![Garrett-Evangelical Theological Seminary logo]

Person in Community (INT 510) – Fall 2021

HYBRID: Online Synchronous Meetings: Thursdays | 6:30-8:00 p.m.

In-Person Meetings: 9/11, 10/2, 11/6, 12/4 | 10:00-12:00 p.m.

Instructors:

Dr. Wonhee Anne Joh (anne.joh@garrett.edu) Pronouns: she | hers

Dr. Rolf Nolasco (rolf.nolasco@garrett.edu) Pronouns: he | him | *siya*

Teaching Assistants:

Marshae Sylvester () Pronouns:

Michael Sungyong Lee () Pronouns:

Office hours: on phone or Zoom by appointment

Course Description:

This course explores a relational understanding of human personhood. We will reflect on the fullness of our humanity and what it means to be made in the image of God by examining scientific, theological, spiritual, and psychosocial development theories at the intersection of race, gender, sexuality, dis/ability, class, and more.

Through course readings, media, and interactions in community with peers and the teaching team, students will consider how their social locations, power, and privilege shapes the way they see, respond, and relate to others who are different from them and the impact this may have on their ability to cultivate relationships as pastors, ministers, pastoral counselors, educators, and community leaders.

Course Objectives:

The objective of the course is for students to engage four questions:

- Who are we? Who am I?
- Who and what has influenced who we are and who we are becoming?
- Who are we in relationship to each other?
- Who are we in relationship to God?

The course thus aims to deepen students' awareness of self, God, and others towards an embodied relational identity in the context of their spiritual and vocational development.

Course Learning Outcomes:

At the end of this course students will be able to:

- Describe interpersonal and neurobiological dimensions of human personhood.
- Identify life events, relationships and cultural contexts that influence personal identity and development.
- Express familiarity with basic notions of Christian theological anthropology.
- Identify effects of power and privilege, oppression and exclusion on personhood, relationships, and communal life.
- Formulate implications of the understanding of human persons as created in the image of the Triune God.
- Articulate awareness of self, socialization, social location, personal values, assumptions, and biases in the context of diversity and difference.
- Demonstrate the rudiments of a theological hermeneutic of critique and retrieval.
- Reflect a basic awareness of healthy sexuality and sexual ethics.

Course Delivery:

This is a two-credit online **Pass (P) or Fail (F)** course. To get a **Passing grade**, students should receive an average of **80%** and above for the course. We will work both in asynchronous, synchronous (via Zoom), and in person fashion. You should be prepared to spend an average of eight (6-8) hours each week on this course, including attendance.

Learning Success and Accessibility

We are committed to student success in this course. Given our multifarious teaching and learning styles occasional accommodations are expected. Hence, if there are aspects of the course that prevent or impede your learning, please let us know as soon as possible. We will work collaboratively to design learning strategies that meet both a student's unique needs and the requirements of the course.

Additionally, student accommodations for documented conditions should be developed and requested before the beginning of the semester. See the *Accessibility, Special Needs, and Disabilities* policy and process set out in the Academic Handbook (19-20 Handbook, 12). Such accommodations are developed in consultation with the Registrar.

Expectations for course engagement:

1. **Inclusive/Expansive Language**

As a part of our time together, we expect students to use respectful, inclusive and expansive language for God and humans. This does not mean that you may never use masculine pronouns for God, but it does mean that it is not the only way to describe God. Avoid using "man" for all human beings and "mankind" for humanity. In this course you are invited to stretch your metaphoric language.

2. Confidentiality

The course material invites students to discuss personal and sensitive content at their discretion. It is essential for all of us to ensure that what we share remains confidential. In other words, what is discussed in INT510 stays in INT510!

3. Understanding the Sensitivity of the Course Material

Our course readings and discussions will often focus on mature, difficult, and potentially challenging topics. Given the personal, political and theological nature of these topics, know that the readings and discussions might trigger strong feelings—anger, discomfort, anxiety, confusion, excitement, humor, and even boredom. Some of us will have emotional responses to the readings; some of us will have emotional responses to our peers' understandings of the readings. Above all, be respectful (even when you strongly disagree) and be mindful of the ways that our identities position us in this course. Also, know that the goals of the course are educational rather than therapeutic, so if necessary, please plan for external emotional support from supportive friends, a therapist, clergy person, pastoral counselor, or social service agency. GETS also provides support through the Dean of students and we offer limited short-term support through a network of counselors.

Minimum Technological Requirements:

- Internet Connection - Students must have regular, reliable access to a high-speed internet connection that is sufficient to run streaming video with no difficulty. Usually, cable or DSL would work.

- Web Browser - Students must have the latest version of a standard web browser (Firefox, Internet Explorer, Safari, Chrome, etc.)

- Operating System – Students must have access to a reasonably up-to-date computer and operating system (Windows, Mac OS, etc.). Computers must play sound. The

Styberg Library has a limited number of laptop computers available for check-out. The Northwestern University Library has a computer center as well.

- Moodle Learning Management System – Students should have access to the Moodle LMS and know how to navigate it, that is , submitting writing assignments and other requirements on it.

- File Format – Students must be able to work with files normal to the Microsoft Office environment, especially .doc/.docx. Many students with Apple computers can manage such files with the iWork suite of applications. Students without MS Office or Apple iWOrk might try the freely available OpenOffice applications: http://www.openoffice.org. Also available to students is the Google Drive suite to create documents and presentations (http://drive.google.com).

Course requirements, methodology and rubrics

1. Synchronous Meetings (20% of grade)

Attendance and assiduous participation in our four synchronous meetings are central to success in the course. This will be the space where we will come together as a whole to socialize our learning and take it to the next level.

Working in small groups, students will be asked to facilitate a conversation on an article assigned for the week. To accomplish this, students will provide a short summary of the article and lift up one question raised by the reading for conversation. Your summary, question, and facilitation are integral part of the learning process and will provide fruitful, challenging, and stimulating discussions. See course schedule for more information.

Grading Rubric for Small Group Discussion

Components	Points
Does the summary capture the article's main thesis and critical points or argumentation (summary should be no longer than 5 mins)	5
Does the question raised provide a connection between the article's main points and the over-all theme/topic of the week? (15 mins conversation)	5
Does the student allow for a fruitful and critical dialogue among those present in small group discussion	5
Total	**15**

2. "Who(se) Am I:" An Intersectional Identity Exploration (25% of grade). Using and then expanding on the personal and social identity wheels and analysis developed by

AAUW, students will write a 5-7 self-reflexive essay identifying and analyzing their personal traits (e.g. hobbies, interests, experiences, and personal choices) and social identities (i.e. social categories that we use to describe ourselves and others that impact our personal identities in significant ways and influence the experience we have as members of any particular group).

Reflection Prompts
- o Identify in the inner circle identities that are the most important or salient to you and in the outer circle identities that are less important to you but are still part of your identity? Why?
- o Which aspects of your social identity feel especially meaningful to you and why?
- o Which aspects of your social identity do not feel as meaningful to you and why?
- o Are there any that you hadn't thought of before today, and if so, why do you think that?
- o What experiences have you had that make the identities in your inner circle more salient to you?
- o What do you think more about some of your identities than others?
- o Are each of your identities?
  Visible or Invisible   Inborn or Chosen
  Permanent or Changeable   Socially Valued or Socially Marginalized
- o Why is it important to be aware of our social identities?
- o How might our actions be perceived differently if we are members of a dominant group versus if we are members of historically marginalized group?
- o When you are in a setting as a member of the dominant group, what specifically can you do to ensure that people from all social identities are welcomes, acknowledged, and valued?

3. **Virtual Hang-out/Coffee Hour (20% of grade)**

Using Zoom, our Teaching Assistants will offer an hour-long virtual gathering during class time with their small group on a particular Thursday (see course schedule) that we do not meet as a whole group.

The primary goals of this dimension of the class are:

- To foster a sense of community and fellowship
- To engage in a conversation on salient issues emerging from weekly class materials
- To clarify questions regarding course requirements and readings

We encourage each group to be creative during this hour (e.g. start with a virtual game night, or plan a costume party, etc.) while remaining attentive to the specific goals of this virtual gathering. What is usually called a "class participation grade" will be based primarily on this activity.

Grading rubric for virtual hang-out:

A (90+ points)	B (85+ points)	C (75+ points)	D 70+ points)
Attends hang-out regularly, is on time, prepared and *always* contributes to the discussion by raising thoughtful questions, analyzing relevant issues, building on the ideas of others, synthesizing across readings and activities and, respectfully expanding the perspective of the group.	Attends hang-out regularly and *sometimes* contributes to the discussion in the aforementioned ways.	Attends hang-out regularly but *rarely* contributes to the discussion in the aforementioned ways.	Attends hang-out regularly but *never* contributes to the discussion in the aforementioned ways.

A student who does not attend these gatherings regularly will receive an "F" for this section of the course.

4. **Small Group Project (35% of grade)**

Working in small groups (same as small group discussion group) students will work on a creative project that addresses the question: *What does it mean to be a Person-in-Community during this time of the pandemic, including the on-going structural and intersectional 'isms that pervade and impact our ways of being in the world?*

Responses to this core question should touch on the related questions below in integrative (scientific, theological, spiritual and psychosocial dimensions of human personhood) and creative ways.

- o Who are we? Who am I?
- o Who and what has influenced who we are and who we are becoming?
- o Who are we in relationship to each other?
- o Who are we in relationship to God?

Follow this link for ideas:
> https://ditchthattextbook.com/10-ideas-for-digital-end-of-semester-final-projects/

> Between **Week 1-5** work as a group to start generating ideas about this final small group project.

> **Upload a one-page outline of the project to Moodle by October 14 (Week 6), 11:59 PM CST and arrange a meeting with Professors for feedback on the outline the week following.**

> Upload link to the Project along with a short description **by December 9, 11:59 PM CST**.

> Groups will provide a short "trailer" or "introduction" of the small group project at the last of day of class and are encouraged to share these resources with each other so we can all benefit from this work of **heART**.

Grading Rubric for Small Group Project:

- Does the project answer the question *"What does it mean to be a Person-in-Community during this time of the pandemic, including the on-going structural and intersectional 'isms that pervade and impact our ways of being in the world?"* (_____ of 25 points)

- Does the project draw explicitly from all the learnings accumulated over the course of the semester? (_____ of 25 points)

- Does the project include proper citations and bibliography of at least three of our theological texts and three of our other texts/resources? (this can be in an appendix or supplement to the project) (_____ of 10 points)

- Does the project express the course objectives in creative ways? (see the objectives on the syllabus) (_____ of 20 points)

- Did the group upload the outline of the project on time? (_____ of 10 points)

- Did the group upload the final project and description on time? (_____ of 10 points)

  Total points: 100 points

Required texts

Jung, Patricia Beattie, and Darryl W. Stephens. *Professional Sexual Ethics: A Holistic Ministry Approach.* Minneapolis, MN: Fortress Press, 2013. ISBN: 978-0800699437. **Kindle: $14.39; Paperback: $23.04. STYBER LIBRARY has an online copy of this book.**

Note: selected pdf articles, documentaries, films, podcasts/TED Talks will be posted on Moodle.

Secondary Bibliography

Adams, Maurianne. *Readings for Diversity and Social Justice.* Fourth ed. Introduction to Classism. New York: Routledge, 2018.

Augustine. *Confessions.* Trans. María Boulding. New York: Vintage, 1997.

Baldwin, James. *The Fire Next Time.* New York: Vintage International Vintage Books, 1963.

Bilodeau, Brent L., et al., "Analysis of LGBT Identity Development Models and Implications", in: *New Directions for Students Services* 2005(111):25-39. **https://doi.org/10.1002/ss.171**

Clare, Eli. *Exile and Pride: Disability, Queerness, and Liberation.* Durham: Duke University Press, 2015.

Clarke, Victoria. et al., *Lesbian, Gay, Bisexual, Trans and Queer Psychology: An Introduction.* Cambridge: Cambridge University Press, 2010.

Coates, Ta-Nehisi. "Letter to My Son." *The Atlantic Monthly* 316, no. 2 (2015): 82.

Comstock, Dana, and Qin, Dongxiao. "Relational-Cultural Theory: A Framework for Relational Development across the Life Span." Chap. 2 In *Diversity and Development Critical Contexts That Shape Our Lives and Relationships,* edited by Dana Comstock, 25-45. Belmont, Calif: Brooks/Cole, 2005.

Cozolino, Loius. *The Neuroscience of Human Relationship: Attachment and the Social Brain.* New York: W.W. Norton, 2014.

Evans, James H. Jr. *We Have Been Believers.* Minneapolis: Fortress, 1992.

Farley, Wendy. *Gathering Those Driven Away. A Theology of Incarnation.* Louisville, WJK, 2011.

Fernandez, Eleazar. *Reimagining the Human. Theological Anthropology in Response to Systemic Evil.* St. Louis: Chalice, 2004.

Fowler, James W. *Becoming Adult, Becoming Christian: Adult Development and Christian Faith.* Rev. ed. San Francisco: Jossey-Bass Publishers, 2000.

González, Justo. "On Being Human," in: *Mañana. Christian Theology from a Hispanic Perspective* Nashville: Abingdon, 1990, 125-138.

Gonzalez, Michelle. "Feminist Theological Anthropology." In: Created in God's Image. An *Introduction to Feminist Theological Anthropology.* Maryknoll: Orbis, 2007, 108-132

Harris, J. Irene. "Moral Injury and Psycho-Spiritual Development: Considering the Developmental Context," in: *Spirituality in Clinical Practice* 2015. 2(4), 256–266. https://doi.org/10.1037/scp0000045.

Hill Collins, Patricia, and Sirma Bilge. *Intersectionality.* Cambridge UK; Malden MA: Polity Press, 2016.

Isasi-Díaz, Ada María. "Elements of a Mujerista Theological Anthropology." In: *In The Embrace of God. Feminist Approaches to Theological Anthropology.* Maryknoll: Orbis, 1995, 90-102.

Johnson, Allan G. *The Gender Knot: Unraveling Our Patriarchal Legacy.* Philadelphia: Temple University Press, 2014.

Keating, Thomas. *Open Mind Open Heart.* London: Bloomsbury Publishing, 2019.

Kendi, Ibram X. *How to be an Antiracist.* New York: Random House, 2019.

Kondrath, William M. *God's Tapestry: Understanding and Celebrating Differences.* Herndon, Va.: Alban Institute, 2008.

Martin, Jack & Mark H. Bickhand. *The Psychology of Personhood: Philosophical, Historical, Social Developmental and Narrative Perspectives.* Cambridge: Cambridge University Press, 2013

Moltmann, Jürgen. "The Social Understanding of the Trinity." In: *Humanity in God.* Cleveland: Pilgrim's Press, 1983, 90-106.

Park, Andrew Sung. "Church and Theology: My Theological Journey." in: *Journeys at the Margin. Toward an Autobiographical Theology in American-Asian Perspective.* Eds. Peter C. Phan and Jung Young Lee. Collegeville: The Liturgical Press, 1999, 161-172.

Retief, Marno. "Models of Disability: A Brief Overview" in *HTS Teologiese Studies/Theological Studies* 2017:74(1). a4738. https://doi.org/10.4102/hts/v74i1.4738.

Siegel, Dan J. *The Developing Mind: Toward a Neurobiology of Interpersonal Experience*. New York: Guilford, 1999.

Tatum, Beverly Daniel. *"Why Are All the Black Kids Sitting Together in the Cafeteria?" And Other Conversations About Race*. New York: Basic Books, 1997.

Walby, Susan., et al., "Intersectionality: Multiple Inequalities in Social Theory," in: *Sociology* 2012:224-240. http://dx.doi.org/10.1177/0038038511416164

Helpful Films and Documentaries

Dickens, Ky, Kristen Kaza. *Fish out of Water*. New York: First Run Features, 2009.

DuVernay, Ava. *13th*. Netflix, 2016.

Haggis, Paul. *Crash*. Santa Monica, Calif: Lions Gate entertainment, 2005.

Levin, Marc. *Class Divide*.

Newsome, Jennifer Siebel. *Miss Representation*. New York NY: Ro Co Films, 2011.

Weisman, Neal, James Houston. *Let's Talk About Sex a Revealing Look at Sex and American Youth*. United States: Distributed by New Video, 2011.

Garrett-Evangelical Academic Policies Applicable to Our Class

All students are required to abide by the academic policies detailed in the Academic Handbook for the current academic year. The following policies are of particular importance to the successful completion of one's coursework:

Writing

• Academic integrity and plagiarism: (See 19-20 Handbook, 12, 78-83) All professors are required to respond to all suspected incidents of academic dishonesty, especially plagiarism. Repeated incidents of plagiarism or academic dishonesty may result in dismissal from the school.
• Writing and citations: The *Turabian Manual for Writers* and the *Chicago Manual of Style* footnote/bibliography format provide the standard formats for all introductory courses. Basic information on these formats is available online here. In advanced courses an

instructor may require another style guide appropriate to the discipline (such as APA). (19-20 Handbook, 84)

• Writing Support: The Writing Center at Garrett-Evangelical offers programs to support all students' theological research and writing. See https://www.garrett.edu/student-life/student-services "Writing Center" for more detailed information.

Attendance and Class Participation

• Inclusivity/Diversity: The basic commitments of the seminary to mutual love and searching for the truth in Christ lead to a principle that in the classroom and in course assignments, persons are always to be respected and ideas are to be freely discussed…. All participants in the teaching-learning process have an obligation to honor and respect varying perspectives on relevant issues.
 (See 19-20 Handbook, 9)
• Attendance and lateness policies: Attendance is required. Students who miss more than 20% of the class sessions (e.g., more than 2 classes in the weekly schedule, a proportionate amount for other class formats) should not expect to pass the class. (19-20 Handbook, 19)

Extensions

For Masters students, extensions, if granted, are normally for four weeks following the last day of class in spring and fall semesters or the final due date for coursework for January and summer terms. Extensions may not exceed three months following the end of the term. (19-20 Handbook, 20)