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Unit 7 Essays
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Chapter Twelve

REQUIRED QUESTION:

1.

The feminist perspective aims to empower, pushes for change instead of adjustment, equality, social change, pursues a healthy equilibrium between independence and reliance, and unity within common groups. It tries to separate the person from dominate accepted roles from society and culture. This approach focuses on marginalized groups in an effort to provide them, both collectively and individually, with practical tools to help them be empowered, find their internal personal control over their lives, and find their voice.

The Biblical point of view relates to a lot of these characteristics as well. Empowerment is encouraged by letting go, in a sense, and letting the Holy Spirit takeover. Paul says that he boast in his weaknesses, so that God will be glorified. Empowerment comes from an understanding of realizing that we are nothing within ourselves and are empowered by the Spirit living inside of us. 1 John 4:4 says, “You, little children, are from God and have overcome them, because greater is He who is in you than he who is in the world.” This is just one example of many to “prove” this point. Christianity focuses on becoming a complete “new creation” in Christ, instead of trying to fix the surface issues. This is in-line with the idea of change instead of adjustment.

The topic of equality is very evident in Christian values. The gospel is for everyone. There are all-encompassing statements like, “We all have sinned and gone astray...” Not only that, but the Bible has women in leadership positions that were not common to the time. There were also prophetess, powerful women rulers, and women who funded Jesus ministry.

Social change is another value and tenet of Christianity. It strives for justice, fairness, correcting wrongs. The following passages provide support for this idea:

“Give justice to the weak and the fatherless; maintain the right of the afflicted and the destitute,” (Psalm 82:3).

“Learn to do good; seek justice, correct oppression; bring justice to the fatherless, and please the widow’s cause,” (Isaiah 1:17).

“He has told you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?” (Micah 6:8).

4.

The primary goal and focus of feminist therapy is to empower everyone, specifically marginalized groups, to make a world of equality that is seen at the individual, interpersonal, institutional, national, and global levels. It strives for a transformation of both the client and the world at large through the process of social change. Goals under the overarching aim include: affirming and valuing diversity, pursuing change over alterations, equality, stabilizing independence and interdependence, and self-nurturance. Another major focus that relates to its’ goals is seeing issues in the context of the clients sociopolitical status and their culture.

5.

Social identity analysis is a core technique that is specific to feminist therapy. It is used to help clients to pinpoint the influence that their own gender-role socialization has been involved in creating their thoughts, beliefs, and actions. It is a tool that assists clients in seeing how their particular society picks features for designating them to what a male or female should be and do. The therapist and client also look at how these messages are linked in shaping both their own

personality and others' as well. The goal is to help clients reject the cultural messages they do not want and adopt the ones they do to live a more fulfilled life.

9.

Feminist therapy concepts can be applied to counseling men who want to confront social inequalities and are striving for reform. Males who do not want to be put in a box or conformed to what is expected from society and their unique culture/family dynamics, can greatly be assisted from this approach. They can also gain a fresh perspective on what they believe a woman is “supposed” to be and do. This therapy will challenge their gender-role beliefs about themselves, their own backgrounds, and the world at large. This will hopefully initiate a desire for them to participate in social change in areas where they see injustice and inequality. The feminist style will assist them in facing their traditional beliefs of sexism, accomplishment, and the need for control/power. Lastly, this approach will give men a better understanding of why their parents and authority figures from their past and present believed and acted in the way they did and do.

Chapter 13

REQUIRED QUESTION:

22.

The Postmodern perspective centers on the future by focusing on possible alternatives and immediate steps toward progress and staying away from a client’s past and even their present issues in a way. This is in-line with a Biblical worldview of looking forward. Philippians 3:13+14 says, “Brothers, I do not consider myself yet to have laid hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win

the prize of God's heavenly calling in Christ Jesus." We are justified by the payment of Jesus on the cross, being sanctified by the Holy Spirit daily, and are personally working out our salvation with fear and trembling.

Another element that plays a role in postmodern therapy is the idea that people are competent. They have the ability within themselves to change for the better. In a way this lines up with the Christian worldview, when it comes to people having free-will, but in another sense it does not. We are called to give up control and let the Holy Spirit take over, because he can direct our lives better than we can, because he knows us better than we know ourselves. This is another area that is different from the postmodern approach which says that the client is the expert of their own lives, because they know themselves the best.

Lastly, there is an aspect to this method of the therapist taking a position of not-knowing. This blends well with characteristics of a Christian perspective, because it requires genuine concern, care, engagement, an active listening ear, and most of all humility. Jesus was the ultimate example of that. He came to serve and not be served. He calls us to do the same. When we give the client the "senior partner" status, we are taking a posture of follower instead of director and professional expert. This creates a collaborative relationship which fosters an atmosphere for positive change.

25.

The postmodern approach has a few distinctions and assumptions about how it is conducted and how it views the client in relation to most previous therapies of the past. The trademarks that make this different from past approaches are the following: One of the goals is to get the client out of therapy as quickly as possible which creates a brevity effect to it. In most therapies before

this, there is an unequal relationship between the therapist and the client. The therapist is usually the authoritative, all-knowing figure, while the client is a measly “weakling” in need of serious help. Not only does this approach differ from others in that it puts both parties on an equal “playing field”, but it takes it a step further by having the therapist take a stance of discovery and placing the client as the expert, because of the assumption that they are competent instead.

Positive psychology is used in this approach and is different to past ones, because it focuses on what is right and what is working, instead of their issues, weaknesses, and incapacabilities.

Another feature that makes this distinct is the focus on future solutions through solutions-talk in contrast to analyzing, assessing, and finding the origin of a problem through problem-talking.

There is no diagnosis in this approach either. As a result, there may be many ways to resolve a problem unique to the client instead of just one, which is more common in earlier methods.

Instead of trying to change something slightly through modification, postmodern therapists will try something completely new that may help the client work more efficiently toward their goals.

26.

This approach is crucial for growth. If people think that they are what they think, then it becomes an identity issue. If therapists are able to divide the client’s actions, feelings, and/or thoughts from them, then they will be able to start the process toward a more fulfilling life. Our perception is how we view and respond to our personal reality. If people are trapped into believing negative labels from others or put on themselves, then they will never escape their vicious cycles. This question forces them to reflect on better times and see their current circumstances in a different light. Consequently, this will assist them in having hope and making practical, alternate steps to

feel and behave like they did when they did not have this looming problem which they are facing in the present. Ultimately, the person is not the problem. The problem itself, is the problem.

30.

The potential value in asking a client the miracle question is that enables them to think outside of the self-defeating cycle they have been stuck in up until this point of their life. It also takes their focus off of their past and present situation, by redirecting their view toward future possibilities. As a result, the problem itself changes from “woe is me” to “what can I do about the problem itself”? This mental shift inspires the client to dream about “What if” future scenarios could look like.

A problem I could see with this question is disappointment setting in, because the perfect future possibilities may never come or may not be coming “fast enough” in the client’s mind. Another problem that may arise from this question is the aftermath from the therapist. If the therapist is untrained or inexperienced in assisting the client to take the necessary steps in the direction of this ideal hope, than there will be malpractice, ineffective therapy, and frustration from both the client and the therapist themselves.