



UM 770: Framing a Theology of Prophetic Urban Ministry Fall 2020 Online

PROFESSOR'S CONTACT INFORMATION

Name: Dr. Janice McLean-Farrell

Telephone: 732.247.5421, Ext. 128

E-mail: jmclean-farrell@nbts.edu (The fastest way to contact me is via email)

Course starting date: September 2, 2020; Course ending date: November 18, 2020

On-line meeting dates: Sept. 2, 9, 16, 23, 30; Oct. 7, 21, 28; Nov. 4, 11, 18.

Intensive week (in-class): daily Oct. 12 – 18, from 11:50 am – 1:50 pm (video class), and 4:10 pm – 6:20 pm (time designated for group work or assignment).

PERSONAL GREETING

Welcome to UM 770! I am looking forward to what we will learn together about Prophetic Urban Ministry over the course of the semester. As we begin this journey, I invite you to be an active co-learner. This means being prepared for all of class sessions and embracing a pedagogical stance where we all function in the student/teacher roles. My aim is that this course will challenge and encourage you as you develop a robust theology to frame your continued ministry in urbanized contexts within the US and Globally.

VIRTUAL OFFICE HOURS: Wednesdays 7:00 pm – 8:00 pm

During the week I will monitor the discussion board several times a day. If you have a concern and send me a message, you can expect a response within 24 hours during the week and within 48 hours on the weekend.

Please note: There is a Sign-up tab in SAKAI tools where you can sign-up for time slots for office hours.

VIRTUAL CLASS MEETING: Wednesdays 8:00 pm – 9:00 pm

NOTE: All important announcements and communication for this class will take place through Sakai and the NBTS email system. Make sure that you periodically check the course and your NBTS email inbox to stay informed and communicate with me and your classmates. Students should always include their first and last name at the end of all e-mail messages. This will enable me to quickly identify the student and course, facilitating a timely response.

DESCRIPTION AND PURPOSE OF COURSE

The call of God's prophets was to initiate a necessary critique of Empire (i.e. those in power) to attend to the rebuilding of lives and the restoration of cities. Their prophetic critique and clarion call to care for the widows, orphans, and oppressed disenfranchised was inspired by their desire to correct the oppressive state of affairs of their day and bring these into alignment with the structure of the covenant in the Torah, and what they saw as God's alternatively organized new world order where 'swords would become plowshares and spears pruning hooks' and where 'nations would no longer fight against nations or practice war anymore (paraphrased of Isaiah 2:4 and Micah 4:3). Jesus would also speak against empirical oppression as he proclaimed God's new order and the advent of the Kingdom of God to a number of biblical cities – a kingdom that suggests urban renewal as it speaks of a just world and a reversal of hierarchical order for the poor, disenfranchised and dispossessed.

The growing urbanization of our world and the urban realities of today presents the church with the unprecedented opportunity and challenge to recognize and address a complexity of issues in urbanized settings that not only include great progress and change, as evidenced in extraordinary human diversity, creativity and innovation, but also the growing, centralized power of Empire bolstered by institutional racism; systematized gender, economic and political disenfranchisement; and widespread dysfunctionality, violence and disillusion.

Through interdisciplinary reading and critical reflection, along with on-the-street engagement of contemporary events, students will begin to lay the foundation for an integral, liberating, and transformative theology of prophetic urban ministry. An examination of 21st century urban contexts and ministry strategies employed in these contexts will also be explored, particularly with in light of the biblical injunction to "seek the welfare of the city."

PROGRAM LEARNING OUTCOME FOR THIS COURSE ARE:

DMIN Outcome #2: Create sustained and coherent explanations and reflections derived from data collected through analytic and ministerial research.

COURSE LEARNING OBJECTIVES AND OUTCOMES

- Analyze and critique how the scriptures, in its historical and contemporary framing, shapes our views on and theology of cities and their inhabitants, particularly and poor and oppressed.
- Identify three (3) to four (4) factors that were instrumental in re/creating the policies, systems and structures that currently govern cities in the US and globally and assess how these policies, systems and structure are changing and or re/enforce the racialized, ethnic and class dynamics present within today's urban systems.
- Evaluate the effectiveness of four (4) to five (5) grass-roots organizations and or ministries strategies employed in cities that fulfill the biblical injunction to "seek the welfare of the city."
- Formulate a theological framework for conducting prophetic and transformational ministry in a contemporary urban church context derived from analytical research and course materials.

REQUIRED MATERIALS

We recommend you start building a library for your present and future ministries or vocations. The following are the books required for this course. All students are expected to have the required books by the first day of the class.

Books:

Conn, Harvie M. & Manuel Ortiz. *Urban Ministry: The Kingdom, the City & the People of God*. (Downers Grove, IL: InterVarsity Press, 2001). ISBN 978-0830815739 - Available via the Digital Theological Library

Deluca, Stefanie, Susan Clampet-Lundquist, and Kathryn Edin, *Coming of Age in the Other America*. (New York: Russell Sage Foundation: 2016) ISBN 978-0871544650

Edin, Kathryn, and H. Luke Shaefer. *\$2.00 a Day: Living on Almost Nothing in America*. (New York: First Mariner Book, 2016). ISBN 978-0544811959 - Available via the Digital Theological Library

Frances, Leah Gunning. *Ferguson & Faith: Sparking Leadership & Awakening Community*. (St. Louis: Chalice Press, 2015). ISBN 978-0827211056

Fullilove, Mindy Thompson, *Urban Alchemy: Restoring Joy in America's Sorted-out Cities*. (New York: New Village Press, 2013). ISBN 978-1613320105 - recommended

Gench, Roger J. *Theology from the Trenches: Reflections on Urban Ministry*. (Louisville: Westminster John Know Pres, 2014). ISBN 978-0664239688 - Available via the Digital Theological Library

Silf, Margaret, *Sacred in the City: Seeing the Spiritual in Everyday*. (Oxford: Lion Books, 2015) ISBN 978-0745956985

Henderson-Espinoza, Robyn, *Activist Theology*. (Minneapolis: Fortress Press, 2019) ISBN 978-1506424644 - Available via the Digital Theological Library

Available on SAKAI

Aguilar, Mario. *Theology, Liberation and Genocide: A Theology of the Periphery*. (London: SCM Press, 2009) chapter 2.

Benjamin, Ruha. *Race after Technology: Abolitionist tools for the New Jim Code*. (Medford: Polity Press, 2019) Introduction and chapter 1

Darity Jr, William, Darrick Hamilton, Mark Paul, Alan Aja, Anne Price, Antonio Moore, and Caterina Chiopris. "What we get wrong about closing the racial wealth gap." *Samuel DuBois Cook Center on Social Equity and Insight Center for Community Economic Development* (2018)

Diop, Boubacar Boris, *Murambi, The Book of Bones*. (Bloomington: Indiana University Press, 2016) Foreword, Introduction, and Part 4 – available via the digital theological library..

Fullilove, Mindy Thompson. "Death and Life in a Great American City." *International Journal of Mental Health* 28, no. 4 (1999): 20-29.

Fullilove, Mindy Thompson, *Root Shock: How Tearing Up City Neighborhoods Hurts America, and What We Can Do About It*. (New York: Ballantine Book, 2004); or (New Village Press, 2016) chapter 1, 3 and 8 – available via the digital theological library

Fullilove, Mindy Thompson and Rodrick Wallace. "Serial Forced Displacement in American Cities, 1916-2010." *Journal of Urban Health* 88, no. 3 (2011): 381-9

Geller, Amanda, Carey E. Cooper, Irwin Garfinkel, Ofira Schwartz-Soicher, and Ronald B. Mincy. "Beyond Absenteeism: Father Incarceration and Child Development." *Demography* 49, no. 1 (2012): 49-76.

Gornik, Mark R. *To Live in Peace: Biblical Faith and the Changing Inner City*. (Grand Rapids: Eerdmans, 2002) chapters 5 and 6

Greene, Danielle, Parisa Tehranifar, Lourdes Hernandez-cordero, and Mindy Thompson Fullilove. "I used to Cry Every Day: A Model of the Family Process of Managing Displacement." *Journal of Urban Health* 88, no. 3 (2011): 403-16

Hamilton, Darrick, William Darity Jr, Anne E. Price, Vishnu Sridharan, and Rebecca Tippet. "Umbrellas don't make it rain: Why studying and working hard isn't enough for Black Americans." *New York: The New School* (2015)

Hatch, Anthony Ryan, "Billions served: Prison food regimes, nutritional punishment, and gastronomical resistance" in Ruha Benjamin, ed. *Captivating Technology: Race, Carceral Technoscience and liberatory imagination in everyday life*. (Durham: Duke University Press, 2019) Chapter 3 - available via the Digital Theological Library

Jennings, Willie James, *The Christian Imagination: Theology and the Origins of Race*. (New Haven: Yale University, 2010) Introduction and chapters 5 and 6 - available via the Digital Theological Library

Lane, Sandra D., Rubinstein, Robert A., Dessa Bergen-Cico, Timothy Jennings-Bey, Fish, Linda Stone, Larsen, David A., Mindy Thompson Fullilove, Tracey Reichert Schimpff, Kishi Animashaun Ducre, and Jonnell Allen Robinson. "Neighborhood Trauma due to Violence: A Multilevel Analysis." *Journal of Health Care for the Poor and Underserved* 28, no. 1 (2017): 446-62

Layzer, Judith A. "Urbanization and Sustainable Cities: The Role of Governance, Infrastructure, and Technology." in Albrecht Ansohn and Boris Pleskovic eds., *Climate Governance and Development* (Washington D.C.: The World Bank, 2011)

Mincy, Ronald B., Monique Jethwani, and Serena Klempin, *Failing Our Fathers: Confronting the Crisis of Economically Vulnerable Nonresident Fathers*. (New York: Oxford University Press, 2015) Preface, chapters 1, 2, 5, and 6 - available via the Digital Theological Library.

Mitzi J. Smith, *Womanist Sass and Talk Back* (Eugene: Cascade Books, 2018) chapter 6 - available via the Digital Theological Library

Smeeding, Timothy M., Irwin Garfinkel, and Ronald B. Mincy. "Introduction: Young Disadvantaged Men: Fathers, Families, Poverty, and Policy." *The Annals of the American Academy of Political and Social Science* 635 (2011): 6-21.

Sugirtharajah, R S. ed. *Voices from the Margin: Interpreting the Bible in the Third World*. (Maryknoll: Orbis Books, 2006) Introduction, chapters 1, 12, 21, 32 - available via the Digital Theological Library. (Maryknoll: Orbis Books, 2016) Afterword, chapter 8, 16, 23.

Sugirtharajah, R S. ed. *The Postcolonial Biblical Reader*. (Malden: Blackwell Publishing, 2006) chapter 10 - available via the Digital Theological Library

Multi-Media:

[East lake meadows: A public Housing Story](#). PBS March 24, 2020.

[Singapore: Biophilic City](#). A documentary by Peter Newman.

Nadella, Raj, "[The Sower and the Seed and Black Lives Matter](#)." *Church Anew*. July 7, 2020.

[Shelter](#), a full-length Vice documentary, 2018.

[Urban Roots](#), Tree Media

You may purchase the course textbooks at a local bookstore and/or utilize a book distributor such as www.amazon.com; www.bn.com; <http://www.cokesbury.com>; or www.bibliofind.com. Books may be purchased in physical or electronic form, but if in electronic form make sure it includes the physical page numbers. Since online purchases can take a week or longer, make sure to order the textbooks as soon as possible. Most required material may be found in our library and some of it also can be downloaded from various academic websites. Any additional materials (e.g., articles, etc.) may be found on Sakai.

TECHNOLOGY NEEDED

- 1) Computer: desktop or laptop with these recommended minimum standards:
 - Windows 10 / OS X
 - 8 GB of RAM
 - 240GB of SSD Hard Drive
 - Camera [built in or additional purchase]
 - A headset to use for our weekly and intensive week classes

This amount of computing power will allow you use the software offered by NBTS. Note: Students will have difficulty accessing and using course materials and communicating with faculty and staff if their equipment does not meet minimum standards. For questions about computer equipment, please contact Jeanette Carrillo jcarrillo@nbts.edu

- 2) Ability to access to the Internet and a supported Web browser (Internet Explorer, Firefox, Chrome, or Safari). Note: Most of the components in Sakai work best with Firefox, Chrome or Safari
- 3) A headset for plugging into your computer for video conferencing and synchronous classes.
- 4) Students in hybrid and online courses usually need both a webcam and microphone for communication with students and instructors.

SOFTWARE REQUIREMENTS

You will need to make sure that you have an up-to-date version of your browser as well as an operating system and some additional software on your computer to take this class. Some of the documents in this course will be available to you in PDF form. If you do not have Adobe Acrobat Reader software on your computer, you can download it by going to

<http://get.adobe.com/reader>, Microsoft Office products (or equivalent – Office 365 is included with a student's email account).

For this course you will need to make two videos. Please make sure you have access to video software as well as software that allows you to convert videos to mp4 files. I will place some options in the Sakai for you to review.

Sakai Use

SAKAI is the Learning Management System (LMS) for New Brunswick Theological Seminary. Course materials are available within this system. Please log-in and look over your classes on SAKAI as soon as you can. It is important that you familiarize yourself with how the course has been organized. **Online and hybrid classes begin on the first scheduled day of the class in the first week of the semester.** There may be assignments students need to complete before the first face-to-face meeting of the class.

If you have problems and/or are not able to login, have questions concerning the use of Sakai or NetClassroom, send an email to jcarrillo@nbts.edu. Describe the problem in detail and include your full name, your email address, and telephone number(s). If you have technical problems, send an email to jchoi@nbts.edu. Describe the problem in detail and include your full name, your email address, and telephone number(s).

Internet Service Providers (ISP)

A reliable, preferably high speed, internet connection, which includes direct access to the worldwide web is needed. In situations of emergency (i.e. pandemic, etc.), students may be required to shelter in place and will need to access their courses from home.

COURSE DELIVERY

FULLY ONLINE COURSE

This course is conducted entirely online, which means you do not have to be on campus to complete any portion of it. You will participate in the course using New Brunswick Theological Seminary's Learning Management Systems (LMS) Sakai.

In Sakai, you will access online lessons, course materials, and resources. At designated times throughout the semester, students will participate in a blend of self-paced and group-paced activities using Sakai and alternative Internet-based technologies. Activities will consist of discussion forums, email, journaling, and web posting.

COURSE COMMUNICATION

Announcements will be posted in Sakai on a regular basis. They will appear when you log in and/or will be sent to you directly through Sakai messages. Please make certain to check them regularly as they will contain any important information about upcoming projects or class

concerns. Note: professors will only communicate information concerning the course using the NBTS mail system. When submitting messages, please do the following:

- Put a subject in the subject box that describes the email content with your name, week and message subject. For example: YOURNAMEWK2ASSIGNMENT.
- Students should always include their first and last name at the end of all e-mail messages. This will enable the professor to quickly identify the student and course, facilitating a timely response.
- You can expect a response within 24 hours during the week and within 48 hours over the weekend.
- Send email only to and from your NBTS email account and not your personal email. Also, do not send emails to my personal account, please submit all emails through the messaging (email) feature in Sakai.
- Do not send messages asking general information about the class, please post those in the QUESTION FORUM
- Submit assignments in Sakai using the “assignments tab.” Do not use submit by email or SAKAI messages.
- Make certain to check your messages frequently.

QUESTIONS - In online courses it is normal to have many questions about things that relate to the course, such as clarification about assignments, course materials, or assessments. Please post these in the QUESTION FORUM which you can access by clicking the DISCUSSIONS button in the course navigation links. This is an open forum, and you are encouraged to give answers and help each other.

LIBRARY RESOURCES FOR ALL CAMPUSES

All NBTS students can access online resources including the Sage Library catalog, journals, databases, and ebooks 24/7, by visiting <https://www.nbts.edu/sagelibrary/>. Resource guides are on the Sage Library page link in Sakai. To obtain a free library card, stop at the circulation desk or access an online card: visit <https://www.nbts.edu/sage-library/digital-library-card-application-form/>. Reference services are available virtually by Zoom or telephone. For information contact, the Sage Circulation Desk at 732-247-5241 or sage.library@nbts.edu. Students also have access to Rutgers University Libraries and SEPTLA member institution libraries. Local libraries may also offer guest privileges. For more information contact Laura Giacobbe at 848-237-1773 or lgiacobbe@nbts.edu. For help with theological writing, contact James Brumm at jbrumm@nbts.edu. Stay up to date on library news on Facebook @sagelibrary or on Instagram @sage.library.

COURSE REQUIREMENTS, GRADING PERCENTAGES, AND DUE DATES

10% **Class Participation** - Everyone will be expected to have read the assigned material and to participate in forum discussions, weekly video conference meetings, and intensive week classes. Failing to complete assignments is strongly discouraged and will adversely affect your development as well as your grade. Each incomplete class assignment without an excellent reason will drop your participation grade 1%.

Rubric for Assessing Student Participation including weekly meetings and forum discussions.¹

	Exemplary (90-100)	Proficient (80-90)	Developing (70-80)	Unacceptable or Absent (60-50)
Frequency of participation in class	Student initiates contribution more than once per class	Student initiates contribution once per class	Student initiates contribution occasionally	Student does not initiate contribution or is absent
Quality of comments	Comments are always insightful and constructive; uses appropriate terminology. Comments balance between general impressions, opinions, and specific, thoughtful criticisms or contributions	Comments are mostly insightful and constructive; uses appropriate terminology. Occasionally comments are too general or not relevant to the discussion.	Comments are sometimes constructive, with occasional signs of insight. Student does not use appropriate terminology; comments are not always relevant to the discussion.	Comments are uninformative, lacking in appropriate terminology. Heavy reliance on opinion and personal taste. Or student is absent.
Listening Skills including body language	Student attentively listens when others speak. Student hears others, incorporates their participation into the conversation and contributes to the dialogue. Is respectful of others comments and disagrees in a helpful way. Accepts critical comments well.	Student is mostly attentive when others speak. Usually, can build on the remarks of others. Is mostly respectful of others. Usually disagrees in a respectful way.	Student can be inattentive to others. Is focused more on presenting personal ideas than hearing what others contribute.	Student does not listen to others; regularly talks over others; distracts when others are speaking. Or does not participate, visibly shuts down. Or student is absent.

20% **Forum Discussions and weekly journals-** are a way for you to engage with each other about the course content. Lesson modules will have questions that link to a forum. You can also access each forum by clicking on the FORUMS button in the course navigation links. In order to get full credit for each discussion, you will need to post a thoughtful, well-written response to the question and respond to two of your classmates. Note: it is

¹ Rubric developed from similar rubric by Carnegie Mellon Assessment Department www.cmu.edu/teaching/assessment

expected that students keep up with the readings and videos. Please review the required assignments and make sure these are completed well before the forums are due. **Note: posts not posted on time will receive a grade of 0.**

Initial forum post is due Wednesday @ 12:00 pm BEFORE our Wednesday classes. Your response to two students' posts is due on Sunday @ 11:55 pm. Weekly journal due via email on Sunday @ 11:55 pm

Each initial post will be **450-550 words** and posted by the required time. See the rubric; this is a critical master level reflection. It involves engaging the subject intellectually, emotionally, and spiritually. It is not enough to react on an emotional level to the readings, videos, and class reflections.

Also, the student will respond to another student in an engaging way, for example, it is not enough to thank someone for their post and to agree. The response must further the conversation, make an additional point, or disagree in a respectful manner. You may challenge another, but both must understand that feeling uncomfortable is part of the process, and it is acceptable to name the blind spot of another person, but one must be willing to also see their blind spots. **The initial forum and journal posts are 10 % of the final grade.**

It is expected that forum posts will be posted on time. SAKAI locks the forum post site at the time set by the instructors. Students cannot post after that time. If you miss a post, you cannot respond to other students and will miss that portion of the grade. These forums are always open before the due date so you can post at any time. If you are aware, you will be away on one of these dates, plan in advance to post before the forum closes. *You must post your first post before you can read any of the posts of other students. Use the forums to learn from each other.*

Rubric for initial posts:

	Exemplary (100-90)	Proficient (90-80)	Developing (80-70)	Unacceptable or Absent (60-50)
Content 15	The post is clearly stated and is analytical. The first paragraph has a strong and specific thesis statement.	The definition is clearly stated. The first paragraph has a strong thesis statement.	The definition is stated in general terms and lacks specificity. The thesis statement is general or missing.	There is no thesis. The process of providing a "thick" definition is not explained. Or the post is not turned in.
Critical Analysis 20	Supporting information is reinforced by at least three resources and is "thick" covering cultural and/or social, and historical analysis.	Uses appropriate methods to define the term reinforced by at least three resources. The specifics are usually present. Two of the needed analysis pieces are present	Uses a general or non-specific methodology in the definition; or less than three resources are used. The analysis is general, or some elements are missing	Does not use a clear methodology and does not use outside resources. There is little to no analysis. The post is mostly opinion.
Organization	The post is concise, well organized, and makes clear	The post is well done, but could have more editing to	The post is loosely organized. Support	The post is poorly organized. Paragraphs do

10	points supporting the thesis. The reader knows more about the topic by reading this piece.	support the thesis. The reader knows some additional items by reading this piece.	paragraphs are confusing and/or poorly developed. The reader learns little new information.	not support the main ideas. The reader struggles to understand the point being made.
Mechanics 5	There are no or very few grammar errors and the sources are documented properly.	Grammar does not interfere with the reader's understanding of the topic.	Errors in grammar prevent the reader's full understanding of the post.	Multiple errors prevent understanding of the post.

The responses are substantive. These are critical reflections of the comments of others are crucial to the class. The best responses asks respectful critical questions and/or experience that prompts thoughts and conversations by others. Try and engage in conversation threads that “go” somewhere. The point of this exercise is to remain engaged with the material by further commenting on it. It is not just a post for points but the critical engagement that is being evaluated. The response to others is required and are graded at **5% of the final grade**.

Rubric for responses:

	Exemplary (90-100)	Proficient (80-90)	Developing (80-70)	Unacceptable or Absent (60-50)
Personal Identity 20	Student demonstrates understanding of self with multiple personal identity intersections and the complexities of one's self with connections to personal identity and aspects, as well as to larger communities.	Student demonstrates understanding of self in two or more intersections of personal identity and demonstrates complex understanding of the connection of self to a larger community in more than one aspect of personal identity	Student begins to describe personal identity and its aspects, as well intersections of at least two aspects of personal identity. Student demonstrates some understanding of how self is connected to a larger community in at least one aspect of personal identity.	Student expresses an understanding of self with limited understanding of personal identity and its aspects, and shows little to no understanding of the intersections of personal identity or the connection of self to a larger community
Social and Interpersonal Development 20	Student describes the complexity, and validity of the needs, values, and perspectives of others in relation to self; demonstrates deeper appreciation and empathy for others' needs, values, and perspectives in relation to self. Student respects the opinions of others, even when they differ.	Student demonstrates an understanding of the complexity of others' needs, values, and perspectives. Student describes validity of others' needs, values, and perspectives with some relation to self. Student expresses some appreciation and empathy for others' needs, values, and perspectives in relation self. Student gives consideration to the differing opinions of others.	Student describes the needs, values, and perspectives of others with some consideration for the complexity of them. Student shows some understanding of validity of others' needs, and values, and perspectives. Student shows little to no appreciation or empathy for these needs, values, and perspectives of others	Student can express the needs, values, and perspectives of others but demonstrates little to no understanding of the complexity or validity of them. Student shows little to no understanding of others' needs, values, and perspectives in relation to self. Student may respond negatively or critically to differing opinions of others.

			about self. Student begins to demonstrate acceptance of differing opinions of others.	
25	The student clearly is engaged critically with the material, the topic, and the conversation. The response is respectfully critical and furthers the assessment of the topic	The student is engaged in the material, topic, and conversation. The response either agrees or disagrees respectfully. The post is helpful yet may not further the discussion.	The student shows some familiarity with the topic, but the response could benefit from more reading or critical assessment.	The student can be in conversation, yet it demonstrates little or no understanding of the topic and/or the readings.
Mechanics 5	There are no or very few grammar errors and the sources are documented properly.	Grammar does not interfere with the reader's understanding of the topic.	Errors in grammar prevent the reader's full understanding of the post.	Multiple errors prevent understanding of the post.

Weekly journals. A significant and often overlooked part of urban ministry is cultivating an attentiveness to the practitioner's spiritual well-being. This semester, as you work on framing a theology of prophetic urban ministry, we will make the continual cultivation of this attentiveness a central part of our weekly rhythms. Using the book *Sacred in the City* as our conversation partner, I invite you to become attune to how the Spirit continues to meet you in the everyday as you delve into different aspects of life in urban spaces. These weekly journals should be at least 1 page in length and emailed to me on Sundays at 11:55 pm. These are graded at **5% of the final grade**.

10% **Autobiographical hermeneutic** – Everyone looks at the world and the word through a certain lens. For this assignment, I want you to probe what are the features and tones that forms your lens. This autobiographical hermeneutic exercise, while it will be graded, should not be treated as a research paper; no research is required. This exercise is for your benefit. It's to provide you with the space to gain understanding of your lens and will help you to become more aware of or conscious about your own social identity, experiences, culture, knowledge and sources for knowing, and so on, and how they impact or influence you as you interpreter scripture, the lived environment and its accompanying realities. The questions provided below are to be used as prompts in your reflection.

How do you identify the social categories to which you belong or with which you identify in terms of gender, race, class, religion and so forth? What are oppressions connected with your social identities? How do they impact you? Think about at one recent experience in which one or two types of oppression associated with two of your social identities negatively and positively impacted you (e.g., race and racism; gender and sexism). Provide a brief narration of that experience. How would you describe your culture? How does it impact how you see the world? Assuming you identify with the

Christian religion, to what denomination do you belong? Name two ways your denomination impacts how you read biblical texts? Name, two ways that your Christian identity impacts how you read Scripture and engage with people in urbanized spaces? In reflecting on the naming exercise and the assigned reading in *Race after Technology*, consider: how has your name shaped your lens? How is your hermeneutic lens are shaped by the New Jim Code? What are the places of liberation and oppression? How do you navigate these in relation to everyday lives in urban spaces?

Your response to these questions should be about 4 pages and is due **September 20 @ 11:55 PM**

15% **Neighborhood study: predictions and deductions** – video blog and response. **Due October 11 @ 11:55 PM**

As we continue working on framing a theology of Prophetic Urban Ministry it is important that we engage the build environment that necessitates this theology – urban spaces. Such engagement however does not occur in a vacuum. It has to interact with the sights, smells and city scape of which urban spaces are comprised. To this end, you will conduct an analysis of a chosen neighborhood. The goal is that this analysis to provide you with an opportunity to deepen your contextual intelligence of that neighborhood. Your analysis will be comprised of three (3) parts.

- **First**, walk around your chosen neighborhood. Plan on spending about 15 minutes. Note in detail the following: What do/don't see in this neighborhood? What are the businesses like? Who do/don't see when you walk down the street? Describe the city/neighborhood scape. Is it commercial, residential or mixed? As you walk be attentive to what you see, hear, smell, and feel. Use your smart phone or device to record a 3 minutes video of this walk.
- **Second**, as you reflect on your walk and your responses to the above question, what are the predictions/assumptions you can make about this neighborhood? After noting these predictions/assumptions, you will fact check them by doing some research on your chosen neighborhood. This research should comprise of the following: Brief summary about the history, demographics, changes and current state of the community (2 paragraphs).
- **Third**, walk again your previous route. This time you will conduct an asset mapping of the neighborhood. Record a 3 minutes video of this walk. How did conducting asset mapping change how you saw the neighborhood? How did this align and diverge from your deductions? Summarize your reflections on the entire neighborhood study in a 3-page paper (1 page on your research and asset mapping and 2 pages on your overall reflections).

15% **A theology of disruption: springing up to life amidst the fine rain of death.** This will be a video project that you will complete over the intensive week. **Details are forth coming.**

25% **Theological framework for Prophetic Urban Theology** – **Due November 22 @ 11:55 PM**

Your final paper is to be a well-documented academic research paper, no less than 5,000 words (excluding bibliography), cited and formatted in accordance to Kate Turabian's *Manual of Style*, typed in 12-point Times Roman font, double-spaced, with numbered pages and a proper cover page that contains student's full name, name of course, date, and title of paper. Careful attention must be paid to grammar, sentence structure, the flow of your arguments, proper use of footnotes and bibliographical notation (again, see Kate Turabian) and **papers will be graded based on the student's attention to these details, critical thought, and the paper's overall coherence. In addition, the use of inclusive language in your paper is also required.**

The papers are to include:

- A clear articulation of student's emerging theology of prophetic urban ministry, incorporating the knowledge and insights gained from the assigned readings, multi-media materials, forum discussions, weekly journal entries, Intensive week coursework (lectures, presentations and assignments, etc.) and other information gained from additional research that supports the student's theological position. This should include your understanding of the urban realities, models of urban theology (i.e., activist theology, urban liberation theology, etc.), that have informed urban ministry historically, what Jesus, the bible, and global biblical scholars has to say about prophetic ministry as discussed in this class, some strategies for conducting prophetic urban ministry and your own reimagining of urban ministry that fosters the transformation and well-being of the city and its residence.
- A discussion of how the results of your neighborhood study/community assets/resource mapping as a source of knowledge about your community (your own sociocultural exegesis) informs your emerging theology of prophetic urban ministry.
- The use of NO LESS THAN 10 books and articles from the course and NO LESS THAN 10 additional references from sources other than the assigned class materials, to be used as references in your paper.

5% **e-portfolio** - For the class the final paper which will be used for assessment. Please ensure that it conforms to the following guidelines:

The name of paper will be loaded into the student's e-portfolio under outcome #2 by **November 22 @ 11:55 PM**. Please remove your name prior to uploading it to your portfolio. Once papers are loaded, students are to hand in proof of the upload (i.e. email or web receipt received after loading) to earn points for the course. Please note student assignments, projects or presentations may be randomly selected by NBTs for assessing our course and program effectiveness. Such selections will in no way affect the student's grade.

In keeping with the Seminary's assessment practices, all required materials must be submitted to the student's portfolio at the end of the course. Instructions for uploading materials to your

portfolio can be found here (need to add link). Note: Course grades will not be released to the student until this requirement have been met.

INCLUSIVE AND EMANCIPATORY LANGUAGE

NBTS is committed to an inclusive theological agenda. The use of inclusive language is a requirement for all written work and encouraged in all other written or oral communications. Students are urged to develop greater sensitivity in their written work to issues of inclusion in all forms, but especially regarding humankind. Terms such as “mankind” or “sons of God” are not inclusive of women. Instead, students could say humanity and children of God. Students will be urged in classes to consider more inclusive ways of speaking about God as well.

COURSE SCHEDULE

Module 1: The bible, hermeneutics and the city.

Week One: September 2

The bible and the city

Introduction - Overview of syllabus and framing of the course.

Read – Harvie M Conn. & Manuel Ortiz. *Urban Ministry: The Kingdom, the City & the People of God*. Part 2 Biblical Perspectives

Margaret Silf, *Sacred in the City: Seeing the Spiritual in Everyday* Silf, Prologue

Act – Post an introduction to the class. Name, church/ministry involvement, one question and one hope for the class.
Post a one-page reflection on the reading assigned for this week by 11:55 pm on Wednesday.

Respond – to two posts from your peers by Sunday at 11:55 PM. Note: make sure to engage what we discussed during our conference call.

Week Two: September 9

Post-colonial readings of scripture – uncovering our hermeneutic lens.

Read – R S. Sugirtharajah, ed. *Voices from the Margin: Interpreting the Bible in the Third World*. (2006) Introduction, chapters 1, 12, 21, 32 - available via the Digital Theological Library; (2016) Afterword, chapter 8, 16, 23.

R S. Sugirtharajah ed. *The Postcolonial Biblical Reader*. chapter 10

Margaret Silf, *Sacred in the City: Seeing the Spiritual in Everyday* Silf, From Dawn to Dusk.

- Act –** Work on your **Autobiographical hermeneutic. This is due September 20.**
- Write –** A forum post on the assigned reading and your journal entry. How does the journal reading create alignment or dissonance with this week's reading? How did you see the Spirit at work this week?
- Respond –** to two posts from your peers by Sunday at 11:55 PM. Note: make sure to engage what we discussed during our conference call.

Transition

Week Three: September 16

Urbanization, sustainability and technology.

- Watch –** [Singapore: Biophilic City](#). A documentary by Peter Newman
- Read –** Benjamin, Ruha. *Race after Technology: Abolitionist tools for the New Jim Code*. (Medford: Polity Press, 2019) Introduction and chapter 1
- Layzer, Judith A. "Urbanization and Sustainable Cities: The Role of Governance, Infrastructure, and Technology."
- Margaret Silf, *Sacred in the City: Seeing the Spiritual in Everyday*, Give and Take.
- Act –** Work on your **Autobiographical hermeneutic. This is due September 20.**
- Write –** A forum post on the assigned reading and your journal entry. How does the journal reading create alignment or dissonance with this week's reading? How did you see the Spirit at work this week?
- Respond –** to two posts from your peers by Sunday at 11:55 PM. Note: make sure to engage what we discussed during our conference call.

Module 2: The Making of the City and the growth of urbanization

Week Four: September 23

The making of the City – It was intentional.

- Read –** Mindy Thompson Fullilove. "Death and Life in a Great American City."

Willie James Jennings, *The Christian Imagination: Theology and the Origins of Race*. Introduction and chapters 5 and 6

Margaret Silf, *Sacred in the City: Seeing the Spiritual in Everyday*, The Marketplace.

- Act –** **Neighborhood study: predictions and deductions** – video blog and response. **Due October 11 @ 11:55 PM**
- Write –** A forum post on the assigned documentaries, reading and your journal entry. How does the journal reading create alignment or dissonance with this week's reading? How did you see the Spirit at work this week?
- Respond –** to two posts from your peers by Sunday at 11:55 PM. Note: make sure to engage what we discussed during our conference call.

Week Five: September 30

The making of the City – It was intentional

- Read –** Mindy Thompson Fullilove, *Root Shock: How Tearing Up City Neighborhoods Hurts America, and What We Can Do About It*. chapters 1, 3 and 8
- Mindy Thompson Fullilove and Rodrick Wallace. "Serial Forced Displacement in American Cities, 1916-2010."
- Sandra D Lane, et al. "Neighborhood Trauma due to Violence: A Multilevel Analysis."
- Danielle Greene, Parisa Tehranifar, Lourdes Hernandez-cordero, and Mindy Thompson Fullilove. "I used to Cry Every Day: A Model of the Family Process of Managing Displacement."
- Margaret Silf, *Sacred in the City: Seeing the Spiritual in Everyday*, At Home
- Act –** **Neighborhood study: predictions and deductions** – video blog and response. **Due October 11 @ 11:55 PM**
- Write –** A forum post on the assigned reading and your journal entry. How does the journal reading create alignment or dissonance with this week's reading? How did you see the Spirit at work this week?
- Respond –** to two posts from your peers by Sunday at 11:55 PM. Note: make sure to engage what we discussed during our conference call.

Module 3: Families in the city: Living, dying and thriving in the city.

Week Six: October 7

- Read –** Edin, Kathryn, and H. Luke Shaefer. *\$2.00 a Day: Living on Almost Nothing in America*. - Available via the Digital Theological Library
- Margaret Silf, *Sacred in the City: Seeing the Spiritual in Everyday, At Work*.
- Act –** **Neighborhood study and deductions** – video blog and response. **Due October 11 @ 11:55 PM**
- Write –** A forum post on the assigned reading and your journal entry. How does the journal reading create alignment or dissonance with this week's reading? How did you see the Spirit at work this week?
- Respond –** to two posts from your peers by Sunday at 11:55 PM. Note: make sure to engage what we discussed during our conference call.

Week Seven: October 12-16 Intensive week

Intensive Week – A theology of disruption: springing up to life amidst the fine rain of death

We will meet daily Oct. 12 – 18, from 11:50 am – 1:50 pm (video class), and 4:10 pm – 6:20 pm (time designated for group work or assignment).

- Watch –** [East lake meadows: A public Housing Story](#). PBS March 24, 2020.
- [Shelter](#), a full-length Vice documentary, 2018.
- [Urban Roots](#), Tree Media
- Read -** Aguilar, Mario. *Theology, Liberation and Genocide: A Theology of the Periphery*. (London: SCM Press, 2009) chapter 2.
- Diop, Boubacar Boris, *Murambi, The Book of Bones*. (Bloomington: Indiana University Press, 2016) Foreword, Introduction, and Part 4.
- Hamilton, Darrick, William Darity Jr, Anne E. Price, Vishnu Sridharan, and Rebecca Tippet. "Umbrellas don't make it rain: Why studying and working hard isn't enough for Black Americans."

Hatch, Anthony Ryan, “Billions served: Prison food regimes, nutritional punishment, and gastronomical resistance” in Ruha Benjamin, ed. *Captivating Technology: Race, Carceral Technoscience and liberatory imagination in everyday life*. Chapter 3 - available via the Digital Theological Library

Nadella, Raj, “[The Sower and the Seed and Black Lives Matter](#).” *Church Anew*. July 7, 2020

Margaret Silf, *Sacred in the City: Seeing the Spiritual in Everyday*, Gathered Together

Monday: Shelter +

Tuesday: Homelessness

Wednesday: Education – Conversation Science Teacher Stephanie Farmer and conducting science experiments.

Thursday: Food (in)security and health

Friday: A Theology of disruption and reflection

Further instructions for the week will be provided at the beginning of the intensive.

Week Eight: October 21

The lives of youth – bodies, dreams, nightmare, advocacy.

Read – Frances, Leah Gunning. *Ferguson & Faith: Sparking Leadership & Awakening Community*

Deluca, Stefanie, Susan Clampet-Lundquist, and Kathryn Edin, *Coming of Age in the Other America*. (New York: Russell Sage Foundation: 2016) chapters 1, 3, 4 and 5

Mitzi J. Smith, *Womanist Sass and Talk Back* (Eugene: Cascade Books, 2018) chapter 6

Margaret Silf, *Sacred in the City: Seeing the Spiritual in Everyday*, Winners and Losers

- Write –** A forum post on the assigned reading and your journal entry. How does the journal reading create alignment or dissonance with this week's reading? How did you see the Spirit at work this week?
- Respond –** to two posts from your peers by Sunday at 11:55 PM. Note: make sure to engage what we discussed during our conference call.

Week Nine: October 28

Lest we forget the Fathers

- Read –** William Darity Jr., Darrick Hamilton, Mark Paul, Alan Aja, Anne Price, Antonio Moore, and Caterina Chiopris. "What we get wrong about closing the racial wealth gap."
- Amanda Geller, Carey E. Cooper, Irwin Garfinkel, Ofira Schwartz-Soicher, and Ronald B. Mincy. "Beyond Absenteeism: Father Incarceration and Child Development."
- Ronald B. Mincy, Monique Jethwani, and Serena Klempin, *Failing Our Fathers: Confronting the Crisis of Economically Vulnerable Nonresident Fathers*. (Preface, chapters 1, 2, 5, and 6.
- Timothy M. Smeeding, Irwin Garfinkel, and Ronald B. Mincy. "Introduction: Young Disadvantaged Men: Fathers, Families, Poverty, and Policy."
- Margaret Silf, *Sacred in the City: Seeing the Spiritual in Everyday*, On the Move
- Act –** **Theological framework for Prophetic Urban Theology – Due November 22 @ 11:55 PM**
- Write –** A forum post on the assigned reading and your journal entry. How does the journal reading create alignment or dissonance with this week's reading? How did you see the Spirit at work this week?
- Respond –** to two posts from your peers by Sunday at 11:55 PM. Note: make sure to engage what we discussed during our conference call.

Module 4: Urban ministry: strategies and lessons for seeking the wellbeing of the city

- Read –** Mindy Thompson Fullilove, *Urban Alchemy: Restoring Joy in America's Sorted-out Cities*. This is a recommended text.

Week Ten: November 4

Leadership Development for urban spaces

- Read –** Harvie M Conn. & Manuel Ortiz. *Urban Ministry: The Kingdom, the City & the People of God*. Parts 5 and 6
- Margaret Silf, *Sacred in the City: Seeing the Spiritual in Everyday, The Green and the Brown*
- Act –** **Theological framework for Prophetic Urban Theology – Due November 22 @ 11:55 PM**
- Write –** A forum post on the assigned reading and your journal entry. How does the journal reading create alignment or dissonance with this week's reading? How did you see the Spirit at work this week?
- Respond –** to two posts from your peers by Sunday at 11:55 PM. Note: make sure to engage what we discussed during our conference call.

Week Eleven: November 11

Strategies and Lessons

- Read –** Roger J Gench, *Theology from the Trenches: Reflections on Urban Ministry*. - Available via the Digital Theological Library
- Gornik, Mark R. *To Live in Peace: Biblical Faith and the Changing Inner City*. (Grand Rapids: Eerdmans, 2002) chapters 5 and 6
- Margaret Silf, *Sacred in the City: Seeing the Spiritual in Everyday, The Green and the Brown*
- Act –** **Theological framework for Prophetic Urban Theology – Due November 22 @ 11:55 PM**
- Write –** A forum post on the assigned reading and your journal entry. How does the journal reading create alignment or dissonance with this week's reading? How did you see the Spirit at work this week?
- Respond –** to two posts from your peers by Sunday at 11:55 PM. Note: make sure to engage what we discussed during our conference call.

Week Twelve: November 18

Activist Theology

- Read –** Henderson-Espinoza, Robyn, *Activist Theology*. - Available via the Digital Theological Library
- Margaret Silf, *Sacred in the City: Seeing the Spiritual in Everyday*, Epilogue
- Act –** **Theological framework for Prophetic Urban Theology – Due November 22 @ 11:55 PM**
- Write –** A forum post on the assigned reading and your journal entry. How does the journal reading create alignment or dissonance with this week's reading? How did you see the Spirit at work this week?
- Respond –** to two posts from your peers by Sunday at 11:55 PM. Note: make sure to engage what we discussed during our conference call.

NEW BRUNSWICK SEMINARY COURSE POLICIES

NETIQUETTE

When posting on the discussion boards and chat rooms it is important to understand how to interact with one another online, netiquette. You can read more about the rules of netiquette. You may also review the video on netiquette <https://www.youtube.com/watch?v=7-HopTAFUm0>

COURSE PARTICIPATION POLICY

Participation is essential to your success in this class. In online and hybrid courses you are required to participate just as if you were in a face-to-face classroom. To get full credit for participation, you will have to complete your discussion assignments, lesson assignments, quizzes, etc. on a timely basis. Consistent failure to participate in class will result in being dropped from the course.

ATTENDANCE POLICY

An absence is defined as missing class for any reason including sickness, work related travel, church meetings, services, or other church related events. Though class absences are sometimes necessary, each student's participation is beneficial for the whole class. It is critical for students to participate in all Sakai discussions and submit all assignments to accomplish the learning outcomes.

Four (4) unexcused absences in a full course may result in dismissal from the course. In extraordinary circumstances, and at the sole discretion of the professor, a student with four (4) unexcused absences may be allowed to continue (and obtain a passing grade) in the course, on condition of no further absences in the course (whether excused or unexcused), the completion of all missed course assignments, and the performance of additional work (if any) assigned by the professor.

An Online Absence is equivalent to a missed week's assignment(s). If the class uses forums or other online activities, list the consequences for missed work. A student who exceeds the allowable number of absences may petition to withdraw and receive a "W" instead of failing the course (Refer to Student Handbook).

Absences (excused or unexcused) may result in list the consequences for absence here. [If you allow make-up work, please indicate your policy here.](#)

Contact the professor before the absence (or up to _____ days after the absence if the reason for the absence prevented communication with the professor). The professor is not responsible to contact a student to inform him/her of a missed assignment.

[Add the course policy for submitting late work. Note: professors do not have to accept late work. If you have questions about NBTS standards, please contact the Dean's Office. Ordinarily, there are grade consequences for late work without notice.](#)

GRADING SYSTEM

In addition to providing students with oral feedback, faculty complete written evaluations for each student detailing their final grade and narrative of their work on forms provided by the D.Min. Office. Copies of these evaluations are also given to the candidates.

D.Min. students must maintain a cumulative grade point average (GPA) of at least 3.0 (B) throughout the program. No grade lower than a C (70) can be credited toward the degree, and no more than two C's will be counted toward a candidate's matriculation. To graduate with honors, students must have a (1) GPA of 3.75 or higher; (2) a "pass with distinction" project proposal, and (3) a "pass with distinction" oral defense. Students with appropriate GPAs will be recommended for honors by the Committee that reads the project and conducts the oral defense.

95-100%	A	77-79%	C+
90-94%	A-	74-76%	C
87-89%	B+	70-73%	C-
84-86%	B	60-69%	F
80-83%	B-		

A- to A: Exceptionally Good Performance These categories indicate that a student has shown exceptional understanding of the concepts and/or subject matter and a level of work that exceeds the work expected for professional doctoral studies.

B+: Good (Above Average) Performance This category indicate that a student has shown good (above average) understanding of the concepts and/or subject matter and a performance the level of work that is appropriate to and expected of professional doctoral studies.

B: Good (Average) Performance This category indicate that a student has shown good (average) understanding of the concepts and/or subject matter and a performance the level of work that is appropriate to and expected of professional doctoral studies.

B-: Minimally Acceptable (Substandard) Performance This category indicates that a student has done minimally acceptable graduate work, demonstrating partial familiarity with the subject matter and some capacity to deal with relatively simple problems, but also demonstrating deficiencies serious enough to make it inadvisable to proceed further in the field without further work. Instructors may suggest further work that would be beneficial to the candidate which she/he might choose to do.

C+ to C: Marginal Pass/Poor Performance This category indicates that a student has performed far below what is expected of persons undertaking doctoral graduate work. Such a grade indicates little familiarity with the subject matter and deficiencies serious enough to make it inadvisable to proceed further in the field without additional work and substantial improvement. Doctoral students at NBTS are allowed only two grades in this category during the course of their academic tenure. If a student receives more than two grades in this category, she or he may be required to do additional work in the subject area in which the grade was received, or s/he may be possibly subject to academic probation or dismissal. It should be noted that at NBTS, as in most doctoral programs, grades below “B” are considered unacceptable as a measure of progress towards a doctorate degree.

F: Failure This category applies when a candidate fails to complete the course work required. A student who has received a single grade of “F” may be subject to academic probation, and a student who has received more than one grade of “F” may be subject to dismissal

I INCOMPLETE Faculty may, with sufficient reason, give a doctoral candidate in good standing a grade of “Incomplete” and permit said candidate to submit work after a course has ended. See complete policy in the General Policies Handbook. Candidates with two incompletes will not be allowed to register for the next semester.

W WITHDRAWAL indicates a student withdrew from a course after the add/drop period by making a petition to the Registrar. The Registrar will contact the professor to determine the date the student last attended class and will report that date to Financial Aid Coordinator. This category applies when the candidate is granted permission from the Seminary's faculty to withdraw from a course. See "Withdrawal Policy."

VIEWING YOUR GRADES

You can view your grades using the GRADEBOOK button in the course navigation links. Please check your grades regularly to make certain that I have received all your assignments. If you have a question about a grade, email the professor. ***Please do not post your personal concerns in a discussion forum or discuss them in front of the class.***

INCOMPLETE WORK

Faculty do not have to accept incomplete work, but those who do not will post this policy clearly in the syllabus. Faculty may also accept incomplete work on some of the class assignments and not others if the policies are clear in the syllabus.

A student who has not completed course requirements and wishes to apply for an extension of time must submit an incomplete contract to the instructor before the last day of the term or earlier if the faculty member permits incomplete work to be accepted (see the course syllabus). STUDENTS MUST HAVE COMPLETED AT LEAST 70% OF THE ASSIGNMENTS IN A COURSE TO BE GRANTED AN INCOMPLETE CONTRACT. If the extension is granted by the instructor, the contract is to be submitted to the Office of the Registrar with the term grade report sheet by the instructor. All incomplete work is due 30 days from the last day of the term for which the incomplete contract was approved. Forms are available from the Registrar's Office and on the NBTS web page (www.nbts.edu). Please also refer to the policy on submission of coursework.

Students are expected to complete academic work on time. The purpose of the extension beyond the end of a term is to offer additional time for completion of course requirements when an emergency, such as personal or family sickness or injury, interrupts course work. Poor planning, failure to use time wisely, over-commitment, beginning assignments late, and other related factors within the control of the individual student do not constitute appropriate grounds for an extension.

By appeal to the Academic Affairs Committee within 30 days from the last day of the term for which the incomplete was granted, the contract may be approved to extend the time for up to an additional 60 days. The student must submit a letter to the Registrar who will present it to the Academic Affairs Committee. The letter must contain the reasons why the additional extension should be granted and any supporting documentation (e.g., a physician's letter, letter of military service, etc.). The Academic Affairs Committee will consult the instructor and decide to allow or disallow the request. The chairperson of the Academic Affairs Committee will notify the student in writing of the committee's decision within 15 days. Under extreme hardship and with supporting documentation, a student may obtain an extension for a full term. Under no circumstances can an incomplete be granted for longer than the end of the next term. Students may have no more than two incomplete courses which are awarded extensions by Academic Affairs.

COURSE EVALUATIONS

Students should complete a course evaluation for each course he or she has enrolled in for the semester. Course evaluations are sent to students electronically two weeks before the end of the term and remain open for two weeks after the end of the course. Individual student responses are not given to the faculty member teaching the course. Once all the evaluations for a class have been turned in and the professor has turned in the grades for the semester, the evaluations are given to the professor with the numerical breakdown and the average score for each question. Written comments are provided to the professor without student names or demographic information.

DISABILITY SERVICES

New Brunswick Theological Seminary welcomes students with disabilities into all educational programs. To receive consideration for reasonable accommodations, a student with a disability must contact accommodation@nbts.edu and provide documentation. The Letter of Accommodations should be shared and discussed with the professor as early as possible so that accommodations can be made in a timely manner. See the Student Handbook for the complete policy.

NBTS ACADEMIC HONESTY POLICY (Plagiarism)

One of the primary learning objectives of the Seminary is to help students acquire the gift of discernment—the ability to think critically and ethically. Essential to this task is the requirement that students learn how to investigate the thoughts of others, to organize these thoughts in a fresh way, and, in combination with one's own thoughts and experiences, to communicate one's findings.

It is with this conviction that the Seminary does NOT permit the presentation of someone else's thoughts as one's own. Books, articles and other materials used in the presentation of assignments must be credited properly in the footnotes/endnotes and the bibliography.

Sentences and a paragraph cannot be copied without proper attribution, copying more than one paragraph is strongly discouraged, and entire pages is not allowed. A student may not turn in a paper written in part or entirely by another, claiming it to be solely his or her own work. It is the Faculty's view that plagiarism is not only personally dishonest, but also a violation of the integrity of the practice of ministry.

Plagiarism, in those instances where the original source cannot be located, may be determined by three members of the Faculty, who report their judgment of plagiarism to the full Faculty, and have their judgement of plagiarism confirmed by the majority vote of the full Faculty. Plagiarism may result in automatic course failure and/or dismissal from the Seminary.

The full Seminary policy on plagiarism may be found in the Student Handbook in our school website, www.nbts.edu