



IN511 ANALYZING SYSTEMS OF PRIVILEGE

Course Syllabus

Spring 2021

Master's Program New Brunswick Theological Seminary

PROFESSOR'S CONTACT INFORMATION

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The best way to contact us is by email.

VIRTUAL OFFICE HOURS: Wednesdays 5-6 pm via Zoom. The link can be found under Announcements on the SAKAI home page. One-on-one conferences can be scheduled via email. Do not hesitate to reach out.

All-important announcements and communication for this class will take place through Sakai and the NBTS email system. Ensure that you periodically check the course and your NBTS email inbox to stay informed and communicate with your Professor and classmates. Students should 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.

IMPORTANT NOTE: This class is a continuation of IN 311. Students must enroll in **both** courses for the term. Students who did not attend the workshop will be dropped from this class.

DESCRIPTION AND PURPOSE OF COURSE

IN331 ANALYZING SYSTEMS OF PRIVILEGE WORKSHOP Participants will build a common definition of privilege and racism. We will explore the historical development of institutional racism in the U.S. Then, participants will discuss the current realities of racism, including the internalized, overt, microaggressions, and silence. We will consider the link between racism and other forms of oppression. With a shared vocabulary and methodology, we will explore strategies to dismantle racism in the church and community. The two-day workshop [Friday and Saturday] will be led by various members of the NBTS faculty. A required course in the M.A and M.Div. programs and encouraged for the D. Min.

IN511 ANALYZING SYSTEMS OF PRIVILEGE This class is the second portion of IN 331. During the semester, students will engage in readings, videos, and class interactions around the issues of privilege in all forms of oppression. The class will focus on the ways the sciences and theology have aided each other in promoting a privileged agenda in this and many other countries. Through the class resources and personal reflection, students will gain insight into critical reflection on privilege and become equipped to see and work on dismantling it in the church and community. This is an important class that will provide the foundations for many other NBTS courses. Note: because to the time invested in the workshop, this class will end after 12 weeks. Required course in the M.A and M.Div. programs. Prerequisite: IN331.

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.

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 traumatize 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 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.

In an effort to promote understanding and confront some of the subtle and overt forms of racism, the Seminary took a bold step and challenge to produce a 20-year plan for

NBTS to move the institution towards a more just and inclusive society, and to confront the issue of racism through a process of training and sharing. With this course, we desire to accomplish some of this goal. This course will challenge our assumptions of race, privilege and racism as well as the connected social constructs of class and gender. We will challenge students to critically analyze cultural differences and systems of inequality. This course will promote: cultural self-awareness, inform how culture is influenced by history, politics, power and privilege, communication styles, economics, institutionalized discrimination and inequality, and cultural values, beliefs and practices; promote curiosity on the part of students to ask complex questions about other cultures and classes, and to seek out answers that reflect multiple culturally perspectives, or encourage students to initiate and develop interactions with culturally different others.

PROGRAM LEARNING OUTCOME[S] FOR THIS COURSE ARE:

Master of Divinity

Graduates

- Think critically and theologically, gaining basic literacy within the distinctives of the Christian faith and tradition through biblical studies, theological and historical studies, and ministry studies.
- Identify, locate, organize, critically analyze, compare and utilize diverse sources of information for present and life-long learning.
- Engage their own and other communities, traditions, structures, and cultures. They put theological studies into practice in diverse vocational applications of ministry, seeking to understand the work of God. They prepare for leadership and service responsive to varied social contexts.

Master of Arts Pastoral Care & Counseling

Graduates

- Engage in research and critical reflection proper to the field of Pastoral Care and Counseling/Pastoral Theology.

Master of Arts Theological Studies

Graduates

- Employ the basic competencies of the fields of biblical studies and theological studies.
- Identify, locate, organize, critically analyze, compare and utilize diverse sources of information for present and life-long learning.
- Explain how cultural and social contexts impacts their understanding of a community

COURSE LEARNING OBJECTIVES AND OUTCOMES

The student will

- Be attentive to the pervasiveness of racism – as defined by dynamics of power and privilege—in self, church and society able to perceive its workings, and be committed to dismantling it.
- Realize the pervasiveness of sexism – as defined by dynamics of power and privilege—in self, church and society, able to perceive its workings, and be committed to dismantling it.
- Engage in discussions of LGBTQ discrimination– as defined by dynamics of power and privilege—in self, church and society, able to perceive its workings, and be committed to dismantling it.
- Understand the pervasiveness of classism – as defined by dynamics of power and privilege—in self, church and society, able to perceive its workings, and be committed to dismantling it.
- Understand the psychological ramifications of internalized classism, racism, gender identity, and sexism and their impact on individuals and institutions.
- Express an understanding of the corporate weight of classism, racism, and sexism as the sins of a nation.

REQUIRED MATERIALS

- Graves, Joseph L. 2005. *The Race Myth: Why We Pretend Race Exists in America*. New York: Plume. ISBN-13 : 978-0452286580
- Wytma, Ken. 2019. *The Myth of Equality: Uncovering the Roots of Injustice and Privilege*. Downer's Grove, IL" IVP Press.
- David P. Leong. 2017. *Race and Place: How Urban Geography Shapes the Journey to Reconciliation*. IVP Books. ISBN-13 : 978-0830841349
- Desmond, Matthew. 2017. *Evicted: Poverty and Profit in the American City*. New York: Crown Publishing. ISBN-13 : 978-0553447453

SUGGESTED MATERIALS:

- hooks, bell. 2000. *Where we stand: Class Matters*. New York: Routledge. ISBN-13 : 978-0415929134
- Criado Perez, Carolin. 2019. *Invisible Women: Data Bias in a World Designed for Men*. New York: Abrahms Press. ASIN : B07N1N6VKT
- Smedley, Audrey. 2019. *RACE IN NORTH AMERICA: origin and evolution of a worldview*. New York: ROUTLEDGE.

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 G.B. of RAM
 - 240GB of SSD Hard Drive
 - Camera [built in or additional purchase]

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 online courses usually need both a webcam and headset 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). Students will need the ability to view videos.

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 for this class include Zoom synchronous course sessions, video viewing and listening to podcasts in asynchronous weeks, reading the required books and articles, writing reflections and book reviews, and discovering a topic to research.

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 email messages. This will enable the Professor to quickly identify the student and course, facilitating a timely response.
- I will respond to emails usually within 24 hours and always within 48 hours. If I do not respond in that time, please send your email again.
- 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.
- Submit assignments in Sakai using the "assignments tab" or the link on the weekly schedule class. Do not submit by email or SAKAI messages.
- Make sure 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 [leave if you are establishing a questions forum in Sakai if you need help with this please contact the Dean's office. Otherwise, tell students to email you.

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.

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. To obtain access, follow the instructions in the email sent out by Dr. Faye Taylor, Director of the N.Y. Campus, at the beginning of the semester. For more information about St. John's Library, contact the Circulation Desk by phone at 719-990-6850, text at 719-652-6936, or by email at <http://stjohns.libanswers.com/>.

NBTS students taking St. John's electives have access to the St. John's databases, at <http://campusguides.stjohns.edu/databasesA-Z>. To obtain access, contact Laura Giacobbe at 848-237-1773 or lgiacobbe@nbts.edu.

COURSE REQUIREMENTS, GRADING PERCENTAGES, AND DUE DATES

1) Weekly Reflections: *This assignment is 40% of the final grade.*

In weeks 1-10, students will submit a reflection on the week's assigned readings and activities. These reflections will be 250-750 words [1-3 pages double spaced]. These short papers are critical reflections on one or more points from the class activities.

These reflections are both critical and deeply personal. What was your reaction to the week's materials? How does this point add to your thinking on privilege in society and the church?

Note the papers are due on Sunday evenings by 11:55 pm. [Self-care note: you can miss two weeks of reviews. We will drop the lowest two grades]

Alternative: tired of writing so many papers? Partner with another class member and record a discussion of the topics for the week. Discussion should be 5-7 minutes in length. Each participant should identify themselves and grades will be assigned separately. Please let the professor know if you plan to partner together and use this alternative. Each student should upload the file to SAKAI.

Required for M.A. in Pastoral Counseling Students: students should select a topic for reflection that is applicable to helping persons understand themselves in this unjust world.

<i>Standard</i>	<i>Exemplary</i>	Exceeds Requirement	Meets Requirement	Needs more development	Missing or incomplete
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 readings and other class materials. The student demonstrates a command of the class information	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

Total Possible Points = 100 **Assignment is due at 11 pm on each Sunday evening weeks 1-10**

2) Book Reviews: This assignment is 30% of the final grade

Students will complete a book review of 3 of the 4 books for the class. The book review will be 500-750 words [2-3 pages double spaced] and will be for a publication read by pastors and other religious professionals. The review will be evaluative, not merely a report on the content. You can choose which ones you do.

Alternative: tired of writing so many papers? Create a 4-5 minute podcast on the book and include the same issues as in the paper in your podcast. Upload the podcast to SAKAI as usual. Please let the professor know if you plan to partner together and use this alternative.

See:

https://owl.purdue.edu/owl/general_writing/common_writing_assignments/book_reviews.html for more information.

<i>Standard</i>	<i>Exemplary</i>	Exceeds Requirement	Meets Requirement	Needs more development	Missing or incomplete
The paper contains a clear thesis	20-18	17-16	15-14	13-12	10-0
The paper contains a brief summary of the book's content, purpose, and central arguments	20-18	17-16	15-14	13-12	10-0
The paper contains an analysis of the content and argument presented in the book.	30-28	27-24	23-21	20-18	15-0
The papers discusses how the book impacted you personally and how you believe it would be received by others.	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

The first book review is **due on March 21, 2021**

The second book review is **due on April 18, 2021**

The third book review is **due on May 1, 2021**

Tired of writing papers? You can use a podcast format to discuss the book if you wish

3. A paper on a topic selected by the student. This assignment is 20% of the final grade

The paper will be 1250 words [5 pages] to 2000 words [eight pages] on a topic you wish to research in-depth. The paper is intended to add depth to your understanding of the issues. It is written for you and your classmates [as if you were writing one of the articles for a class such as this]. The paper should contain at least four peer-reviewed sources and contain statistics on the topic written from reputable internet sources. Possible topics include

- A historical event in one of the books or the class, i.e. the history of redlining in Somerset County NJ; the story behind Juneteenth; how the war on drugs was also a war on African-Americans;
- A topic: gender discrimination, the impact of gender stereotypes on children, affirmative action, do our international work trips help or hurt
- An educational paper, i.e. a paper written to use in discussions in the church and the issues you have learned about in this class.
- Any topic you are interested in and want to know more about can be proposed

This paper requires the student to write a proposal and submit it to the instructors **by March 30, 2021**. The proposal is one or two paragraphs that discuss the topic the student is planning to write on and why the student selected. Note: you cannot see the final paper until you have submitted the proposal.

The paper is due on May 2, 2021

4. A Final Reflection by the student. This assignment is 10% of the final grade.

Write a reflection on your learnings for this semester. What will you take with you? What is the role of science in doing research for your ministry? Reflect on how this class has aided you in creating patterns of life-long learning as stated in the degree objective below. This reflection should be between 500 and 1000 words [2-4 pages].

- Identify, locate, organize, critically analyze, compare and utilize diverse sources of information for present and life-long learning.

This paper is due on **May 7, 2021**

5. E-portfolio Posting & Assessment –

The **final 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 that student assignments, projects or presentations may be randomly selected by NBTS to assess 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 on SAKAI. Note: Course grades will not be released to the student until this requirement have been met. [remove if class assignments are not part of the institutional assessment process]

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

- Read the weekly lesson.
- Watch the videos or listen to the podcasts
- Complete the weekly reflection by the due date
- Plan to attend the Saturday discussion as often as possible
- Complete the lesson assignments for each week by Sunday night.

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 Myth of Race and our Prejudice Brains

Week 1: Jan 25 – Jan 31
Asynchronous Week
Humans and Hierarchical
Theology

Watch

- Humans and Race

<https://www.youtube.com/watch?v=TRzusl6hVQs&feature=youtu.be>

Read [note readings do not always reflect the discussion for the week, they are designed to increase your overall understanding of deeper societal issues]

- Graves, *The Race Myth*, Introduction, Chapters 1, 2, and 3
- Wyttsma, *The Myth of Equality*, chapters 1 – 2 [65 pages]
- Wrizba, "All Creatures" [on SAKAI]

The Big Points for Reflection this Week:

1. Graves points out that biologically humans are categorized as primates and mammals. We are, stated clearly, animals. Yet, we have created these hierarchies both in the animal kingdom and with humans.
2. Theological Anthropology is framed so that the ones involved are humans and God. Classically, the central question was how humans are made the image of God, *imago Dei*. Our shared animal world is ignored. Humans become other from the others in God's creation.
3. The Bible often uses nature and animals as examples to teach lessons to humans. Bible scholars often see this as cultural. The people were agrarian, so of course, the examples came from their lives. But what if metaphors such as a mother hen gathering her chicks under her wings was meant to be more than a metaphor but to remind us that we share characteristics with the rest of God's creation?
4. **Questions for reflection this week: Reflect on how theology could be inclusive of all of creation. How would theological anthropology be different if humans were understood one of many animals? If classical theology was not hierarchical, would the world be different? In other words, did our hierarchy over the other animals set the stage for the hierarchy of human races?**

Yes, these are speculative issues, but this week's reflection is designed to provoke us to think about what was and how what was shapes how we think and act in the present.

Do you want to talk about the topic this week? Dr. Tanner invites all to join in a discussion on Saturday, January 30 at 10 am. Drop by for in-person engagement on the big questions.

Week 2: Feb 1 – Feb 7
Asynchronous Week
Religion and Science Share a Common
Background

Watch

- The Draper-White Conflict
<https://sciencereigiondialogue.org/resources/science-and-religion-the-draper-white-conflict-thesis/>
- Francis Collins Science and Theology
https://youtu.be/fxiA7WLo_7Q
- Science and Religion
<https://youtu.be/qZh1MrDHLoY>

Read

- Graves, chapters 4 and 5
- Wytsma, chapters 3 and 4
- Peterson, "Galileo Again" [on SAKAI]
- Pew Research: Conflict between Science and Religion
<https://www.pewresearch.org/science/2015/10/22/perception-of-conflict-between-science-and-religion/>

The Big Points for Reflection this Week:

1. We often assume the conflict between theology and science. Theology ignores science, and we "think" scientists have no use for religion. This dichotomy is not helpful to either religion or science.
2. Are science and scientific discovery part of God's creation and love for the world?
3. There is no doubt that science has been used against some instead of in service of humanity.
4. **So, the BIG QUESTION this week is the theology of vaccine science. Is it part of God's desire for us to be protected from and/or healed of COVID-19? This is a question at the heart of who we believe God to be and how God is active in our world today. Where is God amid scientific discovery?**

Do you want to talk about the topic this week? Dr. McCreary invites all to join in a discussion on Saturday, February 6 at 10 am. Drop by for in-person engagement on the big questions.

Week 3: Feb 8 – Feb 14
Asynchronous Week
Prejudice is "Predetermined"

Watch

- You and Your Racist Brain: The Neuroscience of Prejudice
https://youtu.be/4SwOEcJL_mA
- The Prejudice you do not know you have
<https://youtu.be/ruKrggPMiis>

Read

- Graves, chapters 6 and conclusion
- Wytsma, chapters 5 and 6
- David Amodio "The Egalitarian Brain"
https://greatergood.berkeley.edu/article/item/the_egalitarian_brain
- Bevens, "What is Internalized Racism" [on SAKAI]
- Internalized Racism and Clinical Practice
<https://div12.org/importance-of-addressing-internalized-racism-in-clinical-practice-scp-diversity-committee/>

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

The Big Points for Reflection This Week:

1. We are hard-wired toward pre-judgments. These allow us to function in a complex world and, at another level, keep us safe, i.e., I have a pre-judgment that I will burn my hand if I touch a hot stove. These are necessary.
2. Unfortunately, this is the same system used in a culture of systemic racism to imprint biases that both divide us and infect our brains with internalized bias.
3. Wytsma's point on page 86: "Our fascination with aristocracy extends beyond simply romanticizing culture. We also have an enormous number of aristocratic heroes and heroines." Seems to conclude that we worship wealth and look at wealthy individuals as gods.
4. **So, the BIG QUESTION this week is the theology of the American Dream. Is it possible for an individual to pick herself up by her bootstraps? This question is at the heart of immigration, nationalization, migration, segregation, integration, and upward mobility. Is white American culture more loved by God than other cultures? Where is God amid consumption and wealth obtainment?**

Do you want to talk about the topic this week? Dr. Tanner invites all to join in a discussion on Saturday, February 13. Drop by for in-person engagement.

Week 4: Feb 15 – Feb 21
Synchronous Week
Meet on Zoom 9am 2/20

Meet the Author and Scientist: This Saturday the class will engage with Dr. Joseph Graves

Read

- Graves, read the conclusion before our Saturday conversation

Listen:

- <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>

Module 2: The Myth of Gender Privilege and Gender Racism

Week 5: Feb 22 – Feb 28
Asynchronous Week

Watch

The Difference Between Men and Women

https://youtu.be/VFL9Kc_eQpU

The Danger of a Single Story

<https://youtu.be/D9Ihs241zeg>

Read

- Wystma, chapters 7 and 8
- Bearman, et al., "The Fabric of Internalized Sexism" (Article on SAKAI)
- Ellison, "Male Privilege" (Article on SAKAI)
- <https://www.ywboston.org/2019/12/constructions-of-gender-and-race-go-hand-in-hand/>

The Big Points for Reflection This Week:

1. Sexism and Patriarchy have continued far longer than other forms of power and privilege. It was evident in the Bible and in all ancient cultures.
2. The church has been especially complicit in promoting sexist and patriarchal values.

3. Emancipatory Language is just window dressing, is it? Can we move beyond using only "Father" and "he" and "mankind"?
4. Are biological differences enough to treat women differently?
5. How has your church tradition promoted patriarchal views?
6. How has geography and place disadvantaged women?
7. **So, the BIG QUESTION this week is the theology of Sexism. Why is it inappropriate to refer to a woman as a man? According to Bearman, et. Al., "Sexism consists not only of exceptional incidents but also of everyday practices within everyday interactions. Internalized sexism, which occurs when women enact learned sexist behaviors upon themselves and other women, also takes everyday forms." How do we know when sexism is internalized oppression? What is internalized sexism? Is it possible to thwart internalized sexism? These questions are at the heart of the repetition of sexist practices, sexist socialization, and the maintenance of religious sexist practices. Are women less loved by God than men? Where is God on the sexist issue?**

Do you want to talk about the topic this week? Dr. McCreary invites all to join in a discussion on Saturday February 20. Drop by for in person engagement.

**Mar 1 – Mar 7
Reading Week**

Catch up on reading or write a book review. Think about the topic you are going to write on for the final paper

Week 6: Mar 8 – Mar 14
Asynchronous Week

Watch

Intersectionality

<https://youtu.be/-DW4HLgYPIA>

Bias Medicine [John Oliver: rough language warning]

<https://youtu.be/TATSAHJKRd8>

Reaction to Oliver's Bias in Medicine presentation

<https://youtu.be/RhArakH5cTU>

A Doctor dies of COVID

<https://www.nytimes.com/2020/12/23/us/susan-moore-black-doctor-indiana.html>

Read

- Wystema, Part III
- <https://www.ywboston.org/2019/12/constructions-of-gender-and-race-go-hand-in-hand/>

The Big Points for Reflection This Week:

1. Racism and sexism can actually hurt. This week we watched some videos on intersectionality and focused on the bias in medicine.
2. Does the church contribute to bias in medicine by not addressing the topic with its members?
3. Intersectionality is a much-attacked idea. So how would you respond to this video? <https://youtu.be/EmNUbf1OHes> BTW: he has made a living attacking intersectionality.
4. What is "mansplaining" and how often have you seen it? Are you aware of it? Did you see it in the videos this week?
5. **One BIG QUESTION this week is the theology of monogamy. Another BIG QUESTION this week is the theology of interracial marriage. Does God favor exclusivity or polygamy? Does God condemn polygamy? Does God have an issue with "race-mixing?" Was marriage only created to control women and children? Does God give a hoot about what we do in the Bedroom?**

Do you want to talk about the topic this week? Dr. Tanner invites all to join in a discussion on Saturday, February 13. Drop by for in-person engagement.

Week 7: Mar 15 – Mar 21
Synchronous Week
Meet on Zoom 9am 3/20

This week we will check-in, caucus, and share what we are learning with each other.

Watch

- Seriously? Women in Ministry
<https://youtu.be/bTcaAkG86QQ>
- If I were a white girl
<https://youtu.be/7x4gGUIVx8k>

Listen

- Nice White Parents [2 podcasts]
https://www.thisamericanlife.org/712/nice-white-parents?fbclid=IwAR3UBv0KCrHS5xRdl_Jbl8KucC3kyOi51VkawaNMA3rDQK8JN3b7VuIYsEs

The Big Points for Reflection This Week:

1. Church folk really still question the contributions women make to Christian ministry. It is important to distinguish specific church traditions about ordination and the biblical concept of ministry.
2. What is the generic meaning of the First, man (*'adam*)? Did this creation, in God's very own image (Genesis 1:26–27; 5:1–2), include the identification of persons as male and female? What is the importance of mutuality in the church? Among men and women? What does it mean to be equal partners in ministry (Genesis 2)? If helper is not an expression of submission and service, how do we understand partner and helper in the church?
3. Many Churches have not had women in lead-pastor positions. Women sometimes find it challenging to lead churches that are accustomed to lower-pitched masculine voices. How is a woman to find her voice, her role, her space, and her sense of agency in Churches that use scripture to assign them to second class-roles?
4. **The One Big Question this week is what does the New Testament say about the ordination of women? Who could exercise ministry in the New Testament? Who was called and gifted by God and affirmed by the body of Christ? Who was set apart in leadership positions in the New Testament Church? Who was assigned specific tasks to accomplish?**

Week 8: Mar 22 – Mar 28
Asynchronous Week

Watch

- Orphans and widows
<https://youtu.be/1lkgfvPs5Ec>
- Eviction and Covid-19
<https://youtu.be/7f9dqQBYjicA>

Read

- Leong, Part I
- Desmond, chapters 1-4

The Big Points for Reflection This Week:

1. Someone once said "Church leadership is too arrogant to minister to widows and orphans. Why do you think someone would say that? Another church reported that they never plan for widows and orphans – they just let ministry happen. But their pastor said that "if you fail to plan – you plan to fail. How is a lack of planning in ministry to widows and orphans so absent in our churches?
2. What plans does your church currently have for widows and orphans? Why do we "look down our noses at widows and orphans? Why is ministering to widows and orphans challenging? What happen to the role of a deacon begin the steward or Sheppard of widows and orphans. Why is money more important than widows and orphans? Why is there fear of and a threat to struggling people in our churches? Why can't we care for everyone in our churches?
3. Why are widows and orphans real and symbolic reminders that our world is broken? Why do we tolerate suffering and loneliness among church members? Why do we resist and minimize the opportunities to reconcile, heal and transform our communities through service and mercy?
4. **One Big question for this week: What are four ideas you can develop to help deacons fulfill the biblical mandate of serving widows and orphans? How would you help them get organized? How would you Encourage accountability? How would you help them problem solve and plan? How would you organize the deacon/steward/elder ministry teams to accomplish your plan?**

**Mar 29 – Apr 4
Easter Break**

Week 9: Apr 5 – 11
Asynchronous Week

Watch

- Our Cities
<https://youtu.be/S6HPUyFd2b8>

Read

- Leong, Part 2
- Desmond, chapters 5-8

The Big Points for Reflection This Week:

1. Have you ever seen an eviction of a family? Why? Why Not? What did you do? Why do landlords evict families? Why do you think families do not have the money to pay their rent? What are your thoughts about regentrification? How would homelessness affect white children? Indigenous children? Asian children? Latino children? Black children? Children of gay parents? Children of transgender parents? Children of single parent's? Children of substance abusing parents? Children with parents with mentally health issues?
2. What do you think of Arlene's story told by Harvard sociologist Matthew Desmond? Do you agree with Dr. Desmond's justification for Arlene's situation? Why? Why Not? What do you think about welfare and families living on welfare for generations? Do you think that welfare enables families to stay poor? Is welfare good or bad? What do you think about the welfare system? Do you think that Martin L. King Jr. died was connected to his plan to launch the poor people's campaign? Should families who have more children than they can afford be forced to put the children they can't afford up for adoption? Why is there a poverty and a housing problem in America?
3. What do you think of Patrice, Natasha, and C.J. Hinkston in chapter six of Desmond's book? What are the issues of trauma in the chapter? Resilience in the chapter? What were the feelings in your body as you read their story?
4. **So, the BIG QUESTION this week is that traditional Catholic moral teaching said there were three sources of evil—the world, the flesh, and the devil (Dom Hélder Câmara (1909–1999). What do you see as the systemic evil? What do you conceptualize as personal evil? What do you see as evil powers? What can you do about them as a Christian leader? What did Jesus say about them?**

Week 10: Apr 12 - 18
Asynchronous Week

Watch

- Older Women and Homelessness

<https://youtu.be/TLDRPGzi9-I>

- Growing Up Poor in America

<https://youtu.be/qAxQltlGodA>

Read

- Desmond, chapters 9-12

The Big Points for Reflection This Week:

1. Have you ever stopped and talked to an older homeless woman? Are there any homeless members in your church? Are there any homeless older women in your church? Has your church ever conducted ministry with older homeless women? Why do you think older women become homeless?
2. What are the dangers facing homeless older women? How can we solve the older homeless women epidemic? How does health contribute to homelessness? How does divorce contribute to old women homelessness? How does family contribute to older women homelessness?
3. Is there a significant difference between the lives of single mother's suffering and single father's suffering? Is poverty more likely to occur with a male or a female? What is the role of mental health, drug addiction, abuse, trauma, and other factors on poverty?
4. Have you ever "really" looked at a homeless person? How does God feel about homeless people? Who would God judge the harshest a rich woman or a poor woman? Why?
5. **So, the BIG QUESTION this week is not a question but an activity: interview a homeless person this week. What are the strengths, weaknesses, challenges, and hopes of the person you interviewed? How were you able to contact the person? How did you feel while conducting the interview? (If you cannot interview a real person, use a case study from one of the readings – there are numerous.)**

Week 11: Apr 19 - 25
Synchronous Week
Meet on Zoom 9am 4/24

Read

- Desmond, chapters 13 – 16

This week we will meet with Dr. Nathan Jérémie-Brink and Rev. Seth Kaper-Dale will discuss issues of housing insecurity in New Jersey and some of the ways the church is aiding those in need.

The Big Points for Reflection This Week:

1. Why do you think the Luce foundation would fund a program like Shelter?
 - a. The Henry Luce Foundation seeks to enrich public discourse by promoting innovative scholarship, cultivating new leaders, and fostering international understanding. The Foundation advances its mission through grantmaking and leadership programs in the fields of Asia, higher education, religion and theology, art, and public policy. Established in 1936 by Henry R. Luce, the co-founder and editor-in-chief of Time, Inc., the Foundation's earliest work honored his parents, missionary educators in China. The Foundation's programs today reflect the value Mr. Luce placed on learning, leadership, and long-term commitment in philanthropy.
 - b. Through its Theology Program and [its commitment to supporting its partners' responses to COVID -19](#), the Luce Foundation has awarded \$150,000 to NBTS for the immediate launch of the SHELTER project. (Website: shelternj.org). Seventy-five percent of the awarded funds will be directed to RCHP-AHC to rapidly secure housing and provide ongoing wrap-around services for families and individuals whose housing and other basic needs, such as the purchasing of food and medicine, have been impacted by the COVID-19 pandemic. These individuals and families are variously experiencing challenges related to undocumented or immigration status, recent release from parole or incarceration, HIV and other medical needs, and other social services needs that make them especially vulnerable during the COVID crisis.
 - c. Thanks to generous support from the [Henry Luce Foundation](#), [New Brunswick Theological Seminary \(NBTS\)](#), in partnership with [Reformed Church of Highland Park Affordable Housing Corporation \(RCHP-AHC\)](#) and [Rutgers University-New Brunswick](#), has launched a project to address the problem of housing insecurity during the COVID-19 pandemic. This new initiative offers a rapid response to a pressing question for some of the most vulnerable people in the wider community: In an age of pandemic, what does it mean to shelter in place when you have no shelter?

2. Who are the partners of the SHELTER Program? What is the purpose of the Shelter Program? What foundation did RCHP have in place in order to facilitate the Shelter Program? What is a community partnership? What is an Affordable Housing Corporation? What is a public humanities and public arts project? What is Elijah's Promise? What are public engagements for seminary students?
3. How does the Shelter project reflect NBTS's commitment to 'act justly'? What are the benefits of partnering with other institutions to respond to a public crisis? Is this something seminaries should be involved in? Is this something a local church should be involved in? Is this something a large public university should be engaged in?
4. **The Big Question - "how can you develop a theology of creativity that allows you to partner in ways that produce innovative programs to end poverty, homelessness, abuse, and neglect? What would your program look like? What needs and social problems would you seek to eradicate? Who would you seek to partner with? Who would you seek funding from?"**

Week 12: April 26 – May 2
 Synchronous Week
 Meet on Zoom 9am 5/1

This week Dr. McCreary will present on trauma and power and privilege in our church and culture. We will also have a class wrap-up.

Read

- Smedley, Chapters 12-15
- Leong, Part 3
- Desmond, chapters 17 – 24
- Criado Perez, Part VI
- Dr. Shelly Rambo, *Living in the New Normal: Refiguring Resurrection in the Aftermath of Trauma*, <https://youtu.be/XHcto2vcTso>
- <https://faithandleadership.com/shelly-rambo-space-between-death-and-resurrection>
-

The Big Points for Reflection This Week:

1. We will focus this week on the impact of race and trauma on Black, Indigenous, People of Color (BIPOC).

2. How has race been used as a weapon and how has trauma been the result of our race practices. We will focus on the power of tracing and examining (without guilt) the intersectionality of race and trauma in America on BIPOC people.
3. How has ignoring the intersectionality of trauma and race been a mistake? How has this practice injured BIPOC individuals and communities via the denial of and inability to reconcile our competing values around race, which leads to trauma.
4. Let's examine what we label: "Death by Complex Trauma" and focus on the interpersonal and intrapersonal injuries of racial trauma on our individual and collective lives.
5. **So, the BIG QUESTION this week is the theology of race and trauma. How do we equip healers in the art of healing and strengthening broken people? Is God pleased with our pastoral treatment of BIPOC individuals and communities?**

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.

CLASS RECORDINGS

Students are expressly prohibited from recording any part of this course. Meetings of this course might be recorded by the seminary. Any recordings will be available to students registered for this class as they are intended to supplement the classroom experience. Students are expected to follow appropriate seminary policies and maintain the security of passwords used to access recorded lectures. Recordings may not be reproduced, shared with those not in the class, or uploaded to other online environments. If the instructor plans any other uses for the recordings, beyond this class, students identifiable in the recordings will be notified to request consent prior to such use.

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).

Attendance for Asynchronous Sessions (Online Sessions)

For asynchronous online sessions, a student logging into an online class is not enough, by itself, to demonstrate attendance. Students must have participated in one of the following "academically-related" activities in order to be counted present:

- Student submission of an assignment (paper, exam, etc.)
- Documented student participation in an interactive tutorial or computer-assisted instruction (videos or other online resources assigned by the instructor)
- A posting by the student showing the student's participation in an online study group that is assigned by the instructor (chats sessions or other designated online sources assigned by the instructor)
- A posting by the student in a discussion forum showing the student's participation in an online discussion about academic matters

Academically-related activities do NOT include activities where a student may be present, but not academically engaged, such as —

- logging into an online class without active participation
- participating in academic counseling or advisement

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.](#)

CLASS RECORDINGS

Students are expressly prohibited from recording any part of this course. Meetings of this course might be recorded by the seminary. Any recordings will be available to students registered for this class as they are intended to supplement the classroom experience. Students are expected to follow appropriate seminary policies and maintain the security of passwords used to access recorded lectures. Recordings may not be reproduced, shared with those not in the class, or uploaded to other online environments. If the instructor plans any other uses for the recordings, beyond this class, students identifiable in the recordings will be notified to request consent prior to such use.

GRADING SYSTEM

95-100%	A	74-76%	C
90-94%	A-	70-73%	C-
87-89%	B+	67-69%	D+
84-86%	B	64-66%	D
80-83%	B-	60-63%	D-
77-79%	C+	59 and below	F

General Grade Definitions:

A: Conspicuous excellence, showing a thorough mastery of the material, critical use of sources, exceptional creativity, constructive imagination, outstanding oral and written expression and organization.

A-: Exceptional graduate-level attainment, with conspicuous excellence in most respects, but not uniformly so.

B+: Superior level of attainment, marked by consistently good work, advanced understanding of the material, clear logic, circumspect judgment, originality and clear communication.

B: Good work, with general indication of constructive ability in application.

B-: Satisfactory achievement, with assignments completed accurately and on time, but without significant evidence of excellence or distinction.

C+: Satisfactory understanding of course contents, with significant limitations in analysis, communication, integration, or class participation.

C: Minimal understanding of course content, with significant limitations in several of the following: analysis, communication, integration, and class participation.

C-: Minimum understanding of course content, with significant limitations in all of the following: analysis, communications, integration, and class participation. (NOTE: A grade of C- or higher must be received in order for a required course to be considered successfully completed.)

D: Faithful participation and effort, but inability to grasp the most important essentials of the course

F: Failure to meet student learning outcomes or cases of Plagiarism.

Any student who receives an "F" for a required course in the curriculum will be required to repeat the course to graduate. When a student has repeated such a course, both the original grade of "F" and the subsequent grade will be recorded on the transcript and will be factored into the overall student GPA. Students repeating a course must pay full tuition.

I: An "Incomplete" may be given when a student is unable to complete all assigned work within the semester (see below for policy).

P: Pass; automatically given for a small number of courses that are so designated in the curriculum. Students may so designate additional elective courses, with permission of the Professor. A "P" has no effect on a student's GPA.

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 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 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

