

Foundations of Psychological Science: On Being Human

(4 units/160 hrs)

Dr. Kutter Callaway

Course #SF501 Online, Winter 2022

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*Digital office hours by appointment: Please e-mail if you would like to schedule a meeting

COURSE DESCRIPTION: Drawing upon the leading edge of psychological science, this course aims to introduce students to the most helpful psychological paradigms for understanding what it means to be and become more fully human, not merely as individuals, but as embodied persons-in-relation. By translating the findings of the psychological sciences into practical tools and strategies for anyone called to pursue psychological well-being in their own lives and the lives of those entrusted to their care, it is eminently practical. Its central focus is on the person of the minister/theologian/Christian as the primary site for engaging in theological reflection and the primary tool for effective Christian leadership. The common thread running throughout the class is an exploration of anthropology from the standpoint of the human as fundamentally embodied, embedded, extended, enacted, and emergent. And while the course addresses the psychological aspects of the many and varied ways in which human life and relationality so often break down, it is ultimately orientated toward thriving. That is, it operates with the assumption that, as image-bearers of an abundantly creative God, the ultimate end of the human being is not merely to survive, but to thrive. Or, in the words of Irenaeus, “The glory of God is the human person fully alive.”

RELEVANCE FOR MINISTRY: This course brings psychological science to bear on the life and formation of the minister/theologian/Christian and the diverse people they lead, nurture, and serve. Thus, the course focuses on anthropology and aspects of psychology that provide insight into being and becoming persons who are equipped for full vocation and participating in God’s ongoing work in the world. Aligning with SMT’s emphasis on *habitus*, in this course, psychological science informs how people not only develop as unique individuals and relational persons, but also as virtuous persons whose identity and personhood are informed and shaped by the gospel and their relationship with God. Based on relational developmental systems perspectives, the course addresses individual (e.g. mental health, identity) and contextual (e.g. culture, art, poverty) factors that enhance and/or impede thriving in relation to various forms of ministry. Special attention is given to the challenges of systemic adversity, trauma, and self-care.

LEARNING OUTCOMES: Upon successful completion of this course, students will have demonstrated the capacity to: (1) Offer a cursory description of the ways in which their psychology impacts their self-knowledge, spiritual formation, and theologies; (2) Incorporate evidence based self-care practices into their Christian life and leadership in order to develop the primary tool for engaging in psychologically informed ministry: themselves; (3) Articulate the relationship between psychological theories and the development of lived practices for sympathetic engagement with and critical understanding of human personhood as embodied, embedded, extended, emergent, and enacted; (4) Identify, describe, and interrogate the various psychological resources (family systems, developmental psych, organizational and social psych, etc.) that (in)form their self-understanding as embodied persons and their vocation as members of the Body of Christ.; (5) Formulate a working list of the most critical

psychological tools they might draw upon in order to: (a) anticipate and navigate impediments to personal and communal thriving and (b) faithfully serve groups of diverse persons in the many systems in which they live and effectively lead them toward personal and communal flourishing; and (6) Accurately assess the concrete scenarios that require referrals to psychological professionals, along with the ethical and practical implications of operating with limited psychological knowledge and training.

COURSE FORMAT:

This course will be conducted online on a ten-week schedule aligned with Fuller's academic calendar for a total of 40 instructional hours. Students are required to interact with the material, with each other, and with the instructor regularly through online discussions, reading, and other assignments that promote active learning.

CANVAS:

All class content can be accessed via Canvas, Fuller's online Learning Management System (LMS). All students are expected to check Canvas regularly for messages from the instructor and other students, class updates, and to submit work. Any questions about using Canvas can be directed to the Office of teaching and Learning through email at teach@fuller.edu.

REQUIRED READING:

- Barrett, J. L., & King, P. E. *Thriving with Stone Age Minds: Evolutionary Psychology, Christian Faith, and the Quest for Human Flourishing*. Downers Grove, IL: IVP Academic, 2021. ISBN: 978-0830852932, Pub price. \$20.00. [160 pp.] **Available as an e-book from the Fuller Library**
- Brown, W., & Strawn, B. *Enhancing Christian Life: How Extended Cognition Augments Religious Community*. Downers Grove, IL: IVP Academic, 2020. ISBN: 978-0830852819, Pub price. \$21.00. [176 pp.] **Available as an e-book from the Fuller Library**
- Bryant-Davis, T. *Thriving in the Wake of Trauma: A Multicultural Guide*. Westport, Praeger, 2005. ISBN: 978-0275985073, Pub Price. \$46.00. [224 pp.] **Available as an e-book from the Fuller Library**
- Friedman, E. *Generation to Generation: Family Process in Church and Synagogue*. New York: The Guilford Press, 2011. ISBN: 978-1609182366, Pub Price. \$35.00. [319 pp.] **Available as an e-book from the Fuller Library**
- McBride, Hillary. *The Wisdom of Your Body: Finding Healing, Wholeness, and Connection through Embodied Living*. Grand Rapids. Brazos Press, 2021. ISBN: 978-1587435522, Pub Price. \$19.99 [288 pp.]. **Available as an e-book from the Fuller Library**

Select Chapters From:

- Ambler, G. (Ed.). *Flourishing in Faith: Theology Encountering Positive Psychology*. Eugene, OR: Cascade Books, 2017. ISBN 978-1498296427, Pub Price. \$39.67. [240 pp.] **Available as an e-book from the Fuller Library**
- Ferris, J., & Taliaferro, C. (Eds.). *The Ashgate Research Companion to Theological Anthropology*. Burlington, VT: Ashgate Publishing, 2016. ISBN 978-1315613673, Pub Price. \$59.95. [240 pp.] **Available as an e-book from the Fuller Library**
- Shapiro, L. (Ed.) *The Routledge Handbook of Embodied Cognition*. Taylor & Francis, 2014. ISBN 978-0415623612, Pub Price. \$65.00. [419 pp.]. **Available as an e-book from the Fuller Library**

ASSIGNMENTS AND ASSESSMENT:

***PLEASE NOTE:**

All deadline times are 11:59pm PST on the date they are due unless otherwise noted or negotiated. Students must complete ALL work in order to pass the course. Late assignments will not be accepted and a 0 grade will be assessed. A late assignment is an assignment which is submitted past the deadline without first contacting an instructor asking for an extension. All assignments are turned in through Canvas.

1. **Required Reading:** 1,200 pages of reading. [This assignment is related to learning outcomes #1, 2, 3, 4, 5 and 6]. [65 hours].
2. **Class participation**, which includes interacting with all online course content, completing all course activities and required readings, and attending and/or watching weekly debrief/Q&A sessions with professor. [This assignment is related to learning outcomes #1, 2, 3, 4, 5 and 6]. [30 hours].
3. **Journaling on Psychological Exercises/Spiritual Practices.** Each week, students will learn a different psychological exercise and/or spiritual practice. They will perform these techniques on a daily basis throughout the week.
By **11:59 pm on Thursday of each week**, they will submit written reflections of approximately 150-200 words, responding to the following prompts: 1) Describe your prior exposure (if any) to this practice. 2) Was it a struggle for you to engage in this practice for any reason? For example, was it difficult to be consistent or to find time in your day or to remain focused? 3) Did you notice yourself feeling any particular way in the process of performing this exercise? How would you describe those feelings? 4) How would you describe the way you felt after the exercise? 5) Were you able to implement this practice at any point throughout the week? Was it helpful? If so, how?
By **11:59 pm on Sunday of each week**, students will respond to at least two colleagues in their small group. Responses are NOT critiques, judgements, or corrections of any kind, in large part because there are no “wrong” answers. Rather, responses should take the form of affirmations, moments of insight based upon reading others’ reflections, or observations regarding points of commonality. (25% of grade) [This assignment is related to learning outcomes #2, 3, and 4]. [10 hours].
4. **Small Group Interaction.** This course is scaffolded by Vocation and Formation small groups that will take place over the course of the quarter during four *synchronous* sessions on weeks 3, 5, 7, and 9. Small groups will be convened and led by VF group leaders and will focus on grounding personal assessments in the students’ current ministry or vocational context. (15% of grade) [This assignment is related to learning outcomes #4, 5, and 6]. [5 hours].
5. **Personal Assessments.** Personal assessment assignments are designed to help you gain insight into your own development, personality, thoughts, and behaviors. You will be asked to take an online survey and then briefly reflect on your results while drawing connections to the other

content covered in the course. Each assessment should be approx. 250-300 words in length. (25% of grade) [This assignment is related to learning outcomes #1, 2, 4, 5 and 6]. [30 hours].

PA # 1: Personality Development (Due Sunday of week 2 at 11:59pm)

Go to <http://www.outofservice.com/bigfive/> to take the Big Five Inventory. Save your results.

Reflect upon the surveys and your results (250-300 words). Do you feel that the scores accurately reflect you? Did they accurately reflect the “other person” you scored? What did you learn about yourself? How do these assessment tools compare to other, popular-level assessments you might have taken (e.g., Strength’s Finders, Enneagram, etc.)? Have you ever had a conflict or misunderstanding in your life or ministry context that was rooted in a conflict of personalities (whether you realized it at the time or not)? How might this new form of self-awareness help you the next time such a conflict arises, especially as it concerns understanding others? As you answer these questions, be sure to draw connections to the content we have covered so far in the course.

PA # 2: Pride, Power, Prejudice (Due Sunday of week 4 at 11:59pm)

1) Go to: <https://implicit.harvard.edu/implicit/>

Register a new account, select “Take a Test,” and select “Race IAT.” Be sure to actually READ ALL THE INSTRUCTIONS! Print your results. If you have previously taken the Race IAT, you may choose another IAT.

2) Go to <http://www.understandingprejudice.org/demos/> Take the Ambivalent Sexism Inventory. Print your results. Read through the explanation of your scores. Look at comparisons of your scores to other countries (click different countries in the drop-down menu). Click on “Frequently Asked Questions: Ambivalent Sexism” the bottom of the page. Read the background information about ambivalent sexism.

Reflect upon your results (250-300 words). Do you feel that the scores accurately reflect you? What did you learn about yourself? Have you ever encountered some kind of conflict or suffered from ongoing anxiety or trauma in your life or ministry context that was rooted in these implicit biases (racial or sexual) – whether they were your own or others? How might an awareness of these biases enable you to navigate similar situations differently in the future? As you answer these questions, be sure to draw connections to the content we have covered so far in the course.

PA # 3: Attachment Styles and Family Systems (Due Sunday of week 8 at 11:59pm)

1) Go to <https://www.authentic happiness.sas.upenn.edu/testcenter> and create an account (you can take the surveys for free). Save your login information – you’ll need it later on in the course.

2) Please take the Close Relationships Questionnaire. Save your results.

Reflect upon your results (250-300 words). Do you feel that the scores accurately reflect you? What did you learn about yourself? In particular, do you see any correspondence between your childhood attachment and your attachment to people in your life today? What about the correspondence between your attachment style and your relationship with God? How might a knowledge of your own and others’ attachment styles help you in leading and loving others in your ministry context through times of conflict? Have you ever encountered some kind of conflict or suffered from ongoing anxiety or

trauma in your life or ministry context that was rooted in these attachment styles – whether your own or others? How might an awareness of these biases enable you to navigate similar situations differently in the future? As you answer these questions, be sure to draw connections to the content we have covered so far in the course.

6. Final Paper: Case Study. The final paper (2,500-3,000 words) is a summative assignment, which means that it will require you to demonstrate your ability to integrate the psychological content you have encountered in the course into a constructive theological account. The focus of the final paper will be a case study of your own choosing, drawn from your personal experience. Final papers should (1) Identify the ways in which a particular psychological construct covered in class (e.g., embodied cognition, mindfulness, family systems, trauma-informed care) might help you articulate and understand your vocational goals/purpose; and (2) describe a concrete scenario from your life or ministry experience that did not lead to thriving (whether for you, the others involved, and/or the broader community), and consider how a psychologically informed approach might enable you to respond differently in the future. In other words, after having completed this class, what do you now know that you perhaps had not considered then, and how will that matter in terms of how you lead others toward being and becoming who God created them to be in the future? (35% of grade) [This assignment is related to learning outcomes #1, 2, 3, 4, 5 and 6]. [20 hours].

FINAL GRADE SUMMARY:

- 1. Class participation, reading, and weekly engagement with course content**
- 2. Practices and Practices Journal (25%)**
- 3. Small Group Interaction (15%)**
- 4. Personal Assessments (25%)**
- 5. Final Paper (35%)**

WEEKLY “LIVE” FORUMS WITH KUTTER!

Starting during week 2 of the quarter, a “live,” synchronous session will be offered in which the instructor will provide additional course content, field questions, discuss class content, and, in general, get to know everyone. Attendance at these live sessions is not mandatory, but a recording of each session will be posted to Canvas each week, which will be required viewing.

COURSE SCHEDULE:

Part 1: Introduction to Psychological Science: Understanding Humans

Week 1: Introduction: On Being Human

Watch:

- Welcome Video outlining the course
- Dr. Kutter Callaway: “From Surviving to Thriving”
- On When to Refer

Read:

- McBride, H., *The Wisdom of Your Body* (1st ½)

- Available Mental Health Resources
- Ellen Charry, Chapter 1, “Positive Psychology and Christian Theology: An Exchange of Gifts.” In Ambler, G. (Ed.). *Flourishing in Faith*
- Brown, W. S., & Strawn, B. D. “Self-Organizing personhood: Complex emergent developmental linguistic relational Neurophysiologicalism.” In J. Ferris & C. Taliaferro (Eds.), *The Ashgate Research Companion to Theological Anthropology*.

Connect:

- Introduce Yourself

Write/Reflect:

- A Letter to your Body

Part II: You are a Body

Week 2: Embodied Cog

Watch:

- Dr. Warren Brown, “Complex Dynamical Systems”
- Live Weekly Chat: Reversing the Hermeneutical Flow [Jacob at the Jabbok]

Listen:

- Dr. Hillary McBride on *The Wisdom of Your Body*

Read:

- McBride, H., *The Wisdom of Your Body* (2nd ½)
- Ellen Charry, Chapter 2 "Flourishing and Languishing: Testimony from the Psalms" In Ambler, G. (Ed.). *Flourishing in Faith*
- Richardson, Michael, & Chemero, Anthony, “Complex Dynamical Systems and Embodiment,” in Shapiro, L. (Ed.) *The Routledge Handbook of Embodied Cognition*: 39-50.

Practice:

- [Grounding Exercise: 5, 4, 3, 2, 1](#)

Write/Reflect:

- Practices Journal

Personal Assessment 1:

- Personality Development

Week 3: Trauma: The Body knows the score

Watch:

- Dr. Cynthia Eriksson, “Trauma-informed Ministry”
- Live Weekly Chat: Reversing the Hermeneutical Flow [Noah and the Trauma of the Tent]

Listen:

- Dr. Thema Bryant-Davis on Interpersonal Trauma and the Bible

Read:

- Bryant-Davis, T. *Thriving in the Wake of Trauma* (Chs. 1, 2, 3, 5, 7, 11, 12)

Practice:

- [Breathing Exercises](#)

Write/Reflect:

- Practices Journal

Part III: Your Body is Extended

Week 4: Extended Cognition

Watch:

- Dr. Brad Strawn, “Extended Cog”
- Live Weekly Chat: Reversing the Hermeneutical Flow [Where two or more are gathered in my name]

Listen:

- Coffee Conversations with Dr. Callaway, Dr. Redmond, Dr. Canales, and Dr. Fitzgerald

Read:

- Brown, W., & Strawn, B. *Enhancing Christian Life* (1st ½)
- Bailey, J. (2016). The Body in Cyberspace: Lanier, Merleau-Ponty, and the Norms of Embodiment. *Christian Scholar’s Review*, 45(3), 211-228.
- Aizawa, Ken, “Extended Cognition,” in Shapiro, L. (Ed.) *The Routledge Handbook of Embodied Cognition*: 31-38.

Practice:

- [Practicing Mindfulness](#)

Write/Reflect:

- Practices Journal

Personal Assessment 2:

- Pride, Power, Prejudice

Week 5: Extended Community

Watch:

- Dr. Alexis Abernethy, “The Worshipping Body”
- Live Weekly Chat: Reversing the Hermeneutical Flow [Paul’s metaphor of the Body]

Listen:

- Dr. Warren Brown and Dr. Brad Strawn on *Enhancing Christian Life*

Read:

- Brown, W., & Strawn, B. *Enhancing Christian Life* (2nd ½)
- [This is Your Brain on Meditative Prayer](#)

Practice:

- [Meditative Prayer](#) [short]; [Meditative Prayer](#) [long]

Write/Reflect:

- Practices Journal

Part IV: Your Body is Embedded

Week 6: Embedded Cognition

Watch:

- Dr. Kutter Callaway, “The Cognitive Sciences and Belief”
- Live Weekly Chat: Reversing the Hermeneutical Flow [Genesis 1-2]

Listen:

- Coffee Conversations with Dr. Callaway, Dr. Redmond, Dr. Canales, and Dr. Fitzgerald

Read:

- Barrett, J. L., & King, P. E. *Thriving with Stone Aged Minds* (1st ½)
- Dawson, Michael, “Embedded and Situated Cognition,” in Shapiro, L. (Ed.) *The Routledge Handbook of Embodied Cognition: 59-67*.

Practice:

- [Creation Care](#)

Write/Reflect:

- Practices Journal

Week 7: Psych and Thriving

Watch:

- Dr. Pamela Ebstyn King, “The Science of Thriving”
- Live Weekly Chat: Reversing the Hermeneutical Flow [I Came that You may Have Life, and Have it Abundantly]

Listen:

- Dr. Justin Barrett on *Thriving with Stone Aged Minds*

Read:

- Barrett, J. L., & King, P. E. *Thriving with Stone Aged Minds* (2nd ½)
- Lisa Spargo, Chapter 12, "I Came that You may Have Life, and Have it Abundantly," In Ambler, G. (Ed.). *Flourishing in Faith*
- Carla Ford, Chapter 8, “Gratitude: A Theological and Psychological Dialogue,” In Ambler, G. (Ed.). *Flourishing in Faith*

Practice:

- [Practice Gratitude](#)

Write/Reflect:

- Practices Journal

Part V: Your Body is Enacted [in Empathy]

Week 8: Enacted in Empathy for the faith community

Watch:

- Dr. Cameron Lee, “The Church as Family System”

- Live Weekly Chat: Reversing the Hermeneutical Flow [Who is my mother, who are my brothers?]

Listen:

- Dr. Cameron Lee and Dr. Tod Bolsinger on *Generation to Generation*

Read:

- Friedman, E. *Generation to Generation* (1st ½)
- Di Paolo, Ezequiel, & Thompson, Evan, “The Enactive Approach,” in Shapiro, L. (Ed.) *The Routledge Handbook of Embodied Cognition: 68-78*.

Practice:

- [Sleep Hygiene](#)

Write/Reflect:

- Practices Journal

Personal Assessment 3:

- Attachment Styles and Family Systems

Week 9: Enacted in Empathy for the world

Watch:

- Dr. Kenneth Wang, “Pursuing Truth through Empirical Science”
- Live Weekly Chat: Reversing the Hermeneutical Flow [The Heavens declare the glory of God]

Listen:

- Coffee Conversations with Dr. Callaway, Dr. Redmond, Dr. Canales, and Dr. Fitzgerald

Read:

- Friedman, E. *Generation to Generation* (2nd ½)

Practice:

- [Awe Walk](#) ([Video](#) version for those who can't go out)

Write/Reflect:

- Practices Journal

Part VI: The Body is Emergent

Week 10: The Emergence of Thriving

Watch:

- Live Weekly Chat: Reversing the Hermeneutical Flow [And the Leaves of the Trees are for the Healing of the Nations]

Listen:

- Coffee Conversations with Dr. Callaway, Dr. Redmond, Dr. Canales, and Dr. Fitzgerald

Write/Reflect:

- A Letter to your Body (take 2)
- Practices Journal

Finals Week:

Assignment: Final Paper Due

FULLER POLICY STATEMENTS:

Students are responsible for reviewing Fuller’s Policy Statements on the Canvas Course Page

THE GRADING SCALE IS STANDARD

100-93	A
92-90	A-
89-87	B+
86-83	B
82-80	B-
79-77	C+
76-73	C
72-70+	C-
Below 70	F

GRADING RATIONALE/RUBRIC:

Grading is more an art than a science, but let me try to be as clear as is possible regarding my approach to grading.

1. The expectation for each paper is always given in the syllabus. Most papers will have several parts to them. For example, a critical review will have both a descriptive part (in which you will clearly, fairly, and gracefully describe an author’s argument) and an evaluative part (in which you enter into dialogue with what you have read and engage the author at several points). In order for a paper to be given an “A”, it is necessary that all aspects of the assignment be covered thoroughly, creatively, fairly, and winsomely. Even a paper that is well done with regards to what it does, will be penalized at least one letter grade if it fails to complete all aspects of the assignment. (Note: Be sure to read the syllabus and ask questions regarding the assignment.)
2. Most of your grade will rest on the paper’s content. But how you write also matters. The way you write contributes to the clarity and forcefulness of your argument. Thus, papers with poor grammar and style can expect a lower grade, usually a whole letter grade. (A suggestion: after you have written your paper, give it to a friend, or your spouse to read. If they cannot make sense of it, or struggle at points with it, then you can assume that I will have problems with it too).
3. Endnotes can follow any of the standard forms. All I ask is that you be consistent with whichever form you use. If you quote a text, or base your argument on someone else’s idea, then give them credit. Failure to do so will result in the lowering of your grade at least one full grade.

4. There is, of course, no such thing as a perfect essay. But students often write excellent essays. They are a pleasure to read, are insightful and creative, and show both an understanding of the subject matter and an ability to engage the subject matter in depth. Such essays are given an “A” and become the standard against which other essays written for the same assignment are graded.

A- Excellent, but...something could have been better clarified, or an argument could have been pushed further, or one of the required parts was lacking slightly, or the style seems a little awkward, or something is slightly confused. This is nonetheless a quality paper.

B+ Very Good on all the basic positions, or excellent in most regards but missing something that was needed, or correctly argued but lacking some breadth, depth and incisiveness, though it is still a pleasure to read.

B Good. This paper is good as far as it goes, but seems somewhat superficial when compared to the “A” papers. Or, though aspects of the paper are excellent, other parts are missing or deficient. Or, though the paper has many good ideas, it is written in a sufficiently confusing style to make the argument less than compelling.

B- More points were omitted, were expressed in a muddled style, were lacking in clarity, or were overly abbreviated. Or, while aspects of the paper were strong, errors in other parts significantly compromised the papers overall quality.

C+ Although clear effort has been shown, the paper lacks depth and/or clarity, and aspects of it are wrong. Parts of such papers will be marked by omissions, mistakes, stylistic flaws, unclarities, and/or problematic judgments.

C Same as C+, but now most of the paper has such problematics, not just a part.

C- Although it seems that you have tried to accomplish the assignment, you have not succeeded well. Or, though you have done something, it was not the assignment that was asked for.

D It is not clear that you have grasped the assignment, but you turned in something that suggested that some effort was made.

F You have failed to turn in the assignment, or the submitted paper lacks both effort and understanding, or you have committed some form of plagiarism.