

COURSE OBJECTIVES

Knowing:

Examine, engage, and expand the understanding of critical pedagogies, assessing how they can effectively help interpret reality and encourage communities to meet contemporary society's challenges.

Being:

Becoming a critical, caring, and articulate educator who can use skills to interpret the main trends and needs of local communities and society

Doing:

Enhance existing skills by integrating newly acquired knowledge to advance pedagogical approaches that are emancipatory and liberating.

COURSE LEARNING OUTCOMES

Upon completion of the course students will be able to:

Articulate a broad understanding of critical pedagogy, engaging constructively with its most important representatives.

Identify and challenge educational structures that are complicit in perpetuating oppression through their colonial educational approaches.

Develop creative and emancipatory pedagogies capable of challenging injustices and promoting social transformation.

REQUIRED BOOKS

Anzaldúa, Gloria. *Borderlands / La Frontera: The New Mestiza* 4th edition, San Francisco: Aunt Lute Books, 2017. ; ISBN-978-1-879960-74-9 (\$22.95)

Case, Kim A. *Intersectional Pedagogy: Complicating Identity and Social Justice*. New York: Routledge, 2017. ISBN: 978-1-138-94297-4 (\$39.16)

Darder, Antonia et al. (Eds.), *The Critical Pedagogy Reader*. 2nd Edition. New York: Routledge Falmer. ISBN-13: 978-0415961202 (\$ 18,46)

Freire, Paulo. *Pedagogy of the Oppressed*, 50th Anniversary Edition. London: Bloomsbury Publishing, 2018; ISBN-978-1-5013-1414 (\$24.95)

Hooks, Bell *Teaching Critical Thinking: Practical Wisdom*, Routledge, 2009; ISBN: 0415968208 (\$29.95)

SUPPLEMENTAL BOOKS

(Selected chapters for Class Assignments – Note: this list may be amended slightly)

bell hooks, *Teaching to Transgress: Education as the Practice of Freedom*, Routledge, 1994; ISBN: 0415908086 (\$29.95)

Denise Janssen (editor). *Educating for Redemptive Community: Essays in Honor of Seymour and Margaret Ann Crain*, Eugene: Wipf & Stock, 2015; ISBN-10: 1498208169

Fanon, Frantz. *The Wretched of the Earth*. Translated by Richard Philcox. Paris: F. Maspero, 1961. Reprint, New York: Grove Press, 1963. ISBN: 0-8021-5083-7

Fernandez, Eleazar S. (editor). *Teaching for a Culturally Diverse and Racially Just World* Eugene: Cascade Books, 2014. ISBN-13: 978-1-62032-110-2

Freire, Paulo. *Pedagogy of Hope :Reliving the Pedagogy of the Oppressed*. New York: Bloomsbury. 2014. ISBN: 978-1-4725-3340-1

Freire, Paulo. *Pedagogy of Freedom: Ethics, Democracy and Civic Courage*, Rowman & Littlefield Publishers, Inc., 2000; ISBN 0847690474 (\$24.95)

Kirylo, James D. (Ed.) *Reinventing Pedagogy of the Oppressed*. New York: Bloomsbury, 2020. ISBN: 978-13501-1717-4 (\$30.95)

Kirylo, James D. (Ed.) *A Critical Pedagogy of Resistance: 34 Pedagogues We Need to Know* (Transgressions: Cultural Studies and Education) Paperback – August 2, 2013.

McLaren, Peter (Ed.). *Freire – A Critical Encounter*. New York: Routledge, 1993. ISBN-0-415-08792-9

Mohanty, Chandra Talpade. *Feminism without Borders: Decolonizing Theory, Practicing Solidarity* Durham, NC Duke Univ. Press, 2003 ISBN-13: 978-0822330219 (\$26.73)

Parker, Evelyn. *Trouble Don't Last Always: Emancipatory Hope Among African American Adolescents*. Cleveland: The Pilgrim Press, 2003. ISBN: 0-8298-1540-6

Pui-lan, Kwok. *Postcolonial Imagination and Feminist Theology*. Louisville: Westminster John Knox Press, 2005. ISBN-978-0-664-22883-5

Rodriguez, Clelia O. *Decolonizing Academia: Poverty, Oppression, and Pain*, Nova Scotia: Fernwood Publishing, 2018. ISBN: 9781773630762 (\$20,00)

R. S. Sugirtharajah. *Voices from the Margin: Interpreting the Bible in the Third World*, 3rd ed., revised and expanded. Maryknoll: Orbis Books, 2016. ISBN:978-1570756863

GENERAL INFORMATION AND COURSE PRINCIPLES

Each class is more than a gathering; it is an exchange of thoughts and worldviews, which can lead participants to an engaging and vibrant learning experience. Teamwork, attentive listening, empathy, enthusiasm, emotional maturity, kindness, and consideration towards other people's concerns are essential

to accomplish this task. Please bring these qualities and values with you to class. Each of you is an adult learner and, therefore, this class will place your own experiences at the heart of the learning process.

This syllabus is only a guide, and as such, it is subject—at any time—to change by the instructor as a response to the classroom interactions and learners' pressing concerns. Any changes will be announced in class, and it is your responsibility to be aware of all such changes.

1. Participation

Our virtual classroom aspires to become a collaborative, critical, and decolonial environment. It builds on a dialogical perspective in which all participants engage in class discussions and activities thoughtfully. Thus, it will be essential that participants perceive themselves as co-learners and co-leaders during this time together. Furthermore, conscious participation does not mean just talking. Still, it presupposes preparation, careful listening, meaningful attempts to interpret content, constructive verbal contributions to class discussions, active involvement, and critical thinking. While the instructor acknowledges the challenges imposed by a virtual environment and how it affects students differently according to their learning styles, she also understands that the best way to process the information obtained in this class is through dialogue with others. Furthermore, the instructor believes that each person has something to contribute to the topic at hand, and not offering that contribution diminishes the class's ethos.

2. Reading

The intentional, ongoing personal formation of a person is critical for ministry effectiveness and necessarily involves a critical reflection of the assigned materials. The aim of this course is not the transmission of data but rather a transformative learning experience. Therefore, if you haven't read the material, you won't be able to engage in discussion with class members constructively, and chances are, you will not have the opportunity for personal and ministerial transformation.

3. Written Work

Please, use for all **one-page responses** *Times New Roman font, single-spaced, 12 font size*. For your *Final Paper*, use *double spaced, 12 font size, Times New Roman font, with page numbers on each page and your name on the cover page*.

4. Class Attendance

Class attendance is mandatory. If you cannot attend for any reason, written notification must be given to the instructor before class. Students who miss more than 20% of class sessions (for example, more than two classes) will compromise the course's continuation. (See Handbook 19-20, 19).

5. Disabilities Policies and Procedures

The seminary aims to provide reasonable accommodation for qualified individuals with a disability (based on clinical documentation) to ensure their access to and participation in seminary programs. For details, see "Accessibility, Special Needs, and Disabilities policy and process" in the Student Handbook. Please contact registrar for inquiries regarding accommodations.

6. Inclusive Language

Students are expected to use language in classroom discussions and written work that shows respect for differences and diversity in human life and experience avoiding any racist, sexist, and discriminatory language. Except when quoting from other writings, students are urged to use inclusive language.

7. Plagiarism

All students are expected to do their work to the best of their ability. "Garrett-Evangelical takes the question of academic integrity and plagiarism very seriously. All incoming students are required to complete an online tutorial designed to help them identify and avoid plagiarism" (HDBK 1718, 69f). Please refer to the seminary's Academic Handbook and online tutorial for additional information and support. (See 19-20 Handbook, 12, 78-83). All professors are required to respond to all suspected incidents of academic dishonesty, especially plagiarism.

8. Communication

The preferred method of communication is through e-mail during weekdays. However, if students need assistance or want to discuss a relevant matter, they can arrange a virtual appointment or leave a voicemail message. My office number is 847-866-3930. The instructor and the students are expected to keep the content of this course confidential. Any post on the Internet, personal network, or social media sites should obtain the class's participants' and instructors' explicit permission.

COURSE REQUIREMENTS:

These requirements are intentionally designed using a variety of media to assist students in their learning advancement.

1. Engaging Readings in Preparation for Class: (20%)

Students are expected to come to class prepared to discuss the material assigned for that day. Therefore, before each class, you should get acquainted with the readings assigned. Seek to interweave your ideas with the readings' content and assume a posture that facilitates dialogue in the class with your peers. You may want to write down questions, comments, observations, and ideas you want to discuss in class.

2. Critical pedagogue research and presentation (20%)

Using as a reference Kirylo's book, *A Critical Pedagogy of Resistance*, select one of the critical theorists and prepare a presentation to introduce the chosen author to the class. The presentation should include:

Brief biographical information.

A summary of key ideas and contributions.

Discussion questions regarding the pedagogue's arguments.

The other students will post a reflection on Moodle (200-300 words) in the following format: **Comment**, **Inquire** and **Apply** (CIA). These three elements should be part of the responses in which students will explore how the learned concepts confirm, challenge, influence, or expand their engagement with their ministry contexts. To be posted on Moodle.

Due dates: see class outline details

3. Critical Intersectional Analysis Proposal (20%)

Based on Kim's book, *Intersectional Pedagogy*, each student will develop a critical intersectional analysis of one of the following topics: Sexism, Racism, Classism, Ableism, Heterosexism, and Ageism, from an emancipatory pedagogical perspective.

Students are invited to contextualize the content to reflect the theological and pedagogical issues that may emerge in the concrete context of their ministry. Each student must strive to be creative and articulate the connections between their critical artifact and class readings.

Due dates: see class outline details

4. Emancipatory Educational Project Proposal (40%)

Taken emancipatory pedagogy as a reference, students will produce a proposal exploring a contemporary educational aspect or issue in their ministry context. They can choose to write a research paper or develop a creative project. For example, it may be a proposal based on an educational concern or a topic involving students in the critical analysis of a social issue; an educational initiative; or a restructuring of a specific area or problem that implies an educational project. If someone opts for the creative project, it should include a 3-page discussion about the creative process, how it deliberately involves the material covered in class, and how that project opens up possibilities for a differentiated understanding of pedagogical efforts.

Master students - the paper or project must be ten pages long.

Ph.D. students - the paper or project must be fifteen to twenty pages long.

Due dates: see class outline details

Assignment Expectation:

This course's successful completion requires careful preparation, creativity, collaborative skills, thoughtful individual and group participation, and shared accountability. The final grade will represent more than the sum of the grades for different tasks. It will reflect the instructor's assessment of the student's overall performance throughout the course.

A – will be given to exceptional work that demonstrates comprehensive field knowledge and fully integrates all parts in a comprehensible way.

B – will be assigned to work that exhibits a good understanding of the field, presents good articulation and communication of ideas, and evidence of proper integration of concepts.

C – will be given to average work that presents adequate knowledge of the field, with a regular articulation of ideas, and some integration with subjects discussed.

D – will be given for a work that presents some gaps, demonstrates basic knowledge of critical ideas, and minimal articulation of the content discussed.

F – will be given to an insufficient graduate work, which exhibits little evidence of an understanding of the field, shows unclear expression of ideas; and little evidence of integration.

Course Organization and Schedule (To Be Discussed in the First Day of Class). The instructor will bring a suggestion and will discuss the assignments with students to make the necessary adjustments.