Princeton University Press, 1941.
- Livingston, James C. *Modern Christian Thought: The Enlightenment and the Nineteenth Century*. Minneapolis: Fortress Press, 2006. Kindle.
- Livingston, James C. and Francis Schüssler Fiorenza with Sarah Coakley and James H. Evans, Jr. *Modern Christian Thought: The Twentieth Century*. Minneapolis: Fortress Press, 2006.
- medievallaren. "Reply to @lapanim introduction to Hildegard von Bingen! #historiansoftiktok #medievaltiktok #historytok #learnontiktok#hildegardt看 #fyp #medi eval." TikTok. May 4, 2021. [https://www.tiktok.com/@medievallaren/video/6958548989121694982?\\_t=8PxsoEZxeMY&\\_r=1](https://www.tiktok.com/@medievallaren/video/6958548989121694982?_t=8PxsoEZxeMY&_r=1).



Miles, Margaret R. "Patriarchy as Political Theology." *Rereading Historical Theology: Before, During, and After Augustine*. Eugene, OR: Cascade Books, 2008.

Mingolo, Walter. "Decolonizing Western Epistemology/Building Decolonial Epistemologies." In *Decolonizing Epistemologies: Latina/o Theology and Philosophy*. Edited by Ada María Isasi-Díaz and Eduardo Mendieta. Transdisciplinary Theological Colloquia. New York: Fordham University Press, 2011.

Nietzsche, Friedrich. *The Will to Power*. Translated by Walter Kaufmann and R. J. Hollingdale. New York: Vintage Books, 1968.

Ott, Kate and Lauren D. Sawyer, "Sexual Practices and Relationships among Young People." *The Routledge Handbook of Philosophy of Sex and Sexuality*. Edited by Brian D. Earp, Clare Chambers, and Lori Watson, 258-270. New York: Routledge, 2022.

Pollis, Carol A. "The Apparatus of Sexuality: Reflections on Foucault's Contributions to the Study of Sex in History." *Journal of Sex Research* 23, no. 3 (August 1987): 401-414.

Rauschenbusch, Walter. *Christianity and the Social Crisis in the 21<sup>st</sup> Century: The Classic that Woke Up the Church*. New York: HarperCollins e-books, 2008.

Updike, John. "Augustine's Concubine." *Problems and Other Stories*. New York: Fawcett, 1985.

Wollstonecraft, Mary. *A Vindication of the Rights of Women*. Edited by Eileen Hunt Botting. New Haven: Yale University Press, 2014.

## Course Policies

### 1. Grading Policy:

There's a lot of evidence to suggest that grading isn't (and maybe can't be) 100% objective, and that often grades reflect unconscious instructor biases. This class hopes to disrupt the white male supremacist myth of objectivity by giving you a choice in how you do in this course. **Contract grading** makes it clear what the expectations are for each grade level. There are no surprises—for either of us!

You will determine the grade you receive by [fulfilling a contract](#) you will submit for my approval on **Tuesday, May 3**. There are circumstances in which you can adjust your contract to reflect the reality of your world. *Note, that if you need to adjust your contract, you must let me know; otherwise I will assume you are committed to the contract you submitted. There are no penalties for switching grades, as long as you continue to meet the criteria.*

### A

All assignments must be submitted and completed at a satisfactory level. That is, they should be relatively free of errors and meet the assignment requirements. If the assignment does not meet this level, students may be asked to re-do their assignment or risk not receiving their contracted A.

- Attend class at least 7 times.

- Show a **breadth** of engagement during the term in your self-evaluations, including in-class engagement.
- Turn in the Deep Dive, Project Proposal, and Subjugated Knowledge Project by the end of term (June 21 for graduates, June 24 for others; *proposal should be turned in beforehand*).
- Turn in 7 out of 8 Reading Responses by the end of the term (June 21 for graduates, June 24 for others).

## B

Most of the assignments are submitted, and those that are are completed at a satisfactory level. If the assignment does not meet this level, students may be asked to re-do their assignment or they may risk not receiving their contracted B.

- Attend class at least 6 times.
- Show **some** engagement during the term in your self-evaluation, whether in-class or outside of class.
- Turn in Deep Dive and Subjugated Knowledge Project by end of the term (June 21 for graduates, June 24 for others).
- Turn in 4 out of 8 Reading Responses by the end of the term (June 21 for graduates, June 24 for others).

## C

Only major assignments submitted and are completed at a satisfactory level.

- Attend class at least 6 times.
- Turn in EITHER Deep Dive *and* 4 reading responses OR Project Proposal *and* Subjugated Knowledge Project by the end of the term (June 21 for graduates, June 24 for others)

*Note:* I also reserve the right to reward exceptional work throughout the semester using the full range of The Seattle School's grading scale. If you contract for a "B," for instance, and submit particularly strong pieces to fulfill that contract, I may elect to raise your contracted grade to a "B+."

## 2. Grading Scale:

For anyone who chooses to opt out of contract grading (above), the default grading scale, as follows, will be in place. This requires students to turn assignments in on the suggested deadlines to receive full credit.

**A** - The grade A represents an unusually competent paper that clearly makes its argument, contains extraordinary style, cleverness of argumentation, and/or thoroughness of research.

**B** - The grade B represents a competent and thorough response to the assignment.

**C** - The grade C represents a paper that is less than competent by a clear failure to communicate or to support arguments.

The Grade Scale for all courses receiving letter grades is as follows:

A	95-100	4.0
A-	90-94	3.7
B+	87-89	3.3
B	83-86	3.0
B-	80-82	2.7
C+	77-79	2.3

C	73-76	2.0
C-	70-72	1.7
F	69 or below	

This grading scale is posted in all course syllabi and is used in the submission of final grades for a course (reflected on a student's transcript). All courses, unless noted otherwise, are required to give letter grades.

3. It is expected that written products will be legible, professional in appearance, and error free. Papers are to be typed, double-spaced, and pages numbered in the upper right corner. A cover/title page should be included according to the student paper formats for APA & Chicago styles. If you have any additional questions about paper format, refer to the standards found on the Writing Resources website at <https://theseattleschool.edu/library/writing-resources/>.

4. Papers must be turned in at the start of class directly to the professor (or AI if the class has one) or uploaded to Populi on the date they are due. Papers due outside of class time should be uploaded to Populi on the due date by the time indicated by the instructor. If you are unable to turn in your paper in person, you must make prior arrangements with your AI (or professor if the class does not have an AI).

5. Requests for extensions must be submitted in writing to the professor and will be granted without penalty only under extenuating circumstances (such as a grave illness or family death). Other extensions granted will be assessed a penalty for late submission at the discretion of the instructor.

6. By agreement of the faculty, instructors at The Seattle School determine their own attendance policy. To confirm registration for the purposes of the Registrar and Student Financial Services, the instructor or the AI will take attendance via Populi during the first class. One (1) *unexcused* absence is permitted without penalty.

7. Plagiarism, cheating and duplicating assignments are considered academic offenses and are expressly prohibited. See the *Academic Catalog* and *Student Handbook* for specific information on Academic Integrity and definitions of these offenses.

8. Courses must be officially added or dropped in person on **Populi**. Please refer to the Tuition Refund Policy in the *Academic Catalog* for more information.

9. Part of your responsibility in this class is to complete a course evaluation at the end of the term. Feedback from the evaluations is used to evaluate and improve our course offerings.

10. In accordance with the Americans with Disabilities Act, The Seattle School will provide reasonable accommodations for qualified students in order for them to get the most from their The Seattle School of Theology & Psychology experience. Students seeking accommodation should request assistance from the Registrar. All requests for accommodation require a formal diagnosis of a disability (including [ADD] attention deficit disorder & [AD/HD] attention deficit/hyperactivity disorder). Students are required to submit documentation to verify eligibility. It is the student's responsibility to notify the instructor of a course if he/she has an approved disability accommodation.

11. This syllabus may be changed at any time with notification. Check the date at the bottom of the page to ensure you have the most recent version.



## Program Learning Outcomes

### Common Curriculum

1. Develop and articulate an integrated theological anthropology synthesizing biblical, cultural, psychological, and theological studies.
2. Examine and articulate diverse methodologies of interpretation and various models of knowing with reference to their limits and validity.
3. Critically reflect and respond to being embedded in one's own context, cultures, and systems and our complicity in contemporary problems generated by social fragmentation.
4. Explore and articulate awareness of how one's particular narratives impact others and the call to love God and all creation.

### Master of Arts in Counseling Psychology

1. Demonstrate the skills necessary for mental health licensure and practice, including:
  - a. knowledge and capacity to counsel individuals, families and groups
  - b. knowledge and practice of professional counseling ethical codes
  - c. assessment, diagnosis, counseling theory, practice skills and interventions
  - d. awareness of diversities in individual, communal, and systemic categories; particularly issues of power and privilege.
2. Demonstrate the capacity for life-long personal and professional formation, spiritually, psychologically and culturally, through a growing capacity to
  - a. critically examine one's own story, intrapsychic and interpersonal patterns, and the impact of cultural locatedness.
  - b. engage in effective dialogue in service of working with others in a professional counseling capacity.
  - c. critically reflect on and respond to one's professional moral and social responsibilities within contexts, cultures, and systems of power.
3. Demonstrate the ability to integrate theology and psychology towards reconciling and transformative relationships.

### Master of Arts in Theology & Culture

1. Demonstrate the ability to critically explore the complexity of human culture in context, utilizing a Christian theological perspective.
2. Articulate how theology and culture interrelate as they shape our social practices and life in community.
3. Demonstrate the ability to evaluate and implement an informed biblical, theological and psychological perspective as a vital function of Christian community and service to neighbor.
4. Exhibit the ability to continue maturing one's spiritual and psychological health within the context of community.
5. Engage in a process of vocational discernment in light of God's call to love God, neighbor, self and world.

### Master of Divinity

1. Articulate the primacy of God's story as revealed through Jesus Christ in Scripture and continued by the work of the Spirit globally and locally throughout the church in its history and theology.
2. Evidence a capacity to locate their story and vocation within God's story and lead Christian communities of faith into holistic formation, paying special respect to the process of human formation within his/her cultural context.

3. Demonstrate an ability to engage culture with credibility, honesty and curiosity in the pursuit of the just transformation of societies formed by imagination for the Reign of God.
4. Lead unto the common good; adaptively demonstrating integrity, imagination, and compassion.
5. Practice faithful presence with God, creation, other and self with the knowledge that mutual transformation emerges from Spirit-formed relating.