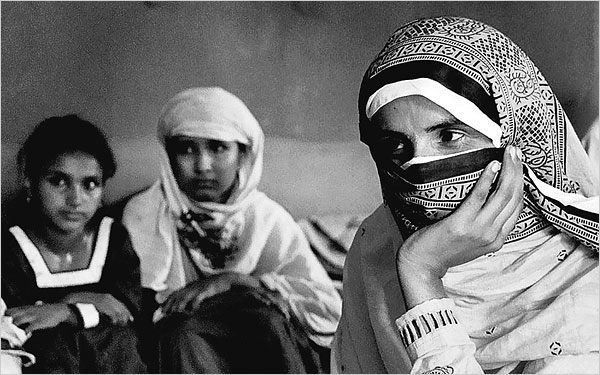


College of Liberal Arts and Sciences

Department of Global Studies, Sociology & TESOL

**Master of Arts in Transformational Urban Leadership (MATUL) Program**

**TUL 550: *Service with the Marginalized*  (3 units)**



*Speak up for those who cannot speak up for themselves, for the rights of all those who are destitute…* (Proverbs 31:8).

*Those who are marginalized by society carry within them a great treasure for the church…*

*The poor of the world are given to the church so that it may be revitalized and so the fire of love that Jesus brought will remain ablaze in our world.* (Henri Nouwen, *Gracias!*)

**Spring 2012**

[Jan. 09 – May 04, 2011]

Richard Slimbach, 626/815-6000 x 3717 (campus)

[rslimbach@apu.edu](mailto:rslimbach@apu.edu), fax: 626-815-3871

**Course description**

This course guides students in understanding the conditions of marginalized populations (e.g. street children, substance users, and commercial sex workers) and in formulating a theology and strategy for team-based responses that aim to free individuals and change structural causes.

**Course rationale**

“Marginalization” affects individuals and groups, restricting or excluding people from meaningful participation in society. The restrictions and exclusions may result from minority or caste status, their disabilities or addictions, their gender or sexual orientation, their religious or political identity, or their “exploitability” due to age or geographic dislocation. Marginalized groups are often singled out from others in the society in which they live for differential and unequal treatment. As objects of collective discrimination, they are forced to develop their own attitudes, codes, and even “cultures” which are, at best, only partially intelligible to others.

The marginal man...is one whom fate has condemned to live in two societies and in two, not merely different but antagonistic cultures... his mind is the crucible in which two different and refractory cultures may be said to melt and, either wholly or in part, fuse. (Robert Park)

This course focuses particular attention on major challenges faced by two marginalized populations within urban poor communities: *children* and *women*. The United Nations (Millennium Development Goals) and thousands of NGOs worldwide consider these two populations to be of primary importance. To explore the everyday reality of slum children and women is to run up against the issues of urban poverty, malnutrition, low-quality education, labor and sexual exploitation, gender-based discrimination, the orphan crisis, children as child soldiers and refugees, and patterns of substance abuse. Each of these areas involves violations of basic human rights and call for in-depth understanding and response, whether in the form of policy formulation, collective (e.g. church) interventions, or personal acts of compassion.

The *Anchor Bible Dictionary* on “The Poor” explores the status of different categories of persons in the Old Testament: small farmers, day laborers, construction workers, beggars, widows, orphans, debt slaves and village dwellers. The poor in the New Testament are identified by the manifestations of their poverty: they are hungry, thirsty, naked, lame, diseased, homeless, unemployed, and displaced. While little specific mention is made of women and children as a class of poor people, emphatic emphasis is placed on God’s nature as protector of the vulnerable and marginalized (see Deut. 10:12-13, 16-22; Isaiah 1:10-11, 15-17, 23; Mat. 11:3-4).

This course aims to help shape a theological, philosophical, legal, phenomenological, and experiential knowledge of urban poor populations situated on the margins of their society. Students will be introduced to the “doctrine” of human rights as it relates to conceptions of justice and human flourishing. They will examine biblical and theological material that supports a “preferential” approach to service with marginalized groups. They will move from abstract reflection to concrete applications of knowledge through a 40-hour internship within a private, public, or non-governmental organization working intimately with one or more marginalized urban poor groups. Students will also conduct a series of interviews and observations among five different populations “on the margins” within their host community. Thus, through a combination of *formal study* (reading, reflection, writing), *voluntary service* (first-hand interaction with marginalized groups), and *systematic field work* (informant interviewing and structured observation), students will acquire a global perspective on the challenges faced by children and women throughout the world, preparing them for informed advocacy in specific areas of concern.

**Student Learning Outcomes**

*By the end of this course students will be expected to:*

**Cognitive (“Head”)**

1. Articulate how international legal (human rights) frameworks shape national policies and ethical responses towards marginalized populations.
2. Relate biblical/theological ideas regarding marginalized persons to key human rights frameworks and specific cases in the host community.
3. Describe and assess the way malfunctioning urban systems (e.g. family, housing, education, health, environment) contribute to the current condition of marginalized groups.
4. Analyze the impact of private (NGO) and/or government-sponsored intervention policies and programs operating among marginalized women or children within one’s host community.

**Affective (“Heart”)**

1. Demonstrate various personal qualities (respect for others, humility, compassion, warmth, tact, etc.) in relation to service staff and clients (at internship) and informants (in host community).
2. Initiate and maintain an empathetic bond with several members of a marginalized group (e.g. street children, substance abusers, sex workers) through a community internship and/or fieldwork.

2.3 Demonstrate a willingness to allow one’s experience with marginalized persons to challenge previously held stereotypes, myths, and discriminatory attitudes.

**Practice (“Hands”)**

1. Demonstrate skills in creating a helping environment through one’s internship marked by respect and care.
2. Demonstrate the ability to perform participatory/ethnographic research in understanding the types, causes, and effects of marginality among children and adults (women and men) in urban poor communities.
3. Demonstrate the ability to create a “team strategy” within a community organization that advocates on behalf of the rights (social, political, legal, or economic) of specific marginalized groups.
4. Demonstrate the ability to integrate conceptual (textual) information with experiential (service-based, interview, observational) information into clear, cogent, well-organized, and well-written reports.

**Required Materials**

We will rely on readings from the computer extensively in this course. This will save you money, but will require some extra effort on your part.

***For purchase***

* Nicholas Kristof & Sheryl WuDunn, *Half the Sky: Turning Oppression into Opportunity for Women Worldwide.* New York: Alfred A. Knopf, 2009.

***Available online***

* *The State of the World’s Children 2006: Excluded and Invisible.* UNICEF, 2005. Available online at: <http://www.unicef.org/publications/index_30398.html>
* *The State of the World of Children 2005*, UNICEF, 2005. Available online at: <http://www.unicef.org/publications/index_24432.html>
* *Women, Slums and Urbanization: Examining the Causes and Consequences,* Centre on Housing Rights and Evictions, 2008.Available online at: <http://sheltercentre.org/sites/default/files/COHRE_WomenSlumsAndUrbanisationExaminingTheCausesAndConsequences.pdf>

***Recommended***

* *Girls Like Us: Fighting for a World Where Girls Are Not For Sale* by Rachel Lloyd.
* *Global woman: Nannies, maids, and sex workers in the new economy* by Barbara Ehrenreich and Arlie Hochschild (Henry Holt and Company, 2003).

# *Good News About Injustice* by Gary Haugen(IVP, 2009)

* *A Generous Justice* by Timothy Keller (Dutton, 2010)
* *Advocacy for Social Justice—A Global Action and Reflection Guide*, by David Cohen, Rosa de la Vega, and Gabriella Watson (Kumarian Press, 2001)

**Scoring written reports**

All written reports will be scored on the basis of: *timeliness* (submitted on time); *completeness* (all question sets addressed); *depth of analysis* (evidence of careful reading and reflection); and *writing quality* (clear divisions, smooth transitions, well constructed sentences, standard APA citation form, relatively free of grammar, spelling, and punctuation errors, interesting photos [optional], pleasurable to read.

**Project Descriptions**

The course is structured in terms of **four projects** which students are expected to complete and then discuss online, all within established time frames. Each project includes an estimate of the time required for completion. [*Note:* Since this is the first time this course is being offered, students are encouraged to carefully log the time it takes to complete each project. Group averages can then be used to adjust time estimates for each project.] Do keep in mind that the standard formula for graduate work is 40 hours in-class and 100 hours out-of-class, for a total of **140 hours**. Required reading and video viewing, interning and interviewing, report writing and online discussion are all calculated in the 140-hour total for course work.

**Project #1**

**Legal & Theological Frameworks**

[10 hrs.]

Human rights play a distinctive role in international life today, and especially among marginalized groups. Some conceive of universal human rights as a system of transnational rules for regulating state behavior; others as a standard for the reform of domestic institutions; still others as a set of international norms designed to protect and promote the wellbeing of vulnerable groups of people. It is premised on the idea (1) that eternal and universal truths exist as elements of an “unchanging natural order” (Plato), (2) that this “natural law” exists independently of human observation, can be apprehended by processes of reasoning, and provides the basis for universal principles of justice and inalienable human rights; and (3) that these natural rights are independent of society, standing above and beyond any civil rights that may be granted (or withdrawn) by a state.

This idea of ***universal* *human rights*** has been challenged by the concepts of ***cultural relativism.*** Cultural relativism is the position that holds that local cultural, religious, and political traditions properly determine expectations about life, personal security, health, work, fair treatment, and the systems of government enjoyed by individuals in a given society. It is premised on the idea that (1) all cultures are equally valid; (2) that cultural values and ethical judgments are contingent and particular (vs. universal and absolute), and emerge out of unique social, cultural, economic and political conditions and contexts; and (3) that the enormous variety of ethical categories requires that standards of evaluation be internal to a given socio-historical context (vs. external to an abstract set of “transcultural” principles). For example, American-Indian languages such as Navajo and Hopi construct the concept of “humanness” as belonging solely to those within the boundaries of the *community*, not the individual. Likewise, traditional African society defines the human person in relation to the extended family rather than the individual.

In **Project #1** you have a chance to continue this ongoing ethical debate between advocates of universalism and advocates of relativism. View and read the materials listed below. Then, **in a four page, single spaced, typed paper respond to the following questions:**

1. What is a human right? How do you recognize it? Are human rights individual rights, group/collective rights, or both? Are governments legally bound to observe human rights?
2. How would you answer the cultural relativists’ claim that *universal* human rights cannot exist in a culturally diverse world? Can universal human rights be known, whether through reason and/or revelation? How is it possible to deduce and affirm objective ethical knowledge for everyone, everywhere? Can you imagine circumstances in which cultural outsiders would need to defer to insider (group, state) perspectives on slavery, torture, foot binding, honor killings, or genital cutting?
3. In large measure, the beginnings of the modern concept of human rights go back to lawgivers and prophets within the Judeo-Christian tradition. In the ancient words of the Old Testament one finds the idea of government as something based on a voluntary covenant rather than force; the idea of equality before the law and the supremacy of law over the whims of any ruler; and the idea of the dignity of the individual human being and also of the individual conscience. In both the Old and New Testaments we encounter the ideals of honesty, love, justice, fairness, compassion, equality, and service to the poor and to the oppressed (“preferential option”). *Describe 5-7 principles, drawn from the list of biblical passages, which provide theological “grounding” for the various human rights conventions. What, if anything, does the Universal Declaration of Human Rights say about human duties and duties to God? Explain.*
4. The relativist critique, at the very least, challenges us to take seriously local cultural and political traditions, as well as social and economic conditions, in order to develop more adequate cross-cultural foundations for affirming human rights. What are some of those cultural, political, social and economic realities within your host community and culture that “complicate” the idea of human rights exclusively in terms of abstract notions of “natural law” and “natural rights” as they have evolved in Western political thought?

Be sure to generously reference specific legal docs, Bible passages, and ideas from the viewings and readings below. (Provide in-text author and page #, and Reference List at end.)

**View**

* “Vision of Universal Human Rights”: [http://www.youtube.com/watch?v=hTlrSYbCbHE&feature=player\_embedded#](http://www.youtube.com/watch?v=hTlrSYbCbHE&feature=player_embedded)! [4:30]

**Read**

*Legal*

* “Human Rights” Stanford Encyclopedia of Philosophy. [Copy and paste title and source into Google in order to access doc.]
* *The Universal Declaration of Human Rights* <http://www.un.org/en/documents/udhr/>
* *Protocol to Prevent, Suppress, and Punish Trafficking of Persons, Especially Women and Children* <http://webcache.googleusercontent.com/search?q=cache:oHHu5ey6xpQJ:www.uncjin.org/Documents/Conventions/dcatoc/final_documents_2/convention_%2520traff_eng.pdf+&hl=en&gl=us>
* Richard Falk, “Think Again: Human Rights”. <http://www.fsa.ulaval.ca/personnel/vernag/EH/F/cause/lectures/the_concept_of_human_right.htm>

*Theological*

* Patiently reflect on these Bible passages: Gen. 1:26-7; Exo. 22:21; Lev. 19:33-4; Lev. 19:10; Lev. 25:39-41; Deut. 4: 6-8; 10:18-19; 15:4; 24:14, 17, 19; 27:19; Jer. 22:3; 22:16; Proverbs 14:31; Pro. 14:21; Pro. 22:2; Isa. 58:3-7; Job 29:12-17; 31:13-28; Ezekiel 18:5,7-8; Isa. 1:17; Isa. 58:6-7; Mat. 5:42; Mat. 25:31-46; Mk. 12:38, 40; Lk. 10:30-37; Lk. 14:12-13; Lk. 11:38-42; Jn. 3:16-17; Acts 2:42-47; 4:34-7; Acts 10:34; 2 Cor. 8:14; Gal. 3:28; Col. 3:11; James 5:1-6; 2 Pet. 3:9; I Jn. 3:16-17; James 2:15-17.
* Chapter 2 of Jeff Anderson, *Restoring children of the streets*. Manila: Action International Ministries, 2001. [p. 14-22 of condensed book available here: <http://www.jeffmaryann.com/id20.html>
* “Sources of Basic Human Rights Ideas: A Christian Perspective” (Max Stackhouse): <http://pewforum.org/Politics-and-Elections/Sources-of-Basic-Human-Rights-Ideas-A-Christian-Perspective.aspx>
* The “Preferential Love for the Poor”: <http://www.ratzingerfanclub.com/blog/2005/06/on-preferential-option-for-poor.html> . Also: <http://www.ccctx.org/fc_cst_poor.php> [includes scriptural foundations]

**Online and/or Skype Discussion**

Dates: Jan. 16-Feb. 03, 2011

Topic: Human Rights & Human Wrongs

Content: *How do you, as a follower of Jesus, relate biblical theology to human rights conventions. What principles from specific biblical passages “ground” your understanding of the necessity for, and possibility of, universal human rights? (Consider theological themes such as the infinite value and dignity of persons created “in the image of God”; the enslavement of persons to sin; the penetration of God-ordained institutions by the “powers”; God as liberator within real-world circumstances; justice seeking as a unique, spontaneous, novel, ever-new expression of the Spirit of Christ.)*

**Project #2**

**The Global Scene**

[20 hrs.]

(The average “good” reading rate for college students is 400-600 words per minute.

That’s 1 page per minute for *Half the Sky* or a total of 4-5 hours.)

A young boy labors in a brick factory to pay off the debt of his father. A teenage girl is raped by “customers” in the small cubicle in which she lives and works. A runaway poses for nude photographs in exchange for a place to stay. A child slave sleeps on the floor and works non-stop for scraps. A street child sells trinkets in the middle of heavy traffic. A 13-year old girl is forced into marriage.

Living in urban poor communities, we are exposed to hundreds of potential victims of labor or sexual exploitation. We see street children, orphans, runaways, children with mentally ill parents, children living in extreme poverty, laboring or indentured children, abandoned children, sexually exploited children, and children whose parents have HIV/AIDS and other life-threatening illnesses. They are an urgent concern of the UN and other international and national organizations who variously refer to them as “children in extreme circumstances” (CECs), “children in dire circumstances” (CDCs), “children in adversity,” “orphans and vulnerable children” (OVC), and “children in extremely difficult circumstances” (CEDCs).

Each of these children also has a mother. And despite the international community’s commitment to gender equality, millions of women throughout the world are plagued by discrimination, disempowerment, and poverty. *Half the Sky* tells their story. Within our host communities, their stories are lived out every day. Women are disproportionately affected by the AIDS pandemic. Sons are still preferred over daughters. Gender stereotypes are widely accepted and go unchallenged. Opportunities for women in education and work are still limited. In most communities, women earn less than men for equal work. Gender-based crimes, like domestic violence, rape, medical/social neglect, and sex slavery are pervasive, with the victims having little recourse to protection and justice.

Both the assigned UNICEF reports and *Half the Sky* are “protest literature.” But rather than rooting their protest in the language of an exhausted feminism, the empowerment of women in the developing world is constituted as “the paramount moral challenge” of our era. As a strategic imperative, however, it must confront a set of factors and forces that could easily discourage the most idealistic of us. Population growth, urbanization, resource depletion, economic destabilization, epidemics and wars, the impoverishment of moral values, consumerism, gendered cultural practices, and other socio-cultural forces have created growing numbers of women and children who both live in extreme deprivation and in high risk of exploitation. Girls and women are most vulnerable. “Globalization” fuels the development of economic sectors with a child- and woman-specific demand for cheap labor (like sweat shops and commercial sex). When restrictive immigration policies and laws don’t allow the demand for labor to be met by supply, it generates a market for illegal and unregulated migratory work. Trafficking thus becomes a high profit low risk venture.

**Project #2** offers a broad survey of the wrenching injustices and preventable evils committed against children and women around the world. The two UNICEF reports and *Half the Sky* are your primary sources of information. View and read the materials listed below. Then, **in a four page, single spaced, typed paper, respond to the following questions:**

1. Across the developing world, how are women and children marginalized, oppressed, exploited, and sometimes brutalized? [Create a taxonomy of human rights violations from the assigned readings, referenced to the UN docs and Bible passages from Project #1. Note *State of the World* (SOTW) and *Half the Sky* (HTS) page numbers where violation is described.]

*Taxonomy of human rights violations to women and children*

|  |  |  |
| --- | --- | --- |
| **Type of Violation** | **SOTW or HTS p. #** | **UN Doc Reference** |
|  |  |  |

2. What are the effects—psychological, social, political, and economic—of these systematic abuses? [Be sure to generously cite the UNICEF reports and *Half the Sky*. Provide in-text author and page #, and Reference List at end.]

* Psychological effects. [Synthesize from readings]
* Social effects. [Synthesize from readings]
* Political effects. [Synthesize from readings]
* Economic effects. [Synthesize from readings]

3. Why is it so difficult to eliminate the deeply rooted social practices underlying sex-selective abortion, parental neglect and even abandonment, child labor, rigid gender roles, and prostitution? Why, in fact, do they continue to get worse? Here’s another way to ask the question: At the peak of the slave trade in the 1780s, about 80,000 Africans were brought to the New World each year. Today, estimates by the U.S. State Department suggest that between 600,000 and 800,000 people are trafficked across borders as bonded laborers or sex slaves each year, most of them women. Why is the challenge today fundamentally different from the challenge of ending the 18th century slave trade (as depicted in the film *Amazing Grace*)? [Hint: Kristof and WuDunn offer no critique of “globalization”; indeed, they suggest that what third world women need is *more* sweatshops. What about the system of global capitalism are the authors *not* talking about?]

4. Kristof and WuDunn argue that to be effective on behalf of invisible women overseas, Americans must “bridge the God Gulf.” That is, secular humanists must forge common cause with religious believers, emulating an era “when liberal deists and conservative evangelicals joined forces to overthrow slavery.” Under what conditions, then, can western organizations operating in the developing world make their assistance more efficient and effective? What are some of the hazards accompanying foreign interventions? [See also: Amii Omaru-Otunnu, “Western Humanitarianism or Neo-Slavery?” *Black Star News*. 7 November 2007. <http://blackstarnews.com/?c=135&a=3882> ]

**View**

# “Global Oppression of Women” (Sheryl Wu Dunn): <http://www.youtube.com/watch?v=nvdUgLEoNEk> [15 min]

* “Modern Slavery” (Kevin Bales): <http://www.ted.com/talks/kevin_bales_how_to_combat_modern_slavery.html> [18 min.]
* “KONY 2012” by Invisible Children [On the atroicities perpetrated by Joseph Kony]

http://www.youtube.com/watch?v=Y4MnpzG5Sqc&feature=youtu.be

**Read**

* UNICEF, *The State of the World of Children 2005*, chapters 1, 2 and 4. Available online at: <http://www.unicef.org/publications/index_24432.html>
* UNICEF, *The State of the World of Children 2006*, chapters 1, 2 and 3. Available online at: <http://www.unicef.org/publications/index_30398.html>
* *Half the Sky*, all (chapter 9 is optional)

[Also: UNICEF, *The State of the World of Children 2007: Women & Children.* <http://www.unicef.org/sowc07/report/chapters.php> ]

**Online and/or Skype Discussion**

Dates: Feb. 05-March 02

Topic: Global Struggle for Justice

Content: *Based on your reading of the UNICEF reports and* Half the Sky*, why is it so difficult to eliminate the deeply rooted practices of sex-selective abortion, child labor, gender-based abuse, and prostitution within the contemporary global economy?*

**Project #3**

**The Local Scene: The Internship**

[50 hrs.]

TUL550 *Service with the Marginalized* is one of five community-based internships or “service-learning” courses. Service-learning is a method of teaching and learning in which students, faculty and community partners work together to enhance student learning by applying academic knowledge in a community-based setting. Volunteer work addresses the needs of the community as identified through the interning organization, while meeting instructional objectives through structured service work and critical reflection. At its best, course-embedded service learning enhances and deepens students’ understanding of global development issues by facilitating the integration of theory and practice, all the while providing them with experience that develops life skills and engages them in critical reflection about individual, institutional, and social ethics.

**Project #3** asks you to arrange a 40-hour unpaid and supervised “internship” with a private (business), public (governmental), or non-governmental organization (NGO), spread over a single term. To “qualify” the organization must (1) *directly* serve one or more marginalized urban poor populations (e.g. addicts, sex workers, child laborers, single mothers, street children), (2) enjoy a reputation within the broader community (not just among Christians) for doing exemplary work; and (3) be supervised by a seasoned practitioner within the organization. (More detail is provided in Addendum B of the “MATUL Internships” doc). Please inform the course instructor of your choice of organization *before* beginning the internship. If you need assistance in choosing a placement, consult with the instructor right away for ideas and assistance.

During the 40-hour internship, it is expected that you will be drawn as directly as possible into the “on the ground” work of the organization. *You should not be used as additional clerical help or for administrative assistance.* After a basic orientation to the work of the organization, you will collaborate with your service supervisor to design a “Service-Learning Agreement” (see Addendum A of “MATUL Internships” doc). That same supervisor will meet with you twice to evaluate your performance—once in the middle of the term and once at the end (see Addendum B of “MATUL Internships” doc).

Although you will be asked to keep a log of service hours, academic (project) credit is awarded for learning (demonstrated understanding) rather than for logged hours. Project #3 provides you the context for developing issue-specific knowledge and specific service skills in relation to a marginalized group. But it is in Project #4 and its threaded discussions that you will be expected to demonstrate how your community work actually illumines concepts.

The community internship is also an opportunity to develop a team approach to loving our marginalized neighbors. Your “team,” if not based in a mission, church, or churchly NGO will likely include those who are religiously and culturally different from yourself. As Christians we should welcome every opportunity to cooperate with other people and organizations struggling to better the world. Many will put the ethical values of truthfulness, fairness, freedom, unity, tolerance, responsibility, and respect for life on exhibition through their work. Jesus himself was thoroughly Jewish: he was born of a Jewish mother; all of his friends, colleagues and disciples were Jewish; he regularly worshipped in Jewish temples and regularly celebrated Jewish festivals. On several occasions he eagerly welcomed signs of faith among women and men *outside* the house of Israel, and urged his fellow Jews to learn from their example (Lk. 4:14-30; Lk. 7:1-10; Mt. 15:21-8; Lk. 10:25-37; Lk. 17:18). While Christian students will collaborate from a particular viewpoint—recognizing that creational healing has come into the world through Jesus Christ—the internship enables us to recognize a “common grace” in the heart, conscience, and reason of every person of good will and sincere heart, regardless of religion, culture, or social status.

Keep in mind two things:

1.  **The 40-hour internship must be with "marginalized" or "vulnerable" populations.** Although the academic literature lacks uniform definitions of 'marginality' and 'vulnerability,' it's generally agreed that the *narrow* sense of the term includes street children, true orphans, sex workers, victims of trafficking, victims of domestic violence, substance addicts, and the like. The narrow sense would NOT include the 'average' informal settlement dweller of relatively sound body and mind.  
  
2.  **Students are to secure separate internships.** That is, they should under no circumstances work within the same project of the same organization. If a particular organization sponsors multiple projects, students may serve at different projects within the same organization as long as they are in different communities.

**View**

### Jacqueline Novogratz, “Inspiring a Life of Immersion”: <http://www.ted.com/talks/jacqueline_novogratz_inspiring_a_life_of_immersion.html> [18 min]

**Read**

* “Taking Care” (Valerie Norwood): <http://www.kristafoundation.org/index.cfm/page/GCJv5-Taking-Care>

**Online and/or Skype Discussion**

Dates: March 05-March 30

Topic: Engaging Marginalized Populations

Content: *(1) First, describe your internship. With what organization? Where? Serving what marginalized population? (2) What have you seen through that is consistent [or inconsistent] with the assumptions and practices underlying outreach to marginalized or exploited women and children you read about in the UNICEF reports and in* Half the Sky*?*

**Project #4**

**The Local Scene: Group Profiles**

[**45 hrs**]

[15 hrs. reading and video viewing prep; 15 hrs. interviewing or observing; 15 hrs. writing]

*Special note:* Some TUL550 students will, in addition to the APU course, be attending the parallel course at a partner institution. In such cases, it is the students’ responsibility to forward an electronic copy of the 550 syllabus from the partner school to the APU 550 instructor. The APU instructor will then carefully review the syllabus in order to evaluate course content and requirements of “seat time” (i.e., academic expectations in terms of class attendance, reading, writing, site visits, etc.). On the basis of that review, adjustments in the workload requirements of the APU course may be made.

Previously, the “seat time” load of partner schools was able to substitute for the *interviews* (only) in Project #4(The Local Scene: Group Profiles). However, students are still responsible to incorporate content from the population-specific *reading* and *video* materials (below) in both their Skype discussions and in a Project #4 “synthetic analytic journal.” The journal carefully integrates detailed notes from four things: class lectures, class discussion, site visits, and the videos and readings under Project #4 into a single-spaced, narrative (connected paragraph) journal, with generous reference to the reading and video materials. These materials are designed to provide critical theoretical framing of the existential realities and ethical issues surrounding marginalized populations.

In **Project #4**, the aim is to combine *insights from your internship* with *local knowledge* from members of the community in which you live. You will conduct five (5) interviews, each one focused on a different marginalized group: (1) street and homeless children, (2) laboring children, (3) sex workers (child and adult), (4) female victims of abuse and/or discrimination, and (5) substance abusers. The interviews will be supported by conceptual “framing” (see assigned readings) and conducted with members of the community in which you live. The aim is to mentally “map” the marginalized” within your community as a basis for longer-term service.

1. Read the assigned material in order to build up a conceptual frame for formulating relevant questions.

2. For each population, produce an Interview Guide of at least 5 questions (with follow-up probes) that elicit information on the presence and everyday experience of group members within your host community.

3. Select at least one key informant for each interview. Do this with great care. The person(s) should have intimate knowledge of the particular group. Of course, they can be group members themselves. (Please do not limit yourself to pastors.)

4. Conduct one 45-60 min. interview per marginalized group.

5. During the interview take careful “jotted” notes. (Because of the sensitivity of the subject, it may be best not to use a recording device. But that means managing the interview while also taking notes—that takes skill.)

6. Expand “jotted notes” into “full field notes” within 24 hours (so as not to lose valuable details).

7. Creatively integrate insights from your internship experience with the interview data.

8. Compose a 12-15 page, single spaced report that (a) draws on insights from your internship experience, (b) combines it with the interview data, and (c) carefully analyzes internship and interview data in light of “theory” drawn from the assigned readings and videos.

Title page

Introduction to the host community [1 page]

The experience of marginal urban poor groups

* Street and homeless children [2 pages]
* Laboring children [2 pages]
* Sex workers (child and adult) [2 pages]
* Female victims of abuse and/or discrimination [2 pages]
* Substance abusers [3 pages]

Final reflections and potential applications

Appendices

* List of informants (names, age, gender, brief description)
* Interview Guides (for each group)

**Activity #1: Street and homeless children**

**View** [optional]

* *Hard Times Generation*. Homelessness in US: <http://www.cbsnews.com/video/watch/?id=7389750n&tag=contentBody;storyMediaBox> [15 min.]
* *Street Children of the Philippines.* <http://www.cbn.com/media/player/index.aspx?s=/vod/CIS34Children>
* *Children Underground.*  [http://topdocumentaryfilms.com/children-underground/](http://www.youtube.com/watch?v=P7FQCKJzldI)

**Read**

* U.N. Resolution on Street Children: <http://www.un.org/documents/ga/res/49/a49r212.htm>
* Street children. *New Internationalist*, Vol. 377 (2005). <http://www.newint.org/issues/2005/04/01/> [This volume has a number of life story and personal experiences of children who live on the streets in various cities (including Manila and Mumbai). Select 3 or 4 to get a feel for the reality.]
* India’s Street Kids: <http://www.npr.org/2011/01/23/133109831/taking-a-walk-into-the-lives-of-indias-street-kids>

**Activity #2: Laboring children**

**View**

* *Stolen Childhoods* trailer: <http://www.youtube.com/watch?v=L7TkQVy-OLE> [2:30]
* *Child Labor* (ILO):<http://www.ilo.org/public/english/bureau/inf/wdacl/english.htm>
* *Child Labor*: <http://www.youtube.com/watch?v=2YHL2azUSEw> [7 min.]

**Read**

* “Facts on Child Labour 2010”: <http://www.ilo.org/global/publications/WCMS_126685/lang--en/index.htm>
* “Convention on the Rights of Children” (CRC): <http://www.unicef.org/crc/index_30177.html>

Q & A: myths regarding CRC: <http://childrightscampaign.org/crcfacts.htm>

* ILO Convention No. 189 and Recommendation No. 201. Read Q&A and then follow links to *Convention* and *Recommendations*<http://www.ilo.org/global/about-the-ilo/press-and-media-centre/insight/WCMS_160515/lang--en/index.htm>
* *The World of Child Labor* <http://www.scribd.com/doc/52912442/The-World-of-Child-Labor>
* “The Economic View of Child Labor” (p. 3-7)
* “Worst Forms of Child Labor” (p, 78-101)
* At least two regional (e.g. Africa, Asia) and country articles (e.g. “Children of Delhi Slums”)
* Slimbach, “The Ethics of Child Labor” [See pdf on course site.]
* *What are some of the effects—positive and negative—of unskilled or semiskilled labor performed by children in fields and factories?*
* *What is your net ethical assessment of globalized low-wage labor in light of Christ’s kingdom? How do you respond to those who call for the legitimization of prostitution as sex work?*

**Activity #3: Sex workers**

*Children in the sex trade*

**Read**

* UNICEF information at: <http://unicef.org/protection/index_exploitation.html>

**View**

* “Children for Sale”: <http://www.msnbc.msn.com/id/4038249/ns/dateline_nbc/t/children-sale/> [3 min.]
* “Inside the Child Sex Industry”: <http://www.youtube.com/watch?v=szKqtiKmbC8> [10 min.]
* “Sunitha Krishnan Fights Sex Trafficking”: <http://www.ted.com/talks/sunitha_krishnan_tedindia.html> [13 min.]
* “A Trafficked Girl Rebuilds Her Life”: <http://www.unicef.org/sowc07/profiles/7_coco.php>

*Women in the sex trade*

**View**

* “India” The Sex Workers”: <http://www.pbs.org/frontlineworld/watch/player.html?pkg=304_india&seg=1&mod=0> [22 min.]

**Read**

* *Convention for the Suppression of the Traffic in Persons and of the Exploitation of the Prostitution of Others*: <http://www.unhchr.ch/html/menu3/b/33.htm>
* “Changing Nature of Prostitution”: <http://apneaap.org/founder/speeches/changing-nature-prostitution>
* “Moral Reflections on Prostitution”: <http://commons.pacificu.edu/eip/vol2/iss2/10/>
* “Feminist Perspectives on Sex Markets”: <http://plato.stanford.edu/entries/feminist-sex-markets/> [Prostitution: 2.1 Origins; 2.2 Harms to Women; and 2.3 Legal Status]
* Extra: “Should Prostitution Be Legal?”: <http://prostitution.procon.org/>
* Slimbach, “Ethics of the Sex Sector” [See pdf on course site.]

**Interview & Reflect**

* *Visit* a Red Light district (Both men and women *must* be accompanied by a female national, preferably one who is familiar with the area and conversant with the women.)
* *Interview* key informants on why young women enter the sex trade. Why does this seem to be a reasonable solution to poverty? Who are the purveyors of prostitution in the city? Who are the customers?
* *What do you think?* Draw upon your reading and interviewing to respond to these questions: Is sex work inherently exploitative of women? Does the illegalization of sex work make things better or worse for women? Would legalizing prostitution have an impact on sex trafficking? Would legalizing and regulating prostitutes as “sex workers” provide important human, legal, economic and civil protections and benefits, including employment, pensions, and trade unionization?

**Activity #4: Women as Victims of Abuse and Discrimination**

**Read:**

* *Convention on the Elimination of All Forms of Discrimination Against Women*: <http://www.unhchr.ch/html/menu3/b/e1cedaw.htm>
* “Insecurity and Indignity: Women’s Experience in the Slums of Nairobi, Kenya”. See link in: <http://www.csmonitor.com/World/Africa/2010/0715/In-Kenya-slums-women-risk-rape-daily-to-get-to-a-bathroom> YouTube intro: <http://www.youtube.com/watch?v=Eg0ZWs2ORtA> [1:35]
* *Women, Slums, and Urbanization*. Download from: <http://vps147.advomatic.com/library/women-slums-and-urbanisation-examining-causes-and-consequences> [Issues of inheritance rights, HIV/AIDS, domestic violence, gender-based discrimination, family disruption, forced eviction, poverty; also early marriage, female genital mutilation; with regional case studies]
* Early marriage (Jeremy Seabrook): <http://www.newstatesman.com/200008280018>

**View:**

* “Domestic Violence in the Slums” [Nairobi]: http://www.youtube.com/watch?v=4yIx6JRhY\_A
* “Domestic Worker Abuse”: <http://www.hrw.org/category/topic/women>
* Empowering girls: Watch short video at <http://www.unicef.org/sowc07/profiles/1_doly.php>

**Activity #5: Substance Abusers**

**Read**

*As you read, note the common findings, as well as divergences, from these three regional reports.*

* “Drugs, Alcohol and Community Tolerance”(Colombia and Guatemala): <http://www.odi.org.uk/resources/download/1201.pdf>
* “Substance Abuse Among Adolescents in Urban Slums of Sambalpur” (India): <http://www.ncbi.nlm.nih.gov/pmc/articles/PMC2763700/>
* “Drug Use in the Slums of Kampala” (Uganda): <http://www.dinews.org/index.php?option=com_content&view=article&id=99:doped-up-drug-use-in-the-slums-of-kampala&catid=60:uganda&Itemid=57>

*Now, familiarize yourself with Alcoholics Anonymous, especially its “program” (including 12 Steps), meeting structure (12 Traditions), and spiritual emphasis.*

# Wikipedia on Alcoholics Anonymous: <http://en.wikipedia.org/wiki/Alcoholics_Anonymous>

**View**

* SAPTA Foundation (Kibera): <http://www.youtube.com/watch?v=_gP4gQZe5HA> [8 min.]

**Attend & Observe**

As an alternative to finding someone in your host community to interview on the topic of substance abuse, our focus this time will be on *observing* and *listening*.

1. Locate a 12-Step, “recovery” or other self-help group focused on alcohol abuse (Alcoholics Anonymous), chronic gambling (Gamblers Anonymous), or narcotics abuse (Narcotics Anonymous) in or near your host community.

2. Make sure that you are attending an “open” (not closed) meeting. Should someone ask, be honest about your reasons for being there. People are typically appreciative of outside interest in self-help groups, but remember that you are there to respectfully observe, and *not* to interview participants. Above all, respect the anonymity of people you meet there (especially if you see people you know from the community). Do NOT take notes or use a tape recorder at the meeting.

3. After the meeting ends, find a quiet place to make detailed field notes.

4. Write the report.

a. Begin with an *introduction*, drawn from the assigned materials, on patterns (commonalities) of substance abuse within urban poor communities. (Demonstrate careful reading.) [1-2 pages]

b. Next, present basic information about the group you attended: name of group, place, type of meeting, brief description of the demographic characteristics of the group, physical surroundings of the meeting, atmosphere and tone. [1-2 paragraphs]

c. In the next section [2 pages] *describe*:

* Your *personal reactions* as an individual attending for the first time. What did you observe/learn about yourself by attending? Were you nervous? Why or why not? Did you have any stereotypes that were confirmed or shattered? What emotions did you experience?
* What *social, psychological and spiritual principles of human behavior* are the 12 step programs based on? How do they contribute to the healing of addicts?
* *Implications for your missional practice.* How does the structure of the meeting, based on the 12 Traditions, provide a model for “church” in your community? Who in your community do you think would benefit from such a group? How would you go about preparing them for such a group based on your initial experience? Who might have difficulty participating in such a group? What do you think are the keys to the success of this approach?
* *Integration of assigned materials.* How does this experience confirm or contradict information presented in the assigned materials?

**Online and/or Skype Discussion**

Dates: April 02 – April 27, 2012

Topic: Ethical Dilemmas

Content: *Living and serving in foreign contexts often confronts us with different sets of norms that sometimes conflict with those of our homeland. Child labor, for example, is prohibited in the U.S., both by law and by the policy of American firms. But in other countries (like Pakistan) there may be either be no laws related to child labor, or if there are laws they remain unenforced. In fact, child labor may considered positive as it improves the family's income, keeps children off the streets, and provides skill training. (1) From an American viewpoint, what ethical issues have you run up against as you interview (or learn from others about) marginal group members? (2) What principles have you used to ethically evaluate the issue? (3) How can you be confident of the “right” response in light of different cultural interpretations of the same situation?*

**Skype (or Online) Discussions** [approx.15 hrs.]

Every two weeks the class with use Skype to conduct “class” together. The Skype session will last two hours and will overlap with the online discussion schedule. Bundling online discussion and Skype calling together gives us the flexibility to default to online discussions in the event of Skype failure or other circumstances that prevent students from accessing a high-quality internet connection. During our two-hour session, we will check-in regarding coursework and problem solve in relation to fieldwork activities (including our internships). Then we will proceed to discuss that week’s topic. Students are expected to come to “class” having completed all assigned readings and videos for that topic. A score for “attendance” and *informed* (vs. unversed) participation in the discussion will be given.

Skype calls will take place on **Friday** at **10:30am (Manila time)** and **8:00am** **(Chennai time)** every two weeks (see schedule below). Slimbach’s Skype name is **<rslimbach2>**

Th. 6:30pm [L.A.] = Fri. 10:30am [Manila] & Fri. 8:00am [Chennai]

|  |  |  |
| --- | --- | --- |
| **Date** | **Topic** | **Preparation** |
| Fri., Jan. 13, 2012 | Syllabus review | Read syllabus; evaluate possible internships |
| Fri., Jan. 27, 2012 | Human rights & human wrongs | Readings/viewings/activities in syllabus |
| Fri., Feb. 10, 2012 | Human rights & human wrongs | Readings/viewings/activities in syllabus |
| Fri., Feb. 24, 2012 | Global struggle for justice | Readings/viewings/activities in syllabus |
| Fri., Ma. 09, 2012 | Engaging marginalized populations | Readings/viewings/activities in syllabus |
| Fri., Ma. 30, 2012 | Engaging marginalized populations | Readings/viewings/activities in syllabus |
| Fri., Ap. 20, 2012 | Ethical dilemmas | Readings/viewings/activities in syllabus |

***Online Discussion.*** Again, in the event that all students are not able to conduct a Skype call, we will resort to conducting class discussion through online ‘forum.’ The forum is an online dialog or conversation that takes the form of a series of linked messages by students and instructor, organized topically. The forum enables MATUL students to exchange project-related insights from geographically dispersed locations. By structuring discussion of intercultural concepts and experiences with peers in *various* host cultures, as opposed to discussion with peers in the same culture, students are encouraged to focus on the essence of each situation. Pushed to be active participant-observers in their respective cultures, they have the rare opportunity to move from mere description of local realities to cross-cultural comparative analysis.

During threaded discussions, students interact with *content* (e.g. assigned readings, common language and culture learning experiences), their *classmates* (via discussion, debate, peer review), and with the *instructor* (as they seek to teach, guide, correct, and support learners). Messages in a given thread share a common topic and are linked to each other in the order of their creation. All students have a “voice” in TDs; no one—not even the instructor—is able to dominate or control the conversation. Because the course is available *asynchronously* (i.e. at any time and from any location with an Internet connection), TD affords participants the opportunity to reflect on each other’s contributions, as well as their own, prior to posting. As “iron sharpens iron,” each student’s contribution enhances the learning of all other students, and feeds back into our life within our host communities.

To make this process work for all, “posts” must be made during specified time periods (as specified under each project). ***This means, of course, that we need to start and finish our project work and study within those same time periods.*** For this to happen, we need to stay healthy, focused, and organized.

*Procedure*

* Begin a particular project within the specified time period.
* Wait for the instructor to pose a topical question.
* Students post responses to the topic question.
* Students interact with each other’s responses.
* Instructor interacts with student responses, redirecting the discussion when necessary to improve participation, while also encouraging the exploration of topic-related issues

*Guidelines for participation*

* Students adhere to specific timeframes for discussion and reflection.
* For each topical thread, each student contributes at least three (3) posts.
* Students pay attention to the *quantity/timeliness* and *quality* of their postings (see rubric below)

*Assessment rubric*

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | **1** | **2** | **3** | **4** |
| **Quantity and timeliness of post** | * Does not respond to most postings; rarely participates freely * Appears indifferent to learning community | * Responds to most postings several days after initial (scheduled) discussion; * Takes limited initiative | * Responds to most postings within a 24-hour period; * Rarely requires prompting to post | * Consistently responds to posting in less than 24 hours * Shows initiative in motivating group discussion’ |
| **Quality of post** | * Posts topics unrelated to discussion topic; * Appears “rushed” with poor spelling/ grammar and unclear expression | * Occasionally posts off topic; offers short posts with limited insight on the topic; * Difficulty in expressing ideas clearly | * Frequently posts topics related to discussion topic * States opinions and ideas clearly; contributes insights to topic | * Consistently posts topics related to discussion topic * Clear, creative expression of ideas and opinions |

**Project Assessment** (Components of Final Grade)

|  |  |
| --- | --- |
| **Project** | **Weight/ Points** |
| 1. *Legal & theological frameworks* (1 report)  Evaluative criteria: timeliness, completeness, depth of analysis, writing quality | 10%  10 pts. |
| 2. *Global scene* (1 report)  Evaluative criteria: timeliness, completeness, depth of analysis, writing quality | 15%  15 pts. |
| 3. *Community internship* (40 hr. of voluntary service)  Evaluative criteria: selection of qualified agency; completeness of forms (service-learning agreement, signed service log, self-assessment, performance assessment, intern evaluation of agency) | 30%  30 pts. |
| 4. *Group profiles* (1 report that organizes 5 activities; 5 pts. for report organization, reflection, community intro., and appendices)  Evaluative criteria: timeliness, completeness, depth of analysis, writing quality | 35%  [5 pts.] |
| Activity #1: Street and homeless children | [5 pts.] |
| Activity #2: Laboring children | [5 pts.] |
| Activity #3: Sex workers | [5 pts.] |
| Activity #4: Victimized women | [5 pts.] |
| Activity #5: Substance abusers | [5 pts.] |
| 5. *Skype (or online) discussions*  Evaluative criteria: Skype: “attendance” at calls; quality of participation. Online: quantity and timeliness of post; quality of posts | 10%  10 pts. |
| **Totals:** | 100%  100 pts. |

*Course grade calculated on a 100-point scale as follows:*

100-90 points (**A**); 89-80 points (**B**); 79-70 points (**C**); 69-60 pts (**D**)