

PC 3273 Gender, Race, and Class: Engaging Intersectionality

Louisville Presbyterian Theological Seminary
Fall 2021 • Thursday, 3-5:00pm (Online)

Logistics and Links

Welcome!

Welcome to the Fall 2021 semester of PC 3273 Gender, Race, and Class: Engaging Intersectionality at LPTS! I am thrilled you are a part of the course.

Instructor introduction and contact information

- **Instructor:** Dr. Kathryn House (she/her), Visiting Assistant Professor of Practical Theology
- **Contact information:** khouse@lpts.edu
- **Preferred address:** In our first class, I will invite you to share your preferred pronouns and how you would like to be addressed. You might consider adding your pronouns and your preferred name on Zoom. My preferred pronouns are she/her/hers. I prefer to be called Dr. House.
- **Getting in touch:** Email is my preferred method of communication. I use my khouse@lpts.edu account and will email your my.lpts.edu account. I do my best to respond to emails within 48 hours. If you have not heard from me in 48 hours, feel free to send a follow up. I do my best to respond to any class-related emails by Friday at 6pm and rest from email from 6pm Friday to 2pm Sunday.
- **Office Hours:** I will hold regular office hours over Zoom every Tuesday, 4:30-5:30 and Wednesday, 10:30am-11:55pm EST. You can schedule a meeting through a calendar tool called “Calendly” at this link: https://calendly.com/kathryn_h_house/office-hours. A Zoom link will generate automatically when you schedule the meeting. If these times do not work for you, please email me.
- **Connecting with me:** I aspire to help you to learn and succeed in this classroom. Do not hesitate to email me or schedule a meeting to discuss questions about assignments or topics related to the course. I do not discuss grades over email, however, so I encourage you to schedule a meeting if you would like to discuss your grades.
- **Zoom recordings:** Some asynchronous lectures will be made available during the semester and posted to Canvas. Outside of those lectures, however, class Zoom sessions will not be recorded. You will be working collaboratively this semester with your colleagues, and I encourage you to follow up with them or schedule a meeting with me to discuss questions you might have from our discussion. If materials (Google docs from discussions, any slides, etc.) are made available to our full class after the session, you will have full access to those materials.

Class introduction and links

- **Zoom:** <https://lpts-edu.zoom.us/j/84351879491?pwd=L0FibmVNS0lrQnA1T1p6bm1CdkxTZz09>. You

can find this link on Canvas under the “Zoom” tab as well. Under that tab, you are also able to access a function that will allow you to add the Zoom link to your calendar.

- **Canvas:** <https://lpts.instructure.com/>
- **Course Reserves:** All required books for the course are available as e-books in our Course Reserves site at this link: <https://lpts.on.worldcat.org/courseReserves/course/id/17751043>. All required readings that are *not* monographs are available through our Canvas site as “Required Readings.”

The Big Picture

Course Description

This course introduces students to intersectionality as an analytical tool for interrogating the significance of gender, race, and class as social identities as they operate within systems of power and privilege and ground a liberative approach to Christian theology and practice. We will study ways that expressions of Christianity both shore up oppressive structures and relationships and can likewise enliven efforts to disrupt and dismantle sexism, racism, and classism in individual lives, interpersonal relationships, and communal contexts.

We will ground our study in the conceptual history of intersectionality, giving special attention to its origins and development by Black women across disciplines. We will also engage theoethical and practical theological projects utilizing intersectional frameworks, mapping the crucial roles of narrative, experience, embodiment, and justice in diverse contexts. Through activities honing critical and reflexive thinking, listening, and writing skills, students will articulate the complexities and urgencies of intersectional praxis within their own lives, traditions, and communities.

Prerequisites

There are no prerequisites. This is a required course for MDiv. and MAR students.

Course Outcomes and Student Learning Outcomes (SLOs)

A full list of MDiv. and MAR SLOs is available at the end of the syllabus.

By the end of the course, students will be able to:

1. Track the history of intersectionality as a conceptual framework and orientation to praxis in diverse contexts. [MDiv. QEP]
2. Articulate key concepts and frameworks of intersectionality. [MAR 3; MDiv. 2, QEP]
3. Examine the significance of personal narrative, experience, and embodiment to intersectional frameworks. [MAR 4; MDiv.3, 4]
4. Reflect self-critically on ways that gender, race, and class - and other aspects of social identity - intersect in their personal lives. [MAR 4; MDiv. 3, 4, 6]
5. Engage and analyze a diversity of projects at intersections of theology, ethics, and pastoral and community care that foreground intersectional theory, methodologies, and commitments. [MAR 3, 4; MDiv. 3, 4, 5, QEP]
6. Articulate a working statement of anti-racist commitment as part of intersectional analysis. [MDiv. QEP]

7. Practice integrating an intersectional approach in a final project in a context of vocational significance. [MAR 5; MDiv. 3, 4, 5, 6, QEP]
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Course Structure

Class Format

Our course format has two major components: our “synchronous” weekly Thursday Zoom meeting from 3-5pm, and an “asynchronous” lecture/presentation that you can engage at your convenience.

- **Synchronous meetings**

We will meet synchronously on Thursdays from 3-5pm over Zoom. [*Exception: Our Thursday, September 30, 2021 meeting will be asynchronous. More information further in the syllabus. We will have an alternative asynchronous assignment this week.] Class time will include small and large group discussions, in-class writing and reflection activities, and guest presentations. We will engage a variety of materials, including weekly readings, videos, shorter online pieces, and forms of aesthetic expression. We will also be attuned to opportunities throughout the semester to immerse ourselves in public scholarship beyond our classroom, whether that be in our LPTS community, in Louisville, or, in our virtually connected world, anywhere wifi connects a learning community.

- **Asynchronous material**

Each week, there will be a pre-recorded lecture, video, or podcast for you to watch at your convenience throughout the week. Many asynchronous materials are available in your weekly modules now. All lectures with “TBP” in front of the module are “To Be Posted” during the semester. These will be posted to our Canvas site no later than 9am on the Monday before our next class.

Canvas modules

Course materials and assignments are organized into modules. Our course has two kinds of modules: “Weekly” Modules and a “Resource” Module. There is a Module for each week of the course and one “Resource Module” which includes supplementary files and resources for our class.

1. **Weekly Modules** include:

- a. Any required or supplementary readings for the week
- b. Any asynchronous material
- c. Assignments due that week

2. **Resources Module** includes:

- a. **Class-curated Bibliography:** There is a list of recommended resources included in this syllabus, but you will also find great resources you will want to share with the class throughout the semester.
- b. **KHLN Reading Guide:** Guide for using *Introduction to Women, Gender, Sexuality Studies*
- c. **Citation examples:** If helpful for formatting in Chicago/Turabian style
- d. **IRB documents:** You will reference these if your final project includes interviews.

Finding and Engaging Course Materials

We will be engaging three major types of course materials in our weekly discussions and in assignments throughout the semester. These materials include:

1. Books (either monographs or online books)
2. Required/supplementary weekly readings on Canvas
3. Asynchronous material

1. Books

A. Required

- Millian Kang, Donovan Lessard, Laura Heston, and Sonny Nordmarken. *Introduction to Women, Gender, Sexuality Studies*. Amherst, Massachusetts: University of Massachusetts Amherst Libraries 2017. (*NOTE: This is a free online book available at: <https://openbooks.library.umass.edu/introwgss>. Because it is already available online, it is *not* an e-book through the library. You can find a guide for using the book in the “Resources” Module).
- Kim, Grace Ji-Sun and Susan Shaw. *Intersectional Theology: An Introductory Guide*. Minneapolis, MN: Fortress Press, 2018.
- Kujawa-Holbrook, Sheryl A. and Karen B. Montagno, eds. *Injustice and the Care of Souls: Taking Oppression Seriously in Pastoral Care*. Minneapolis: Fortress Press, 2009.
- Lightsey, Pamela. *Our Lives Matter: A Womanist Queer Theology*. Eugene, OR: Wipf and Stock Publishers, 2015.
- Menakem, Resmaa. *My Grandmother's Hands: Racialized Trauma and the Pathway to Mending Our Hearts and Bodies*. Las Vegas, NV: Central Recovery Press, 2017.
- Reyes, Patrick. *Nobody Cries When We Die: God, Community, and Surviving to Adulthood*. St. Louis, MO: Chalice Press, 2016.

B. Supplementary:

- Kim-Cragg, HyeRan. *Interdependence: A Postcolonial Feminist Practical Theology*. Eugene, OR: Wipf and Stock Publishers, 2018.

2. Required/supplementary weekly readings on Canvas:

Any required or supplementary readings will be found in Canvas modules.

A. Required

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| • Crenshaw, Kimberlé. “Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics,” <i>University of Chicago Legal Forum</i> 1 (1989): 139-67. |
| • Lorde, Audre. "Age, Race, Class, and Sex: Women Redefining Difference," from <i>Sister Outsider: Essays and Speeches</i> |
| • Anzaldúa, Gloria. Ch.2 "Movimientos de rebeldía y las culturas que traicionan" (pp. 37-45); Ch. 7 "La conciencia de la mestiza/Towards a New Consciousness" (pp. 99-113); "To live in the Borderlands means |

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| you" (pp. 216-217), from <i>Borderlands/La Frontera: The New Mestiza</i> |
| • Collins, Patricia Hill. "Intersectionality as Critical Inquiry," from <i>Intersectionality as Critical Social Theory</i> . The full chapter is available, but focus specifically on pp. 41-53 . |
| • Schneider, Laurel . "What Race Is Your Sex?" in <i>Queer Religion: LGBT Movements and Queering Religion</i> , Volume II, ed. by Donald L. Boisvert and Jay Emerson Johnson. (Praeger: Santa Barbara, CA), 2012. Reprinted from Harvey, Case & Gorsline, 2005. https://as.vanderbilt.edu/religiousstudies/people/schneider.php . |
| • Wilcox, Melissa M. "Identities," from <i>Queer Religiosities: An Introduction to Queer and Transgender Studies in Religion</i> (pp.113-139) |
| • Yee, Gale A. "Thinking Intersectionally: Gender, Race, Class, and the Etceteras of Our Discipline." <i>Journal of Biblical Literature</i> 139, no. 1 (2020): 7–26. |

B. Supplementary

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| • Crenshaw, Kimberlé. "Mapping the Margins: Intersectionality, Identity, Politics, and Violence Against Women of Color." <i>Stanford Law Review</i> , Vol. 43, No. 6 (July 1991), pp. 1241-1299. https://edspace.american.edu/culturallysustainingclassrooms/wp-content/uploads/sites/1030/2017/09/Mapping-the-Margins.pdf |
| • Collins and Bilge. Ch. 1 "Intersectionality as Critical Inquiry and Praxis," from <i>Intersectionality</i> . |
| • Steinmetz, Katy. "She Coined the Term 'Intersectionality' Over 30 Years Ago. Here's What It Means to Her Today": https://time.com/5786710/kimberle-crenshaw-intersectionality/ |
| • Collins and Bilge. Ch. 2 "What is Intersectionality?," from <i>Intersectionality</i> . |
| • May, Vivian. Ch. 1 "What is Intersectionality? Matrix Thinking in a Single Axis World," from <i>Pursuing Intersectionality, Unsettling Dominant Imaginaries</i> . |
| • Carastathis_Intersectionality-Origins_Contestations_Horizons_Ch.2_Basements_and_Intersections |
| • Coaston, Jane. "Intersectionality Explained." |
| • Petro, Anthony. "Race, Gender, Sexuality, and Religion in North America." New York: Oxford Research Encyclopedia of Religion, 2017. https://oxfordre.com/religion/view/10.1093/acrefore/9780199340378.001.0001/acrefore-9780199340378-e-488 . |
| • Lugones, Maria, "Heterosexualism and the Colonial/Modern Gender System." |
| • Critical Race Theory Infographic |
| • Kim-Cragg, HyeRan. "Baptism as Crossing Beyond Belonging?" |
| • Ramsay, Nancy, "Intersectionality: A Model for Addressing the Complexity of Oppression and Privilege" |

3. Asynchronous material: Any pre-recorded lectures, video, or podcast for you to watch at your convenience.

Communication

Online courses require us to think more intentionally about how we share information with one another. It is important to establish clarity and trust in our communication process. I

want you to easily find what you need, and I also do not want to overload your inboxes. Here is my process for communicating about the class:

1. **Syllabus:** Our syllabus is *the* instructive document for the course. It is a Google doc and a “living document.” This format enables us to link out to more robust descriptions of assignments and rubrics, make minor small adjustments to the syllabus, or update our bibliography. If you have a question and cannot find the answer in the syllabus, please do be in touch.
2. **Announcements/“Almost Weekend” Update:** Every Friday, I will send an “Almost Weekend Update” via email to your my.lpts.edu account. This email will be a collection of any news or updates for the good of the group that we might have discussed during Thursday’s class. All emails will also be posted as “Announcements” in Canvas.
3. **Email:** Please check your email regularly. I will communicate with you through your my.lpts.edu account from my khouse@lpts.edu address.

Activities and Assignments

Brief descriptions of assignments are listed below and full descriptions are included at the conclusion of this document so as to not overwhelm our syllabus. Each assignment is also a separate Google doc that is uploaded to “Assignments” on Canvas.

1. **Attendance and Participation = 14% (Due final class, Thursday, Dec 9, 2021, 11:59pm)**
 - **Description:** Your presence, preparation, and participation in class are essential and aspects of creating a flourishing learning environment. Participation and preparation include:
 - completing readings before class and being fully prepared to discuss the class topic
 - engaging with colleagues through active listening and respectful dialogue
 - contributing thoughtful observations, analyses, and questions
 - being present with our class as we learn together at a distance
 - **Attendance expectations:** Students are expected to attend all class sessions over Zoom at our designated class time. If you are unable to attend one week, please contact me via email 24 hours in advance.
 - **Attendance Policy:** According to the Seminary catalog, students are expected to attend class meetings regularly. In case of illness or emergency, students are asked to notify the instructor of their planned absence from class, either prior to the session or within 24 hours of the class session. Three or more absences (1/4 of the course) may result in a low or failing grade in the course.
 - **Zoom Etiquette:**

- The “default” setting for our class will be to keep cameras on. My hope for our class is that keeping our cameras on might help create a sense of presence with one another, even at a distance. There will be times when you will need to turn your camera off for a brief time. You should exercise your best judgment in these situations. However, full participation in the course will include keeping cameras on. If keeping the video on for most of the duration for our class poses a hardship, please be in touch with me as soon as possible.
- Mute your microphone unless you are speaking.
- Experiment with lighting and backgrounds to find what works best for you.
- To the best of your ability, keep multi-tasking to a minimum. There will be exceptions in this time when home is everything and everyone is home. With gratitude for all of the loved ones in our lives, saying hello to housemates, family members, pets, etc. will be part of the joy of our time together. However, please keep distractions like driving or other online activity to a minimum.

2. **Individual Reading Reflection Opportunities = 12% (Choose 4 of 8* possibilities; due weekly at noon on Thursday before class)**

- **Description:** Four times throughout the semester, you will prepare a Reading Reflection addressing key themes and raising questions that our readings generated for you. These are not exhaustive treatises, but rather they are opportunities to articulate significant points from our readings, critically engage specific points, and explore questions that sparked for you. They are intentionally concise while providing you with time and space to reflect deeply with an author. Your engaged work with our class material enables us to foster a culture of learning in our class.
- *Note: You now have one extra Reading Reflection opportunity to write on the readings from Weeks 1 or 2. Both will be due by 12pm Thursday, September 16.

3. **Required Reading Reflections - 9% total; due by 11:59pm on due date.**
There are three required reading reflections throughout the course of the semester.

A. Individual Reflection on Experience and Theology - 3% (September 30)

This 250-word reflection draws from the readings and video presentation for our asynchronous class meeting and is an opportunity for you to reflect on ways your personal experience informs your theological perspective.

B. Group Discussion Reading Reflections = 3% each (October 14 and December 2)

Twice during the semester, instead of an individual Reading Reflection, you will focus on one shorter section of our required reading and write a brief reflection that will be discussed in small and large groups.

4. **Text Analysis Paper = 20% (Due Sunday, Oct 17, 2021, 11:59pm)**

- **Description:** You will critically engage a significant text from your faith tradition or community of accountability by analyzing your tradition/community’s understandings

of human identity and differences including but not limited to gender, sexuality, race, class, ability, etc. and to think intersectionally about the definitions you discover.

5. **Final Integrative Project = 45% TOTAL**

- **Description:** Your final integrative project allows you to continue practicing intersectional thinking in a project designed for a specific context pertinent to your vocational call. It is also an opportunity to design a project over the semester. It will draw from class readings, outside scholarly material, and additional resources that you find enhance your understanding and reflection. We will discuss all aspects of the project throughout the semester.

A. Project Synopsis= 5% (Due Thursday, Oct 28, 2021, 11:59pm)

- **Description:** Your synopsis is an opportunity to outline your initial thoughts and potential sources for your final project. I will return it to you with comments for your continued preparation.

B. Class presentation on final project = 5% (Give in class Thursday, Dec 9, 2021)

- **Description:** On the final day of class, you will give a presentation on your final project. Using just three (3) PowerPoint slides, you will succinctly present 1) your project topic, 2) a “glance” at your project - (a page of a Bible study, a paragraph of analysis, a song lyric, etc.) 3) a contribution you hope to make with your project. This is an opportunity to creatively and concisely share your learning from the class integrated to a particular context/community with your colleagues. Your work is a gift to our class, and it is an honor to learn from your insights.

C. Final Project/Paper = 25% (Due Thursday, Dec 16, 2021, 11:59pm)

- **Description:** Summative work demonstrating intersectional thinking in a project designed for a specific context pertinent to your vocational call.

D. Antiracist Analysis and Commitments = 10% (Due Thursday, Dec 16, 2021, 11:59pm)

- **Description:** Nurturing antiracist praxis is a [core value and goal of LPTS](#), of this course, and of intersectional thought. Throughout our semester, we will reflect on different definitions of anti-racism, methodologies for analysis, and practices to cultivate antiracist commitments. Our work is also guided by the QEP Student Learning Outcome that identifies particular competencies related to working toward racial justice. With these values in mind, this assignment is an opportunity for you to (1) engage key aspects of antiracist analysis as part of a final integrative project and (2) articulate a personal statement of anti-racist commitments related to your personal context, faith community, and project topic.

Reading Schedule

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| Week 1 • 09/09/21 • Introduction to the Course |
| Asynchronous Material: “Introductory Questionnaire” Survey |

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| Asynchronous Material: "Welcome and Intersection Image" Discussion Board |
| Required Readings on Canvas |
| • Crenshaw, Kimberlé. "Demarginalizing..." |
| • Lorde |
| • OR: Anzaldúa |
| Supplementary Readings on Canvas |
| • Crenshaw, Kimberlé. "Mapping..." |
| • Complete "Introductory Questionnaire" *Before class if possible; by 09/12/21 |
| • Post to the Discussion Board "Welcome and Intersectional Image" |
| • Read Crenshaw and EITHER Anzaldúa or Lorde |
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| Week 1 • 09/09/21 • Introducing Intersectionality |
| Asynchronous Material: Watch "TBP Week 2 Lecture" |
| Required Readings - Books/online books |
| • KHLN, Unit 1: "Intersectionality," https://openbooks.library.umass.edu/introwgss/chapter/intersectionality/ |
| Required Readings on Canvas |
| • Collins, Patricia Hill. "Intersectionality as Critical Inquiry." Focus on pp. 41-53. |
| • Schneider, Laurel. "What Race Is Your Sex?" |
| Supplementary Readings on Canvas |
| • Collins and Bilge. Ch. 1 "Intersectionality as Critical Inquiry and Praxis," from <i>Intersectionality</i> . |
| • Steinmetz, Katy. "She Coined the Term 'Intersectionality' Over 30 Years Ago. Here's What It Means to Her Today." |
| • Collins and Bilge. Ch. 2 "What is Intersectionality?," from <i>Intersectionality</i> . |
| • May, Vivian. Ch. 1 "What is Intersectionality? Matrix Thinking in a Single Axis World" |
| • Carastathis_Intersectionality-Origins_Contestations_Horizons_Ch.2_Basements_and_Intersections |
| • Coaston, Jane. "Intersectionality Explained." |
| Due: Reading Response Opportunity |
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| Week 3 • 09/23/21 • The Complexity of Identity |
| Asynchronous Material: Watch "TBP Week 3 Lecture" |
| Required Readings - Books/online books |
| • KHLN, Unit 1: "Identity Terms": https://openbooks.library.umass.edu/introwgss/chapter/identity-terms/ |
| • KHLN, Unit 1: "Social Constructionism": https://openbooks.library.umass.edu/introwgss/chapter/social-constructionism |
| • KHLN, Unit 1: "Conceptualizing Structures of Power," https://openbooks.library.umass.edu/introwgss/chapter/conceptualizing-structures-of-power/ |
| • KHLN, Unit 2: "Challenging Binary Systems and Constructions of Difference": https://openbooks.library.umass.edu/introwgss/part/test-subpart-a/ |

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| Required Readings on Canvas |
| • Wilcox, Melissa M. "Identities," from <i>Queer Religiosities: An Introduction to Queer and Transgender Studies in Religion</i> (pp.113-139) |
| Supplementary Readings on Canvas |
| • Petro, Anthony. "Race, Gender, Sexuality, and Religion in North America." |
| Due: Reading Response Opportunity |
| Week 4 • 09/30/21 • Exploring Intersectional Methodology and Theology, Pt. 1 *ASYNCHRONOUS - NO CLASS |
| Asynchronous Material: Watch "Intersectional Theology: WATERTalks Interview (April 27, 2020)": https://www.youtube.com/watch?v=iTfbPel3Po0 |
| Required Readings - Books/online books |
| • Kim and Shaw, Ch. 1 and 2 |
| • Lightsey, Ch. 1 |
| Due: Reading Response Opportunity |
| Due: Narrative Writing Exercise - Instructions TBD |
| Week 5 • 10/07/21 • Exploring Intersectional Methodology and Theology, Pt. 2 |
| Asynchronous Material: Engaging Critical Race Theory https://www.r2hub.org/library/what-is-critical-race-theory?fbclid=IwAR3LjiM0-wmtqwsLjJSDTLSDikPIN9X2hZIwOhWi_AS2jjM_BCHN9geu8EQ |
| Required Readings - Books/online books |
| • Kim and Shaw, Ch. 3 and 4 |
| • Lightsey, Ch. 2-4 |
| Supplementary Readings on Canvas |
| • Critical Race Theory Infographic |
| Due: Reading Response Opportunity |
| Week 6 • 10/14/21 • Exploring Intersectional Methodology and Theology, Pt. 3 |
| Asynchronous Material: Watch "TBP Week 6 Lecture" |
| Asynchronous Material: Watch Lecture on Cultivating Antiracist Commitments |
| Required Readings - Books/online books |
| • Lightsey, Ch. 4 - Epilogue |
| Required Readings on Canvas |
| • Yee, Gale A. "Thinking Intersectionally: Gender, Race, Class, and the Etceteras of Our Discipline." |
| Supplementary Reading |
| • Kim and Shaw, Ch. 5 |
| Due: Group Discussion Assignment |
| Due: SUNDAY, October 17, 11:59pm - "Text Analysis Paper" |

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| Week 7 • 10/21/21 • Research and Study Week |
| Week 8 • 10/28/21 • Confronting White Supremacy |
| Asynchronous Material: Listen to "Robin DiAngelo and Resmaa Menakem: Towards a Framework for Repair" from <i>On Being</i>. https://onbeing.org/programs/robin-diangelo-and-resmaa-menakem-towards-a-framework-for-repair/ |
| Required Readings - Books/online books |
| • Menakem, <i>My Grandmother's Hands: Racialized Trauma and the Pathway to Mending Our Hearts and Bodies</i> |
| Supplementary Resource |
| https://onbeing.org/programs/resmaa-menakem-notice-the-rage-notice-the-silence/ |
| Due: Final Project Synopsis |
| Due: Reading Response Opportunity |
| Week 9 • 11/04/21 • Topic in process |
| Asynchronous Material: Watch "TBP Week 9 Lecture" |
| Required Readings TBD |
| Due: Reading Response Opportunity |
| Week 10 • 11/11/21 • Discerning Call, Pt. 1 |
| Asynchronous Material: Watch "TBP Week 10 Lecture" |
| Required Readings - Books/online books |
| • Reyes, <i>Nobody Cries When We Die</i> , Ch. 1-4 |
| Due: Reading Response Opportunity |
| Week 11 • 11/18/21 • Discerning Call, Pt. 2 |
| Asynchronous Material: Watch "TBP Week 11 Lecture" |
| Required Readings - Books/online books |
| • Reyes, <i>Nobody Cries When We Die</i> , Ch. 5-8 |
| Supplementary Readings on Canvas |
| • Kim-Cragg, HyeRan. "Baptism as Crossing Beyond Belonging?" |
| Week 12 • 11/25/21 • * No class* Thanksgiving Holiday |
| Week 13 • 12/02/21 • Intersectionality and Pastoral Care |
| Asynchronous Material: Watch "TBP Week 12 Lecture" |
| Required Readings - Books/online books |
| • K-H/M: Readings will be divided between class members. You will share notes from one chapter. |
| Due: Group Discussion Assignment |
| Supplementary Readings on Canvas |

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| • Ramsay, Nancy, "Intersectionality: A Model for Addressing the Complexity of Oppression and Privilege" |
| Week 14 • 12/9/21 • Final Presentations |
| Please allow an additional 30 minutes of class for presentations. |
| Due: Class Presentation |
| Due: Attendance and Participation |
| Week 15 • 12/16/21 • Final Project Due |

Regular Meetings and Communication Summary:

- Optional Individual Reading Reflection Opportunities: Thursday, 12pm
- Synchronous class meetings: Thursday, 3-5pm [Exception for Thursday, Sept. 30, which is asynchronous]
- Required Reading Reflections: In Thursday class, post due by 11:59pm on Thursday of class
- Weekly announcement/"Almost Weekend Update": Posted under "Announcements" on Canvas and sent to you via email by Friday, 6pm
- Asynchronous lecture for Thursday: By Monday, 9am

Assignments Summary:

- [Attendance and Participation](#) = 14%; due Thursday Dec 9, 2021, 11:59pm
- [Individual Reading Reflections](#) = 12%; 4/8 opportunities due 12pm on Thursday before class
- [Required Reading Reflections](#) = 9%; 3 reflections posted by 11:59pm day of class
- [Text Analysis Paper](#) = 20%; due Sunday Oct 17, 2021, 11:59pm
- [Final Integrative Project](#) = 45% TOTAL
 - Project Synopsis = 5%; due Thursday, Oct 28, 2021, 11:59pm
 - Class Presentation on Final Project = 5%; given in class Thursday, Dec 9, 2021
 - Project/Paper = 25%; Due Wed. Dec 16, 2021, 11:59pm
 - Antiracist Analysis and Commitments Paper = 10%; Due Wed. Dec 16, 2021, 11:59pm

Grading Scale

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|-------------|----------|----------|----------|------------------|
| | B+ 89-87 | C+ 79-77 | D+ 67-69 | F = 59 and below |
| A 93 and up | B 86-83 | C 76-73 | D 66-63 | |
| A- 92-90 | B- 82-80 | C- 72-70 | D- 62-60 | |

Late Work

Assignments should be submitted on time. All other assignments will decrease by 5 points each day an assignment is late. I want to help you succeed in this class. Please reach out to me if you are having a difficult time completing assignments.

Pass/Fail

If you are taking the class Pass/Fail, to pass the course, you will need to earn no lower than a 69.5 (C-) in the class. I offer this to encourage continued participation in the course material and class conversation while also honoring your decision to reduce grading pressure. The deadline for pass/fail decisions is September 24th. To request to take the course pass/fail, please confirm with both me (khouse@lpts.edu) and Steve Cook (scook@lpts.edu) via email.

DMin. Students

DMin. students should be in touch with the professor to discuss assignments.

Other Items Relating to Fall Instruction, Learning, and Technology at LPTS

- To access the library and its resources, visit: <https://lpts.edu/library/>
- To request a library laptop loan, contact library@lpts.edu
- For a summary of information related to accessing Outlook, Canvas, CAMS, and the Intranet, see: [Accessing LPTS Resources](#)
- For general help with campus network access, Outlook (email), contact support@lpts.edu
- For information on Student Assistance Funds to help with costs associated with learning technology and access (\$300 maximum), contact Gina Kuzuoka at gkuzuoka@lpts.edu

LPTS Policies (Excerpted from the Faculty Handbook)

Use of Inclusive Language

In accordance with seminary policy, students are to use inclusive language in class discussions and in written and oral communication by using language representative of the whole human community in respect to gender, sexual orientation, ethnicity, age, and physical and intellectual capacities. Direct quotations from theological texts and translations of the Bible do not have to be altered to conform to this policy. In your own writing, however, when referring to God, you are encouraged to use a variety of images and metaphors, reflecting the richness of the Bible's images for God. More discussion about inclusive language can be accessed from the Academic Support Center and from the section of the LPTS web site with information for current students.

Academic Honesty

All work turned in to the instructors is expected to be the work of the student whose name appears on the assignment. Any borrowing of the ideas or the words of others must be acknowledged by quotation marks (where appropriate) and by citation of author and source. Use of another's language or ideas from online resources is included in this policy and must be attributed to the author and source of the work being cited. Failure to do so constitutes plagiarism and may result in failure of the course. Two occurrences of plagiarism may result in dismissal from the Seminary. Students unfamiliar with issues related to academic honesty can find help from the staff in the Academic Support Center. For more information, see the Policy for Academic Honesty in the Student Handbook.

Special Accommodations

Students requiring accommodations for a documented physical or learning disability should be in contact with the Director of the Academic Support Center during the first two weeks of a semester (or before the semester begins) and should speak with the instructor as soon as possible to arrange appropriate adjustments. Students with environmental or other sensitivities that may affect their learning are also encouraged to speak with the instructor.

Citation Policy

Citations in your papers should follow Seminary standards, which are based on the guides below.

American Psychological Association. *Publication Manual of the American Psychological Association*. 7th ed. Washington, DC: American Psychological Association, 2020.

Turabian, Kate L., Wayne C. Booth, Gregory G. Colomb, and Joseph M. Williams. *A Manual for Writers of Research Papers, Theses, and Dissertations: Chicago Style for Students and Researchers*. 9th ed. Chicago: University of Chicago Press, 2020.

The Chicago Manual of Style. 17th ed. Chicago: University of Chicago Press, 2017.

Copies of these guides are available at the library and in the Academic Support Center.

See also the library's citation help page:

<https://lpts.libguides.com/digitalresources/citingsources>

Attendance Policy

According to the Seminary catalog, students are expected to attend class meetings regularly. In case of illness or emergency, students are asked to notify the instructor of their planned absence from class, either prior to the session or within 24 hours of the class session. Three or more absences (1/4 of the course) may result in a low or failing grade in the course.

Student Learning Outcomes

Master of Arts (Religion) Degree Program:

SLO1: Be able to interpret Scripture critically and imaginatively.

SLO2: Demonstrate an understanding and appreciation of the global history of the Church.

SLO3: Demonstrate an understanding of multiple theological perspectives, historical and contemporary.

SLO4: Demonstrate the ability to think theologically, strategically, imaginatively, and contextually about ethical issues.

SLO5: Students will be able to conduct independent critical research and write clearly and convincingly on a topic of biblical, theological, historical, or ethical concern.

Master of Divinity (M.Div.) Degree Student Learning Outcomes

SLO 1: Students will gain knowledge and understanding of the Bible, and the ability to use critical skills and educated imagination to interpret it in contemporary social and cultural contexts.

SLO 2: Students will learn to become skillful interpreters of the history of Christian experience.

SLO 3: Students will be able to think theologically and ethically in relation to particular traditions and contemporary needs.

SLO 4: Students will demonstrate the ability to reflect critically and self-critically on relationships between Christian faith and various forms of systemic injustice.

SLO 5: Students will acquire the knowledge and skillsets necessary for the practice of Christian ministry – as demonstrated by effectiveness in such activities as:

- Leading congregations within the framework of their communions, confessions, and polity
- Preaching, teaching, and leading worship
- Praying and teaching others to pray
- Leading an organization effectively
- Providing public leadership
- Inviting others into the Christian faith
- Offering pastoral care
- Participating in constructive intra-Christian and interreligious engagement

SLO 6: Can articulate own theological perspective, mindful of the global, multicultural, multi-religious context of contemporary ministry.

QEP SLO:

Students can describe strategies, grounded in their practice, for working toward racial justice appropriate to their particular vocational settings. Students can demonstrate competence with this Student Learning Outcome (SLO) in many ways including, but not limited to, the following:

- Defining and using key terms in ways informed by an understanding of systemic racism
- Identifying racism in its many manifestations (structural, personal, communal, etc.)
- Critical reflection on the history and current contexts regarding race, racism, and anti-racism
- Critical reflection on racist and antiracist practices and theologies
- Developing and implementing antiracist policies, practices, and theologies

Further Reading

Selected Bibliography

These sources are a starting point, and as you conduct research and dive further into the course, you will find sources you want to recommend to your colleagues. This bibliography is [a shared Google sheet](#) for your additions throughout the semester.

Digital resources

- Breakdown Racism. <https://www.breakdownwhiteness.org/>
- Coleman, Anita. ed. Anti-racism Digital Library. <https://sacred.omeka.net/>.
- Campbell-Reed, Eileen. “Three Minute Ministry Mentor.” <https://eileencampbellreed.org/introducing-three-minute-ministry-mentor/>.
- Racial Justice Bibliography: <https://rjb.religioused.org/>
- Center for Anti-racism at Boston University: <https://www.bu.edu/antiracism-center/the-center/>
- Scaffolded Anti-racism Resources: <https://docs.google.com/document/d/1PrAq4iBNb4nVICtSLcNIW8zjaQXB LkWayL8EaPlh0bc/mobilebasic>

Monographs

- Alexander, Michelle. *The New Jim Crow: Mass Incarceration in the Age of Colorblindness*. New York: New Press, 2012.
- Althaus-Reid, Marcella. *From Feminist Theology to Indecent Theology: Readings on Poverty, Sexual Identity and God*. London: Routledge, 2004.
- . *Indecent Theology: Theological Perversions in Sex, Gender and Politics*. New York: Routledge, 2000.
- Anzaldúa, Gloria. *Borderlands/La Frontera: The New Mestiza*. San Francisco, CA: Spinsters/Aunt Lute, 1987.
- Browning, Melissa. *Risky Marriage: HIV and Intimate Relationships in Tanzania*. Lanham, MD: Lexington Books, 2014.
- Cannon, Katie G., Emilie Maureen Townes, and Angela D. Sims. *Womanist Theological Ethics: A Reader*. Louisville, KY: Westminster John Knox Press, 2011.
- Carvalhoes, Cláudio, ed. *Liturgy in Postcolonial Perspectives: Only One Is Holy*. New York: Palgrave Macmillan, 2015.
- . *Liturgies from Below: Praying with People at the Ends of the World*. Nashville, TN: Abingdon Press, 2020.
- Chen, Carolyn, and Russell Jeung. *Sustaining Faith Traditions: Race, Ethnicity, and Religion among the Latino and Asian American Second Generation*. New York: New York University Press, 2012.
- Cheng, Patrick S. *Rainbow Theology: Bridging Race, Sexuality, and Spirit*. New York: Seabury Books, 2013.
- Cone, James H. *The Cross and the Lynching Tree*. Maryknoll, NY: Orbis Books, 2011.
- Copeland, M. Shawn. *Enfleshing Freedom: Body, Race, and Being*. Minneapolis, MN: Fortress Press, 2009.
- Cornwall, Susannah. *Theology and Sexuality*. SCM Press, 2013.
- . *Intersex, Theology, and the Bible: Troubling Bodies in Church, Text, and Society*. 1st ed. 2015 edition. New York, NY: Palgrave Macmillan, 2015.
- Curtice, Kaitlin. *Native: Identity, Belonging, and Rediscovering God*. Grand Rapids, MI: Brazos Press.
- Davis, Angela. *Women, Race, and Class*. New York: Random House, 1981.
- Douglas, Kelly Brown. *Sexuality and the Black Church: A Womanist Perspective*. Maryknoll, NY: Orbis Books, 1999.

- . *Stand Your Ground: Black Bodies and the Justice of God*. Maryknoll, NY: Orbis Books, 2015.
- Eisland, Nancy L. *The Disabled God: Toward a Liberatory Theology of Disability*. Nashville, TN: Abingdon Press, 1994.
- Flowers, Elizabeth Hill. *Into the Pulpit: Southern Baptist Women and Power Since World War II*. Chapel Hill: University of North Carolina Press, 2012.
- Fluker, Walter E. *The Ground Has Shifted: The Future of the Black Church in Post-Racial America*. New York: New York University Press, 2016.
- Fulkerson, Mary McClintock, and Marcia W. Mount Shoop. *A Body Broken, a Body Betrayed: Race, Memory, and Eucharist in White-Dominant Churches*. Eugene, OR: Cascade Books, 2015.
- Gandhi, Leela. *Postcolonial Theory: A Critical Introduction*. Crows Nest, Australia: Allen & Unwin, 1998.
- Giddings, Paula. *When and Where I Enter: The Impact of Black Women on Race and Sex in America*. New York: W. Morrow and Company, 1984.
- Griffith, R. Marie. *Moral Combat: How Sex Divided American Christians and Fractured American Politics*. New York: Basic Books, 2017.
- Hill Collins, Patricia. *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment*. Revised 10th Anniv. Ed. New York: Routledge, 2014.
- . *Intersectionality as Critical Social Theory*. Durham, NC: Duke University Press, 2019.
- Isherwood, Lisa. *The Good News of the Body: Sexual Theology and Feminism*. New York: New York University Press, 2001.
- Isasi-Díaz, Ada María. *Mujerista Theology*. Maryknoll, NY: Orbis Books, 1996.
- Jennings, Willie. *The Christian Imagination: Theology and the Origins of Race*. New Haven, CT: Yale University Press, 2010.
- Joh, Wonhee Anne. *Heart of the Cross*. Louisville: Westminster John Knox Press, 2006.
- Kwok, Pui-lan. *Postcolonial Imagination and Feminist Theology*. Louisville, KY: Westminster John Knox Press, 2005.
- . ed. *Asian and Asian American Women in Theology and Religion*. New York: Palgrave Macmillan, 2020.
- Kwok, Pui-lan and Stephen Burns. *Postcolonial Practice of Ministry: Leadership, Liturgy, and Interfaith Engagement*. Lanham, MD: Lexington Books, 2016.
- Lee, Hak Joon, ed. *Intersecting Realities: Race, Identity, and Culture in the Spiritual-Moral Life of Young Asian Americans*. Eugene, Oregon: Cascade Books, 2018.
- Messina-Dysert, Gina, Jennifer Zobair, and Amy Levin, eds. *Faithfully Feminist: Jewish, Christian, and Muslim Feminists on Why We Stay*. Ashland, OR: White Cloud Press, 2015.
- Nanko-Fernández, Carmen M. *Theologizing En Espanolish: Context, Community, and Ministry*. Maryknoll, NY: Orbis Press, 2014.
- Oduyoye, Mercy Amba. *Daughters of Anowa: African Women and Patriarchy*. Maryknoll, NY: Orbis Books, 1995.

- Pineda-Madrid, Nancy. *Suffering and Salvation in Ciudad Juárez*. Minneapolis, MN: Fortress Press, 2011.
- Reis, Elizabeth, ed. *American Sexual Histories*. Blackwell Readers in American Social and Cultural History. Malden, MA: Blackwell Publishers, 2001.
- Rivera, Mayra. *Poetics of the Flesh*. Durham, NC: Duke University Press, 2015.
- Roberts, Dorothy E. *Killing the Black Body: Race, Reproduction, and the Meaning of Liberty*. New York: Penguin, 2017.
- Romero, Robert Chao. *Brown Church: Five Centuries of Latina/o Social Justice, Theology, and Identity*. Downers Grove, Illinois: InterVarsity Press, 2020.
- Sanders, Cody. *A Brief Guide to Ministry with LGBTQIA Youth*. Louisville, KY: Westminster John Knox Press, 2107.
- Sheppard, Phillis. *Self, Culture, and Others in Womanist Practical Theology*. New York: Palgrave Macmillan, 2011.
- Shoop, Marcia W. Mount. *Let the Bones Dance: Embodiment and the Body of Christ*. 1st ed. Louisville, KY: Westminster John Knox Press, 2010.
- Thistlethwaite, Susan Brooks. *Sex, Race, and God: Christian Feminism in Black and White*. New York: The Crossroad Publishing Company, 1989.
- Tinker, George E. *American Indian Liberation: A Theology of Sovereignty*. Maryknoll, NY: Orbis Books, 2008.
- Townes, Emilie Maureen. *Womanist Ethics and the Cultural Production of Evil*. New York: Palgrave Macmillan, 2006.
- Walker-Barnes, Chanequa. *I Bring the Voices of My People: A Womanist Vision for Racial Reconciliation*. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2019.
- Zimmerman, Yvonne C. *Other Dreams of Freedom: Religion, Sex, and Human Trafficking*. New York: Oxford University Press, 2013.

Full Assessment Descriptions

[Attendance and Participation \(14%\)](#)

- **Due: December 9, 11:59pm**
- **Description:** Your presence, preparation, and participation in class are essential aspects of creating a flourishing learning environment. Participation and preparation include:
 - completing readings before class and being fully prepared to discuss the class topic
 - engaging with colleagues through active listening and respectful dialogue
 - contributing thoughtful observations, analyses, and questions
 - being present with our class as we learn together at a distance

- **Attendance expectations:** Students are expected to attend all class sessions over Zoom at our designated class time. If you are unable to attend one week, please contact me via email 24 hours in advance.
- **Attendance Policy:** According to the Seminary catalog, students are expected to attend class meetings regularly. In case of illness or emergency, students are asked to notify the instructor of their planned absence from class, either prior to the session or within 24 hours of the class session. Three or more absences (1/4 of the course) may result in a low or failing grade in the course.
- **Zoom Etiquette:**
 - The “default” setting for our class will be to keep cameras on. My hope for our class is that keeping our cameras on might help create a sense of presence with one another, even at a distance. There will be times when you will need to turn your camera off for a brief time. You should exercise your best judgment in these situations. However, full participation in the course will include keeping cameras on. If keeping the video on for most of the duration for our class poses a hardship, please be in touch with me as soon as possible.
 - Mute your microphone unless you are speaking.
 - Experiment with lighting and backgrounds to find what works best for you.
 - To the best of your ability, keep multi-tasking to a minimum. There will be exceptions in this time when home is everything and everyone is home. With gratitude for all of the loved ones in our lives, saying hello to housemates, family members, pets, etc. will be part of the joy of our time together. However, please keep distractions like driving or other online activity to a minimum.
- **Rubric:** See Canvas.

Individual Reading Reflection Opportunities (Choose 4 of 8 opportunities = 12%)

- **Due:** 12pm on Thursday of class
- **Description:** Four times throughout the semester, you will prepare a Reading Reflection addressing key themes and raising questions that our readings generated for you. These are not exhaustive treatises, but rather they are opportunities to articulate significant points from our readings, critically engage specific points, and explore questions that sparked for you. They are intentionally concise while providing you with time and space to reflect deeply with an author.

There are two types of Reading Reflections: a written reflection and a video reflection. Throughout the semester, you will be asked to share your insights in large and small group discussions. Therefore, if you upload a video, please also be prepared to discuss what you shared in class. You might consider what it would look like to prepare an index card of your video as a response. Your engaged work with our class material enables us to foster a culture of learning in our class.

***Note:** You now have one extra Reading Reflection opportunity to write on the readings from Weeks 1 or 2. Both will be due by 12pm Thursday, September 16.

● **Instructions:**

1. Pick one reading.
2. Identify one important theme, concept, or argument you are tracking in the reading.
3. Choose your medium for response.
 - a. **Written Response:** Write a 250-300 word response to the reading that demonstrates your understanding of the material and critical reflection on the topic you are raising. Cite specific places in the text/s where you see this topic or argument developed. Pose one question for continued reflection or class discussion. [Upload instructions at this link.](#)
 - b. **Video Response:** Prepare a 60-90 second video response to the reading that demonstrates your understanding of the material and critical reflection on the topic you are raising. Cite specific places in the text/s where you see this topic or argument developed. Pose one question for continued reflection or class discussion. [Upload instructions at this link.](#)
4. Be prepared to share your response. We will frequently reference your responses in class discussions, or you might be asked to share your response in a small group, so please be able to access your response for each class session.
 - a. **Notes on sharing:** If you do wish to write on a more private topic that you do not want to share in class that day, you may do so for the response that you submit, but please have a “back up” public reflection you are open to sharing.
 - b. **Time for preparation:** There might be days when you have not written a response and you are asked to share in class. On those days, I will give the class time to write a response (or visit their response) so that everyone can participate.
5. **Examples** you might consider as you narrow down a theme, concept, or argument:
 - ❖ How does the author engage categories of race, class, and gender, and what questions do you bring to the author’s/authors’ treatment/s?
 - ❖ How does the author discuss oppression, power, or justice? Does this understanding resonate with you?
 - ❖ How does this author envision theological or ethical categories in light of constructs of race, gender, or class? What is the impact of such challenges?
 - ❖ What intersections of identity and power does this author address that include but also reach beyond gender, class, or race?
 - ❖ How does this author’s work contribute to your understanding of cultivating antiracist analyses and practices?

- **Logistics:**
 1. **Citations:** These are explicitly open-book reflection opportunities, so you should reference particular passages and page numbers. Citations for Reading Responses only need the author's last name and the page number (ex. Kim and Shaw, 23).
 2. **Keeping track:** You will keep track of your submissions.
 - **Submitting:** Upload a document or a video to Canvas. See instructions above.
 - **Rubric:** See Canvas.
-

Required Reading Reflections = 3 required; 9% of total grade

- **Due: By 11:59pm on day of class**

The group discussion assignments encourage close and collaborative readings of course material while also providing opportunities for students to share insights with the larger class.

A. Individual Reflection on Experience and Theology - 3% (September 30)

This 250-word reflection draws from the readings and video presentation for our asynchronous class meeting and is an opportunity for you to reflect on ways your personal experience informs your theological perspective.

B. Group Discussion Reading Reflections = 3% each (October 14 and December 2)

Twice during the semester, instead of an individual Reading Reflection, you will focus on one shorter section of our required reading and write a brief reflection that will be discussed in small and large groups.

10/14/21

- **Description:** In these chapters, Lightsey develops intersectional constructive theologies, and the focus of our discussion on 10/14/21 will be to engage her constructive work and methodological approach.
- **Instructions:** In class on 10/07/21, the class will be divided into four groups. Each group will be assigned a chapter from Chapters 4- Epilogue of Lightsey's *Our Lives Matter*. Each individual in the group will prepare notes to share with one's small group for class on 10/14/21. After small group discussion in Zoom breakout rooms at the beginning of class, each group will have the opportunity to share insights from their focus chapters. Groups will upload shared notes to our Canvas site for continued reference during the semester by 11:59pm.

12/02/21

- **Instructions:** By our class on 11/18/21, you will be assigned a chapter from *Injustice and the Care of Souls*. You will write and present a 3-minute summary of key points from the chapter with your classmates in small and large group discussions on the chapters. You will upload your reflection to our Canvas site for continued reference during the semester by 11:59pm.
- **Rubrics:** The rubric will be very similar to the Reading Response rubric and will be available in Canvas.

[Text Analysis Paper \(20%\)](#)

- **Due: Sunday, October 17, 11:59pm**
- **Description:** You will critically engage a significant text from your faith tradition or community of accountability by analyzing your tradition/community's understandings of human identity and differences including but not limited to gender, sexuality, race, class, ability, etc. and to think intersectionally about the definitions you discover.
- **Requirements:**
 1. There are four parts to the paper with flexibility within each Part for you to study your community in a way that is generative for your context.
 2. Include at least **one** source from class.
 3. The paper length should be between 1000-1250 words, not including citations.
- **Part I: Articulation of text, tradition/community, and aspect of identity you are studying. ~½ page** Choose a document from your faith tradition or community that speaks to your tradition or community's understanding of human identity.
 - a. **Text:** Choose the text you will analyze. The "text" you choose will be specific to your tradition or community and can be interpreted broadly.
 - i. **Examples:** denominational statements, resolutions, or official positions; statements specific to your local church; brochures or pamphlets that outline particular positions; hymns; recent sermons; bylaws, etc.
 - ii. **Note:** Include a pdf or Word document of the text you are analyzing with your project. Keep this requirement in mind as you choose a text. You can assess smaller portions of a larger document if that is helpful to you.
 - b. **Faith tradition or community:** Name your faith tradition or community of accountability. For whom is this text significant? Examples include your denomination, your congregation, or another community of accountability and significance for you.
 - c. **Approach to identity:** What is the approach to identity that you want to examine closely in this text? You will give an intersectional analysis of this approach to identity, but you might find that the text you are analyzing offers an approach that is focused on one aspect of identity. You might explore gender, sexuality, race, ethnicity, class, nationality, citizenship status, ability,

religious identity, or other aspects that you would like to articulate as significant.

- d. **Personal significance:** Why is it important to you to assess this text? What do you hope to gain from your analysis? You might name ways your social location influences your choice. (Social location: “An individual’s place in relation to social, political, and economic power based on interlocking categories of identity such as gender, race, class, sexual identity, religion, nation of origin, age, and ability.” (Kim and Shaw, 117).

- **Part II: Historical context (~½ - 1 page):** Provide historical context for the text you chose. You might choose to examine questions such as: When was it written? By whom? When was it incorporated into a broader book of polity (or why was it not?). Has it undergone any revisions? Was there any contention over the document?
- **Part III: Analyzing content (~2-2 ½ pages):** Analyzing definitions, commitments, and approaches to intersectionality in your text. In this part of the paper, you will attend to the following:
 - a. **Operative definitions:** How does this text define the aspect of identity you are examining? You might track the items listed below. These are suggestions to spur your thinking. You do not need to reflect on all of these!! Choose what is relevant and significant for your work.
 - i. Operative Frameworks or arguments
 - ii. Contrasts, comparisons, or juxtapositions with other communities or understandings
 - iii. Authoritative sources (Scripture, human experience, theological commitments, etc.)
 - iv. Terms like “essentialist” or “constructionist”
 - v. Key commitments you think the document is seeking to uphold
 - b. **Intersectional analysis:** Assess whether or not you think this text reflects an intersectional perspective. Include references to any definitions of intersectionality that you incorporate. You might track the following:
 - i. What is intersectional about the understanding of identity in the text; what is not? For example, are gender/race/class, etc. named as disparate categories of identity? Would you name this text as an example of “single-axis thinking,” for example? (Kim and Shaw, pages 53, 60-61, and 64)
 - ii. What is intersectional about the understanding of power in the text; what is not? Are dynamics of power named at all in the document?
 - iii. Drawing from your analysis above, what is one perspective you think would make the definition offered in this text more reflective of commitments to intersectional praxis?
- **Part IV: Personal reflection (½ - 1 page):** Personal and contextual reflection.
 - i. Name one thing you learned about this text or your tradition that you did not know prior to your analysis and reflect on your response to this new insight. (Perhaps you are surprised, grateful, enraged, frustrated, relieved, or none of these...)

- ii. Name one question about your findings that you will continue to reflect on this semester.

- **Submit:** Upload your text and your paper to Canvas.
 - **Rubric:** See Canvas.
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Final Integrative Project (45% TOTAL, see individual due dates below)

- **Description:** Your final integrative project affords you a chance to continue practicing intersectional thinking in a project designed for a specific context pertinent to your vocational call. It is also an opportunity to design a project over the semester. It will draw from class readings, outside scholarly material, and additional resources that you find enhance your understanding and reflection. We will discuss the final paper in depth during class throughout the semester.

1. Project Synopsis = 5%, Due Thursday, Oct 28, 2021, 11:59pm

- **Description:** Your synopsis is an opportunity to outline your initial thoughts and potential sources for your final project. Your synopsis should attend to the six elements listed below. I will return it to you with comments for your continued preparation.

- **Requirements:**

- 1) 3-5 sentences about your project and an explanation of why you think it is important
- 2) 2-3 sentences about your audience
- 3) 2-3 sentences about why you are choosing this methodology and medium
- 4) Bibliographic information for 3 sources that are not class readings that you will consult for your project and 3 sentences about each source describing how the source is a strong fit for your project.
- 5) 2-3 sentences explaining how your project is engaging the topic of intersectionality
- 6) 2-3 sentences about connections with your Statement of Antiracist Commitments

- **Submitting:** Upload files to Canvas.

- **Rubric:** See Canvas.

2. Class presentation on final project = 5%, Given in class Thursday, Dec 9, 2021

- **Description:** On the final day of class, you will give a presentation on your final project. Using just three (3) PowerPoint slides, you will succinctly present 1) your project topic, 2) a “glance” at your project - (a page of a Bible study, a paragraph of analysis, a song lyric, etc.) 3) a contribution you hope to make with your project. This is an opportunity to creatively and concisely share your learning from the class

integrated to a particular context/community with your colleagues. Your work is a gift to our class, and it is an honor to learn from your insights.

- **Requirements:** The slide number requirements are the same for individuals or groups, but groups can have 2 more minutes to present.
 - i. 3 slides
 - ii. Individual: Up to 8 minutes; Group: up to 10 minutes
 - iii. Presentation of content
 - iv. Dialogue with colleagues
- **Submitting:** Upload files to Canvas
- **Rubric:** See Canvas

3. Final Project = 25% (Due Thursday, Dec 17, 2021, 11:59pm)

- **Formats:** There are three categories of final projects: a research paper, an intersectional analysis paper, or a reflective project. You are very welcome to choose a partner and complete a final project with a partner. [*NOTE: If your project includes interviews, you will need to receive IRB approval from Dean Mumford and Dr. Townsend in advance of your project approval. Your project synopsis date will be October 7 instead of October 28 to allow them time to review the project and you to complete it. Full IRB instructions are #4 here.]
1. **Research Paper:** A 10-12 page research paper or written project of similar length
 2. **Intersectional Analysis Paper:** A 10-12 page [intersectional analysis paper](#)
 3. **Reflective Project:** A final project *and* written analysis of the project.
 - a. Options include:
 - An aesthetic piece (poetry, creative writing, musical composition, dance piece, video, or other form)
 - An interview with a major figure in the field (with biographical work and additional analysis of their work)
 - a series of services for your faith community or another organization
 - a Bible study on a topic
 - a sermon or sermon series
 - comparative analysis of three memoirs
 - an editorial or blog you would publish in your local paper
 - a memo
 - a case study that you write or choose and analyze a workshop or conference presentation
 - b. The reflective project must be accompanied by analysis of the work. Here are some examples of **page distributions** for creative projects and analysis:
 - 5-7 p. sermon, workshop, etc. + 6-8 p. analysis
 - 10 p. Bible study (A 5-day study with 2 pages/day,) + 3 p. analysis
 - 10 p. workshop + 3 p. analysis
 - an artistic piece (musical compositions, etc.) + 5-7 p. analysis

- c. **“Analysis”** can include engagement with the following:
 - key issues at stake in your topic
 - historical analysis of your topic
 - why particular perspectives or sources enhance your reflection
 - important points and nuances in your study
 - dynamic insights or possibilities for a more intersectional vision of issue

- d. **Group projects:** You may complete your final project with one partner. You will both submit one synopsis, final project, class presentation and you will receive the same grade. However, you will each need to write and submit a separate statement of anti-racist commitments. The page adjustments below recognize that a project will be longer and more in-depth, while also recognizing the time commitment of collaboration.
 - i. **Synopsis:** Add one source to your bibliography (4 instead of 3)
 - ii. **Project/paper adjustments:**
 - 1. Co-authored research paper 20-25 pages
 - 2. Project that is 7-10 pages long, with 10-12 pages of analysis
 - 3. Project that is 10-12 pages long, with 7-10 pages of analysis
 - 4. 5 sources from outside class if completing a project or paper.
 - iii. **Class presentation** can extend to 10 minutes.

- e. **Interviews:** If you would like to conduct interviews for your final project, you will need to submit an IRB to Dr. Loren Townsend and Dean Debra Mumford in addition to the project synopsis. The IRB includes two forms, both found in “Files” on Canvas, and a list of survey questions. Your project synopsis and all paperwork are due **October 7**. Please note this earlier deadline for your project synopsis and this paperwork, as IRB approval requires additional time for review and any additional needed conversation.

- **Submitting:** Upload files to Canva

- **Rubric:** See Canvas

4. Antiracist Analysis and Commitments = 10%

- **Due Thursday, Dec 17, 2021, 11:59pm**

- **Purpose:** Nurturing antiracist praxis is a [core value and goal of LPTS](#), of this course, and of intersectional thought. Throughout our semester, we will reflect on different definitions of anti-racism, methodologies for analysis, and practices to cultivate antiracist commitments. Our work is also guided by the QEP Student Learning Outcome that identifies particular competencies related to working toward racial justice.

With these values in mind, this assignment is an opportunity for you to (1) engage key aspects of antiracist analysis as part of a final integrative project and (2) articulate a personal statement of anti-racist commitments related to your personal context, faith community, and project topic.

- **Description:** This assignment has two parts: (1) Antiracist analysis related to your final project and (2) a personal statement of anti-racist commitments. This section is graded separately from your final project/paper, but it is a part of your integrative final.
 - **Option:** You have the option to choose another topic that is not necessarily related to your final paper topic. You might find this work beneficial for a separate issue, context, or project. You would simply focus your reflection on the topic of your choice. You would complete all parts of the paper as described here. You would also need to include a 100-200 word description of the topic you are assessing.
- I. **Part 1: Antiracist analysis:** In a 500-750 word paper, you will expand on your final project/paper through reflection on how your project engages QEP outcomes (listed below). Your paper should include the following components.
 1. **Critical reflection on competency:** Identify **one** competency from A-D you are addressing with your project. Describe how your project incorporates efforts towards these competencies. You might name 1-3 examples. **~1-1 ½ pages**
 2. **Taking action:** Describe how your final project/paper strengthens your efforts, or the efforts of the community with whom you are working, towards competency “E”: “develop or implement antiracist policies, practices, and theologies.” You might name 1-3 examples. **~ 1-1½ pages**
 3. **Continuing efforts:** Name a resource (book, thinker, community, concept, etc.) you will continue engaging to deepen your reflection after our course concludes. In a few sentences, explain why this resource is important to you. **~ page**

QEP SLO: “Students can describe strategies, grounded in their practice, for working toward racial justice appropriate to their particular vocational settings. Students can demonstrate competence with this Student Learning Outcome (SLO) in many ways including, but not limited to, the following:

- A. Defining and using key terms** in ways informed by an understanding of systemic racism
- B. Identifying** racism in its many manifestations (structural, personal, communal, etc.)
- C. Critical reflection** on the history and current contexts regarding race, racism, and anti-racism
- D. Critical reflection** on racist and antiracist practices and theologies
- E. Developing and implementing** antiracist policies, practices, and theologies”

II. **Part 2:** In no more than 250 words, describe what cultivating an anti-racist identity means to you. You can draw from class readings or bring in your own conversation partners as well if helpful.

- Submitting: Submit your paper in Canvas.
- Rubric: See Canvas.