



**Person in Community (INT 510) – Spring 2021**

**Wednesdays | 2:00-4:00 p.m.**

Instructor:

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Teaching Assistant:

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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 theological, spiritual, and biopsychosocial 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 course. We will work both in asynchronous and synchronous fashion (via Zoom). 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 (15% 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.

### 2. Small Group Communal Reading & Reflection via Perusall (25% of grade)

Working in small groups, each student will collaboratively annotate weekly assigned readings with their peers in the group using the platform *Perusall*. Here's how this works:

*Perusall* helps you master readings faster, understand the material better, and get more out of your classes. To achieve this goal, you will be collaboratively annotating the textbook with others in your class. The help you'll get and provide your classmates (even if you don't know anyone personally) will get you past confusions quickly and will make the process more fun. While you read, you'll receive rapid answers to your questions, help others resolve their questions (which also helps you learn), and advise the instructor how to make class time most productive. You can start a new annotation thread in *Perusall* by highlighting text, asking a question, or posting a comment; you can also add a reply or comment to an existing thread. Each thread is like a chat with one or more members of your class, and it happens in real time. Your **goals** in annotating each reading assignment are *to stimulate discussion by posting good questions or comments and to help others by answering their questions*.

Research shows that by annotating thoughtfully, you'll learn more and get better grades, so here's what "annotating thoughtfully" means: *Effective annotations deeply engage points in the readings, stimulate discussion, offer informative questions or comments, and help*

*others by addressing their questions or confusions.* To help you connect with classmates, you can “mention” a classmate in a comment or question to have them notified by email (they’ll also see a notification immediately if online), and you’ll also be notified when your classmates respond to your questions.

For each assignment we will evaluate the annotations you submit on time (see below). Based on the overall body of your annotations, you will receive a score for each assignment as follows

- 3 = demonstrates exceptionally thoughtful and thorough reading of the entire assignment
- 2 = demonstrates thoughtful and thorough reading of the entire assignment
- 1 = demonstrates superficial reading of the entire assignment OR thoughtful reading of only part of the assignment
- 0 = demonstrates superficial reading of only part of the assignment

Follow this link to have access to the course on Perusall. <https://bit.ly/33vquBg> and then read “Getting Started” and follow the instructions therein.

Enter this course code when prompted: **NOLASCO-K7ND9**

### **3. Virtual Hang-out/Coffee Hour (30% of grade)**

Using Zoom, our Teaching Assistant will offer an hour-long virtual gathering during class time with their small group on the Wednesdays 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	B	C	D
Attends hang-out regularly, is on time, prepared and <b>always</b> 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 <b>sometimes</b> contributes to the discussion in the aforementioned ways.	Attends hang-out regularly but <b>rarely</b> contributes to the discussion in the aforementioned ways.	Attends hang-out regularly but <b>never</b> 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 (30% of grade)**

Working in groups of three (same as your Perusall Group), students will work on a creative project that addresses the question: “*What does it mean to be a Person-in-Community in the midst of the pandemic?*” By pandemic, we mean NOT only COVID-19 but also the on-going structural and intersectional ‘isms that pervade and impact our ways of being in the world.

Responses to this core question should draw from all the learnings accumulated over the course of the semester and expressed in creative ways. 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 March 10 (Week 6), 11:59 PM CST and arrange a meeting with the Professor for feedback on the outline the week following.**

Upload link to Project along with a short description **by May 7, 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 in the midst of the pandemic?*” (\_\_\_\_\_ of 25 points)
- Does the project draw explicitly from 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 \_\_\_\_\_

**Grading Scale**

A	95-100	B-	80-82	D+	62-65
A-	91-94	C+	75-79	D	58-61
B+	88-90	C	70-74	D-	51-57
B	83-87	C-	66-69	F	0-50

## Course Schedule and Readings

1. Week of February 1: Initial meeting – Introduction to the class and each other. Personal Identity Wheel.

Complete your personal identity wheel (Moodle)

Formation of Small Groups for Perusall and Final Project

Watch [Doing Theology Amidst the Pandemic](#) (Moodle)

Watch Trauma and Covid 19 (Moodle)

**FIRST SYNCHRONOUS MEETING (via ZOOM) on Wednesday, February 3 | 2:00-4:00 p pm.**

2. Week of February 8: Who am I? Self-awareness: An Integrative Model (Theology & Psychology). Formation of small groups.

**ON PERUSALL** Reading: Justo Gonzáles, “On Being Human,” in: *Mañana. Christian Theology from a Hispanic Perspective* (Nashville: Abingdon, 1990) 125-138

Review PPT: What is Theological Anthropology: Dr. N. Bedford’s Preliminary Notes

Watch Presentation: Basic Psychological Needs & Inventory: Dr. Rolf Nolasco

**NO SYNCHRONOUS MEETING**

3. Week of February 15: The *imago Dei* and the reciprocating self. Who am I in relationship to God?

**SELF:** Reading: Jürgen Moltmann, “The Social Understanding of the Trinity,” in: *Humanity in God* (Cleveland: Pilgrim’s Press, 1983) 90-106 (Moodle)

YouTube: [Living in the Presence of God by Fr. T. Keating](#)

Listen to Podcast on “Trinitarian Mutuality” – Dr. N. Bedford

**VIRTUAL HANG-OUT with the TA- Yvonne H | February 17 2:00-4:00 pm**



4. Week of February 22: Reciprocating self and relationships. Who am I in relationship to others?

**ON PERUSALL** Ada María Isasi-Díaz, “Elements of a *Mujerista* Theological Anthropology,” in: *In The Embrace of God. Feminist Approaches to Theological Anthropology* (Maryknoll: Orbis, 1995) 90-102

Podcast on [Establishing Neurological Safety through Relationships](#)

Presentation on Interpersonal Neurobiology by Dr. R. Nolasco

**NO SYNCHRONOUS MEETING**

5. Week of March 1: The Intersectional Self

**SELF** Reading: “A Primer on Intersectionality,” in African American Policy Forum (on Moodle)

Complete your Social Identity Wheel (Moodle)

TEDTalks: [The Urgency of Intersectionality](#)

**SECOND SYNCHRONOUS MEETING (via ZOOM) on Wednesday, March 3 | 2:00-4:00 pm.**

6. Week of March 8: Interrupting Racism

**ON PERUSALL** Reading: James H. Evans, Jr., “On Being Black,” in: *We Have Been Believers* (Minneapolis: Fortress, 1992), 99-117 (Moodle)

Listen to Podcast “The Problem of Theology as White Space” – Dr. N. Bedford

Upload One-Page Small Group Project Outline by March 10

Documentary: I Am Not Your Negro

<https://www.tv.org/video/documentaries/i-am-not-your-negro>

**NO SYNCHRONOUS MEETING**

7. Week of March 15: Interrupting Sexism

**SELF** Michelle Gonzalez, “Feminist Theological Anthropology,” in: *Created in God’s Image. An Introduction to Feminist Theological Anthropology* (Maryknoll: Orbis, 2007), 108-132 (Moodle)

Documentary: *Maya Angelou: And Still I Rise* (2016 on Vimeo and on Moodle)  
<https://vimeo.com/182582378>

Podcast: Theological Feminism (NB)

**VIRTUAL HANG-OUT with the TA- Yvonne H | March 17 2:00-4:00 pm.**

8. Week of March 22: Interrupting Heterosexism

**ON PERUSALL** Wendy Farley, *Gathering Those Driven Away. A Theology of Incarnation*, 151-185 (Moodle)

Watch God’s Beloved Queer Presentation: Dr. R. Nolasco  
Listen to Podcast: On Queering Theology: Dr. N. Bedford  
Documentary [Are There More Than Two Sexes](#)

**THIRD SYNCHRONOUS MEETING (via ZOOM) on Wednesday, March 24 | 2:00-4:00 pm.**

9. Week of March 29: S P R I N G B R E A K

10. Week of April 5: Interrupting Ableism

**SELF** Reading: Marno Retief, “Models of Disability: A Brief Overview” in *HTS Teologiese Studies/Theological Studies* 74(1). a4738.  
<https://doi.org/10.4102/hts/v74i1.4738>

Documentary: *Crip Camp: A Disability Revolution* (2020, Netflix)

**NO SYNCHRONOUS MEETING**

11. Week of April 12: Interrupting Classism

**ON PERUSALL** Reading: Eleazar Fernandez, “The Interlocking Structures of Forms of Oppression,” in: *Reimagining the Human. Theological Anthropology in Response to Systemic Evil* (St. Louis: Chalice, 2004) 31-52.

Listen to Podcast “On Jesus and Classism”

Documentary: Growing Up Poor in America

<https://www.ket.org/program/frontline/growing-up-poor-in-america/>

**VIRTUAL HANG-OUT with the TA- Yvonne H | April 14, 2:00-4:00 pm**

12. Week of April 19: Authentic sexuality

**ON PERUSALL** Read the **KINDLE version** on Stephens and Jung, *Professional Sexual Ethics*, pp. 11-21, Chapters 2-4, and share each other’s notes.

Listen to Podcast “Queer Human Sexuality” – Dr. R. Nolasco

Documentary: [The History of Sex & Love](#)

13. Week of April 26: Sexual Ethics and Pastoral Ministry

**SELF** Stephens and Jung, *Professional Sexual Ethics*: Chapters 7-8; 16-20

Read and Watch [UM Sexual Ethics](#)

**Note:** Be sure to watch the two videos at the bottom of the web page.

**NO SYNCHRONOUS MEETING**

14. Week of May 3: Retrospective and Prospective:

Share “Trailer” of Small Group Project

Upload Final Project on Moodle by May 7

**FOURTH SYNCHRONOUS MEETING (via ZOOM) on Wednesday, May 5 | 2:00-4:00 pm.**

## 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. Get the KINDLE version for annotation purposes.**

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. 13<sup>th</sup>. 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)