TUL 550: Solidarity with the Marginalized (3 units)



## Course Information

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| Program | Semester & Date  | Number of Credits |
| MA in Transformational Urban Leadership | [Sept Semester][ 7 August 2021 - 18 December 2021] | Three (3) semester hours graduate credit |
| Instructor | Zoom Schedule | Updated |
| [Stephen and Rosemary Mbogo][Email] | Online, Tuesday 6:30 – 8:30 PST, Fall 2020

|  |
| --- |
| Thursdays, 4pm Kenyan time  |
|  |

 | Aug 31, 2021 |

Mission and Purpose Statement of WCIU

*WCIU provides innovative distance education programs to enhance the effectiveness of scholar practitioners as they serve with others to develop transformational solutions to the roots of human problems around the world.*

Master of Arts in Transformational Urban Leadership

***The aim****of the MA in Transformational Urban Leadership is to increase the capacity of emergent leaders of urban poor movements, with wisdom, knowledge, character and skill.*

*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!)*

#  Section 1 – Course Overview

## A painting on the wall  Description automatically generatedA. Course Description

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

## B. 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, disabilities or addictions, gender or sexual orientation, religious or political identity, or “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.

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 realities threaten 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.

### Missiological Meanings

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).

The 2012 mission affirmation, “Together Towards Life: Mission and Evangelism in Changing Landscapes” includes the following statements related to marginalized members of society:

*Jesus Christ relates to and embraces those who are most marginalized in society, in order to confront and transform all that denies life. This includes cultures and systems which generate and sustain massive poverty, discrimination and dehumanization, and that exploit or destroy people and the earth. Mission from the margins calls for an understanding of the complexities of power dynamics, global systems and structures, and local contextual realities. Christian mission has at times been understood and practiced in ways that failed to recognize God’s alignment with those consistently pushed to the margins. Therefore, mission from the margins invites the church to re-imagine mission as a vocation from God’s Spirit who works for a world where the fullness of life is available for all.*

Living *on* the margins can provide its own lessons. People on the margins have agency, and can often see what, from the center, is out of view. People on the margins, living in vulnerable positions, often know what exclusionary forces are threatening their survival and can best discern the urgency of their struggles; people in positions of privilege have much to learn from the daily struggles of people living in marginal conditions. God chooses the vulnerable and the alienated, those at the margins, to fulfill God’s mission of establishing justice and peace. People at the margins are thus the primary agents of God’s mission of affirming life in its fullness.

* *Marginalized people have God-given gifts that are under-utilized because of disempowerment, and denial of access to opportunities and/or justice. Through struggles in and for life, marginalized people are reservoirs of the active hope, collective resistance, and perseverance that are needed to remain faithful to the promised reign of God. [The marginalized] are in the best position to understand what are the deepest needs and concerns of people like themselves, and so are in the best position to lead efforts of real transformation of the structures that oppress them.  They are the ones who recognize that mission today has to be a movement of struggle and resistance.*
* *Mission from the margins seeks to counteract injustices in life, church, and mission. It seeks to be an alternative missional movement against the perception that mission can only be done by the powerful to the powerless, by the rich to the poor, or by the privileged to the marginalized. Such approaches can contribute to oppression and marginalization. The aim of mission is not simply to move people from the margins to centers of power but to confront those who remain the center by keeping people on the margins. It involves a radical reversal of perspective—from the imagination that mission is done by the rich and powerful* for *those who are poor and powerless to the recognition that it is among the poor and powerless where God is really acting, and where Christians are called to join in God’s work.*
* *No longer, therefore, can the West set the agenda for mission. No longer can it see itself as the primary agents of mission. We in the West need to listen, to work in solidarity, to support our sisters and brothers in their struggles. Joining in with the Spirit’s work of bringing life means discerning and unmasking the demons that exploit and enslave, deconstructing patriarchal ideologies, upholding the right to self-determination for indigenous peoples, and challenging socially embedded racism and casteism. But this is the work of those peoples’ themselves.*

## C. Course Delivery (or Pedagogy)

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 practicum 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.

### 1. Faculty Pedagogical Approaches

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| --- | --- |
| **Faculty Pedagogical Approaches in the Program** | **Faculty Approach in this Course** |
| P.**Slum Leaders Andragogy**: Educators will deploy adult learning action-reflection pedagogies, building learning communities who work within both oral culture dynamics and the logic of the academe, such that the course produces multiplicative training tools. | **Marginalized women:** This course is to be taught by a woman and be focused largely on urban poor women’s issues, such as sex trafficking, street children, working with the elderly. |
| P1. **Women's Perspectives:** Students will embrace both male and female perspectives in each course, including identity issues, diversity of ministry and management styles, gifts and roles etc.  | **Introduction to Ethnographic Research:** Work with an NGO and/or as ethnographers among the poor community it serves to identify aspects of its organizational structure related to its engagement with a poorer population. |
| P2. **Research skills:** Each course develops at least one research skill | Class discussions begin with student reports on engagement with organizations in the community |
| P3. **Action-Reflection Learning**: Learning generally begins with guided experiences of active engagement. This is then reflected on by the learning community.  | Students engage with marginalized communities |
| P4. **Building Learning Communities**: the implications of action are discussed by the learning community. | Student work with the admin of a school or project. |
| P5. **Oral Culture Engagement**: Communication of paradigms within an oral cultural mode is critical to ownership of those ideas.  |  Each assignment involves oral culture engagement. |
| P6. **Logic and Academic Writing:** action -based learning is ultimately linked to the academe and global theories. | A report on engagements is generated |
| P7. **Multiplicative Tools**: Faculty foster students to consider how to multiply this training for others. |  |
| P8. **Apprenticeship and Mentoring**: Mentors structure learning experiences. Apprentices work with mentors in their productive activities as a primary learning mode. | Faculty mentor students into community engagements |
| P9. **Facilitative vs. Didactic Emphasis:** Faculty perceive of their role as facilitative, though regularly also integrate experiential learning with their expertise. | Didactic content is related to facilitating discussions on pre-class videos and readings. Facilitative role is related to community experiences and reflections |

## D. Course and Program Level Student Learning Outcomes

The table below maps course learning outcomes to the outcomes from WCIU’s MATUL Program Learning Outcomes to the Course Learning Outcomes. By the end of this course, students should be able to demonstrate mastery of the following learning outcomes.

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| **Student Learning Outcomes** | **Program Learning Outcomes** | **Artifacts Used to Assess** |
| Cognitive (“Head”)1. Legal Framework: Articulate how international legal (human rights) frameworks (a) relate to biblical/theological ideas regarding marginalized persons, and (b) shape national policies and ethical responses towards marginalized populations. | 3. Integrate Biblical Metanarratives: Articulate the implications of Biblical meta-narratives for contemporary urban / urban poor leadership in community development and ministry.  | Project 1 Paper |
| 2. Impact Analysis: Analyze the impact of private (NGO) and/or government-sponsored intervention policies and programs operating among marginalized women or children.  | 5. Exercise Movement Leadership: Integrate theories, principles, and practices of urban movement leadership that address development of flourishing, harmonious, resilient cities. | Project 3 Service Learning |
| 3. Faith-Based Engagement: Evaluate the relationship of the faith-base of the NGO or church to the program delivery | 4. Build Holistic Faith Communities: Design strategies for evangelism, discipleship and missional engagement within urban cultural complexities, so as to multiply multicultural ministries and leadership. | Forum Discussions |
| Affective (“Heart”)4. Empathy: Initiate and maintain an empathetic bond with several members of a marginalized group (e.g. street children, substance abusers, sex workers) through a community practicum and/or fieldwork. | 7.1 Character: Model Christian character at a level acceptable to local Christian leaders and faculty. | Service Learning Evaluation by Supervisor |
| 5. Grace in Working Relationships: Demonstrate various personal qualities (respect for others, humility, compassion, warmth, tact, etc.) in relation to service staff and clients (at practicum) and informants (in host community). | 7. Exercise Cross-Cultural Spiritual Leadership: Exhibit cross-cultural competencies, Christian character and spiritual formation required of leadership in religious or social movements among the poor. |  Service Learning Evaluation by Supervisor |
| Practice (“Hands”) 6. Ethnographic Research: 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. | 1. Utilize Dual Level Wisdom in Relationships and Communication: Model skill and discernment in the appropriate use of both oral culture dialogical learning and self-directed critical academic thinking.&2 Conduct Action-Reflection Research: Carry out competent organization-based action-reflection urban research, reporting back to the oral poor community, organizational stakeholders and the academe. | Project 4 Profiles |
| 7. Integration of Ethnography and Theory: Demonstrate the ability to integrate conceptual (textual) information with experiential (service-based, interview, observational) information into clear, cogent, well-organized, and well-written reports. | 1. Utilize Dual Level Wisdom in Relationships and Communication: Model skill and discernment in the appropriate use of both oral culture dialogical learning and self-directed critical academic thinking.&2 Conduct Action-Reflection Research: Carry out competent organization-based action-reflection urban research, reporting back to the oral poor community, organizational stakeholders and the academe. | Project 2 Paper |

# Section 2 - Course Requirements

## A. Course Materials

### 1. Required Materials

For purchase

* Kristof, N., & WuDunn, S. (2009). *Half the Sky: Turning Oppression into Opportunity for Women Worldwide*. New York: Alfred A. Knopf. (Also available on Kindle and as an Audio Book)

Available online

* Anderson, J. (2001). *Restoring Children of the Streets.* Manila: Action International Ministries. [<https://www.actioninternational.org/story/Restoring-Children-of-the-Streets-A-Guide-for-Mobilizing-and-Equipping-Gods-People-Around-the-World> ]
* Ehrenreich, Barbara. (n.d.). *Global Woman: Nannies, Maids, and Sex Workers in the New Economy*. Henry Holt and Company. (Available on Kindle or hard cover for $1 from Amazon)
* *Women, Slums and Urbanization: Examining the Causes and Consequences.* (2008). Retrieved from <http://globalinitiative-escr.org/wp-content/uploads/2013/05/women_slums_and_urbanisation_may_2008.pdf>

### 2. Recommended

* Lloyd, R. (2012). *Girls Like Us: Fighting for a World Where Girls Are Not For Sale*. Harper Perennial. [$0 Amazon Audiobook, $11.99 on Kindle, $12.34 Paperback]
* Haugen, G. (2009). *Good News About Injustice*. IVP.
* Keller, T. (2012). *A Generous Justice*. Penguin Books.

### 3. Course Readings Accessible from Populi

Most readings are online and with links are in Populi

### 4. Copyright Responsibilities

Materials used in connection with this course may be subject to copyright protection. Students and faculty are both authors and users of copyrighted materials. As a student you must know the rights of both authors and users with respect to copyrighted works to ensure compliance. It is equally important to be knowledgeable about legally permitted uses of copyrighted materials. Information about copyright compliance, fair use and websites for downloading information legally can be found at :

* [University of Texas Library – Quick Guide – Fair Use](https://guides.lib.utexas.edu/fairuse/quickguides)
* [American Library Association – Fair Use Evaluator](https://librarycopyright.net/resources/fairuse/howitworks.php)

## B. General Course Requirements

### 1. Attendance and Participation in ZOOM Sessions

Students are required to attend weekly ZOOM sessions, in which they will interact with classmates with discussion of their community engagement experiences and weekly videos, someone presents one of the assigned readings, the professor willintegrate ideas into wider theories through reflection questions.

1. Two of the last ZOOM sessions in a term will be include student presentations from selected reflection questions. Each student is to select one reflection question, and present on it. The presentations will last 7-10 minutes and will be followed by discussion.

2. Criteria for grading student participation in ZOOM sessions.

* Participation: Students must actively engage with material through group discussion during the ZOOM session (see rubric).
* Presentation: Student presentations will be graded according to a standard rubric.

Students are required to attend all ZOOM sessions. In the case of an absence, an 800-1000 word paper will be required on the material, to be submitted in the forum tab. Under no circumstance may students miss more than two zoom sessions.

### 2. Zoom Calendar/Schedule

Zoom times are below. Depending on countries ,other cities to be added. If necessary the class will be split into two sections. A decision to confirm times will be made the week before classes begin and confirmed in the first class with any late registrants.

| **Location** | **Local Time** | **Time Zone** | **UTC Offset** |
| --- | --- | --- | --- |
| [Chicago](https://www.timeanddate.com/worldclock/usa/chicago) (USA - Illinois) | Thursday, 8:00:00 a.m. | [CDT](https://www.timeanddate.com/time/zones/cdt) | UTC-5 hours |
| [New Delhi](https://www.timeanddate.com/worldclock/india/new-delhi) (India - Delhi) | Thursday, 6:30:00 p.m. | [IST](https://www.timeanddate.com/time/zones/ist) | UTC+5:30 hours |
| [Nairobi](https://www.timeanddate.com/worldclock/kenya/nairobi) (Kenya) | Thursday, 4:00:00 p.m. | [EAT](https://www.timeanddate.com/time/zones/eat) | UTC+3 hours |
| [Accra](https://www.timeanddate.com/worldclock/ghana/accra) (Ghana) | Thursday, 1:00:00 p.m. | [GMT](https://www.timeanddate.com/time/zones/gmt) | UTC |

### 3. Writing Assignments:

Papers are due on assigned dates. All assignments in my classes are aimed to prepare you for a graphical web-based future and should be:

* Times New Roman or Cambria, single spaced, 12 point
* 1 inch margins
* Titled, Name and date in right upper corner on a small assignment or in center of cover page on larger assignment
* At least a graphic per page and/or a text box per page, with appropriate captioning.
* No running head. It’s a microsoft quirk that causes problems unless you are publishing.
* Use of a style sheet with appropriate headings. This could be multi-columned
* Page numbers in right lower corner
* Single spaced (double spaced was used when profs graded papers on paper).
* Late assignments will be deducted 5% for each week late (1 week late = 5% deduction, 2 weeks = 10% deduction). After 2 weeks, they receive a zero. If late please note at the top left “1 week” or “2 weeks”.

 As the MATUL is a missiological degree that is mostly in the social sciences field, even though also theological, hence we use the accepted standard among the social sciences which is APA 6 and use Zotero to formulate your references appropriately. Zotero may be downloaded free.

You are always welcome to submit an assignment as a website.

**Independent Research and Writing:** Most of the course is dependent on your taking responsibility to do independent research and writing, utilizing both experience and local/global literature in order to accomplish the course learning outcomes. These will be submitted in the Populi assignments section.

### 4. Other Assignments

Examples:

**Practicum:** In the practical phase of the course above, students are invited, through spiritual direction, personal journaling and group interaction:

* to explore the nature of one’s spiritual formation
* to experiment with a variety of spiritual practices that encourage a contemplative approach to life
* to share one’s experience of these practices in a community setting
* to integrate academic and professional foundations around a centre of spiritual maturity in Christ
* to examine traditional Christian practice in the light of a commitment to social justice
* to identify core idols and life patterns needing repentance, spiritual healing, and transformation
* to nurture a “rule of life” that can sustain one’s witness within slum environments

**Online equipment:** For online interaction, a headphone with mouthpiece (that excludes external arguments between room mates’ noises or coffee bar background) is essential. Where there are two or more students on a link, a splitter is needed so all can use headphones. Broken computers or work lost in crashes are not considered acceptable excuses for not submitting the work. Plan on computer failure every three years. Back up your computer weekly, and major assignments daily.

**Netiquette Policy:** Online classes provide a valuable opportunity to engage in in dynamic exchanges of ideas. To foster a positive learning experience, students are expected to adhere to the following Netiquette policy. Here are some Student Guidelines for the class: • Do not use offensive language. • Never make fun of others. • Use correct spelling and grammar. No text language or slang. • Keep an “open-mind.” • Be willing to express your opinion, even if others don’t share it. • Be aware that the University’s Academic Honesty Policy also applies to forum posts. • Think about your message and proofread before you click “Send”

In this class, **collaboration** is encouraged on assignments. However, each assignment needs to be submitted by each person, and documentation by each party of how many hours they put in, others put in and the % and nature of workload each contributed.

### 5. Late Assignments

Late assignments will be deducted 5% for each week late (1 week late = 5% deduction, 2 weeks = 10% deduction). After 2 weeks they receive a zero and Populi will be closed. If late, please note at the top left 1 week or 2 weeks.

### 6. Assignment Options

Students interested in proposing other means (different from those outlined above) of demonstrating their comprehension, inquiry, and skill relative to the purpose(s) of this course may do so upon the instructor’s discretionary consent. Such students are to submit thorough and well-reasoned proposals (appropriate to graduate-caliber study) in sufficient time for both the instructor to review and accept or modify the proposal and the student to complete it prior to the end of the term.

### 7. Conflict with Other Commitments

This is adult education, so there is always a juggling of multiple commitments. At the outset inform people around you of your commitment to the course and reduce other commitments to allow space for your course work. The aim of a course is not to kill you with stress but to create a positive learning environment. Your workload should not be excessively more or excessively less, despite the driven-ness of the culture around. Learning a healthy work-life balance is part of the graduate experience. Work hard! Play hard!

# Section 3 – Schedule and Evaluation

## A. Course Layout

The course is structured for 14 modules, total of 135 hours of work, approximately broken 1/3 into action, 1/3 reflection on theology and 1/3 reflection on solidarity and service among the marginalized.

## B. Schedule and Activities

|  |  |
| --- | --- |
| **Date (Thursday)** | **Week and Topic** |
|  | [Helpful Resources](https://wciu.populiweb.com/router/courseofferings/10731832/lessons/12666610/show) |
|  | [Pre-course Preparation](https://wciu.populiweb.com/router/courseofferings/10731832/lessons/12666594/show) |
| Sept 8 | [1. Introduction to Service with the Marginalized](https://wciu.populiweb.com/router/courseofferings/10731832/lessons/12666595/show) |
| 15 | [2. Street & Homeless Children](https://wciu.populiweb.com/router/courseofferings/10731832/lessons/12666601/show) |
| 22 | [3. The State of Children](https://wciu.populiweb.com/router/courseofferings/10731832/lessons/12666597/show) |
| 29 | [4. Laboring Children](https://wciu.populiweb.com/router/courseofferings/10731832/lessons/12666602/show) |
| Oct 6 | [5. Legal & Biblical Views on Human Rights](https://wciu.populiweb.com/router/courseofferings/10731832/lessons/12666596/show) |
| 13 | [6. Sex Workers, Child & Adult](https://wciu.populiweb.com/router/courseofferings/10731832/lessons/12666609/show) |
| 20 | [7. Substance Abusers](https://wciu.populiweb.com/router/courseofferings/10731832/lessons/12666604/show) |
| 27 | [8. Global Struggle for Justice](https://wciu.populiweb.com/router/courseofferings/10731832/lessons/12666599/show) |
| Nov 3 | [9. Female Victims of Abuse or Discrimination](https://wciu.populiweb.com/router/courseofferings/10731832/lessons/12666603/show) |
| 10 | [10.Causes of Marginality: Urbanization & Sudden Devastation](https://wciu.populiweb.com/router/courseofferings/10731832/lessons/12666600/show) |
| 17 | [11. Prisoners](https://wciu.populiweb.com/router/courseofferings/10731832/lessons/12666606/show) |
| Dec 1 | [12. Disabilities: Lame, Blind, Deaf, Dumb](https://wciu.populiweb.com/router/courseofferings/10731832/lessons/12666605/show) |
| Dec 8 | [13. Psychologically Impacted by Poverty](https://wciu.populiweb.com/router/courseofferings/10731832/lessons/12666607/show) |
| Dec 15 | [14. Integration](https://wciu.populiweb.com/router/courseofferings/10731832/lessons/12666608/show) |

## C. Course Time Estimate

This 3-unit course delivered over a 15 week semester will approximate 9 hours per week including: 3 hours of direct faculty engagement through asynchronous online discussion (forums) and synchronous (ZOOM) face to face discussion, and an additional 6 hours consisting of faculty guided instruction, learning activities, projects and assessment.

|  |  |  |
| --- | --- | --- |
| Credit Hour Distribution | Hours Per Week | Hours in Course |
| 1. F2F Direct Instruction by ZOOM | 2 hours | 26 |
| 2. Preclass reading hours and note-taking | 2 hours | 24 |
| 3. Writing reports | 1 hours | 20 |
| 4. Researching  | 1 hours | 20 |
| 5. Interviews | 1 hour | 15 |
| 6. Written discussions, local mentor, preclass videos etc. | 1.5 hours | 20 |
| Total | 9 hours | 135 |

## D. Evaluation and Assessment Activities and Grading Weights

You will find expanded versions of these assignments in Populi. The most updated version will be in Populi. All assignments are to be submitted in Populi by the due date.

### Assignments & Grading Weights

|  |  |
| --- | --- |
| Project | Weight/ Points |
| 1. *Community practicum* *+ 1 report* (40 hr. of voluntary service) Service Hours Log Final Report Evaluative criteria: selection of qualified agency; completeness of forms (service-learning agreement, signed service log; report: timeliness, completeness, depth of analysis, writing quality)  | 30% Total 10 pts. 20 pts |
| 2. Legal & theological frameworks (1 report)Evaluative criteria: timeliness, completeness, depth of analysis, writing quality | 10% |
| 3. *Global scene* (1 report) Evaluative criteria: timeliness, completeness, depth of analysis, writing quality | 20% |
| 4. *Group profiles* (1 report that organizes 3 group ‘profiles’) Evaluative criteria: timeliness, completeness, depth of analysis, writing quality | 10 % |
| 5. Zoom discussionsEvaluative criteria: Zoom: “attendance” at calls; quality of participation. Online: quantity and timeliness of post; quality of posts Written discussions Course Evaluation | 25%13%2% |
| Totals: | 100% |

### 2. Assignment Details

Final versions of assignment requirements will be found in the assignments in Populi. If any adjustments are made to these, they will be done for the advantage of students, after discussion and not after an assignment is opened.  The versions in Populi will be the most recent.   Due dates are to be found in Populi assignments (not included here as if in two places, confusion can develop).

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:* 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 The Local Scene: The Practicum

[Due; 50 hrs.]

TUL550 *Service with the Marginalized* is one of five community-based practicums or “service-learning” courses within the MATUL program. 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 within 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 students with experience that develops life skills and engages them in critical reflection about individual, institutional, and social ethics.

**Project #1** asks you to arrange a 40-hour unpaid and supervised “practicum” 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 Practicums” doc). Please inform the course instructor of your choice of organization *before* beginning the practicum. If you need assistance in choosing a placement, consult with the instructor right away for ideas and assistance.

During the 40-hour practicum, 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”). Although you will be asked to keep a log of service hours, academic (project) credit is awarded for insights and skills you are able to demonstrate.

##### Project #1 report:

A 3-4 page, single spaced report, plus addendums.

* *Title page:* course title; student name; practicum organization name; name/title of supervisor
* *Introduction:* Describe your practicum: What is the name of the organization? What is its mission? Where does it operate? What marginalized population(s) does it serve? What role(s) did you play with the organization? Who supervised your work?
* *Insights and skills:* What did you experience (observe, hear from beneficiaries, discuss with supervisor or staff, etc.) that illumined particular realities, causes, ethical dilemmas, etc. introduced by course materials (e.g. *Half the Sky* and the two reports)? What skills in working with marginalized populations did you strengthen through the practicum?
* *Addendums:* (1) “Service-Learning Agreement”; (2) log of service hours (date/hours), signed by supervisor.

Keep in mind three things:

1.  *The 40-hour practicum 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 practicums.*That is, more than one MATUL student should not 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.

3. *The practicum 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 we, as Christians, will collaborate from a particular viewpoint (recognizing that creational healing has come into the world through Jesus Christ), the practicum 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.

##### View

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

### Forum Discussion #1

**Topic:** Practicum with Marginalized Populations

**Content:** (1) First, describe your practicum. What is the name of the organization? What is its mission? Where does it operate? What marginalized population(s) does it serve? (2) What have you experienced through the organization that is consistent [or inconsistent] with the assumptions and practices underlying outreach to marginalized or exploited women and children you read about in *Half the Sky* and the two reports?

### Project #2 Legal & Theological Frameworks

[ approx. 18 hrs.]

Human rights play a distinctive role in international life, 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) 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) 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.

Formatting: four page, single spaced, paper, plus bibliography. Graphical template, picture per page or two, inset boxes with cameos or quotes

In **Project #2** 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 oppressed (“preferential option”). *Describe 5-7 principles, drawn from the list of biblical passages (below), 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, in APA format.)

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. <https://plato.stanford.edu/entries/rights-human/>

 *The Universal Declaration of Human Rights* <http://www.un.org/en/documents/udhr/>

* United Nations Human Rights. (2000). *Protocol to Prevent, Suppress, and Punish Trafficking of Persons, Especially Women and Children.* <https://www.ohchr.org/en/professionalinterest/pages/protocoltraffickinginpersons.aspx>
* Richard Falk, “Think Again: Human Rights”. <https://foreignpolicy.com/2009/10/28/think-again-human-rights/> <https://foreignpolicy.com/2009/10/28/think-again-human-rights/> FP. Oct 28, 2009

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.

“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 option for the poor is not optional: <https://socialconcerns.nd.edu/content/4-preferential-option-poor-and-vulnerable>

### Forum Discussion #2

**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 #3 The Global Scene

##### Background

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 UN reports and *Half the Sky* are “protest literature.” But their protest moves far beyond the language of a feminism. Rather, 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. These 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 #3

This project offers a broad survey of the wrenching injustices and preventable evils committed against children and women around the world. *Half the Sky* and the two reports (*State of the World’s Children 2012* or SOTWC; and *Women, Slums and Urbanization* or WSU) 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 children and women marginalized, oppressed, exploited, and sometimes brutalized? Carefully create a table that constructs a ***taxonomy*** of human rights violations from the UN docs and Bible passages from Project #1. Then, note ***examples*** of violations from *Half the Sky* (HTS), *State of the World’s Children 2012* (SOTWC), and *Women, Slums and Urbanization* (WSU). Include the **page numbers** where violation is described.

Taxonomy of human rights violations to women and children:

|  |  |  |
| --- | --- | --- |
| Type of Violation | HTS reference (p. #) | SOTWC or WSU reference (p. #) |
|  |  |  |

2. **What are the effects—psychological, social, political, and economic—of these systematic abuses?** Synthesize from reports and *Half the Sky*. Provide in-text author and page #, and Reference List at end. [Use APA guide for in-text referencing and Reference List format.]

* 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? Another way to ask the question is: 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 (more difficult) 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.” (a) Under what conditions, then, can foreign or national missions organizations enter into “common cause” with non-religious human rights organizations? How might secular organizations benefit from collaboration with faith-based organizations? And how might faith-based organizations benefit from ‘co-belligerence’ with organizations working on a non-religious basis? (b) What are the real hazards that accompany foreign workers ‘intervening’ in developing-world contexts? [See: Amii Omaru-Otunnu, “Western Humanitarianism or Neo-Slavery?” <https://www.globalpolicy.org/component/content/article/176/31431.html>

##### View

* “Global Oppression of Women(Sheryl Wu Dunn): <http://www.youtube.com/watch?v=nvdUgLEoNEk> [15 min]
* Sunitha Krishnan: The fight against sex slavery
* <http://www.ted.com/playlists/15/the_pursuit_of_justice.html> [13 min]

##### Read

* *Half the Sky*, all (chapter 9 is optional)
* *The State of the World’s Children 2012: Children in an Urban World*. UNICEF, 2012. View video introduction and download report: <http://www.unicef.org/sowc2012/> [Read chapters 1, 2 & 4.]
* *Women, Slums and Urbanization: Examining the Causes and Consequences.* Centre on Housing Rights and Evictions, 2008. Available online at: <http://globalinitiative-escr.org/wp-content/uploads/2013/05/women_slums_and_urbanisation_may_2008.pdf> [Read p. 10-44 and cases studies from your region.]

##### Forum Discussion #3

**Topic:** Global Struggle for Justice

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

### Project #4 The Local Scene: Group Profiles

[25 hrs: 5 hrs. reading and video viewing prep; 10 hrs. interviewing and/or observing; 10 hrs. writing]

In **Project #4**, the aim is to combine *insights from your practicum* with *local knowledge* from members of the community in which you live. You will conduct **three (3) interviews**, each one focused on a different marginalized group from: (1) street and homeless children, (2) laboring children, (3) sex workers (child and adult), (4) female victims of abuse and/or discrimination, or (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. View and 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 marginalized group members.

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—ideally, 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 the assigned materials with the interview data.

8. Compose a 2-3-page, single spaced “profile’ for each of the three interviews.

9. Combine the three profiles into a single report:

1. Title page
2. The experience of marginal urban poor groups
	1. Group #1 [2 pages]
	2. Group #2 [2 pages]
	3. Group #3 [2 pages]
3. Final reflections and potential applications
4. Appendices
5. List of informants (names, age, gender, brief description)
6. Interview Guides (for each group)

### Potential Resources

##### Street and homeless children

**View** [optional]

* *Street Children of the Philippines.* <https://www1.cbn.com/content/street-children-philippines-0>
* Preview of *Children Underground.* <https://www.youtube.com/watch?v=ewueiZzSitE&has_verified=1>

**Read**

* 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>

##### Laboring children

View

* + *Stolen Childhoods* trailer: <http://www.youtube.com/watch?v=L7TkQVy-OLE> [2:30]
	+ *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>
* Hindman, Hugh, ed. (2009) *The World of Child Labor*. Routledge. [Amazon form 17.85 used]
* “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”)

##### Sex workers

 Children in the sex trade

##### Read

* UNICEF information at: <http://unicef.org/protection/index_exploitation.html>
* View
* <https://www.cnn.com/specials/us/children-for-sale>
* “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

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>
* “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/>

##### 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?

##### 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]
* Seabrook, Jeremy. (2000) [Young Women Going into the Dark](https://www.newstatesman.com/node/193682). New Statesman 28 August, 2000.

**View**

* “Domestic Violence in the Slums” [Nairobi]: <http://www.youtube.com/watch?v=4yIx6JRhY_A>
* “Domestic Worker Abuse”: https://www.hrw.org/sitesearch/Domestic%20Worker%20Abuse Search among 22,000 reports!!!
* “Too Young to Wed” (National Geographic): <http://www.youtube.com/watch?v=7c_zppPutQw&feature=youtu.be> [21 min.]
* Empowering girls: Watch short video at <http://www.unicef.org/sowc07/profiles/1_doly.php>

##### 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/>
* 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**](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?

### Forum Discussion #4

**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 either be no laws related to child labor, or if there are laws they remain unenforced. In fact, child labor may be considered a social good as it improves the family's income, keeps children off the streets, and provides skill training. (1) From your 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?

## 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.

Zoom discussions[approx.18 hrs.] Every two weeks the class will use Zoom to conduct “class” together. The Zoom session will last two hours and will overlap with the online discussion schedule. Bundling online discussion and Zoom calling together gives us the flexibility to default to online discussions in the event of Zoom 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 practicums). 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.

**Writing Assignments:**papers are due on assigned dates. All assignments in my classes are aimed to prepare you for a graphical web-based future and should be:

* Times New Roman or Cambria, single spaced, 12 point
* 1 inch margins
* Titled, Name and date in right upper corner on a small assignment or in center of cover page on larger assignment
* At least a graphic per page and/or a text box per page, with appropriate captioning.
* Use of a style sheet with appropriate headings.  This could be multi-columned
* Page numbers in right lower corner
* Single spaced (double spaced was used when profs graded papers on paper).
* Late assignments will be deducted 5% for each week late (1 week late = 5% deduction, 2 weeks = 10% deduction). After 2 weeks, they receive a zero. If late please note at the top left “1 week” or “2 weeks”.
* As the MATUL is a missiological degree, use the accepted standard among the social sciences which is APA 7 and use Zotero to formulate your references appropriately.  It may be downloaded from WCIU library.
* You are always welcome to submit an assignment as a website.

Extra Credit for Involvement in Course Development

The development of this program and course is a collective venture that has included well over two thousand people so far in the design process.  This particular WCIU design, online, will have many details that need refinement. The following are worth up to one extra credit point each (max of 2 extra credits).

* Find ten changes in the layout of references.
* Identify five better readings with their online links (Have to be bona fide links, can't be links to articles that have not followed copyright processes).
* Identify three video links that would be ideal for units in the course (Has to pass professor’s judgment as a significant addition).
* Develop a new rubric for one of the assignments (has to be mostly acceptable to lecturer and at least two weeks before an assignment is due) or 5 improvements on scoring rubrics

### Written Discussion Guidelines

Written Discussions (also called ‘threaded discussion’ or TD) is an online dialog or conversation that takes the form of a series of linked messages by students and instructor, organized weekly. Again, in the event that all students are not able to conduct a Zoom call, we will resort to conducting class discussion through online ‘threaded discussion’ (or TD). Threaded discussion is an online dialog or conversation that takes the form of a series of linked messages by students and instructor, organized topically. The TD 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, there is a little leeway as life happens, but not 3-4 weeks delays). **This means that you will have to finish processing any assigned reading and/or other project-related work within those same time periods. Otherwise, your posts will carry a subjective “stream of consciousness” tone that doesn’t contribute much.**To write substantive posts, you will 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.
* Each student responds with an initial, substantive post.
* Students respond to each other’s posts.
* 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  Rarely requires prompting to post  | Consistently responds to posting  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  |

## E. Grading

### 1. Faculty Grading Turnaround:

Typically, faculty will grade assignments and post grades within one week of submission.

### 2. Grading Scale Chart with GPA

Graduate course grades calculated on a 100-point scale:

|  |  |
| --- | --- |
|  | WCIU |
|  |  |
| Grade | GPA | Numeric |
| A+ | 4.0 | 100 |
| A | 4.0 | 93-99 |
| A- | 3.7 | 90-92 |
| B+ | 3.3 | 87-89 |
| B | 3.0 | 83-86 |
| B- | 2.7 | 80-82 |
| C+ | 2.3 | 77-79 |
| C | 2.0 | 73-76 |
| C- | 1.7 | 70-72 |
| D+ | 1.3 | 67-69 |
| D | 1 | 63-66 |
| D- | 0.7 | 60-62 |
| F | 0 | 0-59 |
| Inc. |  |  |

The Meaning of the Grading System

|  |
| --- |
| 1. *Outstanding performance:* virtually perfect attendance; always prepared for class with all assignments completed; shows intrinsic interest in the class and subject, asks penetrating questions or offers thoughtful reflections in class; demonstrates exceptional intelligence and insight with unusual creativity; earns high scores on course assignments—usually the highest in the class.
 |
| 1. *Above average* student in terms of attendance, preparation, attitude, initiative in asking questions, time management, and assignment quality.
 |
| 1. *Average* or typical student in terms of attendance, preparation, attitude, initiative in asking questions, time management, and assignment quality.
 |
| 1. *Below average* or atypical student in terms of attendance, preparation, attitude, initiative in asking questions, time management, and assignment quality — minimally passing in performance.
 |
| F. *Repeat course*. Inadequate/insufficient performance. |

# Section 4 – Important Class Policies

## A. Academic Integrity

Dishonesty in academic work includes plagiarism, unauthorized collaboration or teamwork on assignments, violation of the conditions under which the work is to be done, fabrication of data, unauthorized use of computer data, and excessive revision by someone other than the student.

Plagiarism is the act of representing the work of others as one’s own. This includes copying the work of others on exams and falsifying or not noting sources in term papers, theses, and dissertations.

Plagiarism and other forms of academic dishonesty are subject to strict disciplinary action, which may include one or more of the following: loss of credit for the assignment or course; expulsion from the program of study; expulsion from WCIU. Students are expected to do their own thinking when completing all assignments, drawing upon the ideas of others and then synthesizing them in the student’s own words. Excessive copying from other sources, even if the sources are acknowledged, without adequate expression of the student’s own thinking, is unacceptable and may be considered inadvertent plagiarism, necessitating a rewriting of the paper, test, quiz, or exam.

## B. Extensions and Incompletes Policies

Instructors manage assignment schedules as specified by the course schedule in the syllabi. Students are expected to comply with that schedule and complete all assignments by due dates. No credit will be given for an incomplete course, unless the student is granted an extension by the instructor, as described below, and the deadline for the extension is met.

Instructors have discretion in the granting of extensions for coursework for MA courses and can grant students an extension of up to 6 weeks beyond the course end date under mitigating circumstances. (Coursework extensions granted for more than one week after the end of the course requires documentation be recorded in Populi of an emergency situation that prevents the student from finishing the course on time.) The student will be charged a $50 extension fee. Students will receive an “Incomplete” as a course grade until the instructor submits their final grade. Failure to submit coursework by the extension deadline will translate automatically into a “0” on the student’s un-submitted assignment.

## C. Reasonable Accommodation for Academic Disabilities

William Carey International University is committed to ensuring that students with disabilities receive appropriate accommodations in their instructional activities, as mandated by Federal and State law and by WCIU policy. The fundamental principles of nondiscrimination and accommodation in academic programs were set forth in Section 504 of the federal Rehabilitation Act of 1973; the Americans with Disabilities Act of 1990, Title II; and their implementing regulations at 34 C.F.R. Part 104 and 28 C.F.R. Part 35 respectively.

A student who wishes to request reasonable accommodation should submit the [WCIU Reasonable Accommodation Request Form](https://static1.squarespace.com/static/58178917d482e994ffcd43ba/t/5b7c9ff0032be481e287ce40/1534894065455/4.%2BWCIU%2BADA%2BResonable%2BAccomodation%2BRequest%2BForm.pdf) (Click form name for link) to WCIU Student Services at: 1539 East Howard Street, Pasadena, CA 91104 or send by email to studentservices@wciu.edu.

The request should include the following:

• The nature of the disability and need for accommodation.

• The specific accommodation being requested.

• Documentation regarding the disability.

The request will be submitted to the Academic Leadership Team for review and resolution.

# Section 5 – MATUL Program Learning Outcomes

## MATUL Program Outcomes

As a result of their studies in the WCIU MATUL program, graduates will be able to:

### Epistemology: Model skill in both oral culture dialogical learning, and self-directed critical academic thinking.

Graduates will be able to initiate, manage, and modify their own learning goals and activities and to use that learning to help serve and benefit others***.*** They are scholars who can dialogue within the wisdom systems of oral cultures but who can question assumptions and weigh evidence related to theories, ideas, and practices in the formal academe.

### Research Skills: Conduct competent organization-based action-reflection urban research.

As scholar-activists, they choose appropriate research methods for the challenges at hand, conduct effective research into those challenges, and can report their findings into communities and developmental structures with which they co-work in ways that are both academically and culturally appropriate for bringing about change for transformational good.

### Biblical Theology of Holistic Ministry: Articulate the implications of Biblical meta-narratives for contemporary urban / urban poor leadership in community development and ministry.

Graduates integrate the meta-narrative of human redemption and restoration of the whole creation into urban studies fields and into their research and practice of engaging urban poor contexts and city structures.

### Building Holistic Faith Communities: Demonstrate an ability to design strategies for evangelism, discipleship and engagement with urban cultural complexity so as to multiply multicultural ministries and leadership.

Graduates can lead strategic organizational analysis that assists local organizations and movement leaders to improve engagement and delivery systems among the urban poor. They can multiply concepts, values and skills from within courses into oral cultures.

### Transformative Urban Movements: Integrate theories, principles, and practices of urban movement leadership that address development of flourishing, harmonious, resilient cities.

Graduates are able to multiply leadership and teams in social or religious movements, both in forming faith communities and in building relational and resource capacity, having a growth mindset, embracing failures, solving complex problems and multiplying socio-economic-educational-political engagements from these movements.

### Social Entrepreneurship: Apply Biblical social entrepreneurship and economic principles that facilitate leadership progressions that lift people from the lower economic circuit to the upper economic circuit.

Graduates identify themselves as social entrepreneurs, able to train leaders in theologies and practice of economics that results in multiplying savings groups, fostering small businesses and a multiplicity of economic engagements, enabling individuals and groups to improve their economic status and some to move into the formal urban culture.

### Cross-Cultural Spiritual Leadership: Exhibit cross-cultural competencies, Christian character and spiritual formation required of leadership in religious or social movements among the poor.

Graduates model Christian character and a depth of spiritual practice, undergirding the interpersonal and intercultural skills required to work cross-cultural, and multi-level economic urban contexts in ways that foster “inside out” transformation rather than simply solving problems for people.