School of Theology and Ministry
Seattle University
900 Broadway
Seattle, WA 98122
Spring Quarter, 2010

STMM 560- Ministry in a Multicultural Context
Hunthausen Hall, Room 100 Credits: 3 Dates: Monday Mornings, 9-11:50am

Instructor
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Office Hours: By advance appointment

TEXTS

Required Reading:
De Young, Emerson, Yancey and Kim. *United by Faith: the Multiracial Congregation as an Answer to the Problem of Race*. Oxford: Oxford Press, 2003.
Emerson, Michael O. and Christian Smith. *Divided by Faith*. New York: Oxford University Press, 2000.
Kendall, Frances E. *Understanding White Privilege*. New York: Rutledge, 2006.
Law, Eric. *The Wolf Shall Dwell with the Lamb*. St. Louis, MI: Chalice Press, 1993.
Loewen, James W. *Lies My Teacher Told Me*. New York: Touchstone, 1996.
Yancey, George. *One Body One Spirit*. Downers Grove, Il: InterVarsity, 2003.
Coursepak available through Seattle University Reprographics.
Required for submitting all written work:
Troyka, Lynn Quitman and Douglas Hesse. *Handbook for Writers*. New York: Simon & Schuster, either eight edition (2007) or ninth edition (2009).

Course Description

The course explores the dimensions of culture and the relationship between culture and ministry. Participants will identify their own cultural and co-cultural lenses, gain an understanding of power differences as they are expressed culturally, begin to explore communication differences, and enter a mini-cultural immersion. They will reflect on how culture impacts theology and spiritual expression. They will begin to develop a ministerial identity and practice that embraces cultural diversity within a ministerial context.

Prerequisite: STMM 553.

STM Learning Outcomes addressed in this course:
1. Ability to be a responsive and discerning listener.
2. Understanding of self as human, minister, and leader.
3. Ability to engage the community with the larger social context and to articulate and communicate the mission that guides the community.

Course Objectives

1) Familiarize students with how cultural identity, including religious identity, is constituted;
2) Challenge students to identify their own social location, which may include deconstructing personal and cultural biases and assumptions (including religious and theological ones) with the hope of increasing empathy toward communities different than their own.
3) Begin processes related to theological reflection.
4) Develop ability to incorporate power and social analysis in ministerial settings.
5) Increase ability to listen to another with compassion toward understanding.

Intersection of course objectives with STM Learning Outcomes

Course Objectives	**Learning Outcome 1 Listener**	**Learning Outcome 2 Understand self**	**Learning Outcome 3 Large social context**
Cultural Identity	**X**	**X**	
Social Location	**X**	**X**	
Theological Reflection		**X**	**X**
Social Analysis	**X**	**X**	**X**
Compassionate Listening	**X**	**X**	**X**

STMM 560 MINISTRY IN A MULTICULTURAL CONTEXT
LEARNING ASSESSMENT

LEARNING OUTCOME	**ASSIGNMENT**	**ASSESSMENT PROCESS**
Listener	Closing social Distance Response to Two students Web posting Group Interaction in Class Small Group Interaction	Rubric and faculty grade Rubric and faculty grade Grade Peer evaluation-rubric
Understand self	Social Location Theological Reflection Closing Social Distance Reflection	Faculty grade Rubric and faculty grade Rubric and faculty grade
Large social context	Social Analysis	Rubric and faculty grade

A Final Rubric assessing student achievement of each of the learning outcomes will assess the student's progress in listening, understanding self and engaging social analysis. This will be returned to the student with the final papers. A copy of this rubric will be added to the student's STM advising folder and will be considered during the candidacy process. Students are invited to interact with the

faculty if they do not agree with the assessment. The faculty will willingly meet with students as approached.

Course Requirements:

Attendance and Class Participation*-40%of Grade.*
The nature of the course makes it particularly important for students to attend each class session. Please note that students reveal their progress through participation in mutual discussion and interaction. Students are required to demonstrate improvement in pastoral care skills specifically in areas of deep listening, mutual respect, developing empathy, and conflict transformation. Excellent participation also includes timely reading of the assigned texts and verbal contributions that reflect *critical* theological and cultural assessment as well as understanding of power dynamics. Students will be invited to share personal stories, listen to others with Pastoral Care Skills, and negotiate conflict within the context of the classroom. Students, will be invited to share symbols, art, music, etc. in an introduction exercise preceding each class session. In addition, class participation is reflected in written conversations conducted through a classroom technology process assisted by Angel. The quality of contribution, the attention students pay to each other's reflection, and the responses will contribute to class participation.

Written work- 50% of Grade.

1) Sign- on to the Angel server by **March 29, 2010** before the first day of class. Instructions:
    a. Log onto http://angel.seattleu.edu
    b. Use your Seattle University log-on name (the part before your SU email account)
    c. Use your Seattle University password. (If you have not accessed your SU email in a while, you may have difficulty and it can only be handled by the IT Help Desk. You can either email them or call them. You can find this information in your student advising handbook.)
    d. Once you are logged in, you should see the homepage for Ministry in a Multicultural context. Click on the name of the course, you will find a "map" that allows you to click on "lessons".
    e. Click on "lessons" and look for "sign-in". Click on "sign-in".
    f. The window allows you to Post a new message. Click that, and type in the slots provided that you have found it and are on board. Please try to get this done by **the deadline,** so that if you have problems you can contact the help desk for assistance prior to the start of class. Some help may be available during the lunch break on the first day of class, but it will be limited.
2) Due **no later than midnight, March 30.** Using the Angel server, post your statement on your social location. (no more than 300 words posted on the folder "social location") We will begin this process during the first class time. (5%)
3) Due **by midnight April 15:** Post on Angel a 2-page paper reflecting on your ecclesial community's creedal, principles, or mission statement. Include the statement as an attachment. Your task is to write about how that statement impacts you and your understanding of church, how it shapes your worldview, view of self, God view and view of "other". (10%)

4) Due **no later than midnight, April 22**: Using the Angel server, post a formal analysis of the required text, *Understanding White Privilege*. To frame your comments use the rubric and handout regarding "Practicing the Art of engaging a Written Voice." The rubric and the handout are included in the "lessons" section in the "assignment tools and rubrics" folder on the Angel server. This paper is to be no more than *1000 words. (10%)*
5) Due **no later than midnight, April 29: Post** a response to at least two people in the class regarding the *Understanding White Privilege* text. Having read all other postings, choose two people to demonstrate how you "heard" their point of view concerning the text. You may build on their point, argue with it, or summarize it. Using "I" statements, calling upon other resources in the class material, and your own experiences, demonstrate in writing your capacity to hear another's view of the text. You will find a rubric in the "lessons" section in the "assignment tools and rubrics" folder on the Angel server. This rubric is called "webresponserubric." (10%)
6) Due **no later than midnight, May 6:** Post a formal analysis of the required text, *Lies My Teacher Told Me.* To frame your comments use the rubric and handout regarding "Practicing the Art of engaging a Written Voice." The rubric and the handout are included in the "lessons" section in the "assignment tools and rubrics" folder on the Angel server. This paper is to be no more than *1000 words. (10%)*
7) Due **no later than midnight, May 13:** Post a response to at least two people in the class regarding *Lies My Teacher Told Me*. Having read all other postings, choose two people to demonstrate how you "heard" their point of view concerning the text. You may build on their point, argue with it, or summarize it. Using "I" statements, calling upon other resources in the class material, and your own experiences, demonstrate in writing your capacity to hear another's view of the text. You will find a rubric in the "lessons" section in the "assignment tools and rubrics" folder on the Angel server. This rubric is called "webresponserubric." (10%)
8) **Due no later than midnight May 20:** Post at least five, and no more than 10, paragraphs ***describing*** your parish/ congregational context. Include statistical figures regarding such culturally impactful items as: demographics of geographic location, age, family distribution, renters, homeowners, education, economic status, ethnicities, etc. Using the social analysis tool you find in the assignment tools and rubrics folder in the "lessons" section on Angel, attend to the history, social structures, political realities and demographic content of your parish/ congregation. This is descriptive narrative only. It does not require any analysis on your part, simply stating or describing what you found. Post on Angel in the "social analysis" folder. (15%)
9) Due **no later than midnight, May 27:** Post at least five, and no more than 10 paragraphs **analyzing** your parish/ congregational context. Reflect on the meaning and impact of the statistical figures you included in your description. Using the social analysis tool you find in the assignment tools and rubrics folder in the "lessons" section on Angel, draw out meanings for your congregation/ parish from the demographic, historical, cultural, social and political descriptions you posted earlier. This process will necessarily lead you to reflect critically on your previous description, to make some connections with the readings and your experience, to step back from your position as a member and view the situation with a "critical and analytical eye". Post in the "social analysis" folder in Angel. (15%)
10) Due **no later 4pm, June 7**. Reflection paper (2-4 pages) on the task of inclusion your congregation/ parish faces (given the analysis you have already completed), its impact on you

as a member of the community (given your belief submitted as reflection on creed, mission, and/or guiding principles), and your next steps as a follower of God within a specific ecclesial context. Refer to conversations held in class, the readings, insights you gained from student postings on Angel, and your own reflection on the material. Hand this in on the last day of class. (15%)

Closing social distance-20%. Closing social distance is an intentional commitment. The more you attempt to connect with at least one other person or group, the more success you will have in breaking barriers and overcoming internal resistances. You may choose a number of strategies to begin this lifelong practice of closing social distance. The readings, the lectures, some of the class exercises may create resistance in you. Consider recording or journaling about those resistances. Use your reflection to help you search for ways to reduce your resistance toward engaging people in a new way. You may choose to attend a variety of liturgical experiences, go to a museum, see a movie you wouldn't ordinarily see, talk to someone you might otherwise pass by, read a novel from a different perspective, or any number of "intentional" actions that help you break assumptions and move toward empathy. Submit a two page reflection about how you are changing your "assumptive set" and therefore your actions as a result of your work in this area. This is reflection on the process of closing social distance toward intentionally re-ordering your "assumptive set" is due **no later than the end of class on May 24.**

A note about the reading. The most thorough analysis of culturally diverse congregations has arisen from the evangelical church movement. Thus, many of you will find the collected works of Emerson, Smith, Yancy and Kim somewhat disconcerting from a theological perspective, while others will be encouraged to find this collection included in the STM curriculum. Some will disagree with stances related to gender and gender identities. Some may agree. Their work documents the best sociological tracking of ecclesial communities attending to racial/ ethnic realities in the Christian Church in the U.S. Therefore, I ask you to read for their contribution, while "benchmarking" your own "argument" with other positions with which you may not agree. You will have ample opportunity in the course of the class sessions to discuss your agreement, disagreement, challenges, and support. I believe each text in this class can engender significant "reaction". Please use a method of recording your "dissonance" and "resonance" as you enter the course. This will help us all listen to each other carefully and respectfully as we learn to deep our ability to dialogue in peace, conflict transformation, and reconciliation.

Grading Criteria:

Class participation/Group skills. Students are graded on:

1) Use of effective communication skills in class
2) Punctual and complete attendance;
3) Active participation in the healthy development of the class
   includes talking in class about the course material;
   deep and empathic listening to others;
   displaying attitudes of mutual respect and
   openness to transformation.

Scholastic Performance. Students are graded on:

1) Demonstrated ability to think in a rigorously critical and theological manner about the course material (rubrics provided for written work):
2) Demonstrated ability to write (assigned papers- each paper will be returned with a rubric that assesses writing competence. Copies of the rubrics are found on the Angel course site);
3) Demonstrated ability to speak (class discussions) in a way that shows they have increased multicultural awareness and sensitivity. (Use of "I" statements, demonstrated openness to others' points of view and experience; demonstrated empathy as people name their realities; demonstrated ability to move beyond personal assumptions and feelings as well as demonstrated capacity to enter conflict toward negotiating new understandings, other pastoral care skills as needed.)
4) Demonstrated ability to assess demographic data in light of power assessment and faith statements.
5) Demonstrated ability to theologically reflect on data, ecclesial tradition, and current social context.

Social Distance Performance. Students will be assessed on:

1.) Evidence of intentional work in the subject matter;
2.) Quality of demographic work and assessment of embodiment of creedal statements;
3.) Demonstrated capacity to enter empathically into a different cultural context;

You will notice that the percentages add to more than 100%. Since this course attempts to do so much, I have intentionally built in more points than is necessary to pass. I will grade on the curve but will hold the assignment of "A" to those who exceed all expectations in both their effort, their grasp of the material, and their demonstration of culturally competent skills. I assume completion of all tasks and reading helps students earn a "B" in the course.

Academic Honesty:
The School of Theology and Ministry strictly adheres to the Academic Policy concerning Academic Honesty as published in the Seattle University Student Handbook. (see the Seattle University website).

Students with disabilities:
If you have, or think you may have, a disability (including an "invisible disability' such as a learning disability, a chronic health problem, or a mental health condition) that interferes with your performance as a student in this class, you are encouraged to discuss your needs and arrange support services and/ or accommodations through Disabilities Services staff in the Learning Center, Loyola 100, (206) 296-5740.

Course Schedule

Mar 29: Session One: Culture and Perception: What is Your Social Location?

Review of Syllabus: Questions, suggestions, assignment of small group exercises
Personal Introductions
Demonstration of Angel course system.

April 5: Session Two: Understanding culture and power

For this session you will have read:

Coursepak**:** James Cone article, Spirituality Justice Reprint, and Melzek article from *Origins*
all of Law, Eric. *The Wolf Shall Dwell with the Lamb*

April 12: Session Three: Ethnocentrism to Ethnorelativism and White Privilege

Read in their entirety:

For this session you will have read:

Coursepak**:** James Cone article, Spirituality Justice Reprint, and Melzek article from Origins
all of Kendall's *Understanding White Privilege*

April 19: Session Four: Engaging texts

Engage "Engaging Texts" Process.
You will have read all of DeYoung, Emerson, Yancy and Kim, *United by Faith*.

April 26: Session Five: Connecting with New Voices

Process concerning understanding primary texts, peoples' stories, hearing voices from their point of view, staying in own social location and developing empathy
You will have read all of Loewen, *Lies My Teacher Told Me*

May 3: Session Six: social analysis, Connecting with Multiple Voices

Coursepak: All readings complete;
Theological Reflection/ Social Analysis – Process posted on Angel

May 10: Session 7: social analysis, Connecting with Multiple Voices

May 17: Session 8: social analysis, Connecting with Multiple Voices

Bring copies of demographics for your congregation and denomination and geographic location. These will be posted later this week.

May 24: Session 9: social analysis, Connecting with Multiple Voices

June 7: Session 10: Final class/ evaluation