

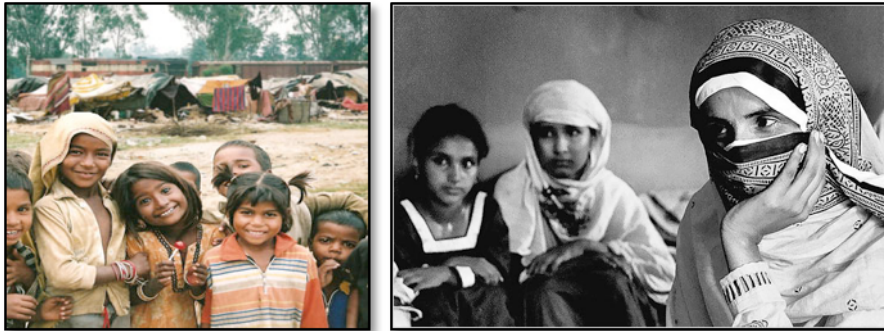


College of Liberal Arts and Sciences
Department of Global Studies, Sociology & TESOL

Master of Arts in Transformational Urban Leadership (MATUL) Program

The aim of the MA in Transformational Urban Leadership is to increase the capacity of emergent leaders among the urban poor, with wisdom, knowledge, character and skill across the full range of leadership dynamics of urban poor movements.

TUL 550: Service with the Marginalized (3 units)



Speak up for those who cannot speak up for themselves, for the rights of all those who are destitute...
(Proverbs 31:8).

Summer 2013

[May 6 – July 27, 2013]

Dr. Gabe Veas - Cell Phone 626.644.4968

drgabeveas@gmail.com, Fax: 888.507.3437

Skype: drgabeveas

Fall 2013

Richard Slimbach, 626/815-6000 x 3717 (campus)

rslimbach@apu.edu,

I. Course Description

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

II. Expanded Course Description

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

The marginal man...is one whom fate has condemned to live in two societies and in two, not merely different but antagonistic cultures... his mind is the crucible in which two different and refractory cultures may be said to melt and, either wholly or in part, fuse. (Robert Park)

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 areas involves violations of 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.

Theological Integration: most courses in the MATUL are 1/3 action, 1/3 theology and 1/3 social analysis. We utilize the concept of Transformational Conversations across the degree or the Pastoral Cycle as framework for connecting the social analysis with the theological reflections. Each of the projects throughout the course asks you to connect the theological from Christian engagement in the particular issue you are researching. The aim is for you to be able to dialogue back and forth between the Biblical data and the experiential realities in a language that is understandable in both Christian and secular environments. We are to think biblically but often speak secularly.

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).

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 internship 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.

III. Student Learning Outcomes

By the end of this course students will be expected to:

Intellectual (Head)

1. Relate biblical/theological ideas regarding marginalized persons to key human rights frameworks and specific cases in the host community.
2. Analyze the impact of private (NGO) and/or government-sponsored intervention policies and programs operating among marginalized women or children within one's host community.

Affective (Heart)

3. Demonstrate various personal qualities (respect for others, humility, compassion, warmth, tact, etc.) in relation to service staff and clients (at internship) and informants (in host community).
4. Initiate and maintain an empathetic bond with several members of a marginalized group (e.g. street children, substance abusers, sex workers) through a community internship and/or fieldwork.

Skills (Hands)

5. 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.

6. Demonstrate the ability to integrate conceptual (textual) information with experiential (service-based, interview, observational) information into clear, cogent, well-organized, and well-written reports.

IV. Course Materials

We will rely on readings from the computer extensively in this course. This will save you money, but will require some extra effort on your part.

For purchase

- Nicholas Kristof & Sheryl WuDunn, *Half the Sky: Turning Oppression into Opportunity for Women Worldwide*. New York: Alfred A. Knopf, 2009. (kindle version).

Available online

- *The State of the World's Children 2006: Excluded and Invisible*. UNICEF, 2005. Available online at:http://www.unicef.org/publications/index_30398.html
- *The State of the World of Children 2005*, UNICEF, 2005. Available online at:http://www.unicef.org/publications/index_24432.html
- *Women, Slums and Urbanization: Examining the Causes and Consequences*, Centre on Housing Rights and Evictions, 2008. Available online at:http://sheltercentre.org/sites/default/files/COHRE_WomenSlumsAndUrbanisationExaminingTheCausesAndConsequences.pdf

Recommended Materials

- *Global woman: Nannies, maids, and sex workers in the new economy* by Barbara Ehrenreich and Arlie Hochschild (Henry Holt and Company, 2003).
- *Good News About Injustice* by Gary Haugen (IVP, 2009)
- *A Generous Justice* by Timothy Keller (Dutton, 2010)
- *Advocacy for Social Justice—A Global Action and Reflection Guide*, by David Cohen, Rosa de la Vega, and Gabriella Watson (Kumarian Press, 2001)

V. Assessments & Grading

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).

Project Descriptions

The course contains **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. Do keep in mind that the standard formula for graduate work is 40 hours in-class and 120 hours out-of-class, for a total of **160 hours**. Required reading and video viewing, interning and interviewing, report writing and online discussion are all calculated in the 160-hour total for course work. The projects will be further explored in detail below.

Online Forum Discussions [10 hrs.]

An Online Forum Discussion (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 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 forums, 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). ***This means, of course, that we need to start and finish our project work and study within those same time periods.*** For this to happen, we 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.
- Students post responses to the topic question.
- Students interact with each other’s responses.
- 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	<ul style="list-style-type: none"> · Does not respond to most postings; rarely participates freely · Appears indifferent to learning community 	<ul style="list-style-type: none"> · Responds to most postings several days after initial (scheduled) discussion; · Takes limited initiative 	<ul style="list-style-type: none"> · Responds to most postings within a 24-hour period; · Rarely requires prompting to post 	<ul style="list-style-type: none"> · Consistently responds to posting in less than 24 hours · Shows initiative in motivating group discussion'
Quality of post	<ul style="list-style-type: none"> · Posts topics unrelated to discussion topic; · Appears “rushed” with poor spelling/grammar and unclear expression 	<ul style="list-style-type: none"> · Occasionally posts off topic; offers short posts with limited insight on the topic; · Difficulty in expressing ideas clearly 	<ul style="list-style-type: none"> · Frequently posts topics related to discussion topic · States opinions and ideas clearly; contributes insights to topic 	<ul style="list-style-type: none"> · Consistently posts topics related to discussion topic · Clear, creative expression of ideas and opinions

Project Assessment (Components of Final Grade)

Project	Weight/Points
1. <i>Legal & theological frameworks</i> (1 report) Evaluative criteria: timeliness, completeness, depth of analysis, writing quality	10%
2. <i>Global Scene</i> (1 report) Evaluative criteria: timeliness, completeness, depth of analysis, writing quality	15%

3. <i>Community internship</i> (60 hrs. of voluntary service) Evaluative criteria: selection of qualified agency; completeness of forms (service-learning agreement, signed service log, self-assessment, performance assessment, intern evaluation of agency)	30%
4. <i>Group profiles</i> (1 report)) Evaluative criteria: timeliness, completeness, depth of analysis, writing quality	30%
5. <i>Online discussion</i> Evaluative criteria: quantity and timeliness of post; quality of posts	7%
6. <i>Face to Face</i> Google Hangout Discussion	7%
7. <i>Course Evaluation</i>	1%
Totals:	100%

Course grade calculated on a 100-point scale as follows:

Grade	APU	
	GPA	Numeric
A+		Not given
A	4.0	95-100
A-	3.7	92-94.99
B+	3.3	89-91.99
B	3.0	84-88.99
B-	2.7	81-83.99
C+	2.3	78-80.99
C	2.0	73-77.99
C-	1.7	70-72.99
D+	0	69-69.99
D	0	68-68.99
D-	0	65-67.99
F	0	0-64.99
Inc.		

Your final grade is a reflection of a combination of your talent, effort and achievement, *not effort alone*. Different students may earn very different grades, even though they expend the same amount of time and energy. The meanings I attach to “A”, “B”, “C”, “D” and “F” grades are as follows:

A	Outstanding performance: shows intrinsic interest in the course and subject; consistently asks penetrating questions and/or offers thoughtful reflections during Forum discussions; demonstrates exceptional intelligence and creativity in project reports; earns high scores on course assignments—usually the highest in the class.
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B	<i>Above average</i> student in terms of participation, preparation, attitude, initiative in asking questions, time management, and assignment quality.
C	Average or typical student in terms of participation, preparation, attitude, initiative in asking questions, time management, and assignment quality.
D	<i>Below average</i> or atypical student in terms of participation, preparation, attitude, initiative in asking questions, time management, and assignment quality — minimally passing in performance.
F	Repeat course. Inadequate/insufficient performance.

Projects

Project #1 Legal & Theological Frameworks [10 hrs.]

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

In **Project #1** 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 to the oppressed (“preferential option”). *Describe 5-7 principles,*

drawn from the list of biblical passages, 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 readings. (Provide in-text author and page #, and Reference List at end.)

Project #2 The Global Scene [20 hrs.]

(The average “good” reading rate for college students is 400-600 words per minute. That’s 1 page per minute for *Half the Sky* or a total of 4-5 hours.)

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 proportionately 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 astonishing pervasive, with the victims having little recourse to protection and justice.

Both the assigned UNICEF reports and *Half the Sky* are “protest literature.” But rather than rooting their protest in the language of an exhausted feminism, 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, 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 #2 offers a broad survey of the wrenching injustices and preventable evils committed against children and women around the world. The two UNICEF reports and *Half the Sky* 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 women and children marginalized, oppressed, exploited, and sometimes brutalized? [Create a taxonomy of human rights violations from the assigned readings, referenced to the UN docs and Bible passages from Project #1. Note *State of the World* (SOTW) and *Half the Sky* (HTS) page numbers where violation is described.]

Taxonomy of human rights violations to women and children

Type of Violation	SOTW or HTS p. #	UN Doc Reference

2. What are the effects—psychologically, socially, politically, and economically—of these systematic abuses? [Be sure to generously cite the UNICEF reports and *Half the Sky*. Provide in-text author and page #, and Reference List at end.]

- 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? Here’s another way to ask the question: 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 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.” Under what conditions, then, can western organizations operating in the developing world make their assistance more efficient and effective? What are some of the hazards accompanying foreign interventions? [See also: Amii Omaru-Otunnu, “Western Humanitarianism or Neo-Slavery?” *Black Star News*. 7 November 2007. <http://blackstarnews.com/?c=135&a=3882>]

Project #3 The Local Scene: The Internship [50 hrs.]

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

Project #3 asks you to arrange a 40-hour unpaid and supervised “internship” 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 Internships” doc). Please inform the course instructor of your choice of organization *before* beginning the internship. If you need assistance in choosing a placement, consult with the instructor right away for ideas and assistance.

During the 40-hour internship, 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” (see Addendum A of “MATUL Internships” doc). That same supervisor will meet with you twice to evaluate your performance—once in the middle of the term and once at the end (see Addendum B of “MATUL Internships” doc).

Although you will be asked to keep a log of service hours, academic (project) credit is awarded for learning (demonstrated understanding) rather than for logged hours. Project #3 provides you the context for developing issue-specific knowledge and specific service skills in relation to a marginalized group. But it is in Project #4 and its threaded discussions that you will be expected to demonstrate how your community work actually illumines concepts.

The community internship is also an opportunity to develop a team approach to loving our marginalized neighbors. Your “team,” if not based in a mission, church, or churchly NGO will likely include those who are religiously and cultural 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. On several occasions Jesus eagerly welcomed signs of faith among women and men *outside* the house of Israel, and urged 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 Christian students will collaborate from a particular viewpoint—recognizing that creational healing has come into the world through Jesus Christ—the internship 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.

Project #4 The Local Scene: Group Profiles [45 hrs]

[15 hrs. reading and video viewing prep; 15 hrs. interviewing or observing; 15 hrs. writing]

In **Project #4**, the aim is to combine *insights from your internship* with *local knowledge* from members of the community in which you live. You will conduct two (2) interviews, each one focused on a different marginalized group: (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. 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 group members within your host community.
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. Of course, they can be 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 your internship experience with the interview data.
8. Compose at least a six paged (not counting the title page appendices, list of informants, and interview guides), single spaced report that (a) draws on insights from your internship experience, (b) combines it with the interview data, and (c) carefully analyzes internship and interview data in light of “theory” drawn from the assigned readings and videos.

- Title page
- Introduction to the host community [1 page]
- The experience of marginal urban poor groups [4 pages total]
- · Marginalized group I [2 pages]
- · Marginalized group II [2 pages]
- Final reflections and potential applications [1 page]
- Appendices
- List of informants (names, age, gender, brief description)
- Interview Guides (for each group)

VI. Course Policies

Workload Expectations: Credit values for MATUL courses (including practitioner training courses) are calculated by equating one credit with what, in the professional judgment of faculty, should require an average of approximately 50 hours of “invested learning” activity (i.e., 160 hours for a 3-unit course). Successful completion of *Thesis or Project* earns 6 units of graduate credit and represents approximately 320 hours of deliberate and structured learning activities. Those activities include a wide range of educational practices, including participation in online discussions (“Forums”), self-guided reading, on-line and library research, community fieldwork, report writing, and public presentations

This 6 unit course delivered over a 15 week and a 12 week term will approximate 10 hours per week including: 3 hours of direct faculty instruction through asynchronous online discussion (forums) and synchronous (chat), and an additional 6-10 hours consisting of faculty-guided instruction, learning activities / projects and assessment.

Credit-hour Distribution	Approx hours per week	Hours over a term
1. Direct instruction by discussion · Discussion Forums · Adobe Connect · Local Expert Content	1 clock hour per credit hour 1-3 hrs	7 ½ -15 22 ½ 10-30
2. Faculty-directed instruction · Readings & research	2-5	30-50
3. Learning activities and projects (experiential learning) · Projects	2-7	20-40
4. Assessment (writing)	1-3	25-60
Total Hours	8-11	140-180

The correlation of class hours and assignments with local delivery is to be evaluated in the first week of whichever starts first – local or online (See document *Planning Work Load with Partnering Schools Courses*).

Late Assignments

All assignments are due by the specified deadlines. Assignments not turned in on this date will be penalized 10% of the total point value, and will *only be accepted up to one week after they are due*. This strictness regarding the submission of completed assignments is to guard students from procrastination and falling behind in their academic and field assignments.

Professor Accessibility: My various phone numbers, SKYPE and email are on the bottom of my emails. While I have adjusted to overseas times with class schedules, late into my evening and early morning, I prefer to work with student enquiries between 8 am – 6 pm PST, so as to preserve family dynamics. I attempt to answer my emails within 1-2 days unless traveling or leading a conference. I usually check the first forum for any issues twice per week and seek to review any forums once or twice per week. Please do not call on weekends as I try to care for family. I seek to grade within a week after a deadline, but if there are some people in the class who have not submitted I will wait for all to be submitted so that grading can be done with fairness. Technical Support: Call 1-815-5050 or email Support@apu.edu

Academic Integrity: The mission of Azusa Pacific University includes cultivating in each student not only the academic skills that are required for a university degree, but also the characteristics of academic integrity that are integral to a sound Christian education. It is therefore part of the mission of the university to nurture in each student a sense of moral responsibility consistent with the biblical teachings of honesty and accountability. Furthermore, a breach of academic integrity is viewed not merely as a private matter between the student and an instructor but rather as an act that is fundamentally inconsistent with the purpose and mission of the entire university. A complete copy of the Academic Integrity Policy is available in the Office of Student Life, the Office of the Vice Provost for Undergraduate Programs, and online.

The mission of the MATUL program includes cultivating in each student not only the knowledge and skills required for a master's degree, but also the characteristics of academic integrity that are integral to Christian community. Those privileged to participate in the MATUL educational community have a special obligation to observe the highest standards of honesty, and a right to expect the same standards of all others. Students assume responsibility for maintaining honesty in all work submitted for credit and in any other work designated by the instructor of the course. Some of the most noteworthy forms of academic misconduct in course focusing on research and writing are as follows:

- Presenting the work of another as one's own.
- Quoting directly or paraphrasing without acknowledging the source.

- Submitting the same work or major portions thereof to satisfy the requirements of more than one course without permission from the instructor.
- Receiving assistance from others in informational research or field data collection that constitutes an essential element in the undertaking without acknowledging such assistance.
- Fabricating data by inventing or deliberately altering material (this includes citing "sources" that are not, in fact, sources).

Violations of academic honesty will result in sanctions that may include a failing grade for the assignment, a failing grade in the course, and/or academic probation.

References to author and text must be included whenever the author is quoted or ideas used. This is simple respect. Use the APA6 Author-Date system. It is required that you get a copy of EndNote from IMT or the Library for keeping your references over the years. It will do most of the formatting for you.

Disability Procedure: Students in this course who have a disability that might prevent them from fully demonstrating their abilities should communicate with the MATUL program director, as soon as possible to initiate disability verification and discuss accommodations that may be necessary to ensure full participation in the successful completion of course requirements.

Satisfactory progress in the degree requires a GPA of 3.0 or above, across your courses.

Class attendance: Students are required to join in the class SKYPE discussions each week, with an opening statement in response to one of the questions and 2 responses to others comments later in the week in the online forums. This gives the core coherence to the online learning process. .

Make up and extra credit: If a student has an "excused" absence from a week's work that delays an assignment, they may make that up within the next week. If they have no excuse from the weeks work, they will receive a 10% drop in grade if submitted the next week, and 20% if submitted two weeks later. Assignment will not be accepted three weeks late. We all tend to mess up on an assignment, so there is recourse in one extra credit assignment for 2 extra marks.

Incompletes: The grade of "Incomplete" can only be given in the case of a verified personal/family emergency and with the approval of the course professor and the college dean.

Returns: We will attempt to grade work the week submitted though this is not always feasible. The course work and grades will be open to view two weeks after the end of the course.

Fairness: Course outlines, grading rubrics etc., are not legal contracts, where you pay for a grade according to predetermined standards, but are submitted to you to give some understanding of the basis of grading and fairness. However grading of papers is multivariate and to some extent will always include the subjective, based on years of experience, and at times tailored to the learning process of the student, or accommodating specific needs. In this class across several cities, the context is different, the contracts with partnering groups are different, learning contracts are set up in some cities prior to class that allow for equivalency, living conditions affect capacity, content of prior degrees affect the level of difficulty for some students in some courses, so fairness requires that each students work will be graded within these limitations. You are competing with yourself not others.

University or Department Policies: All university and departmental policies affecting student work, appeals, and grievances, as outlined in the Graduate Catalog and/or Department Handbook will apply, unless otherwise indicated in this syllabus.

Support Services: There are many available support services for graduate students including the Graduate Center, Regional Centers, Libraries, Computer Center, Media Center, Writing Center, Counseling Center, and International Center. See the Graduate Catalog for more details.

In addition to these there is the Learning Enrichment Center. Students in this course who have a disability that might prevent them from fully demonstrating their abilities should meet with an advisor in the Learning Enrichment Center as soon as possible to initiate disability verification and discuss accommodations that may be necessary to ensure full participation in the successful completion of course requirements.

Writing Assignments: papers are due on assigned dates. All assignments should be:

- Times New Roman or Cambria, single spaced, 12 point
- 1 inch margins
- Titled, Name and date in right upper corner,

- Page numbers in right lower corner
- single spaced

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".

Study time:

In the MATUL it is easy for local leaders to wish to use the foreigner as an extra worker in the ministry. Your primary objective is not to respond to every request for ministry but to complete your masters, learning as you go. You are strongly advised to advise your pastor that you are restricted to Sunday activities and one other night. On the other hand success in the MATUL is based on successful engagement with the community more than with the computer.

Copyright Responsibilities: 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 http://apu.libguides.com/content.php?pid=241554&search_terms=copyright

Information literacy is defined as "a set of abilities requiring individuals recognize when information is needed and have the ability to locate, evaluate, and use effectively the needed information" (American Library Association, 1989). In this course, teaching and learning processes will employ the following information literacy standards, as endorsed by the American Association for Higher Education (1999), the Association of College and Research Libraries (2000), and the Council of Independent Colleges (2004). The students in this course will:

- determine the nature and extent of the information needed.
- access needed information effectively and efficiently.
- evaluate information and its sources critically and incorporates selected information into his or her knowledge base and value system.
- individually or as a member of a group, use information effectively to accomplish a specific purpose.
- understand many of the economic, legal, and social issues surrounding the use of information and accesses and uses information ethically and legally.

Legal Disclaimer: This course is in constant development and may change at the professor's discretion. All effort is made to not materially change major assignments once they have been begun, and if so to do so to the students' advantage. Grading rubrics are not a legal entity but simply a helpful guide to the student as to some elements the professor uses to grade, as grading involves considerable subjectivity. Creativity is encouraged and alternatives to assignments recognized, but normally should be negotiated beforehand.

VII. SYLLABUS

UNIT 1: INTRODUCTION (May 6 - 11)

Week One - An Introduction to Service with the Marginalized (May 6 - 11)

UNIT TWO: DEVELOPING A FRAMEWORK (May 12 - 18)

Week Two - Developing a Legal & Biblical Perspective on Human Rights (May 12 - 18)

UNIT THREE: THE GLOBAL STRUGGLE FOR JUSTICE (May 19 - June 22)

Week Three - The State of Children (May 19 - 25)

Week Four - Global Struggle for Justice I (May 20 - June 1)

Week Five - Global Struggle for Justice II (June 2 - June 8)

Week Six - Urbanization (June 9 - June 15)

UNIT FOUR: TACKLING THE ISSUES ONE-BY-ONE (June 16 - July 27)

Week Seven - Street & Homeless Children (June 16 - 22)

Week Eight - Laboring Children (June 23 - 29)

Week Nine - Sex Workers, Child & Adult (June 30 - July 6)

Week Ten - Female Victims of Abuse and/or Discrimination (July 7 - 13)

Week Eleven - Substance Abusers (July 14 - 20)

Week Twelve – Integration (July 15 - 27)

Detailed Syllabus

UNIT 1: INTRODUCTION (May 6 - 11)

Week One - An Introduction to Service with the Marginalized (May 6 - 11)

Brief Lecture:

Course Overview

Course Outline

Assignments

Future Interactions

Schedule optional one-on-one sessions which each student via

Google Hangout

Getting to Know Each Other:

Name, location, one long-term aspiration or dream

What do you hope will occur over the course of the next twelve \ weeks?

A Word on Service

Working with Marginalized Populations

This Week's Viewing:

1. Jacqueline Novogratz, "Inspiring a Life of Immersion":

http://www.ted.com/talks/jacqueline_novogratz_inspiring_a_life_of_immersion.html

This Week's Readings:

1. "Taking Care" (Valerie Norwood): <http://www.kristafoundation.org/index.cfm/page/GCJv5-Taking-Care>

2. 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.

3. Chapter 2 of Jeff Anderson, *Restoring children of the streets*. Manila: Action International Ministries, 2001. [p. 14-22 of condensed book available here: <http://www.jeffmaryann.com/id20.html>

4. 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>

5. The "Preferential Love for the Poor":

<http://www.ratzingerfanclub.com/blog/2005/06/on-preferential-option-for-poor.html>

6. *Faithful Citizenship: A Catholic Call to Political Responsibility*.

<http://old.usccb.org/faithfulcitizenship/faithfulcitizenship03.pdf> [includes scriptural foundations]

Complete Online Forum, due by upcoming Monday Night:

Topic: A Lifestyle of Service

Content: What city are you currently living in? How would you describe your experiences related to working with marginalized populations thus far? How do you go about discussing your experiences with people that have not been exposed to this type of work? What advice in the readings for Week One seems to be the most helpful or insightful for you?

Assignments, due by upcoming Monday Night:

1. Project #3 – Submit the choice of the potential organization for your forty hour internship for the approval before starting to serve with them
2. Submit the choice of your potential mentor

UNIT TWO: DEVELOPING A FRAMEWORK (May 12 - 18)

Week Two - Developing a Legal & Biblical Perspective on Human Rights (May 12 - 18)

Brief Lecture:

A Christian Worldview

This Week's Viewing:

1. "Vision of Universal Human Rights":
http://www.youtube.com/watch?v=hTlrSYbCbHE&feature=player_embedded#! [4:30]

This Week's Readings:

1. "Human Rights" Stanford Encyclopedia of Philosophy. <http://plato.stanford.edu/entries/rights-human/>
2. *The Universal Declaration of Human Rights*
<http://www.un.org/en/documents/udhr/>
3. *Protocol to Prevent, Suppress, and Punish Trafficking of Persons, Especially Women and Children*
http://webcache.googleusercontent.com/search?q=cache:oHHu5ey6xpQJ:www.uncjin.org/Documents/Conventions/dcatoc/final_documents_2/convention_%2520traff_eng.pdf+&hl=en&gl=us
4. Richard Falk, "Think Again: Human Rights".
http://www.foreignpolicy.com/articles/2004/03/01/think_again_human_rights

Complete Online Forum, due by upcoming Monday Night:

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.)*

Submit Assignments, due by upcoming Monday Night:

1. Project #3 – Submit your filled out and signed Service-Learning Agreement
2. Project #1 – Submit your Four Page Single Spaced Paper

UNIT THREE: THE GLOBAL STRUGGLE FOR JUSTICE (May 19 - June 22)

Week Three - The State of Children (May 19 - 25)

Brief Lecture:

UNICEF

This Week's Readings:

1. UNICEF, *The State of the World of Children 2005*, chapters 1, 2 & 4. Available online at:http://www.unicef.org/publications/index_24432.html
2. UNICEF, *The State of the World of Children 2006*, chapters 1, 2 & 3. Available online at:http://www.unicef.org/publications/index_30398.html
3. UNICEF, *The State of the World of Children, 2007*. Available online at:
<http://www.unicef.org/sowc07/docs/sowc07.pdf>

Complete Online Forum, due by upcoming Monday Night:

Topic: The State of the World's Children

Content: *Describe your perspective on how children are treated globally? What research findings, that was featured in the UNICEF reports, caught your attention? How does research such as this inform your practice of Christian ministry?*

Week Four - Global Struggle for Justice I (May 20 - June 1)

Brief Lecture:

What is the Half the Sky Movement?

This Week's Viewing:

1. "Global Oppression of Women" (Sheryl Wu Dunn):
<http://www.youtube.com/watch?v=nvdUgLEoNEK> [15 min]

This Week's Reading:

1. *Half the Sky*, Chapters 1-8

Complete Online Forum, due by upcoming Monday Night:

Topic: The Media & Marginalized Populations

Content: The local and national media coverage in a region can play several roles in helping to bring issues to light and facilitate change. The media can serve as a witness, an advocate, be complicit, or silent. After reading the majority of Half the Sky, how does the media cover issues in your context. Please provide an example that you feel characterizes the current journalistic atmosphere where you work. How does the lives of those you serve and the work you do?

Week Five - Global Struggle for Justice II (June 2 - June 8)

Brief Lecture:

What is the Half the Sky Movement?

This Week's Readings:

1. *Half the Sky*, Chapters 10-14, 9 is optional)
2. UNICEF, *The State of the World of Children 2005*, chapters 1, 2 and 4. Available online at: http://www.unicef.org/publications/index_24432.html
3. UNICEF, *The State of the World of Children 2006*, chapters 1, 2 and 3. Available online at: http://www.unicef.org/publications/index_30398.html
4. *Half the Sky*, all (chapter 9 is optional) [Also: UNICEF, *The State of the World of Children 2007: Women & Children*. <http://www.unicef.org/sowc07/report/chapters.php>]
5. Amii Omaru-Otunnu, "Western Humanitarianism or Neo-Slavery?" *Black Star News*. 7 November 2007. <http://blackstarnews.com/?c=135&a=3882>

Complete Online Forum, due by upcoming Monday Night:

Topic: Global Struggle for Justice

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

Submit Assignment, due by upcoming Monday Night:

1. Project #3 – Submit your filled out mid-term Service Performance Evaluation Form

Week Six - Urbanization (June 9 - June 15)

Brief Lecture:

What is the Half the Sky Movement?

This Week's Reading:

1. *Women, Slums and Urbanization: Examining the Causes and Consequences*, Centre on Housing Rights and Evictions, 2008. Available online at: http://sheltercentre.org/sites/default/files/COHRE_WomenSlumsAndUrbanisationExaminingTheCausesAndConsequences.pdf

Complete Online Forum, due by upcoming Monday Night:

Topic: Urbanization & Slums

Content: Based upon your reading of the COHRE report please provide your thoughts on urbanization and its effects on the projected growth of slums. What research findings in the report did you find especially concerning? What role do you see Christian ministries playing in the future to address these issues?

Submit Assignment, due by upcoming Monday Night:

1. Project #2 – Submit your Four Page Single Spaced Paper

UNIT FOUR: TACKLING THE ISSUES ONE-BY-ONE (June 16 - July 27)

Week Seven - Street & Homeless Children (June 16 - 22)

Brief Lecture:

Orphans

This Week's Viewings: [optional]

1. *Hard Times Generation*. Homelessness in US:

<http://www.cbsnews.com/video/watch/?id=7389750n&tag=contentBody;storyMediaBox> [15 min.]

2. *Street Children of the Philippines*.

<http://www.cbn.com/media/player/index.aspx?s=vod/CIS34Children>

3. *Children Underground*.

<http://topdocumentaryfilms.com/children-underground/>

This Week's Readings:

1. U.N. Resolution on Street Children:

<http://www.un.org/documents/ga/res/49/a49r212.htm>

2. 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.]

3. India's Street Kids: <http://www.npr.org/2011/01/23/133109831/taking-a-walk-into-the-lives-of-indias-street-kids>

Complete Online Forum, due by upcoming Monday Night:

Topic: Orphans

Content: Describe your perspective on street children? What factors play the dominant role into whether a child is at a higher risk of living on the street in a community? What research findings, that were featured in this week's readings, caught your attention? How does research such as this inform both your practice of Christian ministry?

Week Eight - Laboring Children (June 23 - 29)

Brief Lecture:

Economic Realities

This Week's Viewings:

1. *Stolen Childhoods* trailer: <http://www.youtube.com/watch?v=L7TkQVy-OLE> [2:30]

2. *Child Labor* (ILO): <http://www.ilo.org/public/english/bureau/inf/wdacl/english.htm>

3. *Child Labor*: <http://www.youtube.com/watch?v=2YHL2azUSEw> [7 min.]

This Week's Readings:

1. "Facts on Child Labour 2010":

http://www.ilo.org/global/publications/WCMS_126685/lang--en/index.htm

2. "Convention on the Rights of Children" (CRC):

http://www.unicef.org/crc/index_30177.html

3. 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

4. *Child Labor Textbook* <http://www.ilo.org/ipeinfo/product/viewProduct.do?productId=174>

- "The Worst Forms of Child Labour" (p. 42-67)

- "The Causes of Child Labour" (p. 78-102)

- "What Can I Do?" (p. 248-263)

5. Slimbach, "The Ethics of Child Labor" [See pdf on course site.]

- *What are some of the effects—positive and negative—of unskilled or semiskilled labor performed by children in fields and factories?*

- *What is your net ethical assessment of globalized low-wage labor in light of Christ's kingdom? How do you respond to those who call for the legitimization of prostitution as sex work?*

Complete Online Forum, due by upcoming Monday Night:

Topic: Economic Realities

Content: Describe your perspective on child labor? What factors play the dominant role into whether child labor is practiced in a community? What research findings, that were featured in this week's readings, caught your attention? How does research such as this inform both your practice of Christian ministry?

Week Nine - Sex Workers, Child & Adult (June 30 - July 6)

Brief Lecture:

Human Trafficking

This Week's Viewings on Children:

1. "Children for Sale":
http://www.msnbc.msn.com/id/4038249/ns/datetime_nbc/t/children-sale/ [3 min.]
2. "Inside the Child Sex Industry":
<http://www.youtube.com/watch?v=szKqtiKmbC8> [10 min.]
3. "Sunitha Krishnan Fights Sex Trafficking":
http://www.ted.com/talks/sunitha_krishnan_tedindia.html [13 min.]
4. "A Trafficked Girl Rebuilds Her Life":
http://www.unicef.org/sowc07/profiles/7_coco.php

This Week's Reading on Children:

1. UNICEF information at: http://unicef.org/protection/index_exploitation.html

This Week's Viewing on Women

1. "India" The Sex Workers":
http://www.pbs.org/frontlineworld/watch/player.html?pkg=304_india&seg=1&mod=0 [22 min.]

This Week's Readings on Women:

1. *Convention for the Suppression of the Traffic in Persons and of the Exploitation of the Prostitution of Others*:
<http://www.unhcr.ch/html/menu3/b/33.htm>
2. "Changing Nature of Prostitution":
<http://apneaap.org/founder/speeches/changing-nature-prostitution>
3. "Moral Reflections on Prostitution":
<http://commons.pacificu.edu/eip/vol2/iss2/10/>
4. "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]
5. Extra: "Should Prostitution Be Legal?": <http://prostitution.procon.org/>
6. Slimbach, "Ethics of the Sex Sector" [See pdf on course site.]

Interview & Reflect

1. Visit a Red Light district (accompanied).
2. 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?
3. 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?

Complete Online Forum, due by Sunday Night:

Topic: Engaging Marginalized Populations

Content: (1) First, describe your internship. With what organization? Where? Serving what marginalized population?
(2) What have you seen through that is consistent [or inconsistent] with the assumptions and practices underlying outreach to marginalized or exploited women and children you read about in the UNICEF reports and in Half the Sky?

Week Ten - Female Victims of Abuse and/or Discrimination (July 7 - 13)

Brief Lecture:

Victimization

This Week's Viewings:

1. YouTube video on Women's Experience in the Slums of Nairobi, Kenya": <http://www.youtube.com/watch?v=Eg0ZWs2ORtA> [1:35]
2. "Domestic Violence in the Slums" [Nairobi]: http://www.youtube.com/watch?v=4ylx6JRhY_A
3. "Domestic Worker Abuse": <http://www.hrw.org/category/topic/women>
4. Empowering girls: Watch short video at http://www.unicef.org/sowc07/profiles/1_doly.php

This Week's Readings:

1. *Convention on the Elimination of All Forms of Discrimination Against Women*: <http://www.un.org/womenwatch/daw/cedaw/>
2. "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>
3. *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]
4. Early marriage (Jeremy Seabrook): <http://www.newstatesman.com/200008280018>

Week Eleven - Substance Abusers (July 14 - 20)

Brief Lecture:

Support Groups

This Week's Viewing:

1. SAPTA Foundation (Kibera): http://www.youtube.com/watch?v=_gP4gQZe5HA [8 min.]

This Week's Readings:

As you read, note the common findings, as well as divergences, from these three regional reports.

1. "Drugs, Alcohol and Community Tolerance" (Colombia and Guatemala): <http://www.odi.org.uk/resources/download/1201.pdf>
2. "Substance Abuse Among Adolescents in Urban Slums of Sambalpur" (India): <http://www.ncbi.nlm.nih.gov/pmc/articles/PMC2763700/>
3. "Drug Use in the Slums of Kampala" (Uganda): http://www.dinews.org/index.php?option=com_content&view=article&id=99:doped-up-drug-use-in-the-slums-of-kampala&catid=60:uganda&Itemid=57

Now, familiarize yourself with Alcoholics Anonymous, especially its "program" (including 12 Steps), meeting structure (12 Traditions), and spiritual emphasis.

4. Wikipedia on Alcoholics Anonymous: http://en.wikipedia.org/wiki/Alcoholics_Anonymous

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?

Complete Online Forum, due by Sunday Night:

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

[Week Twelve in a 15 week course – Caring for those with Mental disabilities (to be developed)]

Guest lecturer from NAMI
Review of NAMI materials

Week Twelve - Integration (July 21 - 27)

Brief Lecture:

Now What?

Complete Online Forum, due by upcoming Monday Night:

Topic: Next Steps

Content: It has been a true journey as your heart, mind, and soul have been immersed in the joys and struggles of others over the course of the last twelve weeks. Please share a meaningful experience that took place and how you feel this will continue to impact your life in the coming years. Also, if there was an especially helpful resource that you were exposed to throughout this course, please discuss how this assisted you do your work at your internship site.

Submit Assignment, due by upcoming Monday Night:

1. Project #3 – Submit your filled out end-of-term Service Performance Evaluation Form
2. Project #4 – Submit 12-15 Page Single Spaced Report

[3 classes need to be split for fall version of course]

VIII. Course Bibliography

(to be put into APA format from Slimbach's format in Endnote then reimported)

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