



PC 726/TP 726 /UM 782/MC 726

POWER AND PRIVILEGE: A THEOLOGY AND THE SCIENCE OF CHANGE
Fall 2020

PROFESSORS' CONTACT INFORMATION

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The best way to contact us is by email.

VIRTUAL OFFICE HOURS

During the week, we will check email several times a day. If you have a concern and send us a message you can expect a response within 36 hours during the week and 48 hours on the weekend. Dr. Tanner is the primary contact for questions concerning issues of assignments, SAKAI, schedule, due dates, etc. from August 31 – October 11th. There will also be periodic Zoom check-in conferences scheduled [see the lessons tab in SAKAI and the weekly schedule].

All announcements are communications for this class will take place through Sakai and the NBTS email addresses of the students. Make sure that you periodically check the course and your NBTS email inbox to stay informed and communicate with your professor and classmates.

Students are required to always include their first and last name at the end of all email messages. This will enable the professor to quickly identify the student and course, facilitating a timely response.

DESCRIPTION AND PURPOSE OF THE COURSE

Focus Text:

“Behold, I will do a new thing, now it shall spring forth; Shall you not know it? I will even make a road in the wilderness and rivers in the desert.” Isaiah 43:19 NKJV

An Anti-Racism Statement from NBTS Board of Trustees

We, the Board of Trustees of New Brunswick Theological Seminary, have decided to take a stand against racism and insidious structure of privilege and power. We are committed to identifying and dismantling all such structures in this Seminary. We make this commitment in full knowledge and understanding that it will involve uncomfortable and painful self-examination, both personal and corporate, and that it will require deep and difficult changes at all levels of our beloved institution, including this board. We are humbly yet firmly convinced that in making this commitment we are being led in Spirit, we are demonstrating obedience to God’s will and plan, and we are following the example of Jesus, Our Lord and Savior.

We pray that God our Creator, Redeemer and Sustainer will redeem our sins and guide, bless and help our creative efforts to let God do a “new thing” at New Brunswick Theological Seminary.

Professors’ Statement About Class on Power and Privilege

This course explores the biblical, theological, social, psychological, spiritual, and physical impact of racism, xenophobia, sexism, classism, and homophobia on American society, with an earnest focus on pastoral and ministerial leadership and intervention around these critical matters. It surveys biblical responses to racism, sexism, classism, homophobia, etc. Also, the course engages in self-reflection as the process of demonstrating a practice of self-examination and self-evaluation around issues of race and racism, sexism, and gender identity.

Following this mandate, every NBTS student will engage in at least one required course in the study of race, class, and gender in our world. These identities are part of every interaction people have with each other. These identities have been used both to privilege us and to disenfranchise us.

The integrated study of race, ethnicity, social class, and gender as lenses for performing critical analyses and evaluations of ourselves, our institutions, and our culture are necessary to bring change, healing, and liberation to our world. Here we will engage in this difficult but necessary work. We will name the brokenness of the world and prepare ourselves to proclaim a Gospel of healing and reconciliation. Through readings and interactive assignments, students will gain skill in leading others in these difficult conversations.

THE LEARNING OUTCOMES FOR THE PROGRAM

Course Objectives:

The student will

- Challenge her/his assumptions around race, social class, and gender
- Investigate her/his relationship with issues of race, social class, and gender
- Understand the psychological and physiological ramifications of internalized racism, sexism, and classism
- Design a new cognitive paradigm for her/his self concerning race, social class, and gender
- Empower yourself to articulate a critical and constructive interpretation of cultural objects and patterns of race, social class, and gender.
- Use these skills in preaching, counseling, consulting, collaborating, and ministry to aid others in the transformation of themselves, their church, the agency, and their community

Course Outcome:

- create sustained and coherent explanations and reflections derived from data collected through analytic and ministerial research.

The student can

- Formulate a well-developed, collaborative theology that refines and advances the student's understanding of the exercise of justice in an unjust world;
- Select and evaluate a comprehensive set of sources that are appropriate for post-graduate study and relevant to the student's ministry project;
- Employ advanced research and writing techniques to create sustained, coherent explanations, evaluations, and reflections on the many dimensions of contextual ministry;
- Conduct a critical self-assessment making connections between the student's strengths and challenges as skilled practitioners engaged in the work of socially just ministry; and
- Articulate and define the significance and implications of the student's specialized work in terms of challenges, trends, and developments that affect other disciplines of study.

REQUIRED MATERIALS

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

Required Books for All Concentrations

1. Joseph L. Graves, Jr. *The Emperor's New Clothes: Biological Theories of Race at the Millennium* (New Brunswick: Rutgers's University Press, 2008).
2. Ibram Kendi, *How to Be An Anti-Racist* (New York: One World, 2019), read it again even if you have read it before
3. Steve Corbett and Brian Fikkert, *When Helping Hurts: How to Alleviate Poverty without Hurting the Poor—and yourself* (Moody Press, 2009, 2012).

4. Robert Jones, *The End of White Christian America*. (New York: Simon & Schuster, 2018)
5. Kim, Grace Ji-Sun, and Susan M Shaw. 2018. *Intersectional Theology: An Introductory Guide*. Minneapolis: Fortress Press.
6. Wallis, Jim. *America's Original Sin: Racism, White Privilege, and the Bridge to a New America*. Grand Rapids, MI: Brazos Press, 2016.

Recommended Books for TP

1. Seth Kaper-Dale. *A Voice for Justice: Sermons that Prepared*
2. Smith, Mitzi J. *Womanist Sass and Talk Back: Social (in)Justice, Intersectionality, and Biblical Interpretation*. 2018.

Recommended books for PCC

1. Resmaa Menakem *My Grandmother's Hands: Radical Trauma and the Pathway to Mending our Hearts and Bodies*
2. Susan Beaumont. *How to lead when you don't know where you're going: leading in a Liminal Season*. (Rowman & Littlefield Publishing Group, 2019).
3. Shelly Rambo. *Spirit and Trauma: A theology of remaining*. (Westminster John Knox 2010).
4. Rabbi Stephen B. Roberts (Ed). *Professional Spiritual & Pastoral Care: A Practical Clergy and Chaplain's Handbook* (2012)

Recommended Books for UM

1. Anne Nelson. *Shadow Network: Media, Money, and the Secret Hub of the Radical Right*
2. Tania Davis. *The little book of race and restorative justice: Black lives, healing, and US Social Transformation*

Recommended Books for Missiology

1. Robert D. Lupton, *Toxic Charity: How Churches and Charities Hurt Those They Help (And How to Reverse It)*. (Harper Collins, 2011)
2. Steve Corbett and Brian Fikkert, *When helping hurts: how to alleviate poverty without hurting the poor—and yourself* (Moody Press, 2009, 2012).

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.

NBTS Academic Procedures and resources

Technology Needed

Computer Requirements

Access - To access this course on Sakai you will need access to the Internet and a supported Web browser (Internet Explorer, Firefox, Chrome, or Safari). Video is required for the course, so you will need access to a video camera and microphone.

Computer 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). Note: Students will have difficulty accessing and using course materials and communicating with faculty and staff if their equipment does not meet minimum standards.

Students need both a webcam and microphone for communication with students and instructors.

SAKAI USE

SAKAI is the Learning Management System (LMS) for New Brunswick Theological Seminary. Course materials are available on the internet 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. Most of the class will be placed in this online system.

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 tech 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 Internet connection, which includes direct access to the worldwide web is needed.

COURSE DELIVERY: HYBRID COURSE (COVID-19 Fully online)

In Sakai, you will access online lessons, course materials, and resources. At designated times throughout the semester, we will participate in a blend of self-paced and group-paced activities using Sakai and alternative Internet-based technologies.

Activities will consist of discussion reflection papers, watching videos, video conferences, role play, whole group and small group discussions, group activities, personal assessment, and final projects.

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 email. 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. During the week, we will respond to emails within 36 hours and 48 hours on the weekend. If we have not responded in that period, please reach out again. Sometimes an email does get lost or overlooked unintentionally.
- Send email only to and from your NBTS email account.
- Do not submit your assignments by email message. Submit assignments in Sakai through either the “assignments or weekly schedule tabs.”
- Make certain to check your messages frequently.

QUESTIONS - In online courses/hybrid 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.**

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 or in course failure.*

LIBRARY RESOURCES

All NBTS students have access to Sage Library. A library card will be provided free of charge to all students who have an NBTS ID. For further information on Sage Library and access to the online library catalog, visit <https://www.nbts.edu/sage-library/>. Students should also explore what library services are available in their local areas (i.e., St John's, Rutgers Library). College or community college libraries near the students are also good options. Students may register for borrowing privileges at Rutgers University libraries, inquire at the Sage Circulation Desk. For more information on how to use the Sage Library for research, contact the library directly. To learn more about theological writing, contact Rev. James Brumm at jbrumm@nbts.edu.

Library Resources at the St. John's Campus

NBTS students studying on the St. John's campus have borrowing privileges at the University's library. The NBTS Registrar submits a list of current New York students to the St. John's library staff. Students go to the library, confirm their names are on the list, fill out an application and proceed to the Public Safety office on campus to receive the card. NBTS students taking St. John's electives have access to the St. John's databases (<http://campusguides.stjohns.edu/databasesA-Z>), the username is "nbts" and the password is "library." Students unable to locate what they need through St. John's Library may contact the Sage Library staff in New Jersey who will provide further assistance.

Course Requirements Weekly attendance on Big Blue Button every Monday 7 pm to 8 pm.

Attendance during the Zoom Intensive Week: The class will begin and end with ten minutes of individual meditation during the intensive week.

1. **Constructive participation in weekly class discussion.** Please respond to the questions posed for each week. Students will be evaluation by the professors for their openness to the reading, videos, and each other; their critical analysis of the readings; and their ability to integrate the readings and biblical texts into a theology of justice in their specific concentration. **(10% of assigned grade)**

<i>Standard</i>	<i>Exemplary</i>	<i>Exceeds Requirement</i>	<i>Meets Requirement</i>	<i>Needs more development</i>	<i>Missing or incomplete</i>
Student's point of view clearly reflects a mastery of the week's assigned material	20-18	17-16	15-14	13-12	10-0
The student is critical meaning the student does not simply read for content but has the ability to agree and disagree with the material and students and professors.	20-18	17-16	15-14	13-12	10-0
The student demonstrates openness to topic, to self-reflection, and is respectful to other.	30-28	27-24	23-21	20-18	15-0
The student participates in the course discussion, neither talking too much or too little	20-18	17-16	15-14	13-12	10-0
The student can apply the course materials and class discussion to current events.	10-9	8.5	8	7	5-0

2. **Completion of weekly reflection papers.** Students will complete a reflection on the assigned readings for the week. These reflections will be 750-800 words. These short papers are critical reflections on one or more points that the student wishes to discuss. Students should engage a topic that is of interest to them. The topics of the paper can be theological, historical, or sociological. The paper should add to the discussion of the topic and apply the readings to their own understanding of God, humans, and the world. **(50% of assigned grade)**

<i>Standard</i>	<i>Exemplary</i>	<i>Exceeds Requirement</i>	<i>Meets Requirement</i>	<i>Needs more development</i>	<i>Missing or incomplete</i>
The reflection demonstrates critical discussion of a clearly stated issue.	20-18	17-16	15-14	13-12	10-0
The reflection is focused on one or two issues that are discussed in detail.	20-18	17-16	15-14	13-12	10-0
The reflection is supported by the week's readings and other relevant material found by the student. Student demonstrates a command of the material.	30-28	27-24	23-21	20-18	15-0
The reflection demonstrates the passion and creativity of the student.	20-18	17-16	15-14	13-12	10-0
The reflection is clearly written and understandable and grammatically correct.	10-9	8.5	8	7	5-0

3. **Constructive Participation in Intensive Week:** Students are expected to participate in all the activities during intensive week and to turn in both their individual summaries and group summaries in a timely manner. Students will engage each other openly and honestly and with respect. We will be having some difficult conversations.

Note: to complete the Intensive week, students will be required to provide an assessment of the others in their small group. The student is expected to be honest and evaluate the gifts and growing edges of others. **(15% of assigned grade)**

<i>Standard</i>	<i>Exemplary</i>	<i>Exceeds Requirement</i>	<i>Meets Requirement</i>	<i>Needs more development</i>	<i>Missing or incomplete</i>
Student's participation both in groups and written materials reflects a mastery of the course materials.	20-18	17-16	15-14	13-12	10-0
The student is willing to work with others on difficult topics and conversations and is willing to take chances and open themselves to others.	20-18	17-16	15-14	13-12	10-0
The student participates fully and is a supportive colleague.	30-28	27-24	23-21	20-18	15-0

The student participates in the course discussion, neither talking too much or too little	20-18	17-16	15-14	13-12	10-0
The student can apply the course	10-9	8.5	8	7	5-0

4. **Final Assignment:** Students will create a two-part final project. Each part will require a research portion with at least 4 resources in addition to the ones assigned in the course. These resources should be a mix of academic peer-reviewed resources and those found on the internet [just as was done in class]. Note: four resources are the minimum amount of resources. Students at the doctoral level are expected to do rigorous and expansive research without direct oversight from professors].

Students will create a 10 – 15-page paper on a topic of interest to you from this class. Think about the issues that resonated with you and the ones you struggled with during the course. For those of you who are going to become either professors or doctors of the church, you will have the possibility of a publishing career. This paper is to contribute to the conversations that are going on in the church and society about these issues of racism, sexism, and classism.

Think about academic articles and books you have read for this class and others. They all began with a blank piece of paper and the interest and passion of a scholar. Now it is your turn to participate in that noble work. What will you contribute to the conversation?

Students are invited, but not required to submit a proposal to the professors anytime within weeks 6 to 10. The proposal should tell the audience and an outline for the article and possible resources. We will comment on the abstract to help you in creating an article.

Use the NBTS style guide for this and all papers in this class. **(25% of assigned grade)**

<i>Standard</i>	<i>Exemplary</i>	<i>Exceeds Requirement</i>	<i>Meets Requirement</i>	<i>Needs more development</i>	<i>Missing or incomplete</i>
Identifies a relevant research topic. The thesis statement states the position, premise, or hypothesis, and is the focal point of the paper.	20-18	17-16	15-14	13-12	10-0
Demonstrates an excellent understanding and critical analysis of the research topic. Adequately compares and contrasts perspectives, counterarguments, or opposing position and draws original and helpful conclusions with future implications.	20-18	17-16	15-14	13-12	10-0
Provides compelling and accurate evidence to support in-depth the thesis statement. The minimum number of resources will be scored no higher than meets requirements.	30-28	27-24	23-21	20-18	15-0
Paper is effectively organized. Ideas are arranged logically, flows smoothly with a progression of thought the paper.	20-18	17-16	15-14	13-12	10-0
Paper is well written and clear using NBTS guidelines, properly footnoted, and with very	10-9	8.5	8	7	5-0

few grammar, punctuation, spelling, usage, or formatting errors.					
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- 5. Note: The Final Paper will be loaded to the e-portfolio for assessment following these instructions. Student must provide a screen shot of the receipt to receive the final grade.**

E-portfolio Posting & Assessment – The name of paper will be loaded into the student's e-portfolio under outcome #2 by due date for upload. 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. [remove if class

Each year the faculty assesses one of the program objectives in each program. IF your selected program objective is being evaluated that year, you shall identify the assessment artifact and instruct students to upload that paper to their e-portfolio. There is a video which explains the process to students and that video should be linked to SAKAI. Students have been trained in this process. For questions please contact the Dean or the Associate Dean of Assessment. [remove box after reading]

assignments are not part of the institutional assessment process]

COURSE ASSIGNMENTS

Weekly Assignments - Each week you will need to complete the following:

- Read the weekly lesson. This will be available on SAKAI
- Post in the weekly reflection paper assigned by Sunday evening at 11:55 pm.
- Complete the lesson assignments in each course lesson by the date stated in the Assignments tab of SAKAI.

In addition to your weekly assignments, there will be (include other assessments) together with a description of the item and due dates(s). Additional information about can be found under the ASSIGNMENTS button in the course navigation links.

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

Week One **Introduction To Each Other and Our Task**
Aug 31-Sept 6 **Let's Talk about Implicit Bias**

Join the class in a Big Blue Button discussion of class guidelines, etc. on Monday, August 31st at 7 pm – 8 pm EST. Note: you will open the week with our Monday Meetings so next Monday we will discuss the assignments for week 1.

Class Conversation:

Work for this week: [Introduction to Implicit Bias and its Effects](#)

Part I: Navigating the Class

Read the Syllabus and Look over all the Tabs on the SAKAI website

Watch:

Brown Eyes, Blue Eyes

https://youtu.be/1mcCLm_LwpE

Implicit Bias: How it Affects Us and How We Push Through

<https://youtu.be/Fr8G7MtRNlk>

Read:

Joseph Graves, *The Emperor's New Clothes: Biological Theories of Race*, pgs. 1-51

Write:

Weekly Reflection Paper due each Sunday evening by 11:55 pm

Week Two **Prejudice Just Is**
Sept 7 - Sept 13

We will not gather today [Labor Day] so next Monday we will discuss material from weeks 1 and 2

Watch:

You and Your Racist Brain: The Neuroscience of Prejudice

https://youtu.be/4SwOEJL_ma

The Prejudice you do not know you have <https://youtu.be/ruKrqgPMiis>

Kids and Racism <https://youtu.be/hyAxQJgowL0>

The Doll Test <https://youtu.be/tkpUyB2xgTM>

Take:

Four of the Implicit Bias Tests <https://implicit.harvard.edu/implicit/selectatest.html>

- Race
- Gender-Career
- Skin Tone
- One other that makes you the most uncomfortable

Read:

Graves, pgs. 53-85

Kendi, *How to be an Anti-Racist*, pgs. 3-55 [Chapters 1 – 4]

Write:

Weekly Reflection Paper due each Sunday evening by 11:55 pm

Week Three
Sept 14 – Sept 20

A Long and Sad History

Join the class in a Big Blue Button discussion of class guidelines, etc. on Monday, September 14 at 7 pm – 8 pm EST.

Watch:

Holy Post: Race in America <https://youtu.be/AGUwcs9qJXY>

This is long: A person challenging the above video. Skip around until you can assess the challenges to the above post <https://youtu.be/O8qEcVqBRFY>

Read:

Graves, pgs. 86-139

Kendi, 56-135 [chapters 5 – 11]

Pew Research Center, “Many Black and Asian Americans say They have Experienced Discrimination Amid the Covid-19 Outbreak”

<https://www.pewsocialtrends.org/2020/07/01/many-black-and-asian-americans-say-they-have-experienced-discrimination-amid-the-covid-19-outbreak/>

Write

Complete the Critical Personal Inventory as the Weekly Reflection

1. RACE/ETHNICITY

How do my ethnic history, culture, and consciousness give me a unique perspective on the world?

2. GENDER IDENTITIES/EXPRESSIONS

How does my gender or gender identity or expression give me a unique perspective on the world?

3. SEXUAL ORIENTATION, MARITAL STATUS/PARTNERSHIP/SINGLENES

- How does my sexual orientation give me a unique perspective on the world?
How does my experience as married, partnered, or single give me a unique perspective on the world?
4. SOCIO-ECONOMIC HISTORY (CLASS)
How does my socio-economic location or other status-makers give me a unique perspective on the world?
5. FAMILY INFLUENCE
In what ways do the influences (or lack of influences) of my family impact who I am?
6. DIFFICULT LIFE EXPERIENCES
What significant difficulties have I experienced in life (trauma, crises)? How do those experiences impact who I am?
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Week Four
Sept 21 - Sept 27

Join the class in a Big Blue Button discussion of class guidelines, etc. on Monday, September 21 at 7 pm – 8 pm EST.

Watch

Everyday Racism <https://youtu.be/XAJrsODeTFQ>

Watch: Disney and Sexism <https://youtu.be/GXZVjUyMsl8>

Read:

Graves, 140-200 [note: The book is more technical here, skim for the major themes]

Kendi, 56-135 [chapters 12 – 18]

Zora Neale Hurston's "How it feels to be Colored Me." (1928) [on SAKAI]

Nate Lee, *Liberative Kinship: Black Lives, the Asian Diaspora, and an already Looted World* https://www.inheritancemag.com/stories/liberative-kinship?utm_source=newsletter&utm_medium=email&utm_campaign=%F0%9F%A4%9D%F0%9F%8F%BE+Avoiding+a+colorblind+ideology&fbclid=IwAR32hzGIMhQ4sqotTTON1kJpCILz9ly3oLTNGNSxMoQ1Mkp3xImPkmz6Qrg

Write:

Weekly Reflection Paper due each Sunday evening by 11:55 pm

Week Five
Sept 28 – Oct 4

The Church is Part of the Problem

Join the class in a Big Blue Button discussion of class guidelines, etc. on Monday, September 28 at 7 pm – 8 pm EST.

Watch

Kimberlé Crewshaw, On Intersectionality <https://youtu.be/-DW4HLgYPIA>
Are Women Permitted to Teach in the Church https://youtu.be/k-l_d8FIlok
Jesus Made Me a Feminist <https://youtu.be/WzVZvro2nGg>
Does God Favor a Gender <https://youtu.be/MD3CsFfLxlo>

Read

Robert Jones, *The End of White Christian America*, pgs. 1 – 78 [chapters 1 – 3]
Kim, Grace Ji-Sun, and Susan M Shaw *Intersectional Theology: An Introductory Guide*, pg. 1 – 40 [chapters 1 – 2]

Write:

Weekly Reflection Paper due each Sunday evening by 11:55 pm

Week Six
Oct 5 – Oct 11

The Church is a Big Part of the Problem

Join the class in a Big Blue Button discussion of class guidelines, etc. on Monday, October 5 from 7 pm – 8 pm EST.

Read

Robert Jones, *The End of White Christian America*, pgs. 79 - 197 [chapters 4 – 6]
Kim, Grace Ji-Sun, and Susan M Shaw *Intersectional Theology: An Introductory Guide*, pg. 41 – 107 [chapters 4 - 6]
Lawrence Ware, “It’s on Men to End Sexism in the Black Church”
<https://www.nytimes.com/2018/12/01/opinion/sunday/its-on-men-to-end-sexism-in-the-black-church.html>
Chong, Kelly H. “Negotiating Patriarchy: South Korean Evangelical Women and the Politics of Gender.” *Gender and Society* 20, no. 6 (2006): 697–724.

Write:

Weekly Reflection Paper due each Sunday evening by 11:55 pm

Intensive Week

Oct 12 – Oct 18

Week Seven

DAY 1:

Monday – Oct 12: Faith, Science, and Race

9:00 am – 11: 00 am Presentation and Discussion by Dr. Joseph Graves

Discuss:

Dr. Joseph L. Graves Jr. is a professor of biological sciences at the Department of Nanoengineering, which is part of the Joint School of Nanoscience and Nanoengineering at North Carolina A&T State University and University of North Carolina Greensboro. He received his B.A. in Biology from Oberlin college and his PhD from Wayne State University. His research includes the evolutionary theory of aging and the biological concepts of race. He has published two books, *The Emperor's New Clothes: BioLogical Theories of Race at the Millennium* and *The Race Myth: Why We Pretend Race Exists in America* and has appeared on several documentaries including the PBS documentary *Decoding Watson* and the Ken Burns documentary *The Gene*. Graves is a confirmed Episcopalian and has spent time on the Racial Justice and Reconciliation Commission of the Diocese of North Carolina.

Each student should bring at least three questions they wish to ask Dr. Graves after reading his book and listening to the podcasts below.

<https://biologos.org/podcast-episodes/joseph-graves-the-genetics-of-race-part-1>

<https://biologos.org/podcast-episodes/joseph-graves-the-genetics-of-race-part-2>

2 pm – 4 pm: React and Act:

Small Group Work

Dr. Graves has presented you with a different picture of Charles Darwin and theories of evolution and race. Please work together in your small groups on the following.

Your denomination has requested that you create a theological piece on the following topic. They are concerned that students often lose their faith in college and a recent survey of freshman and sophomores students demonstrated one of the issues is the unresolved tension between their faith and their career choices in STEM. How can you provide a plan to help students understand faith and science while they are still in high school?

You are to use your specialty in the Doctor of Ministry as your focus. If you are in PCC, you are providing group support activities that will aid students in understanding faith and science and their role in their lives. If you are in Missiology, you will comment on

the importance of this understanding as mission work among youth and young adults. If you are in preaching, you are thinking of ways to engage biblical texts and theological understandings to reach the youth. If you are in UM, you will focus on how to engage the sciences and faith, so students remain strong leaders of their faith communities.

Write a Group Plan:

Note: each group will submit a tentative plan to the professors of the discussion that occurred among the groups. Be sure to list your group members on the plan. Send to btanner@nbts.edu

Note: As advisors and professors, we do not expect the notes from these sessions to be polished and well documents. You are practicing an important part of the doctoral process—thinking critically about a project and noting what research is needed. These are not graded with a letter grade but will contribute to each student’s intensive week participation grade. All small group sessions will be set up by the professor on Big Blue Button and the professors will drop in and listen to your group periodically.

DAY 2: Tuesday - Oct 12
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9:00 am – 11: 00 am Learning From Each Other

Small Group Work and Sharing

Exercise 1: Listening and Researching

[1.5 hours] To think critically about the vocabulary around race, racism, and anti-racist,

- First, students in groups will choose a racial epithet or word used contemporaneously around race or gender and present on its etymology: Where does the word come from? How has it been used? Why is it used, for what rhetorical purpose? [use your computers to do group research for 45 minutes]. Record your group understandings of the word. This is a lesson in learning where our culturally used words originate.
- Students in groups will then respond to three of these issues:
 - Can Black people be racist? Refer to the Kendi readings here
 - All Asian-Americans are from China, right?
 - What are micro-aggressions? What do they feel like?
 - Are all men sexist? Explain your answer
 - Can women be sexist? Explain your answer.
 - Why can black people say the n-word, but I cannot?
 - All Asians are smart and hard-working, right?
 - Can I touch your hair? Why not?
 - All Asians are rich, right?

- What is a Karen? Why does she matter?
- Define systemic racism and give examples from your life.
- Where do you see cultural appropriation? I don't understand, isn't it a compliment if I like your food or your clothes or your music?
- I am a good person, I do not see color, right? If I ignore color, I will treat everyone the same. Why do people have a problem with that?
- Where are you from? No really, where are you from? Where were you born?
- No sweetheart, I will wait for the Doctor. Can you get me some water?
- You live in this country, learn to speak English or leave!!

Note: you do not have to use these exact questions. There are typical statements which are debated in our society. They demonstrate a disconnect in our social fabric. Today you will discuss some of these issues with each other. We ask that you be honest and listen.

Sharing:

Assessment:

In the last 30 minutes, we will return to the larger group and share with each other what was discovered as you worked through the assignment. Each group will report briefly on their process and discussion.

Write:

Note: each group will submit a written record of their findings and discussion to the professors of the discussion that occurred among the groups. Be sure to list your group members on the plan. Send to btanner@nbts.edu

2 pm – 4 pm: Learn and Reflect on your own

Listen and Learn:

<https://www.npr.org/podcasts/510312/codeswitch>

Listen to these two of these podcasts:

- What is A Karen?
- The Limits of Empathy
- When xenophobia spreads like a virus
- Why now white people?
- One Korean American's Reckoning

Write and Reflect:

Today reflect theologically on the podcasts, what would you do if you were playing these for your congregation. Some suggestions: How would you preach to a Karen? If

you were invited to an all-white church what and how would you preach? What about a Korean American church? How can you minister to Asian-Americans who are now yelled at in public for bringing the virus? How can you bring your diverse neighborhood together to change a school board policy? This is not about quoting scripture –this is about bringing the church into the conversation with the podcasts you selected. What are the theological conversations that need to happen around the topics in the podcasts? Post your reflection by 11 pm.

DAY 3: Wednesday - Oct 14
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9:00 am – 11: 00 am

**Theme: To Be or Not to Be
(Complementarianism vs Equalitarianism)**

Role Play:

Role play supreme court case on complementarianism verse Equalitarianism

The supreme court has rolled all these issues that have made it to the bench into one hearing on American Women. The Defendants have argued the we need to get rid of all this women's right foolishness. They argue for a complementarian position. They view the relationship between men and women as equal but that they are created for different roles. The Plaintiffs (Equalitarianism position) argue that women and men are equal and argue that there is no gender-based limitation on the roles of men and women. The complementarians argue that the bible supports complementarianism (Genesis 2:18; Ephesians 5:21-33; 1 Timothy 2:11-13, Titus 2:3-5). Egalitarians argue that Galatians 3:28, Romans 16:1-7; Colossians 4:15, 2 John 1, 1, 13; and Acts 16:13-15 support their position.

Complementarian beliefs:

- Only men should hold church leadership positions over men
- A patriarchal view of the family
- The view that a man should love his wife as Christ loved the church, and a woman should submit to her husband as the church submits to Christ

Equalitarian Beliefs:

- Men and women can both hold church leadership
- Spouses are equally responsible for family
- Marriage is a partnership of two equals submitting to one another
- Roles should be ability-based and not gender-based

Class assignment is to adjudicate this case

Assign class participants to groups (breakout on Zoom)

1. Defense attorneys (Complementarians)
2. Prosecuting attorneys (Equalitarians)

Your team must support your assigned position and tear down the position of your opponent!

2 pm – 4 pm: Learn and Reflect in Small Groups by concentration

Discuss and Learn from Each other

God and Gender vs Church and Gender

Most people, though not all, first experienced unconditional love, not through the image of a man, but through the image of their mother. She therefore became the basis for many people's real and operative God. I am convinced that many people sour on religion because they are presented with a God who is actually less loving than their mother or father was.

For much of the human race, the mother has been the one who parts the veil for us and opens us up to any inner life of emotions or soul. She gives us that experience of grounding, intimacy, tenderness, and safety that most of us hope for from God. However, many people also operate from a toxic and negative image of God. For those people, little that is wonderful is going to happen as long as that is true. Early growth in spirituality is often about healing that inner image, whether male-based or female-based.

Most of us know that God is beyond gender. When we look at the book of Genesis, we see that the first thing God is looking for is, quite simply, a set of "images" by which to communicate who-God-is (Genesis 1:26–27). God is not looking for servants, for slaves, or for people who are going to pass loyalty tests. God is just looking for images and likenesses of the Inner Mystery. Whoever God is, is profoundly and essentially what it means to be both male and female, in perfect balance. We have to find and to trust images that present both a healthy feminine face for God and a healthy masculine face for God. Both are true and both are necessary for a vital and loving relationship with God. Up to now, we have largely relied upon the presented masculine images of God (which closed many people down) while, in fact, our inner life is much more drawn to a loving feminine energy. That is much of our religious problem today, and I do not believe that is an exaggeration.

+Adapted from Richard Rohr on Transformation: Collected Talks, Volume One: The Maternal Face of God (Recording).

Questions to share with the group [be honest—remember your implicit bias tests]:

1. What are your views on gender?
2. What are your views on women as leaders in the home?
3. What are your views on women as leaders in community?
4. What are your views on women as leaders in industry?
5. What are your views on women as leaders in church?

Observe the differences! What do you see, feel, think?

Discuss patriarchy, hierarchy, and misogyny in the church, noting below how these texts have been used as “proof-texts” for proving women should not participate in church.

Discussion: Biblical Gender Matters (proof texting)

1. Genesis 3:1-31
2. Genesis 8:15-16
3. 1 Samuel 16:7b
4. Galatians 3:26-28
5. Romans 16:3-4
6. Romans 16:6
7. Romans 16:12
8. Exodus 15:20
9. Judges 4:4
10. 2 Kings 22:14
11. Luke 2:36
12. Romans 16:7
13. 1 Peter 3:6-7
14. Genesis 16:5-6; Genesis 21:10-12
15. 1 Timothy 2:11-14

For your reflection here are some ideas: one student should take notes and send them to the professor after the meeting

- 1) For PCC: You are counseling the daughter of an important and well-known pastor who has stated privately and publicly that women should not preach or be a leader in the church. She comes to you as a seminary student and the passage above have been used against her. How would you work with her using your best theological techniques to help her understand her calling? How would you help her deal with her family?
- 2) For TP: Pick a text and confront the proof-texting that others use to keep women from leadership and the church. Pick one of the above texts and expand it—looking at it contextually. Teach your congregation why proof texting is not helpful for the body of Christ.
- 3) For UM: You are trying to organize a clergy group in the neighborhood to provide support for a much-needed school project. How can pastors who do not believe in the leadership of women and the women pastors work together? Is the cause more important than the differences? How do you figure out who speaks and who prays?
- 4) For Missiology: Part of your mission field is a state university. You come from a conservative denomination that does not embrace women in leadership and considers gay and lesbian lifestyles a sin. Do you work only with students who are like-minded? How would you engage a student who approaches you and asks about the role of women in your church or the church’s stand on LGBTQ persons? Are these issues cultural or as Calvin would ask, “essential to salvation”? Can a lesbian student be saved or do they have to repent? What do you do as a missionary when your values clash with the very people you are trying to witness to?

Write

Note: each group will submit a written record of their findings and discussion to the professors of the discussion that occurred among the groups. Be sure to list your group members on the plan. Send to btanner@nbts.edu

DAY 4: Thursday - Oct 15

9:00 am – 11: 00 am Classism and the Church and the Prosperity Gospel

Read before class:

<https://www.missioalliance.org/classism-exists-in-the-church-and-its-hurting-all-of-us/>

Watch Together:

<https://youtu.be/PscfVycueGs>

<https://youtu.be/-plFed6FQb4>

<https://youtu.be/lfzUr4csDZg>

<https://youtu.be/zgAK-4kPTb8>

Possible Discussion Questions:

Classism is a problem in most churches. How have you seen classism in your church?
How does systemic racism and sexism play out in classism as well?

How do you speak to a church member who wants you to preach more like Joel Osteen and Joyce Meyers? Why is the Gospel in our church so depressing? I want an upbeat sermon and service and I hate the prayer of confession; it is so unnecessary?

How do we address poverty in our congregations? How should we address wealth differences in our congregations?

Note: We will read a book about this after intensive week.

2 pm – 4 pm: Movie Day --- This session is on Zoom because the chat function works better than in BBB

It is Thursday and your brain is full. But intensive week continues. One of the ubiquitous parts of our daily life is media. We will relax and you can stream a movie with

Dr. Tanner. Just kidding. your job is to critique the movie! We will use the chat function in zoom to analyze the movie via race, gender issues, class issues, and other things that come up. Please know that the movie is 129 minutes so it will take about 10 minutes of extra time. We will work out when to begin.

If you cannot join us, you can rent “The Blind Side” and write a reflection paper on these issues, but it will be better to do this as a group.

PS: have you ever thought about teaching a media critique class in your church? Everything child watching media are being shaped them and we often do not think about it. Images are powerful tools of privilege. Do we ever learn to critique media?

DAY 5 Friday- Oct 16

Theme: Divided We Fall

Exercise 1: Case study - The divided congregation (one hour)

A local pastor wants to build a pastoral counseling and community center at the church. The pastor suggest that the church develop a separate 501c3 to use to get grants and other donations to fund the project. The church is situated to where they could use a community development block-grant from the Department of Housing and Urban Development (HUD). They also have been invited to apply to a local bank for a grant if they will be welcoming to people of other faiths using the community center.

The pastor presents this to the congregation. Three different opposition factions develop.

1. A faction opposes the pastor’s plan to develop a separate 501c3 because they believe the church is not in the “business to be a business,” and they do not want the pastor to have that much autonomy and power.
2. A faction opposes the pastor on the Block-grant measure because they do not trust the current governmental administration.
3. A group opposing the “audacity” of the pastor to even think that they would allow non-Christians in their building.

Class is sent to three different breakout groups (opposed to 501c3; opposes block-grant; non-Christians in the building):

Assignment – from your group’s perspective:

1. How would your group solve this pastor’s dilemma?
2. What are your strategies and methods?
3. Identify the issues of race, class, and gender in the situation.
4. How can you use the materials in this class to help you solve this dilemma?
5. What are your expected results and outcomes? Why do you expect these results? What will you do to obtain these results?

6. What if your intervention fails? How will you regroup?
7. Please prepare multiple formats to show your solution and your results.

What can you take from the case study to use to approach the divisiveness of our current national situation?

Submit your group's discussion to Dr. Tanner as usual

2 pm – 4 pm: Media Critique continues

<https://www.npr.org/sections/codeswitch/2014/12/06/368713550/four-lessons-from-the-medias-conflicted-coverage-of-race>

In your small group, you will decide which local and national news programs you will watch as a group. These broadcasts are readable available on the channel's website.

Watch 1 local program and critique what you see. If this is all you knew about the NYC area—who is missing and who is present, who are leaders and who are criminals. Google information about unjust representation in the local news. There have been a lot of studies. What is your role as a faith leader to help your people critique the places they get their information?

Watch 1 national news program and do the same critique. What do you learn and not learn about America from watching the news? What is important and what is not? Which regions are mention and which are not? Again, Google the national broadcasts and unjust representation. How does this impact your theological views of the future? How do we reconcile our present communities with the “snapshot of America” on the news?

Provide your notes to the professor at btanner@nbts.edu

Note: Everyone should have a copy of the results of morning and afternoon activities. You will need them for the final project.

Week Eight Oct 19 – Oct 25

We will give each other a Zoom/BBB vacation this week. We are all zoomed out from last week. This week you will read some additional resources and begin to contemplate your final project.

Note: Any time in weeks 8 – 11 students can make an appointment with Dr. McCreary or Dr. Tanner to discuss their final projects. Remember you can also submit a proposal of your final project.

Read:

Scorbett and Fikkert, *When Helping Hurts: How to Alleviate Poverty without Hurting the Poor—and yourself*, Read Part 1 and Part 2
Wallis, Jim. *America's Original Sin: Racism, White Privilege, and the Bridge to a New America*, pgs. 1- 72, chapters 1 – 4.

Write:

Weekly Reflection Paper due each Sunday evening by 11:55 pm

Week Nine

Oct 26 – Nov 1

Join the class in a Big Blue Button discussion of class guidelines, etc. on Monday, October 26 at 7 pm – 8 pm EST.

Read:

Scorbett and Fikkert, *When Helping Hurts: How to Alleviate Poverty without Hurting the Poor—and yourself*, Read Part 2
Wallis, Jim. *America's Original Sin: Racism, White Privilege, and the Bridge to a New America*, pgs. 73 - 126, chapters 5 – 6
Petersen, “Racism, Restorative Justice, and Reconciliation” [on SAKAI]

Write:

Weekly Reflection Paper due each Sunday evening by 11:55 pm

Week Ten

Nov 2 – Nov 8

Join the class in a Big Blue Button discussion of class guidelines, etc. on Monday, November 2 at 7 pm – 8 pm EST.

Read:

Scorbett and Fikkert, *When Helping Hurts: How to Alleviate Poverty without Hurting the Poor—and yourself*, Read Part 3
Wallis, Jim. *America's Original Sin: Racism, White Privilege, and the Bridge to a New America*, pgs. 127 - 187, chapters 6 -7
<https://religionnews.com/2020/08/14/sojourners-jim-wallis-editor-sandi-villarreal-catholic-white-racist-editorial-independence-policy/>
<https://sojo.net/magazine/august-2020/catholic-church-has-visible-white-power-faction>

Write:

LAST Weekly Reflection Paper due each Sunday evening by 11:55 pm

Week Eleven
Nov 8 – Nov 15

Join the class in a Big Blue Button discussion of class guidelines, etc. on Monday, November 8 at 7 pm – 8 pm EST.

Write:

Your Final Paper

Week Twelve
Nov 15 – Nov 20

Join the class in a Big Blue Button discussion of class guidelines, etc. on Monday, November 20 at 7 pm – 8 pm EST.

Write:

Your Final Paper due **December 4th**

NEW BRUNSWICK SEMINARY COURSE POLICIES

INCLUSIVE LANGUAGE POLICY

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.

ATTENDANCE/PARTICIPATION 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). A missed forum post and responses will constitute absence for that week. This will impact both the participation grade and the weekly reading and activities grade.

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 repeating the course. Contact the professor before the absence (or up to three 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.

Forums cannot be made up and will impact participation and weekly assignment grades. Assignments should be turned in on the due date. If a student discovers she or he cannot complete the work on time because of an unforeseen issue (illness, family emergency, etc.), contact the instructor immediately. The professor may grant an extension. Note: extensions are not given for lack of planning.

GRADING SYSTEM

A	Excellent	4.0	95 – 100%
A-	Very Good	3.67	90 – 94%
B+	Above Average	3.33	87 – 89%

B	Average	3.0	84 – 84%
B-	Below Average	2.67	80 – 83%
C+	Marginal Pass/Poor	2.33	77 – 79%
C	Marginal Pass/Poor	2.0	74-76%
F	Failure	0	0-69%

General Grade Definitions:

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 indicates that a student has shown good (above average) understanding of the concepts and/or subject matter and performance the level of work that is appropriate to and expected of professional doctoral studies.

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B: Good (Average) Performance

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

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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 will be required to do additional work in the subject area in which the grade was received, and possibly subject to academic probation, or recommended for 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.

Failure (F)

This category applies when a candidate fails to complete the course work required. A student who has received more than two grades of “F” may be subject academic probation and/or dismissal.

Incompletes

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 trimester.

Withdrawal (W)

This category applies when the candidate is granted permission from the Seminary's faculty to withdraw from

VIEWING YOUR GRADES

You can view your grades using the GRADES 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 me. ***Please do not post your personal concerns in a discussion forum.***

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 the Dean of Students 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.

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 judgment 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**.

SEXUAL MISCONDUCT - Sexual transgression is defined as behavior, which transgresses or crosses the proper boundaries established by professional relationships of trust. New Brunswick Theological Seminary commits itself institutionally to provide an environment, which nurtures and protects individuals and their right relationships with one another. The full Seminary policy, definitions and complaint procedures for addressing incidents for sexual misconduct may be found in the **Student Handbook**.

INSTITUTIONAL ASSESSMENT

Student assignments, projects or presentations may be randomly selected for assessment purposes.

From time to time, the professor may be dealing in greater depth with particular concerns or issues that emerge during the course of the semester and adjusting items in the syllabus whenever necessary. The Professor will keep you informed of any changes.