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Special Issue: Family Science Careers Through the Eyes of Theory

This manuscript is part of a special issue of Family Science Review entitled Family Science Careers Through the Eyes of Theory, edited by Raeann R. Hamon, Ph.D., CFLE. The authors of these deliberately unconventional manuscripts were asked to select and describe a career that a professional with a family science background might pursue. After outlining the professional role, authors reflected upon the family theories that most influence the way they approach their work and perform their professional duties. Authors briefly review the scholarly literature on selected family theories, provide case studies or work scenarios as illustrations of theory in action, and discuss the strengths and weaknesses of the theories in their unique professional contexts. The Special Issue articles are designed to be used individually or in combination, and feature articles about careers in early intervention, special education, family court, child life, and higher education. The introduction to the special issue is available at https://doi.org/10.26536/GMJK4953. The complete special issue is available at https://doi.org/10.26536/ZLUL3923.

Teaching as Family Life Educators in Collegiate Settings: The Application of Family Science Theories from Systemic and Chronological Perspectives

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ABSTRACT. Family Science is an exciting field which offers a multitude of career pathways, including Family Life Educator (FLE) and the Certified Family Life Educator (CFLE) credential. In this article, I will discuss how, as a Family Life Educator in a university setting, I employ Bronfenbrenner's bioecological model of human development (Bronfenbrenner & Morris, 2006), Elder's (1998) life course perspective, and the concept of intersectionality in teaching family science courses. The article will conclude with discussions of the strengths, limitations, and lessons learned.

Keywords: Family Life Educators, Collegiate Settings, Bronfenbrenner's Bioecological Model of Human Development, Life Course Perspective, Intersectionality

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The field of family science delves into the intricate workings and mechanisms of family dynamics, analyzing various social, psychological, emotional, and developmental aspects (Cushman, 2013). The field offers foundational preparation for professionals such as Family Life Educators (FLEs), family coaches, program directors at childcare centers, marriage and family therapists, and case managers for early childhood intervention (National Council on Family Relations [NCFR], n.d.-a). FLEs also teach in higher education and engage in academic research. This paper introduces the field of family science and describes the role of family science professionals, including academic career paths in higher education. Additionally, scenario-based examples will illustrate how two theories, Bronfenbrenner's (1994) bioecological model of human development and Elder's (1998) life course perspective, as well as the concept of intersectionality informed and shaped the pedagogy of the family science faculty member in collegiate settings.

The Discipline of Family Science

The discipline of family science developed over the past 100 years as scholars focused the study on family relationships, developing new theories and research methods, and as professional practice areas such as family life education and family therapy emerged (NCFR, 2021). Succinctly stated, family science is "the scientific study of families and close interpersonal relationships" (Burgess, 2022, para. 3). Family science is distinct from other social sciences with its focus on families and close relationships with their unique dynamics and development (NCFR & Wilson, 2015). From its multidisciplinary, interdisciplinarity, and transdisciplinary origins and nature, the family science field has transformed into a discipline with unique scholarship, diverse specialties, and its own collection of theory and research (Hamon & Smith, 2014; NCFR, 2015, 2021).

The Role of Family Life Educators

Family Life Education is a unique career path within family science, as it focuses on prevention and encompasses the study of human growth, development, and behavior in a familial context (Cassidy, 2015). FLEs are highly trained professionals who strive to equip individuals and families with research-based information and resources to enhance their relationships and overall well-being. By adopting a systemic perspective, FLEs are able to address societal issues through the lens of the family unit, recognizing that healthy family functioning is influenced by numerous factors such as economics, education, work-family issues, parenting, sexuality, and gender (Hennon et al., 2013). Through problem-solving and prevention strategies, FLEs promote positive family relationships and translate theoretical knowledge and research findings into practical, actionable information for the layperson.

The Role of Family Science Faculty Members

Family Life Education is a flexible and translatable option for those looking to work in the field of family science. FLEs can work in a variety of settings, including K-12 schools, family and human services agencies, health clinics, military-related organizations, and higher education. Many FLEs choose to work as faculty members on college campuses. As a family science faculty member, one of the main responsibilities is to equip college students with the necessary knowledge and skills to analyze, theorize, and conceptualize families and interpersonal relationships in diverse contexts. This involves using a relationship-oriented, strengths-based, preventive, translational, evidence-based, and applied approach to help students understand the needs and concerns of individuals, families, and communities. By doing so, faculty members who are FLEs can prepare students with the knowledge, expertise, skills,

and critical lens necessary to succeed and excel in various jobs and roles with diverse career paths (NCFR, 2021).

Credentials for Family Science University Faculty

Appropriate Academic Preparation

As a professional who has worked as a faculty member in family science, I can attest to the specialized nature of this field, which necessitates extensive education and training. A master's or doctoral degree in a family science-related discipline is required for most faculty positions. Currently, there exists a broad range of undergraduate (240) and graduate programs (230 master's level and 70 doctoral level) for individuals interested in family research, practice, and policy (NCFR, n.d.-b; NCFR, 2015). These programs are offered under various names, such as Family Science, Family Studies, Human Development, Child Development, and more. Depending on specific job descriptions, a Ph.D. or master's degree with specialized expertise may be necessary. For example, the role of instructors or lecturers may require a master's degree with a clinical background or community outreach experience. Family science faculty members share similar roles and duties with FLEs, but the primary difference is that they work in higher education settings. In addition to research and service, one of the primary responsibilities of family science faculty members is to teach in collegiate settings and utilize theories and research to guide course designs and pedagogies, helping students learn and think critically and scientifically from systemic and chronological perspectives within historical contexts.

Certified Family Life Educator Designation

In 1985, NCFR established the Certified Family Life Educators (CFLEs) designation to recognize the credentials and work of Family Life Educators (Hamon & Smith, 2014). To obtain this designation, one must possess a bachelor's degree from an accredited college or pass the CFLE exam. Graduates with a bachelor's degree must demonstrate having at least 3,200 work hours in ten FLE content areas, and those with a master's or doctoral degree must demonstrate at least 1,600 work hours to apply for and maintain full certification (NCFR, n.d.-c). According to NCFR (Goddard et al., n.d.), there are more than 1,500 active CFLEs practicing in the U.S., and as of September 2023, more than 130 universities and colleges across the U.S. and Canada have their degree programs approved by NCFR for the provisional level of CFLE (NCFR, n.d.-d).

Useful Theories for Family Science Educators

This article will introduce how the underpinnings of two theories and one concept shape the conceptualization and pedagogy to teach family science undergraduate courses that focus on diversity and relationships from systemic and chronological perspectives. Both the bioecological model of human development (Bronfenbrenner & Morris, 2006; Bronfenbrenner, 1994) and the life course perspective (Elder, 1998) address the impacts of historical time on individuals and families (i.e., chronological perspective). The former theory emphasizes assessing and discussing the interplay and connection of environmental contexts and human development among five concentric layers of subsystems across time (i.e., systemic perspective). The latter theory helps situate and interpret the influence of earlier experiences on personal development and experience, personal choice and autonomy, diversity of life course pathways, and the impact of cultural and historical contexts on individuals' and families' current and future growth and experiences (i.e., chronological perspective). Together, both theoretical frameworks work interactively to provide a comprehensive understanding of intersectionality — a complex concept that describes how various systems of oppression and privilege can impact the experiences of individuals, families, and communities (Curtis et al., 2020). By understanding how these

systems intersect and interact, family science faculty can employ their understanding of the challenges faced by marginalized families and groups and work towards creating a more equitable society through their work in the family science classroom.

Ecological Systems Theory

Bronfenbrenner (1917-2005) was an influential developmental psychologist known for developing the ecology of human development, which altered how researchers understand child development in relation to the environment (Soyer, 2019). Bronfenbrenner asserted that psychological factors do not solely influence the growth and development of individuals. In addition, the larger societal, cultural, economic, and political contexts also play integral roles in shaping one's identity. In later developments of the theory, Bronfenbrenner shifted the focus from ecology to bioecology, meaning that individuals are influenced by their environment, and at the same time, their personal characteristics become important, especially through the interactions, experiences, and growth between individuals and other influencers in each system over time (Bronfenbrenner & Morris, 2006; Bronfenbrenner, 1994; Soyer, 2019).

The emphasis of Bronfenbrenner's most recent model of bioecological theory considered the developing child/person at the center of the microsystem and subsequent layers of contexts (i.e., micro-, meso-, exo-, and macro-systems; Rosa & Tudge, 2013) as both the product and producer of personal growth and development in the past, present, and future (referred to as the chronosystem in earlier versions of his theory). He defined development as a phenomenon extended over life course, across generations, and through historical time, for both individuals and groups (e.g., families, classmates). He also addressed the importance of being aware of how the roles played by the developing child/person (i.e., personal characteristics), the proximal processes of the development (e.g., complex and reciprocal interactions among family members over time), and the cultural contexts and historical time result in changes and development of the individuals, families, and their surroundings (Bronfenbrenner & Morris, 2006; Rosa & Tudge, 2013). During the later phase of the bioecological theory of human development, inspired by Elder's (1998) work, Bronfenbrenner called for further attention to time and indicated that individuals' developmental life course is embedded within and greatly shaped by events, conditions, and historical periods in which they live. The emphasis on time and changes across generations, through historical time, tied nicely with the life course perspective.

Life Course Perspective

For more than 50 years, scholars have relied on the life course perspective (LCP) to situate individual and family development in cultural and historical contexts. Elder (1998) is one of the pioneers who called for and applied a social-historical perspective to better understand how historical contexts influenced transitions in life and life events experienced by each family member. These transitions, or trajectories, are embedded in history and societal changes that respond to the lives of individuals and their family contexts reciprocally.

According to Elder (1998) and Hutchison (2017), six major principles must be addressed when discussing the application of life course perspective: the interplay of human lives and historical times, the timing of lives, linked lives, human agency, diversity in life course trajectories, and developmental risk and protection.

The principle of the interplay between human lives and historical times addresses the intersections between social-historical context and personal life events experienced over time (Bengston & Allen, 1993), while "the timing of lives" draws attention to "the age at which specific life events and

transitions occur" (Hutchison, 2017, p. 4). Though chronological age should not be the only factor involved in the timing of lives, age-graded differences in roles and behaviors may be classified as entrances and exits from particular statuses and roles as "off-time" or "on-time," based on social norms or shared expectations about such transitions' timing (Hutchison, 2017). Further, Harevan (1978) addressed that an understanding of the relationships between individual and familial development and historical changes allows us to learn the dynamics and contexts behind when, how, and why major transitions in lives take place.

Next, the principle of linked lives refers to the interlocking traits of one's life experience that will shape or are influenced by others, as influence is multidirectional and reciprocal (Bengston & Allen, 1993). In addition, the principle of human agency in decision-making indicates that individuals' abilities enable them to make personal decisions. These abilities can include skills, knowledge, resources, and social networking to help manage their relationships with others, play various roles, perform behaviors, and react to environments under the contexts of familial or a larger society (Elder, 1998).

The diversity of life course trajectories refers to individuals' life events or transitions that may occur at different times at different ages (e.g., early, late, delayed, or absent). This principle incorporates the concept of intersectionality and recognizes that social location results from the intersection of multiple identities (e.g., gender, race, sexual orientation, class, age), which create unique passages for each individual or family (Hutchison, 2017). Lastly, the principle of developmental risk and protection identifies multidimensional risk factors, or risk factors at one stage of development, that increase the likelihood of developing and maintaining problem conditions at later stages. As the LCP evolved, scholars emphasized the links and influences between life events and childhood, adolescence, and adulthood transitions (Hutchison, 2017). As Harevan (1978) also mentioned in her earlier work that three key features of life course perspective are "the synchronization of individual with family transitions; the interaction between life-course transitions and historical change; and…cumulative impacts of earlier life-course transitions to subsequent ones" (p. 5). Studies such as *Children of the Great Depression* (Elder, 1974) showed that early life events and transitions during childhood or adolescence, or even the prenatal period, could shape the experiences and lives of individuals for the rest of 40 to 50 years.

The LCP "is an interdisciplinary theory examining how chronological age, relationships, common life transitions, life events, social change, and human agency shape people's lives from birth to death. It locates individual and family development in cultural and historical contexts" (Hutchison, 2017, p. 1), which shares a similar lifespan approach with FLEs who aim to prepare individuals to participate in various relationships and roles at different stages of the family life cycle (Henon et al., 2013). Hence, adopting LCP is appropriate to guide and shape the work of the family science faculty member, an FLE working in the collegiate setting.

Intersectionality

While LCP also addresses intersectionality, this concept is rooted in Black feminism and is viewed as an approach to understanding the intricacies of our society. It is considered a method, disposition, and analytical tool that sheds light on the complexity of identity, inequality, and social justice. It reveals both sources of strength and vulnerability, highlighting people's different experiences based on their diverse identities (Carbado et al., 2013; Curtis et al., 2020).

A systemic perspective has always been fundamental in family science to understand the experiences of individuals, couples, and families. Family science scholars began to highlight and identify the need for greater sensitivity to structural inequality and systemic oppression since the second

wave of feminist movements, which emphasizes the impact of intersectionality. The transition led to the development of family science theories that are more culturally responsive and adaptive — allowing scholars to incorporate diverse social identities (e.g., race, gender, class) and consider the intersectionality of social location to better understand and explain the needs and challenges faced by people and families of color (Curtis et al., 2020).

Carbado et al. (2013) indicated the "work-in-progress" nature of intersectionality. They explained that intersectionality should be viewed as one way to approach or interpret the impact of the problem while recognizing the ever-changing and indefinite range of experiences and power dynamics individuals and families face within various settings based on their social locations cross-culturally and over time.

In summary, Bronfenbrenner's (1994) bioecological model of human development, Elder's (1998) life course perspective, and the concept of intersectionality collectively enable family science faculty members to view, assess, teach, practice, and study societal issues related to diversity and individual and familial relationships. These systemic and chronological perspectives provide ways to consider the compound effects of intersectionality on individuals, families, and communities.

Scenario Application

The two scenarios presented below are based on the experience and lessons I have learned as an FLE family science faculty member. While the duties and responsibilities of my faculty position involve teaching, research, and service, the examples described below come from teaching undergraduate courses that focus on diversity and relationships for the past six years. Multiple sections of the undergraduate courses noted in the scenarios are offered every semester, with enrollment ranging from 25 to 35 students per section. Scenario 1 focuses on the application of systemic and chronological approaches to an activity that demonstrates the concept of intersectionality. Scenario 2 is a personal reflection on my position and social location, demonstrating how theories and the concept guide my practice as an instructor.

Scenario 1 – Social Location

Based on personal observation and student feedback over multiple semesters in the past six years, I noticed that over half of the students consistently shared that it was their first time understanding that diversity covers more than gender, race, and ethnicity. Consequently, I recognized that incorporating the concept of social location and explaining the concept and impact of intersectionality on individuals and families would better help students understand the range of diversity. Informed by Bronfenbrenner's bioecological model of human development to emphasize the interactions and influence between individuals and their environments in the past, present, and future, I adapted an existing activity to allow students to reflect on how current and previous personal identities, upbringing, development, education, and occupation may interact, intersect, and impact their and others' social locations and lived experiences. Additionally, to convey key LCP, I also expect the activity to provide students a chance to consider the impact and intersection of personal changes and growth on individual identities and social locations under different cultural, societal, and historical contexts.

The Social Identity Flower activity (Arnold et al., 1991; see Figure 1), was adapted to cover social location, requiring students to identify, reflect, and discuss multiple personal identities that resulted in their social locations. Students document and record potential changes and impacts across the semester while summarizing their narratives and reflections at the end of the semester. At the beginning of the semester, students create their social identity flowers. Throughout the semester, they are reminded

and encouraged to update and reflect on new insights and discoveries related to their multiple identities and personal social locations. Toward the end of the semester, students submit their most recent version of the individual social identity flower. I find that completing personal social identity flowers allows students to make personal connections and view themselves from a systemic perspective influenced by interactions and systems at successive structural levels and from a chronological perspective as they recognize changes resulting from life events and transitions in the past, present, and potentially the future. In the meantime, students are expected to understand and consider the impact of intersectionality on personal social locations.

Figure 1

Adapted Social Identify Flower (Blank Form)
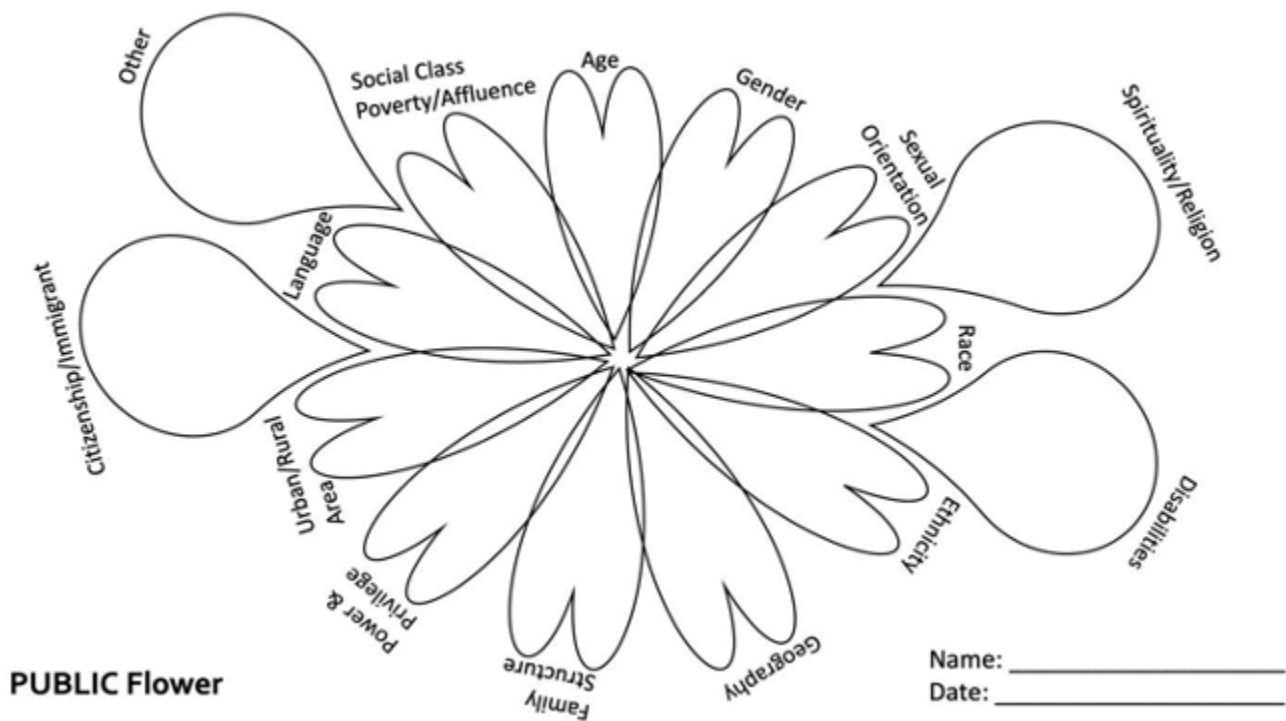
Note. Adapted from the work of Arnold et al. (1991), with permission from the publisher, *Between the Lines*, to use it in this paper.

Next, I use each student's most recent social identity flower at the end of the semester, remove identifiable information, and create a collective social identity flower for the entire class (see Figure 2). Based on the collective social identity flower of the whole class and using the worksheet with instruction and prompting questions, students are asked to consider the collective flower as an institutional map for a "family agency" serving individuals and families of the community (e.g., campuses or neighborhoods). Students are then asked to play the role of helping professionals or FLEs to interpret, analyze, and critique the strengths and weaknesses of the "family agency" based on the collective flower. Finally, students must compare their personal flowers with the collective flower to discuss the impacts and differences among layers of contextual environments on personal and professional development. Comparing personal and collective social identity flowers provides a chance for both students and me to reflect, compare, analyze, and discuss the differences and similarities between the two flowers; and assess, critique, and appreciate the strengths and weakness of the services of the "family agency" (the

class) at various levels (e.g., among staff, staff and director, agency and clients, the agency and other local agencies). Further, students answer reflective questions and develop a plan to (a) provide better services to the individuals and families within the community and/or (b) discuss how we could improve the structure and diversity of the agency. Students would address whether the "agency" can appropriately serve individuals and families within the community based on the diverse backgrounds and resources noted in the collective flower while suggesting improvements to this fictive family agency.

Figure 2

Collective Social Identity Flower
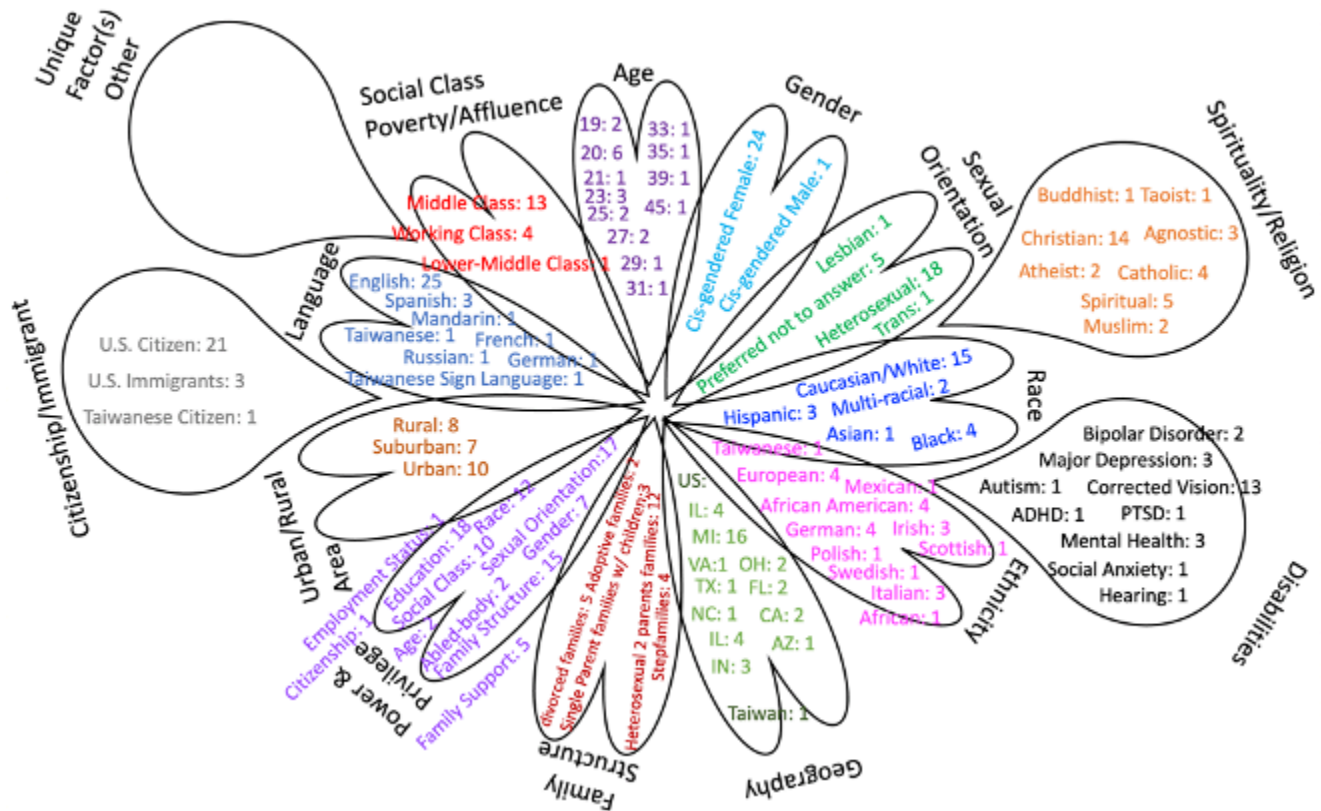
Note. The collective social identity flower above is an example revised from a real one. Alternative (e.g., descriptive) formats of both flowers demonstrated above can be provided to students upon request based on learning accommodations.

In Scenario 1, guided by Bronfenbrenner's bioecological theory of human development and LCP, I adopt both developmental (e.g., chronological) and ecological (e.g., systemic) perspectives to organize course content and familiarize students with concepts, issues, and research relevant to individuals and families with diverse backgrounds and identities. Informed by intersectionality, I also discuss the strengths and vulnerability resulting from the intersectionality of each class member's identities and worldviews and help students appreciate the diversity of individual upbringing, experiences, and identities in the class. This also elevates self-awareness and respect for each other's social locations while striving to promote a safe and brave class environment (Arao & Clemens, 2013; Graham, 2021; Verduzco-Baker, 2018) that reduces the power and hierarchical dynamics between me (instructor) and students and among classmates.

Scenario 2 – Positionality and Solo Status

As a family science faculty member at a Midwestern public university, my commitment to issues of diversity, equity, inclusion, and accessibility (DEIA) in teaching runs deep. I rely on the bioecological model of human development, LCP, and the concept of intersectionality to guide my reflections, meaning-making, and reframing of experiences. Having transitioned from an insider to an outsider in two different societies (my home country vs. the U.S.), I have faced discrimination, prejudice, bias, and silence in the classroom as a foreigner. However, the unique experiences of being a member of both majority (in my home country) and minority (in the U.S.) groups have given me a valuable insider-to-outsider perspective and challenged me to rethink my privileges and oppressions. My multiple identities under different societal and cultural contexts at separate times have significantly shaped my worldview and pedagogy, making me more aware of the compound effects of my roles (e.g., a former student, a current instructor) and interactions with others in educational settings. While I value sharing experiences and introducing worldviews from different cultures and societies, I am also mindful of the potential for misinterpretation. Therefore, my commitment to ensuring a safe and inclusive learning environment is unwavering. I strive to avoid singling out students on solo status, overgeneralizing individual experiences, and reducing the chances of profiling individuals based on their identities. By being enlightened by LCP on linked lives, human agency, and multiple timing and socio-historical contexts while guided by Bronfenbrenner's bioecological theory of human development on assessing the interplay and connection of environmental contexts and human development, I have deepened my critical thinking and commitment to DEIA in teaching.

Discussion

Educators, including FLEs, are developing brave learning environments and approaches by carrying forward the lessons learned during COVID-19 as they face and adapt to the "new normal" (Woolf, 2022). While many FLEs, particularly those working in collegiate settings, continue to struggle, learn, and grow from adapting their practice and pedagogy in this post-pandemic era, theoretical frameworks and models are inevitably the best tools to guide and structure their work and teaching. Although theories are tools to lead our way in teaching and practice, they also have their strengths and limitations when applying them. Acknowledging the limitations and strengths of theories can help to avoid misunderstanding, bias, prejudice, and inappropriate applications when FLEs teach, practice, assess, and study the challenges, needs, and lived experiences of individuals, families, and communities.

Limitations of the Chosen Theories

LCP researchers have recently begun incorporating the concept of intersectionality to better understand diversity in life course trajectories. However, LCP-related research has been limited to wealthy, advanced, and industrialized societies when, as a theory, LCP can undoubtedly be applied to other non-western and industrialized cultures (Hutchison, 2017).

Additionally, LCP emphasizes that the power of human agency and how it is being applied is often under the individualistic worldview assumption, which fails to consider the existence of individual and cultural variations and preferences when exercising human agency. Structural and cultural arrangements may restrict individuals' decisions and choices under specific historical contexts; thus, inequitable opportunities may be disproportionately given to some members than others within a society (Hutchison, 2017). Therefore, as a family science faculty member teaching in collegiate settings, I must proceed cautiously when adopting and interpreting the use of the human agency principle and avoid only presenting from an individualistic worldview. For example, students or clients who hold collectivistic worldviews may not exercise their human agency (e.g., make decisions) in the way of those who hold

individualistic worldviews and thus may miss an opportunity or resources that are available to them, or assume they have no right to turn down an offer, choose a different path, or express disagreements.

Regarding the bioecological theory of human development, Bronfenbrenner overlooked the possibility of negative proximal processes that may result in detrimental reciprocal interactions and, thus, is likely to contribute to dysfunctional outcomes (Merçon‑Vargas et al., 2020). Bronfenbrenner assumed that proximal processes only resulted in positive effects on development either by increasing individuals' competency or buffering dysfunctions. Unfortunately, he failed to recognize that proximal processes can function in a hostile and complex way (e.g., abusive parent-child relationships or couple relationships) that may likely produce detrimental reciprocal interactions, which can become increasingly difficult over time (Merçon‑Vargas et al., 2020).

Moreover, Bronfenbrenner's ecological theory went through multiple modifications, and while his theory is widely used in cross- and inter-disciplinary scholarship, not all scholars indicate which version of the theory is being followed and thus can add to the misunderstanding of Bronfenbrenner's work (Rosa & Tudge, 2013; Tudge et al., 2022).

Strengths of the Chosen Theories

LCP addresses the concepts of cumulative advantages and disadvantages to explain that individuals who acquire advantages often lead to more advantages, and individuals who experience disadvantages often lead to more disadvantages (Elder, 1998). For instance, someone born into poverty is likely to mobilize into upper-income levels; conversely, someone from the upper class is also likely to drop to the lower class. However, a person's trajectory could change significantly when incorporating "turning points" into discussions (Elder, 1986). Hence, LCP offers us (both FLEs and students) a way to conceptualize the importance of prevention and intervention.

Further, LCP uses the concepts of cumulative advantages and disadvantages to address inequalities among the same or different cohorts over the life course (Elder, 1998). LCP also recognizes inequalities are the product and the cause of the oppressive systems. Hence, understanding personal privilege and oppressive experiences help me, an FLE who teaches in collegiate settings, to facilitate discussions about injustice and oppression in an undergraduate course focusing on diversity and relationships.

Another strength of LCP is its ability to help address the need to raise awareness, discontinue the perpetration and exacerbation of the oppressed systems, and emphasize the principles of linked lives and human agency. It provides an opportunity for both me and the students aware of the power of our voices and the influence we can make when we understand the concepts of diversity, inclusion, equity, and intersectionality in different settings via various forms of communication (e.g., verbal and non-verbal). It can be true if we view and exercise human agency based on Bandura's (2006) definition and interpretation.

Borrowing from Bandura's (2006) work that expanded from LCP, three types and layers of human agency were proposed: (a) personal agency, which exercises at the individual level using personal influence to shape environmental events or one's own and other's behaviors; (b) proxy agency, which operates at dyadic level employing greater resources to influence others and acts on one's behalf to meet the needs and goals; (c) collective agency, which functions at the group level involving groups of people to act together to meet the needs and achieve goals (Hutchison, 2017). Adopting Bandura's (2006) three types/layers of human agency helps to move away from the individualistic mindset and

make aware of the cultural variations and preferences when exercising human agency under certain cultural and historical contexts.

Noticeably, both theories fit well together, which make them more applicable for practical use or teaching. When taking on these theories, students and I can draw connections through our personal experiences and relationships, reframing our lived experiences and applying the theories to ourselves and our families. The application not only expands one's understanding of how others differ in identities and historical events but also brings depth and breadth to human experience, allowing theory adoptees to constantly assess and analyze personal growth, developmental changes, and positionalities, as well as the interactions among all factors (i.e., intersectionality) over time to bring nuances and insights. Further, benefiting from both theories, we may recognize that our view, experience, and perception of the historical time can be shaped by older family members' shorter/longer historical time, the age at which an event was experienced, or the social location and positionality of individuals at the time.

Conclusion

As a family science faculty member, taking a combined and integrative perspective when looking at DEIA concepts, issues, and relationships is crucial. Viewing issues from systemic and chronological lenses allows me to develop personal worldviews, make sense of individual positions, and improve teaching pedagogy. FLEs need to regularly explore, reflect, assess, and redefine how developmental changes, transitions, and adaptations impact personal roles, positions, experiences, perceptions, and relationships with ourselves and others across historical times and generations. This ongoing journey requires constant attention and dedication to be effective when teaching, researching, and serving as an FLE in collegiate settings.

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Appendix A
Social Identity Flower Activity Worksheet (Sample Questions)

Note: Permission to include some languages and questions from the actual class worksheet in this example has been received from a former colleague, Ms. Bryce Dickey.

Overview: To complete this worksheet, you will treat our class as a family agency that serves the diverse children and families within our communities (where the university is located). You are a member of this agency, so please examine your own unique identities and those of your peers/colleagues and explore various implications.

Objectives: The purpose of the worksheet for students is to demonstrate they are able to...
- Explain the implications of their unique identities and characteristics as a team member serving diverse children, families, and individuals.
- Articulate the need to, and a plan for the continuous growth of their own cultural competence.

Section I

Use the "Collective Social Identity Flower" (see Figure 2) to complete this section of the worksheet. The flower indicates the strengths, skills, characteristics, weaknesses, and areas of growth of the class (i.e., the resources and assets as well as the missing and insufficient aspects of the agency).

Think in terms of all of us as staff at an agency serving the local community. We collectively (students and faculty) make up the professionals in an agency that serves diverse children, individuals, and families. You will be considering our strengths and weaknesses as a whole staff and your own place in the agency's strengths and weaknesses.

Compare your own identity flower to the collective flower. Note differences and similarities. For example, what if the collective flower lists various languages, and yours only has English? Or, what if you are an immigrant while most of your peers are U.S. citizens? Perhaps you have always lived in rural areas, and your colleagues are from cities.

Read the article "The Four A's: Analysis, Agency, Acknowledgement, Accountability" written by Ms. Marcy Peake before answering the following questions:
https://thecenterforculturalagility.com/blog/f/thefour-as-analysis-agency-acknowledgement-accountability

1. Over the semester, you created your personal social identity flower twice, once at the beginning and again at the end of the semester. Compare two social identity flowers, discuss any discoveries, or differences, and reflect on your understanding of the social location using your personal social identity flowers.

2. What do the results of the comparison between personal and collective flowers tell you when working with your colleagues to serve children, individuals, and families? Please briefly describe the demographics and contexts of the children, families, and communities this agency serves. Please also discuss your role and position in the agency and what kind of services you and your colleagues will likely and capable of providing.

3. What do the results of comparing personal and collective flowers tell our potential clients who come to our agency? (For example, as an agency, what are our strengths and what are we lacking, and what are our most diverse characteristics, and how might that affect our service and our clients?)

Section II

Review all the topics, key concepts, and theories we covered in class (e.g., family ecological theory, family system theory, life course perspective, life span development theory, strength-based perspective, risk and resilience of families, historical transitions, gender, sexuality, and ethnicity, etc.)

1. What are the key concepts and theories you find most helpful? Please indicate them below.

2. How do these key concepts help you understand individuals and families with diverse backgrounds? In what ways? Please give at least one example.

3. How do these key concepts translate or apply to the fields and professions you plan to have in your career in the future? Please explain and give at least one example.

4. How does the content of family science apply beyond the course? Please explain and give at least one example.

Section III

1. How would you explain and define diversity and inclusion now compared to what you would have described and defined at the beginning of the semester? Do you see any differences or changes?

2. Do you see that time and space can change (or not) individuals' perceptions and understanding of diversity and inclusion? Why (or why not)?

3. Please explain and give examples of how continuities and changes over time can affect our perspectives and understandings of diversity and inclusion.

4. When viewing and encountering issues, how will you consider the intersectionality/compound effects on individuals/families/communities across layers of societal structures throughout the lifespan? Please explain, reflect, and discuss your lesson learned after taking the class: your view and understanding of diversity, equity, inclusion, as well as personal and familial relationships from systemic and chronological perspectives.

5. What ideas do you have to expand your cultural competence? How will you continue to gain knowledge and experience?

6. Please briefly describe and reflect on your experience and practice using "Inclusive and Bias-free Languages" in and outside class over the semester. Please give at least 2 examples describing/explaining how you practice inclusive and bias-free languages in and outside of class.