"Trauma Informed Leadership" DM716

Garrett-Evangelical Theological Seminary

Daily Online Synchronous Meetings, 9:00 a.m.-5:00 p.m., CST

January 23-27, 2023

Recurring Link:

https://garrett.zoom.us/j/83775472574?pwd=R3hSREZpMUVFdngwZWI4S1A0K2lLZz09

Instructor: Dr. Lallene J. Rector (lallene.rector@garrett.edu) Pronouns: she, her, hers

Office hours: on phone or Zoom by appointment

COURSE DESCRIPTION:

This course is based upon two fundamental assumptions about effective leadership: 1) that the leader's self is the vehicle through which they lead, and as such it is important to know the needs, strengths, and vulnerabilities of one's self. 2) effective pastoral leadership in today's world requires an understanding of trauma: what constitutes it, its effects, and what kinds of responses may be healing.

COURSE OBJECTIVES

The course objectives will be accomplished by addressing these questions, some in more depth than others:
1. What is trauma?
2. What kinds of trauma are there?
3. How can we helpfully respond to trauma?
4. What is Post-Traumatic Stress Disorder?
5. How are varying segments of the population affected by trauma?
6. How does injustice, discrimination, and oppression generate trauma?
7. What can of consciousness and interventions can your bring to your leadership?
8. As a spiritual leader, what is your responsibility to respond to trauma?
9. How shall I/we think theologically about trauma (theological anthropology)?

10. What is the state of the leader within me?
11. What are the spiritual practices that might support my own trauma-informed leadership?

Please consider this syllabus a flexible but relatively stable effort to address what you can expect in the course. As the class date nears, assignments and exercises will be loaded into the Moodle platform to provide you more precise details.

COURSE LEARNING OUTCOMES:

Through course readings, media, and interactions with peers and the instructor, you should be able to/understand

- What constitutes trauma
- The impact of the larger cultural context in which trauma occurs
- To identity how you might think theologically about trauma and human nature
- To assess your ministry context from a trauma-informed perspective and develop a plan of action, as needed
- To identify the shape and expression of your own "selfobject" needs for: belonging, understanding/admiration/appreciation and, sense of purpose (the ideals that guide and inspire you).

LEARNING ACTICVITIES INCLUDE:
1. Presenting in class a description of your ministry context that:
    A. describes the nature of a trauma experience in ministry;
    B. attends to cultural/political/economic analysis of the sources of trauma;
    C. suggests a plan for supporting post-traumatic growth within your ministry setting;
    D.   offers a theological understanding of the situation and potential spiritual resources that may be sustaining in a post-traumatic growth-period;
    E. One or two discussion questions that will assist your learning with/from other learners in the class;
2. Presenting in class, as comfortable, an analysis of your leading self-object need and its impact on your leadership.

COURSE DELIVERY: Virtual/Zoom utilizing a recurring link and Moodle Learning Platform

The course includes at least 20 hours of "face time" together, with other periods of small group independent work.

Additionally, student accommodations for documented conditions to learning should be developed and requested before the beginning of the course. Information can be found on MyGETS under the Registrar and Advising tab > Accommodations.

EXPECTATIONS FOR COURSE ENGAGEMENT:

1. **Inclusive/Expansive Language**

In our time together learners are expected to use respectful, inclusive and expansive language for God and humans. This does not mean that you may never use masculine pronouns for God, but it does mean that it is not the only way to describe God. The same is true for referring to each other. For instance, we expect to avoid using "man" for all human beings and "mankind" for humanity. In this course, you are invited to stretch your metaphoric language.

2. **Confidentiality**

The course material invites students to discuss personal and sensitive content at their own discretion. Confidentiality generally means what is discussed in class stays in class. And, at the same time, a learning environment requires we learn from the varied settings that compose a course that is synchronous and asynchronous. Please: 1) share only what you feel ready to share in the course, and 2) seek explicit permission from a peer to share something outside of class about their experience.

3. **Minimum Technological Requirements:**

- Internet Connection - learners must have regular, reliable access to a high-speed internet connection that is sufficient to run streaming video with no difficulty. Usually, cable or DSL would work.

- Web Browser - Students must have the latest version of a standard web browser (Firefox, Internet Explorer, Safari, Chrome, etc.)

- Operating System – Students must have access to a reasonably up-to-date computer and operating system (Windows, Mac OS, etc.). Computers must play sound. The Styberg Library has a limited number of laptop computers available for check-out. The Northwestern University Library has a computer center as well.

- Moodle Learning Management System – Students should have access to the Moodle LMS and know how to post in discussion forums as well as submit writing assignments on Moodle.

- File Format – Students must be able to work with files normal to the Microsoft Office environment, especially .doc/.docx. Many students with Apple computers can manage such files with the iWork suite of applications. Students without MS Office or Apple iWork might try the freely available OpenOffice applications:

http://www.openoffice.org. Also available to students is the Google Drive suite to create documents and presentations (http://drive.google.com).

Grading Scale

Grading will be based on:
1. Class participation: 25%
2. Quality of preparation for class: 25%
    a. -evidence that the material has been read
    b. -the learner is prepared to engage the material
3. Class presentations are organized and clear: 25%
    a. include discussion questions included
    b. make some used of assigned reading and other materials accessed during the week
4. The final assignment reflects further thought, analysis, and reference to course reading material: 25%

A	95-100%	B-	80-82 %	D+	62-65
A-	91-94%	C+	75-79%	D	58-61
B+	88-90%	C	70-74%	D-	51-57
B	83-87%	C-	66-69%	F	0-50

GETS Applicable Academic Policies

All students are required to abide by the academic policies detailed in the Academic Handbook for the DMin program. The following policies are of particular importance to the successful completion of one's coursework:

Writing

• Academic integrity and plagiarism: (See 19-20 Handbook, 12, 78-83) All professors are required to respond to all suspected incidents of academic dishonesty, especially plagiarism. Repeated incidents of plagiarism or academic dishonesty may result in dismissal from the school.

• Writing and citations: The *Turabian Manual for Writers* and the *Chicago Manual of Style* footnote/bibliography format provide the standard formats for all introductory courses. Basic information on these formats is available online here. In advanced courses an instructor may require another style guide appropriate to the discipline (such as APA). (19-20 Handbook, 84)

• Writing Support: The Writing Center at Garrett-Evangelical offers programs to support all students' theological research and writing. See https://www.garrett.edu/student-life/student-services "Writing Center" for more detailed information.

Attendance and Class Participation

• Inclusivity/Diversity: The basic commitments of the seminary to mutual love and searching for the truth in Christ lead to a principle that in the classroom and in course assignments, persons are always to be respected and ideas are to be freely discussed . . . All participants in the teaching-learning process have an obligation to honor and respect varying perspectives on relevant issues. (See 19-20 Handbook, 9)

• Attendance is required. Students who miss more than 20% of the class sessions will be in jeopardy for passing the course. If you know you will be absent or significantly late, please alert the instructor via text: 312-415-1527.

Extensions
See the Doctor of Ministry Handbook for relevant policies.

REQUIRED TEXTS

Baldwin, Jennifer. *Trauma-Sensitive Theology: Thinking Theologically in the Era of Trauma.* Eugene: Oregon: Cascade Books, 2018
Paperback ISBN: 978-4982-9684-7. Kindle: $24.22. Paperback: $25.49.

Bolsinger, Todd. *Tempered Resilience: How Leaders are Formed in the Crucible of Change.* Downers Grove: Illinois Intervarsity Press, 2020.

BROADLY RELATED SUPPLEMENTAL BIBLIOGRAPHY

Adams, Maurianne. *Readings for Diversity and Social Justice*. Fourth ed. Introduction to Classism. New York: Routledge, 2018.

Clare, Eli. *Exile and Pride: Disability, Queerness, and Liberation.* Durham: Duke University Press, 2015.

Coates, Ta-Nehisi. "Letter to My Son." *The Atlantic Monthly* 316, no. 2 (2015): 82.

Copeland, M. Shawn, "Racism and the Vocation of the Theologian." Spiritus 2, no. 1 (2002): 15–29. https://doi.org/10.1353/scs.2002.0008.

Fernandez, Eleazar. *Reimagining the Human. Theological Anthropology in Response to Systemic Evil.* St. Louis: Chalice, 2004.

González, Justo. "On Being Human," in: *Mañana. Christian Theology from a Hispanic Perspective* Nashville: Abingdon, 1990, 125-138.

Gonzalez, Michelle: "Who We Are: A Latino/a Constructive Anthropology," in: *In Our Own Voices: Latino/a Renditions of Theology* (Maryknoll: Orbis, 2010), 64-84

Gonzalez, Michelle. "Feminist Theological Anthropology." In: Created in God's Image. An *Introduction to Feminist Theological Anthropology.* Maryknoll: Orbis, 2007, 108-132

Harris, J. Irene. "Moral Injury and Psycho-Spiritual Development: Considering the Developmental Context," in: *Spirituality in Clinical Practice* 2015. *2*(4), 256–266. https://doi.org/10.1037/scp0000045.

Hill Collins, Patricia, and Sirma Bilge. *Intersectionality.* Cambridge UK; Malden MA: Polity Press, 2016.

Isasi-Díaz, Ada María. "Elements of a Mujerista Theological Anthropology." In: *In the Embrace of God. Feminist Approaches to Theological Anthropology*. Maryknoll: Orbis, 1995, 90-102.

Johnson, Allan G. *The Gender Knot: Unraveling Our Patriarchal Legacy.* Philadelphia: Temple University Press, 2014.

Keating, Thomas. *Open Mind Open Heart.* London: Bloomsbury Publishing, 2019.

Kendi, Ibram X. *How to be an Antiracist*. New York: Random House, 2019.

Kondrath, William M*. God's Tapestry: Understanding and Celebrating Differences.* Herndon, Va.: Alban Institute, 2008.

LaMothe, Ryan. "Pebbles in the Shoe: Acts of Compassion as Subversion in a Market Society." *Pastoral Psychology* 68, no. 3 (2018): 285–301. https://doi.org/10.1007/s11089-018-0833-1.

Park, Andrew Sung. "Church and Theology: My Theological Journey." in: *Journeys at the Margin. Toward an Autobiographical Theology in American-Asian Perspective*. Eds. Peter C. Phan and Jung Young Lee. Collegeville: The Liturgical Press, 1999, 161-172.

Retief, Marno. "Models of Disability: A Brief Overview" in *HTS Teologiese Studies/Theological Studies* 2017:74(1). a4738. https://doi.org/10.4102/hts/v74i1.4738.

Tatum, Beverly Daniel. *"Why Are All the Black Kids Sitting Together in the Cafeteria?" And Other Conversations About Race*. New York: Basic Books, 1997.

Walby, Susan., et al., "Intersectionality: Multiple Inequalities in Social Theory," in: *Sociology* 2012:224-240. http://dx.doi.org/10.1177/0038038511416164