



## TUL520: Urban Spirituality

### Course Information

Program	Area of Focus	Number of Credits
MA in Transformational Urban Leadership		Three (3) graduate credit hours
Instructor	Email	Updated
Prof. Viv Grigg, PhD Guests:	viv.grigg@wciu.edu	12.5.2019 (JPP)
To Do: Check location of booklists	Check video availability and determine what other videos need to be recorded.	Online, Thursday 5:30 – 7:30 PST

### Mission and Purpose Statement of WCIU

*WCIU provides innovative distance education programs to enhance the effectiveness of scholar practitioners as they serve with others to develop transformational solutions to the roots of human problems around the world.*

### Master of Arts in International Development: Transformational Urban Leadership focus

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

### Section 1 – Course Overview

#### Course Description

This course expands theologies of the Holy Spirit and his work among the urban poor. It emphasizes care and nurturing of workers, practical application of the spiritual disciplines, and communicating between diverse understandings of the work of the Spirit.



#### Course Rationale

**Relationship to Rest of Program:** Well-developed inner spirituality and knowledge of the work of the Holy Spirit and the ability to train others in areas of spirituality is a prerequisite for sustained ministry among the needy. Life within high-stress urban contexts requires a transcendent source of hope, emotional and psychological balance, a centeredness in the love of God and encouragement to express that love – all of which are undergirded by a spiritually disciplined life.

**Disciplines:** Candidates will be encouraged in disciplined habits that promote an urban spirituality through modules of reading, study, response and practice of spiritual disciplines. They will develop an action plan (individually or with their spouse) for the next years of spiritual formation. The course outcomes involve a focus on both personal spirituality and the impartation of spirituality to others.

**Urban Poor Spirituality:** This is also a course defined by the context of the program - on urban poor spiritualities (a largely uncharted academic area) not a traditional course on classic Western or Catholic spiritual exercises (though these are a section of the course). Because it is uncharted, the course participants themselves need to be encouraged through a story-telling approach to inject their knowledge of urban poor spirituality into the course processes. Urban poor spiritualities are very different from classical Western spiritualities or even much evangelical spirituality (See *Cry of the Urban Poor* chs. 15, 16 for anthropological reasons for this).

Such urban poor spirituality revolves around the Holy Spirit in the community of faith (vs the individualism and quietness of the leisured classes). It is noisy, emotional, involves frequent power encounters and healing of devastating emotional problems often taking many years, under authoritarian leadership. For cross-cultural workers, engaging these issues of urban poor spirituality and relating these cultural characteristics to ancient Western or more middle class traditions is critical. For national leaders working with cross cultural teams this also is important.

On the other hand, Pentecostal pastors from among the urban, the poor and the working classes will be expanding their understanding to see the wider Christian field of spirituality as a critical element for long-term wholeness. Expanding from Pentecostal thinking to classic (historical and Western) spiritual disciplines are critical for their survival and also critical for middle class students in the class who are entering urban poor ministry to cope with the stresses of incarnational ministry (in this we draw from the emergent Protestant apostolic orders).

**Spirituality from the Holy Spirit:** Christian spirituality can be taught using frameworks of doctrine, psychological approaches or the work of the Holy Spirit. Evangelical spirituality has always centered in movements of revival of the Holy Spirit vs. more psychological approaches derived from Catholicism or psychotherapy. There are elements of each in this course. The class will seek to move into dimensions of the work of the Holy Spirit. Sensitive contrast of the diversity of doctrinal approaches to activity of the Spirit needs be done so that diverse traditions in the class are not offended. One of the goals of this class is that each student can freely move in the power of the Spirit, hear God's voice, and exercise appropriately their spiritual gifts, in ways that maintain harmony of the Spirit across the body of Christ. (Lecturers and supporting faculty need to be aware that this may also provoke some degree of spiritual warfare during this training. It would be wise for this course to always be team taught by

people both academically learned and practically experienced in these areas of releasing people from sin and bondages into the fullness of the work of the Spirit).

***Classical Spirituality:*** Reflections on the continuity of building an intimate relationship with God in the context of the city, knowing the appropriate use and application of prayer and fasting, encountering and responding to spiritual conflict, exercising deliverance ministry, in-depth bible study, practicing the presence of God, the exercise of spiritual gifts with an attitude of servanthood, and practicing moral integrity and ethics.

***Spirituality as God in Humanness: Self Awareness and Dealing with Pain:*** This is not a counselling course but it will also further screen candidates in areas of family, psychological, emotional and spiritual wholeness and enable pastoral care for problem areas, compulsive sin, demonic possession, areas of bondage (this may be in relationship to leadership, narrow doctrinal bondage, work expectations within their mission, family bondages, paranoias, etc.), and enable evaluation of the candidate's spiritual maturity potential to fulfil the outcomes required for the whole program. Facilitators will sit at least twice with each student during the first Module in a process of evaluation with them outside of the classroom time, based on some questionnaires they do and working with them on defining a program for spiritual growth. The introductory Module will facilitate them finding and developing a relationship with a spiritual director for the remainder of the year.

***Psychological Testing:*** Parallel to this course for those going cross-culturally for the first time, is the requirement to go through *psychological and medical pre-field screening*, as the basis of “confirmation to proceed” to the field. This is extraordinarily valuable. It is based on two different sets of testing: one that identifies your central strengths and one that probes potential areas of emotional or psychological weakness that could become liabilities on the field. A psychologist then sits with each student and discusses what has been found, the implications and what steps might be needed.

***Spirituality, Singleness and Marriage:*** Issues of sustaining and developing a healthy marriage partnership in the midst of the stresses of urban ministry and poverty are briefly engaged in the light of contextual spirituality. For single people, similarly, issues of developing a godly singleness are touched on.

***A Framework for Growth:*** Critical application of the four seasons of Christian growth to one's own life and the lives of a selected group of people, ascertaining which season each person is in and how that contributes to their spiritual development and how they function within a ministry team or faith community.

### **Course Delivery (or Pedagogy)**

***Practicum:*** In the practical phase of this course, students are invited, through spiritual direction, personal experience, personal journaling and group interaction:

- to explore the nature of one's spiritual formation
- to experiment with a variety of spiritual practices that encourage a contemplative approach to life
- to share one's experience of these practices in a community setting
- to integrate academic and professional foundations around a center of spiritual maturity in Christ
- to examine traditional Christian practice in the light of a commitment to social justice
- to identify core idols and life patterns needing repentance, spiritual healing, and transformation
- to nurture a "rule of life" that can sustain one's witness within slum environments

**Online Delivery:** The teaching component of the course will utilize a weekly environment, along with virtual face to face Zoom discussions, to facilitate a story-telling process of learning, building from stories of lecturers and students. Up to 3 hours of content in weekly online presentations may be found in **Populi**, some of which we will cover during the Zoom times, the rest of which you need to review independently. We will also have students present summaries of readings to the class.

Most of the course is dependent on you taking responsibility to do independent research and writing, utilizing both experience and local/global literature in order to accomplish the course learning outcomes. These will be submitted in the **Populi** assignments section.

**Retreat:** Field Instructors will draw upon spiritual formation resources (see bibliography) and local retreat facilities to organize 1-2 day-long retreats. Students come to these retreats prepared to share out of their spiritual journals. These journals record responses to various Self-Examination questions, notes developed on Filipino (or Tamil or Maori) Spirituality or Slum Spirituality, and Reflections from leadership of a small group in spiritual growth – personal life reflections that can contribute to the fashioning of a rich group life and enable students to appreciate how God is forming them through individual and interpersonal experience, nature, and the urban systems in which they live and work.

### Course Lesson Titles

The course is structured for 15 modules, total of 135 hours of work.

#### TUL520 Urban Spirituality Schedule, Fall

Module	Date Started	Topic
1	Apr 27	Introductions and Foundations
2	May 4	Spirit-Centered Spirituality
3	May 11	Spirituality, Pain, Suffering & Grief
4	May 18	Cross-Cultural Spirituality
5	May 25	Evangelical Spirituality
6	Jun 1	Spirituality and Being

Module	Date Started	Topic
7	Jun 8	Poor Peoples' Church Spirituality
8	Jun 15	Silent Urban Retreat
9	Jun 22	Justice Spirituality
10	Jun 29	Indigenous Spirituality Dealing with the Occult
11	Jul 6	Incarnational Spirituality
12	Jul 13	Urban Spirituality
13	Jul 20	Family and Singleness Spirituality
14	Jul 27	Final Presentations & Papers
15	Aug 3	Integration

Course schedule, topics, evaluation and assignments may be changed at the instructor's discretion.

### Course and Program Level Student Learning Outcomes

Course Student Learning Outcomes	Program Learning Outcomes	Measurements	Artifacts Used to Measure
Theological Understanding of Christian Spirituality: Demonstrated understanding of the biblical basis of Christian pneumatology and sanctification, and phenomenological dynamics of various styles of urban Christian Spirituality.	Articulate the implications of Biblical meta-narratives for contemporary urban / urban poor leadership in community development and ministry.	Forum rubric  Course Reading Summary Rubric	Forum  Project 2: Course Reading Summary
Spiritual Practices: Analyzed spiritual practices, competencies, and points of view needed by ministry workers among the urban poor and marginalized and identified elements of one's personal spirituality, its cultural and tradition roots.	Exhibit development of cross-cultural skills, Christian character and spiritual formation underlying leadership in religious or social movements among the poor.	Graded on completion, not content as that is personal	Project 3: Self-Knowledge: a. Values Questionnaire b. Strengthsfinder Summary, c. 5-fold ministries d Rule of Life e. Personal Evaluation f. Dealing with pain
Fit for Urban Ministry Leadership: Evaluated through testing, areas of primary gifting, calling and capacity, resulting in development of a personal plan for spiritual growth and evaluation of personal fit for cross-cultural urban mission leadership.	Exhibit development of cross-cultural skills, Christian character and spiritual formation underlying leadership in religious or social movements among the poor.	Graded on completion	Project 3: Self-Knowledge: a. Values Questionnaire b. Strengths finder Summary c. 5-fold ministries e. Personal Evaluation f. Dealing with pain g. Psych Analysis
Diverse Christian Cultural Traditions: Engaged constructively with diverse cultural and theological viewpoints about various styles of urban Christian spirituality, including: Evangelical; Pentecostal; spirituality among the poor; indigenous; cross-cultural; justice; urban; post-modern; ethnic; incarnational spiritualities.	Demonstrate an ability to design strategies for evangelism, discipleship and cultural engagement with cultural complexity in the urban context so as to develop multicultural ministries and leadership.	Forum Rubric for quality Discussions graded on quantity	Project 1: Spiritual Disciplines Forum Discussions/ Topical Memory System Assignment 1a: Poor Peoples Church Worship Styles Assignment 1b: Guided Silent Retreat
Spiritual Multiplication: Have developed cross-cultural leadership sensitivities through engagement in (co-) leading a spiritual growth group among the urban poor in one's adopted culture.	Exhibit development of cross-cultural skills, Christian character and spiritual formation underlying leadership in religious or social	Journal Rubric  Presentation Rubric PowerPoint Rubric Forum rubric	Assignment 4a: Urban Poor Spirituality Logs Assignment 4b: Spirituality Presentation Forum

	movements among the poor.		
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#### For novices

- Understanding the Spirit of God
- Personal inventory of character, calling and giftedness.
- Critical application of the four seasons of Christian growth to one's own life and the lives of a selected group of people.
- Issues of sustaining a healthy marriage partnership or singleness in the midst of the stresses of urban poor ministry.
- Reflections on building an intimate relationship with God in the context of the urban poverty, the city and indigenous culture
- Knowing the appropriate use and application of spiritual disciplines.
- Development of a spiritual formation plan

#### For experienced workers

- Moving beyond leadership to multiplying:
- Spirituality for leadership of congregations
- Spirituality for leadership of non-profits
- Spirituality for leadership of movements

#### For city leadership

- Spirituality as a charismatic leader
- Spiritual influence and public spirituality
- Intercession at city and national levels
  - Individual
  - Prayer Movements
- Depending on gifting, call and position
  - For apostolic leadership
  - For prophetic leadership
  - For bishopry/overseer leadership
  - For evangelistic leadership
  - For managerial leadership

#### ***Prerequisites***

This course is based on an understanding that MATUL students in their preadmission interviews have demonstrated that they:

- have experienced Christian conversion
- are growing in the work of the Spirit
- have been exposed to the forming and leading of small discipleship groups.

If you feel you do not have this background, please freely talk to the professor two weeks before class to discuss how it can be modified or if there are other routes to follow.

#### ***For those studying pre-field***

Part of this course involves pre-field screening candidates in areas of family, psychological, emotional and spiritual wholeness, evaluating if the candidate has the potential for fulfilling the outcomes required for graduation from the whole program as a movement leader. While this is to focus on positive character formation, it should also engage in defining long term solutions for identified problem areas, such as areas of compulsive sin, occult activity, areas of bondage (this may be in relationship to leadership expectations, narrow doctrinal bondage, work expectations within their mission, family bondages, psychological extremes etc). Part of this is facilitated by psychological testing through WCIU's contracted psychological consultants.

The course outcomes involve a focus on both personal spirituality and imparting spirituality through a small group and in the church or mission.

## **Section 2 – Course Requirements**

### **Course Materials**

Course Required and Recommended Readings are listed in each of the lessons in **SECTION 3 – SCHEDULE AND EVALUATION**. Students are responsible for acquiring the required books and materials for the course by the time the course begins.

Many of the course readings are accessible free of charge electronically in the lessons.

### ***Books (Some chapters to be read, whole books to be browsed)***

Books covering different perspectives on spirituality

#### **Pentecostal**

Murphy, Ed. (2003). *The Handbook of Spiritual Warfare*. (revised and updated) Nashville: Thomas Nelson. \$15.49 (A) (Can be accessed online, though not well formatted)

#### **Incarnational Mission**

Bessenecker, Scott. (2006). *The New Friars: The Emerging Movement Serving the World's Poor*. Downers Grove, IL: IVP. BV639.P6 B47 2006, ISBN 0830836012 \$10.88 (A)

#### **Franciscan**

Bonaventure. (1978). *The Soul's Journey into God, The Tree of Life, The Life of Saint Francis* (Ewert Cousins, Trans.). New York: Paulist Press.

#### **Catholic Liberation**

Gutierrez, Gustavo. (1984). *We Drink from our Own Wells: The Spiritual Journey of a People*. New York: Orbis Books; London: SCM Press. BR600 .G8713 2003, ISBN1570754969 \$18.00

#### **A comprehensive textbook**

Boa, Ken. (2001). *Conformed to his Image*. Grand Rapids: Zondervan. BV4501.2 .B592 2001, ISBN 031023848X \$18.47 (Much of this is available online. Use the online versions).

### **Theological**

Kärkäinen, Veli-Matti. (2018). *Pneumatology: The Holy Spirit in Ecumenical, International and Contextual Perspectives*. Grand Rapids: Baker. (Kindle \$14.30, Paperback \$18.28 (A) ISBN: 978-0801024481).

### **Scripture Memory**

The Navigators. (n.d.) *The Topical Memory System*. Colorado Springs: Nav Press ISBN: 978-1-576839-97-3. (Order this early)

## **General Course Requirements**

### **Attendance and Participation in Zoom Sessions**

**Online Delivery:** For those overseas, the teaching component of the course will utilize an asynchronous weekly environment, in a virtual face to face Zoom discussion, a story-telling process of learning, building from stories of lecturers and students .There are up to 3 hours of content in presentations online weekly that may be found in **Populi**, some of which we can cover during the Zoom times, the rest of which you need to review independently. We will also have students present readings to the class.

Students are required to attend weekly ZOOM sessions, in which they will interact with classmates with (i) discussion of their community engagement experiences and (ii) review of the weekly videos (iii) someone presents one of the assigned readings (iv) the professor will integrate ideas into wider theories. At times these become serious pastoral engagements with situations students are in. Camaraderie is built though such times.

1. Two of the last ZOOM sessions in a term will include student presentations from selected reflection questions. Each student is to select one reflection question, and present on it. The presentations will last 7-10 minutes and will be followed by discussion.
2. Criteria for grading student participation in ZOOM sessions.
  - 1) Participation: Students must actively engage with material through group discussion during the ZOOM session (see rubric).
  - 2) Presentation: Student presentations will be graded according to a standard rubric.

Students are required to attend all ZOOM sessions. In the case of an absence, an 800-1000 word paper will be required on the material, to be submitted in the forum tab. Under no circumstance may students miss more than two zoom sessions.

### **Conflict with Other Commitments**

This is adult education, so there is always a juggling of multiple commitments. At the outset inform people around you of your commitment to the course and reduce other commitments to allow space for your course work. The aim of a course is not to overwhelm you with stress but to create a positive learning environment. Your workload should not be excessively more or



excessively less, despite the driven-ness of the culture around. Learning a healthy work-life balance is part of the graduate experience. Work hard! Play hard!

### ***Other Assignments***

***Practicum:*** In the practical phase of the course above, students are invited, through spiritual direction, personal journaling and group interaction:

- to explore the nature of one's spiritual formation
- to experiment with a variety of spiritual practices that encourage a contemplative approach to life
- to share one's experience of these practices in a community setting
- to integrate academic and professional foundations around a center of spiritual maturity in Christ
- to examine traditional Christian practice in the light of a commitment to social justice
- to identify core idols and life patterns needing repentance, spiritual healing, and transformation
- to nurture a "rule of life" that can sustain one's witness within slum environments

***Independent Research and Writing:*** Most of the course is dependent on your taking responsibility to do independent research and writing, utilizing both experience and local/global literature in order to accomplish the course learning outcomes. These will be submitted in the **Populi** assignments section.

***Retreat:*** Field Instructors will draw upon spiritual formation resources (see bibliography) and local retreat facilities to organize 1-2 day-long retreats. Students come to these retreats prepared to share out of their spiritual journals. These journals record responses to various Self-Examination questions, notes developed on Filipino (or Tamil or Maori) Spirituality or Slum Spirituality, and Reflections from leadership of a small group in spiritual growth – personal life reflections that can contribute to the fashioning of a rich group life and enable students to appreciate how God is forming them through individual and interpersonal experience, nature, and the urban systems in which they live and work.

### Section 3 – Schedule and Evaluation

#### Course Layout

The course is structured for 15 modules, total of 135 hours of work, approximately broken 1/3 into action, 1/3 reflection on theology and 1/3 reflection on development and church growth theory.

#### Course Time Estimate

Activity	Assignments	Est hours for average student
Academic Engagement	<b>Asynchronous:</b> Viewing professors' videos; class presentation preparation; forum	21
	<b>Synchronous:</b> Zoom meetings (2 hours per week)	24
	<b>TOTAL:</b>	<b>45</b>
Student-Directed Activities	Required textbook Reading: 400 pages @ > 200 wpm. 400 pages browsing @ 20 pages per hr.	31
	Community Engagement @ 2 hrs per week for 10 weeks	20
	Research Papers: 3 hours per page	39
	<b>TOTAL</b>	<b>90</b>
<b>OVERALL TOTAL</b>		<b>135</b>

#### Evaluation and Assessment Activities

You will find expanded versions of these assignments in Populi. The most updated version will be in Populi. All assignments are to be submitted in Populi by the due date.

Assignment	Due for Lesson (check the Populi assignments list for updates)	Points Possible	Project Total
<b>Project 1: Spiritual Disciplines</b>			24%
<b>Project 1a:</b> Forum Discussions / Topical Memory System	Most weeks	7 3	
<b>Project 1b:</b> Poor Peoples Church Worship Styles	7	4	
<b>Project 1c:</b> Guided Silent Retreat	10	10	
<b>Project 2:</b> Course Readings	Weekly, Submit 4,14	20	20%
<b>Project 3:</b> Self-Knowledge: a. Cross-Cultural Values Questionnaire,	2	4	30%

b. Strengthsfinder Summary, c. 6-fold Ministries	2 4	2 4	
d. Designing a Rule of Life	12	10	
e. Personal Evaluation	12	2	
f. Dealing with Pain	3	4	
g. Psych Analysis	4	4	
h. Spirituality of Family		1	
<b>Project 4</b>			26%
<b>4a:</b> Urban Poor Group & Spirituality Logs	Weekly, submit 2,4,8,14	16	
<b>4b:</b> Final Exam: Spirituality Presentation	14 or 15	10	
<b>Course Evaluation</b>	15	2	
<b>TOTAL</b>		100	100%

### **Project 1: Corporate Spiritual Growth**

Weekly group discussions. Each week this includes a checkup with one other student on your progress through the Topical Memory System, memorizing two verses per week. *Supports outcomes 2.*

### **Assignment 1a: Guided Silent Retreat**

A guided, two-day silent retreat may include group worship, private prayer, issue discussions, and academic reading and writing. Submit a summary of what you learned. *Supports outcomes 2,4*

### **Assignment 1b: Poor Peoples' Worship**

Visit a poor people's church and conduct a simple ethnographic analysis. *Supports outcome 4*

### **Project 2: Course Reading Journal**

The readings assigned each Module are to be completed and carefully reflected upon before gathering. They review a range of spirituality perspectives that we will discuss in our class Forum. Typically, only one or two articles or book chapters will be assigned each week. Nevertheless, they are very important! The concepts presented through the readings will correlate with the week's topical presentation and discussion, providing us a theoretical "frame" for analyzing spiritualities.

Approximately 25 chapters of required course reading are available embedded in the course; the other texts are available via the online library. For each reading:

- include a 4-6 line comment. This could be the main theme, a quote or a reflection according to your preference.
- Or, identify and outline the main theme and two sub-points.
- Or provide a one paragraph summary or one paragraph personal response. Include a key quote (not what the author quoted from someone else, but a quote from the author), with page numbers, that you feel encapsulates the author's thesis.

- The aim is not to increase your paperwork but to leave you with a permanent recollection of the key elements of the book or article. Keep these short.
- Then compose a reading log that lists the articles/chapter (APA format) and the number of pages read [You will use Zotero <https://www.zotero.org/> throughout the degree to get the formatting right].

(Due weekly, graded over the course. Final submission of cumulative collation of reports in Module 14). *Supports Outcome 3,4*

### **Project 3: Cross-Cultural Spirituality and Capacity**

(a) Cross-cultural Values Questionnaire *Supports outcome 4*

(b) Strengthsfinder *Supports outcome 3*

(c) 6-fold Ministry questionnaire *Supports outcome 3*

(d) Designing a Rule of Life

Read V. Grigg, *The Lifestyle and Values of Servants*, and chapters from S. Bessenecker, *The New Friars*. Write your own “Rule of Life” with your spouse and/or team. Keep it simple. Not too many topics. One paragraph per topic. Think through how you can be accountable to each other and a spiritual director for the values you identify. Identify one person who you would welcome as a spiritual mentor. Discuss this person’s background and qualifications with the course facilitator. Then work with this director and the course facilitator on a plan for spiritual mentoring over the 2 years of the program. Submit final plan to course facilitator. *Supports outcome 2*

(e) Personal Evaluation

The demands of ministry among the poor put high levels of stress on your personal relationships. Decide what steps you can take to manage these stresses and to turn them into positive factors for growth. Using the form in the course syllabus, complete a self-evaluation as the basis for reflection and discussion with your spouse, with a core of friends or your spiritual mentor. *Supports outcome 3*

(f) Dealing with Pain

In a 1-2 page analytic paper, identify at least one major experience of grief, loss, bitterness, or pain that you have experienced. Narrate the experience, identifying particular areas of pain needing healing and surrender, as well as any actions you might take to rectify broken or strained relationships. These journals will be shared with one other class member (if appropriate), the course facilitator (if appropriate), and later with a spiritual director. Students may indicate this material is inappropriate to share with others and may share with spiritual director or choose an outside counselor. *Supports outcome 3*

(g) Psychological Analysis (See the Student Manual for discussion of Psych. testing, its value, the limits to its use, the legal aspects and its role in ongoing pastoral care throughout the degree). AS for each class the dynamics of contracting with a psych provider differ, we will discuss setting this up in the first two weeks.

#### **Project 4: Multiplication of Spirituality**

##### **(a) Urban Poor Spirituality Logs**

Each day in your course journal, keep a log of things you notice in the life of your host community: (1) elements of everyday spirituality expressed through the national culture, (2) elements of spirituality exhibited within a particular poor community, (3) and of your involvement in forming a spiritual formation, evangelistic or discipling group with someone in your host church. You will submit an initial log in Module 4. Your final log will be submitted in Module 14. Students will share examples in a course Urban Poor Spirituality Log threaded discussion in Populi. *Supports outcome 4,5*

##### **(b) Spirituality Presentation**

Choose one topic in the course that defines part of your spiritual growth (e. g. justice spirituality, apostolic spirituality, urban poor spirituality, your lifestyle and values, the spiritual response to pain, dealing with bitterness...). Write an outline of how this has developed in the course, with reference to the literature and core concepts of a diagram of the processes of sanctification. Include a discussion of how you could see this multiplied to others.

The final paper will be completed in Module 14 or 15. *Supports outcome 1,2,3,4,5*

It will be presented as your final exam in the form of a website, or game, or video done in garage band, or audio presentation using Audacity or a narrated PowerPoint (place on Authorstream or Vimeo). The presentation will be made in Module 14 or 15. You will make a 5-7minute audio-visual presentation introducing and explaining it using the threaded discussion tool "Assignment 4b Spirituality Presentation." *Supports outcome 2,5*

#### **Perfecting Your Style**

**Writing Assignments:** papers are due on assigned dates in Populi (Populi is the final arbiter if there is a conflict of descriptions in the course somewhere). All assignments should be:

- Times New Roman, **single-spaced** (as these are graded in Word, with the reviewer tool, double spaced is not useful), 12 point. Unlike historical patterns of submitting assignments for hand grading, don't submit as pdf's - they are hard to edit online – we are now a primarily web-based universe.
- **Title your assignments with InitialsCourseNumberAssignmentName.docx** (e.g. VGTUL520Lifestyle.docx). Abbreviate these when you can.
- 1 inch margins

- Title, name and date in upper right corner, (Do not use the APA Running Head – it is annoying. Set Page numbers in right lower corner (Good practice whenever you start a word doc).
- Use APA 6 and Zotero for formatting citations and Works Cited but for headings choose a stylesheet which will have its own heading formats.
- You are preparing for a life of web-based documents along with classical book publication. **Thus each major assignment should be graphically formatted using a Word Stylesheet that includes graphics.** It has to look pleasing. In postmodern style, assignments may be better with disjoint boxes per topic rather than as a flowing essay. The development of your own website and submission on that is also acceptable (discuss with professor first). **Columns, text boxes and graphics assist in creating a readable document.** Prepare for a graphically oriented web-based society.
- **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 and Populi will be closed. If late, please note at the top left 1 week or 2 weeks late.
- **Assignment Options:** Students interested in proposing other means (different from those outlined above) of demonstrating their comprehension, inquiry, and skill relative to the purpose(s) of this course may do so upon the instructor's discretionary consent. Such students are to submit thorough and well-reasoned proposals (appropriate to graduate-caliber study) in sufficient time for both the instructor to review and accept or modify the proposal and the student to complete it prior to the end of the term.

## Grading

**Faculty Grading Turnaround:** Typically, faculty will grade assignments and post grades within one week of submission.

### Grading Scale Chart with GPA

*Graduate course grades calculated on a 100-point scale as follows:*

	WCIU		
Grade	GPA	Numeric	
A+	4.0	100	<p><b>B+ Competent work for a graduate student</b> Work at this level is often [creative, original, thorough, well-reasoned, well-argued, insightful, well-written, clear, methodologically sound] and shows mostly adequate [recognition/understanding/evaluation and analysis of salient issues; ability to draw relevant comparisons / examples; competence in relevant aspects of technology introduced in class; application of relevant technology; ability to logically present and deliver technological products.] A few errors, inconsistencies, or other problems may be present. [Work is competent, but neither exceptionally strong nor exceptionally weak.]</p> <p><b>B Acceptable work for a graduate student</b> Work at this level is generally [creative, original, thorough, well-reasoned, well-argued, insightful, well-written, clear, methodologically sound] and shows acceptable [recognition/understanding/evaluation and analysis of salient issues; ability to draw relevant comparisons / examples; competence in relevant aspects of technology introduced in class ; application of relevant technology; ability to logically present and deliver technological products.] but errors, inconsistencies, or other problems are present. [Work is competent but shows some flaws or difficulties.]</p> <p><b>C+ Minimally passing work for a graduate student</b> Work at this level is occasionally [creative, original, thorough, well-reasoned, well-argued, insightful, well-written, clear, methodologically sound] and shows some signs of [recognition/understanding of salient issues; adequate reasoning; an ability to draw relevant comparisons / examples; adequate writing skills; competence in relevant aspects of technology introduced in class] but numerous errors, inconsistencies, or other problems are present. [Work shows many weaknesses or difficulties.]</p> <p><b>C- Deficient work for a graduate student</b> Work at this level does not meet the minimal expectations for graduate level work. Work is [inadequately developed; flawed by errors or inconsistencies; Work lacks in [recognition/understanding of salient issues; reasoning; adequate methodology; support for arguments made; ability to draw methodologically sound; demonstration of basic skills]</p> <p><b>D Unacceptable work for a graduate student</b> 1. misunderstood the nature of the work required and/or 2. shows very little recognition/understanding of salient issues; inadequate reasoning; inadequate writing skills; complete lack of support for arguments made; inappropriate methodology some level of incompleteness. Errors or inconsistencies throughout.</p> <p><b>F Incomplete / Totally inadequate work for a graduate student</b> Work was turned in but was mostly irrelevant to the course; showed a poor performance in all aspects of assigned work; there was little to no evidence of mastery of relevant aspects of material; was substantially incomplete.</p>
A	4.0	93-99	
A-	3.7	90-92	
B+	3.3	87-89r	
B	3.0	83-86	
B-	2.7	80-82	
C+	2.3	77-79	
C	2.0	73-76	
C-	1.7	70-72	
D+	1.3	67-69	
D	1	63-66	
D-	0.7	60-62	
F	0	0-59	
Inc.			

**A+ Supercalifragilisticexpialidocious**  
Brilliantly conceptualized, rigorously logical, graphically artistic and aesthetic, emotionally touching, rich multihued argumentation, unforgettable, new paradigms, has a rhythm and poetry in its writing, a sense of curiosity and draws you in to its progressions, no grammatical or spelling errors!! Generates new paradigms, explores new ideas. Beyond masters' level. [Publishable]

**A. High quality work for a graduate student**  
Work at this level is consistently [creative, original, thorough, well-reasoned, well-argued, insightful, well-written, clear, methodologically sound] and shows [clear recognition / an incisive understanding / excellent evaluation and analysis of salient issues; an excellent ability to draw relevant comparisons / examples; mastery of relevant aspects of technology introduced in class; creative application of relevant technology; sophistication in presentation and delivery of technological products.] [Work doesn't get much better.]

**A- Strong work for a graduate student**  
Work at this level is mostly [creative, original, thorough, well-reasoned, well-argued, insightful, well-written, clear, methodologically sound] and shows [good recognition/a solid understanding/thorough evaluation and analysis of salient issues; a consistent ability to draw relevant comparisons / examples; competence in relevant aspects of technology introduced in class; useful application of relevant technology; an ability to logically present and deliver technological products. [Work is very good, but it could be improved.]

## **Section 4 – Important Class Policies**

### **1. Academic Integrity**

Dishonesty in academic work includes plagiarism, unauthorized collaboration or teamwork on assignments, violation of the conditions under which the work is to be done, fabrication of data, unauthorized use of computer data, and excessive revision by someone other than the student.

Plagiarism is the act of representing the work of others as one's own. This includes copying the work of others on exams and falsifying or not noting sources in term papers, theses, and dissertations.

Plagiarism and other forms of academic dishonesty are subject to strict disciplinary action, which may include one or more of the following: loss of credit for the assignment or course; expulsion from the program of study; expulsion from WCIU. Students are expected to do their own thinking when completing all assignments, drawing upon the ideas of others and then synthesizing them in the student's own words. Excessive copying from other sources, even if the sources are acknowledged, without adequate expression of the student's own thinking, is unacceptable and may be considered inadvertent plagiarism, necessitating a rewriting of the paper, test, quiz, or exam.

### **2. Extensions and Incompletes Policies**

Instructors manage assignment schedules as specified by the course schedule in the syllabi. Students are expected to comply with that schedule and complete all assignments by due dates. No credit will be given for an incomplete course, unless the student is granted an extension by the instructor, as described below, and the deadline for the extension is met. Instructors have discretion in the granting of extensions for coursework for MA courses and can grant students an extension of up to 6 weeks beyond the course end date under mitigating circumstances. (Coursework extensions granted for more than one week after the end of the course requires documentation be recorded in Populi of an emergency situation that prevents the student from finishing the course on time.) The student will be charged a \$50 extension fee. Students will receive an "Incomplete" as a course grade until the instructor submits their final grade. Failure to submit coursework by the extension deadline will translate automatically into a "0" on the student's un-submitted assignment.

### **3. Reasonable Accommodation for Academic Disabilities**

William Carey International University is committed to ensuring that students with disabilities receive appropriate accommodations in their instructional activities, as mandated by Federal and State law and by WCIU policy. The fundamental principles of nondiscrimination and accommodation in academic programs were set forth in Section 504 of the federal Rehabilitation Act of 1973; the Americans with Disabilities Act of 1990, Title II; and their implementing regulations at 34 C.F.R. Part 104 and 28 C.F.R. Part 35 respectively.



A student who wishes to request reasonable accommodation should submit the [WCIU Reasonable Accommodation Request Form](#) (Click form name for link) to WCIU Student Services - send by email to [studentservices@wciu.edu](mailto:studentservices@wciu.edu).

The request should include the following:

- The nature of the disability and need for accommodation.
- The specific accommodation being requested.
- Documentation regarding the disability.

The request will be submitted to the Academic Leadership Team for review and resolution.

#### **4. Video Conference Call Instructions**

We will be using a service called Zoom for all of our weekly live conference calls.

- You have the option to connect via your computer and video in (this is preferable, as it can help everyone connect).
- You can also download the app and join in via video through your smartphone.
- However, in the case that you are unable to access your computer or phone, you can also call into the call (number to be provided).

If you are new and haven't used Zoom before:

1. Visit this link, the download should begin automatically: <https://zoom.us/support/download>
2. Run the Zoom installer file you just downloaded to install the Zoom client

If you have already installed Zoom:

1. Open the Zoom app
2. Click the "Join Meeting" button
3. Enter the Meeting ID number that is found in the Meeting Invite Email you received
4. Enter your name
5. Click "Join"

Please check Populi for the meeting link to get the Meeting ID – each conference call will have its own ID

\*\*\*If you are unable to make a particular conference call due to an unexpected work assignment or family emergency, please note that they will be recorded. HOWEVER, you are REQUIRED to alert your instructor ahead of time that you are unable to make the phone call. Otherwise, you will be absent. These count towards attendance and participation.

#### **5. Online equipment**

For online interaction, a headphone with mouthpiece (that excludes background noises) is essential. Where there are two or more students on a link, a splitter is needed so all can use headphones. Broken computers or work lost in crashes are not considered acceptable excuses for not submitting the work. Plan on computer failure every three years. Back up your computer weekly and major assignments daily.

## **Section 5 – MATUL Program Learning Outcomes**

*As a result of their studies in the WCIU MATUL program, graduates will be able to:*

### **1. Utilize Dual Level Wisdom in Relationships and Communication:**

Model skill and discernment in the appropriate use of both oral culture dialogical learning and self-directed critical academic thinking.

### **2. Conduct Action-Reflection Research:**

Carry out competent organization-based action-reflection urban research, reporting back to the oral poor community, organizational stakeholders and the academe.

### **3. Integrate Biblical Metanarratives:**

Articulate the implications of biblical meta-narratives for contemporary urban / urban poor leadership in community development and ministry and integrate them into planning and practice.

### **4. Build Holistic Faith Communities:**

Design strategies for evangelism, discipleship and missional engagement within urban cultural complexities, so as to multiply multicultural ministries and leadership.

### **5. Exercise Movement Leadership:**

Integrate theories, principles, and practices of urban movement leadership that address development of flourishing, harmonious, resilient cities.

### **6. Exercise Entrepreneurial Leadership:**

Creatively apply biblically grounded social entrepreneurship and economic principles to facilitate leadership progressions that better integrate the informal economic sector with the formal economic sector.

### **7. Exercise Cross-cultural Spiritual Leadership:**

Exhibit cross-cultural competencies, Christian character and spiritual formation required of leadership in religious or social movements among the poor.

#### ***7.1 Character:***

Model Christian character at a level acceptable to local Christian leaders and faculty.

#### ***7.2 Movement Leadership:***

Demonstrate team leadership, community building leadership and entrepreneurial leadership capacities and skill.

#### ***7.3 Cross-cultural Flourishing:***

Demonstrate Cross-Cultural Competencies in language learning to a high intermediate level, and ability to work with indigenous leadership.

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#### POST-MODERN & INDIGENOUS SPIRITUALITIES

**(Need to find latest additions)**

##### **Africa**

Abeledo, Francesco Pierli and Yago. (2002). *The Challenge of a Crucified People*. In *The Slums -- A Challenge to Evangelization*. Kenya: Paulines Publications Africa. ISBN 9966218343

**(to be added)**

##### **African-American**

Cone, James H. (1972). God and Black Suffering. In *Spirituals and the Blues. An Interpretation* (pp. 52-73). New York: Seabury Press. ML3556 .C66, ISBN 0883448432 \$12 (A)

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Longchar, A. W. and L. E. Davis (1999). Dancing with the Land: Significance of Land for Doing Tribal Theology. *Doing Theology With Tribal Resources*. Jorhat, Tribal Study Centre. ISBN 9810040245 \$102.48 (AU)



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Neil Darragh, *At Home in the Earth: Seeking an Earth-Centred Spirituality* (Auckland: Accent Publications, 2000).

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Hanks, Thomas. (1983). *God So Loved the Third World: The Biblical Vocabulary of Oppression*. Maryknoll: Orbis. BS680.P47 H36 2000, ISBN 1579104673 \$9.95 (A)

Tamez, Elsa. (1982). *Bible of the Oppressed*. Maryknoll: Orbis. BS670 .T2613 1982, ISBN 1597525553 \$13.00 (A)

Villafañe, Eldin. (1993). *The Liberating Spirit: Toward an Hispanic American Pentecostal Social Ethic*. Grand Rapids: Eerdmans. ISBN 0802807283 \$24.30 (A)