

2012

# GLOBAL SOUTH THEOLOGIES AND PUBLIC POLICIES

Evangelical Advocacy: A Response to Global Poverty

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## Recommended Citation

Evangelical Advocacy: A Response to Global Poverty, "GLOBAL SOUTH THEOLOGIES AND PUBLIC POLICIES" (2012).  
*Syllabi*. Book 9.  
<http://place.asburyseminary.edu/advocacysyllabi/9>

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**GLOBAL SOUTH THEOLOGIES AND PUBLIC POLICIES  
CTM 612**

**Palmer Theological Seminary  
Spring 2011  
February 8 – May 24, 2011**

**Instructor:**

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Blackboard Tutorials: <http://www.eastern.edu/blackboard/index.html>

Blackboard Site: <http://eastern.blackboard.com>

**Prerequisites**

None

**Description of the course**

The major goal of this seminar is for us, as *Christ*-ians, to explore a few of the theologies and political realities in the global south from the perspectives and experiences of global south scholars. A secondary goal is for us followers of Jesus to construct theological and public policy possibilities in conversation with what we are learning.

This seminar consists primarily of reading, viewing movies and documentaries, research, writing, a group project, class presentations, lecture, and a lot of conversation in class.

**Program Learning Goals & Indicators**

This course will support the following M.Div. Program Goals & Indicators:

Program Goal	Program Indicator (s)
<i>Goal 2: The ability to engage in the reality and the theology of diverse communities</i>	2.2 Uses the tools of critical reflection, research methods, interpretation of sources and clear

<i>[global context of the Christian tradition; intercultural understanding]. (Whole World)</i>	communication in intercultural understanding.
<b><i>Goal 3: A biblically informed and theologically grounded commitment to a Holistic Gospel Witness. (Whole Gospel)</i></b>	3.1 Applies skill in the use of biblical, theological, and ethical tools for ministry, such as language study, research methods, hermeneutics, critical reflection and clear communication.
	3.3 Articulates ability to address personal, social, and global questions and issues biblically, theologically and ethically in ways that lead toward healing and wholeness.
	3.4 Reports/Observes ability to minister with Christian spirit conducive to creating peace and reconciliation.

The complete M.Div. Program Goals & Indicators Table is attached to this syllabus.

### **Desired course learning outcomes**

The student will be able to:

1. Articulate diverse theological, historical, and political perspectives originating in the global south.
2. Analyze critically and make constructive responses to colleagues' class presentations
3. Use sound judgment, creativity and imagination in addressing issues of faith and politics.
4. Construct a theologically responsible just public policy that is informed by history/ies and social science.

### **Teaching and Learning Strategies**

Class presentations, conversation, lecture, reading, film, writing, and research

### **Required Texts and Materials**

#### **Books**

Eduardo Galeano	<i>Open Veins of Latin America: Five Centuries of the Pillage of a Continent</i>	Monthly Review Press, 1997
Ada Maria Isasi-Diaz	<i>Mujerista Theology</i>	Orbis, 1996

Dario Lopez Rodriguez, trans. by Stefanie Israel	<i>The Liberating Mission of Jesus</i>	Available as a PDF on Blackboard
Mercy Oduyoye	<i>Introducing African Women's Theology</i>	Sheffield Academic Press, 2001
Paul Freston	<i>Evangelicals and Politics in Asia, Africa, and Latin America</i>	Cambridge University Press, 2001
Choan Seng Song	<i>Third Eye Theology</i>	Wipf & Stock, 2002
Alex Awad	<i>Palestinian Memories: The Story of a Palestinian Mother and Her People</i>	Bethlehem Bible College, 2008
Pamela Brubaker	<i>Globalization at What Price</i>	Pilgrim Press, 2007

### Required Films

*The End of Poverty?*, <http://www.theendofpoverty.com/> (available on Netflix)

*The Revolution Will Not Be Televised*, <http://freedocumentaries.org/film.php?id=97>

*Romero*, available on Netflix

*South of the Border*, <http://southoftheborderdoc.com/> (available on Netflix)

*Even the Rain* (2011)

*Pray the Devil Back to Hell*, <http://www.praythediabacktohell.com/>

*Life and Debt*, <http://www.lifeanddebt.org/> (available on Netflix)

*Son of Man* (set in Africa)

*A Force More Powerful*, <http://www.aforcemorepowerful.org/films/afmp/index.php>

*Little Town of Bethlehem*, <http://littletownofbethlehem.org/>

*The Corporation*, <http://www.thecorporation.com/> (available on Netflix)

### Recommended or Optional Texts and Materials

Marianne Kotoppo	<i>Compassionate and Free: An Asian Woman's Theology</i>	Wipf & Stock, 2000
Richard Robbins	<i>Global Problems and the Culture of Capitalism</i>	Prentice Hall, 5 <sup>th</sup> edition

Éric Toussaint and Damien Millet	<i>Debt, the IMF, and the World Bank: Sixty Questions and Sixty Answers</i>	Monthly Review Press, 2010
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## Course Requirements and Assignments

Each student is required to:

1. Attend class.
2. Read all of the required reading and watch all of the required films on schedule with the class to be able to participate fully in class discussions.
3. Present summaries and analyses of selected course readings and films to the class and lead the class in discussions of the material, employing well constructed questions.
4. Write a research paper on a theological/political issue addressed this semester in the readings, films, or class.
5. Write one-page single-spaced response papers to each week's assigned reading and viewing.
6. Participate in a group project exploring issues in this course and construct a theological and public policy proposal.
7. Take a final exam.

<b>Assignment</b>	<b>Due Date</b>	<b>Weight % of course grade</b>
Individual Presentation	TBD (assigned first day of class)	20%
Research Paper (can be used to prepare for group presentation)	March 29	20%
Response Papers (one page, single spaced)	Every class period, February 15-May 3	20%
Group Presentation	TBD (assigned first day of class)	20%
Final Exam	May 24	20%



## Spring 2011

Here is your semester, plan wisely.

February 8	Introduction		
February 15	<i>Open Veins of Latin America</i> , pp. 1-133  <i>The End of Poverty?</i>		
February 22	<i>Open Veins of Latin America</i> , pp. 134-285  <i>The Revolution Will Not Be Televised</i>		
March 1	<i>Mujerista Theology</i> , pp. 1-127  <i>Romero</i>		
March 8	<i>Mujerista Theology</i> , pp. 128-205  <i>The Liberating Mission of Jesus</i> , pp. 1-41  <i>South of the Border</i>		
March 15	<i>Introducing African Women's Theology</i> , pp. 9-127  <i>The Liberating Mission of Jesus</i> , pp. 42-61  <i>Pray the Devil Back to Hell</i>		
March 22	Reading Week		
March 29	<i>The Liberating Mission of Jesus</i> , pp.		

	62-129 <i>Evangelicals and Politics</i> , pp. 107-190 <i>Life and Debt</i>		
April 5	<i>Third Eye Theology</i> , pp. 1-123 <i>A Force More Powerful</i> , 1-3 (disc one)		
April 12	<i>Third Eye Theology</i> , pp. 124-259 <i>A Force More Powerful</i> , 4-6 (disc two)		
April 19	Easter Recess		
April 26	<i>Palestinian Memories</i> , pp. 9-318 <i>Little Town of Bethlehem</i>		
May 3	<i>Globalization at What Price?</i> , pp. 7-138 <i>The Corporation</i>		
May 10	Group Presentations		
May 17	Final Exam		

### Guidelines for Assignments

#### 1. One Page Responses

- Each week you will turn in a one-page single-spaced written response to the assigned reading and viewing for that week. You need not summarize the

content. Instead, write about what you learned, liked, did not like, what challenged you, and include some discussion questions you'd like for us to address in class.

## 2. Individual Presentation

- Prepare a summary of the main arguments and content of the required reading material and film (if applicable) for the week. Then prepare questions for class discussion based on your critical analysis of the material. These questions can range in focus and should be designed to create conversation. Remember that I will be present so you do not have to have all the answers; you just need to have a good understanding of the material and excellent questions. These presentations (with discussion questions) should be typed and a copy should be available for each student in class. You may use PowerPoint or another presentation program, and you may use other multimedia as well, but these are not required.

## 3. Research Paper (can be used to prepare for your group presentation)

Write one fifteen (15) page paper about a theological/political issue in the global south. These papers must be written this semester and not used in any other course. Be sure to write in a logical manner following a well-developed outline. Write about something that interests you. The paper should be written according to University of Chicago/Turabian specifications, be sure to follow these instructions:

- ✓ Use Times New Roman, size 12 font throughout the paper (including cover page and footnotes)
- ✓ Paginate your paper properly
- ✓ Double space between footnotes
- ✓ Single space within footnotes
- ✓ Indent first line of footnotes, not the subsequent lines
- ✓ Write from an outline, include it as a Table of Contents
- ✓ Include a bibliography, follow proper form

Deviation from these quite specific guidelines will result in a lower grade. You should purchase a copy of Kate L. Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations* and visit <http://www.chicomanualofstyle.org/home.html>.

## 4. Group Presentation

- You will be divided into groups and assigned a topic that you will research as a group and present as a group to the class. These will consist of 30 minutes of presentation and 15 minutes of class discussion.

- The following research will be done for countries in Latin America, Africa, and Asia.
  - i. Approximately how much wealth did Europeans and the USA extract from each country during the colonial period?
  - ii. Approximately how many people were displaced and killed in each country?
  - iii. What is the year of “independence” of each country, and what is the amount of debt placed on the country by the colonizers as they left?
    - How much had the colonizers extracted? How much did they then “owe” to the country they colonized? Calculate the amount, with no interest (how much is a life worth?). How much would a living wage livelihood be during the years of colonization?
  - iv. What’s happening now? What is the amount of debt owed by each country to whom? List and analyze the IMF & World Bank loans and conditions (export of raw materials, limitation on factories, etc.) for each country. Who controls the raw materials in the country (oil, coffee, sugar, tea, etc.)? How much wealth is extracted by which companies from each country?
  - v. What needs to happen now? How is this system justified theologically/politically? How is this system criticized theologically/politically? What public policy would you advocate?
    - Explore debt reduction possibilities.
    - What is the total amount of the colonized nation’s debt as compared to the profits and net worth of several northern transnational corporations?
    - Explore ‘redistribution’ of wealth. What is the amount annually being redistributed from the global south to Europe and the USA through resource extraction, debt repayment, and profits.
    - What do Torah and the prophets say about debt?
    - What would a 1:1 repayment from the north to the south be, with no interest?

- What are the best avenues for redistributing wealth from the north to the south?
- vi. Apply what you have learned to the development of an un-monopoly / 'peace with justice' monopoly game (more details provided in class).

## 5. Final Exam

- The final exam consists of essay questions based on the required reading and selected class material. I will tell you which material from class will be on the exam and if you have read and understood the main theses of the books you will be fine. I think that tests are for you to review what you have read and learned and should not create anxiety, so relax and review each author's primary arguments and be prepared to reflect on them in writing.

## Faculty Expectations

- **Attendance and lateness:** Please attend every class; please do not be late.
- **Late Work:** Please turn every assignment in on time; each day late will be one half of a letter grade reduction.
- **Paper Submission Process:** Please print each written assignment; please do not email assignments to me.
- **Personal Electronic Equipment in the Classroom:** Please participate in class conversations and do not participate in activities not affiliated with class while in class.

## Seminary Expectations

Consult your Student Handbook & the current Seminary Catalog (Online at the Palmer Seminary website) for information about the following:

1. Policy regarding use of Chicago Manual style in all written work
2. Availability of writing tutors
3. Policy on plagiarism
4. Policy on use of inclusive language for human beings
5. Policy on extensions for late work
6. Policy regarding computer-generated papers

7. Grading guidelines

8. Point value of final grades

### **Course Policies**

Please do not hesitate to ask questions or make observations in class. This course is designed with the intent of stimulating faculty and student interaction. Learning, integration of the subject matter, and its application toward life and ministry occur best when done in a context open to dialogue.

#### *Readings*

Assigned readings are mandatory and should be completed in advance of the classes for which they are scheduled in the syllabus. Knowledge of the readings will be critical for understanding the lectures and subsequent discussions.

#### *Quality of Writing*

Written assignments should be undertaken as though you were preparing them for publication, even if for publication in your church or denomination. This discipline should help to improve the quality of your writing. I emphasize the quality rather than the quantity of your work. I appreciate and reward good and lucid writing. It is a matter of communication. Clarity and precision of language make communication easier and understanding more pleasurable. I want to enjoy reading what you write.

#### *Formal Style of Writing*

All assignments should be typed and written in a formal style, for example, *no* contractions or excessive use of slang. The research paper should include a title page, table of contents, notations (footnotes), and a bibliography or reference list that follow a consistent format for bibliographical references, for example, as found in Turabian's *A Manual for Writers*.

#### *Inclusive Language*

For the sake of communication, I require that you use inclusive language in all written assignments. By "inclusive" I mean the use of generic terms with reference to both men and women. For example, there are many substitutes which may be used in the generic sense for the words "men," "man," "mankind," and other words that increasingly have more of a male connotation. These include humanity, humankind, human beings, humans, persons, people, all, and everyone. Inclusive language is primarily a matter of clarity. Generic terms (e.g., humanity, people) used along with gender specific terms (e.g., men, women) are more precise. There are other reasons for using inclusive language, not the least of which are theological and ethical. For further information, see Sherlock, *Doctrine of Humanity*, pp. 239-246, or Don Thorsen and Vickie Becker, *Inclusive Language Handbook*.

### *Completion of Work*

You must complete all assignments in order to pass the course. Extended due dates will be granted only in cases of hardship such as hospitalization or emergency absence from class. Unless such a situation arises immediately before a deadline, you may not make arrangements after the fact without receiving a reduction in your grade. A similar policy applies with regard to course incompletes.

### *Academic Integrity Policy*

Graduate students are expected to do their *own* independent work. They should refrain from cheating, copying or plagiarizing the work of others. When drawing from various resources for research purposes, student must provide citations, footnotes (endnotes or parenthetical notations), and bibliographic information. Students may not use an editor for any work turned in under their own name, unless approved in advance in writing by the instructor, and only to the extent approved. Students who engage in academic dishonesty will automatically receive an “F” in the course and may be in jeopardy of expulsion from the University.

The maintenance of academic integrity and quality education is the responsibility of each student at Palmer Theological Seminary. Cheating or plagiarism in connection with an academic program is an offense for which a student will be expelled, suspended, or disciplined. Academic dishonesty is a serious offense which diminishes the quality of scholarship and defrauds those who depend upon the integrity of the educational system.

Academic dishonesty includes:

1. **Cheating:** Intentionally using, or attempting to use, unauthorized materials, information, or study aids in any academic exercise.
  - Students completing any examination should assume that external assistance (e.g., books, notes calculators, conversations with others) is prohibited unless specifically authorized by the instructor.
  - Students may not allow others to conduct research or prepare any work for them without advance authorization from the instructor.
  - Substantial portions of the same academic work may not be submitted for credit in more than one course without authorization.
2. **Fabrication:** Intentional falsification or invention of any information or citation in an academic exercise.
3. **Facilitating Academic Dishonesty:** Intentionally or knowingly helping or attempting to help another commit an act of academic dishonesty.
4. **Plagiarism:** Intentionally or knowingly representing the words, ideas, or work of another as one’s own in any academic exercise.

### *Classroom Disruption Policy*

This policy and its title is based upon the findings of the Gonzalez and Lopez study on “student incivility,” which identifies six categories of student incivility and recommends an explicit policy in course syllabi. These are the six categories: disengaged, disinterested, disrespectful, disruptive, defiant, and disturbed behaviors. Behaviors that fall into these categories impede the teaching and learning processes, and undermine the academy. They cannot be permitted whether in the classroom, advisement, or conferencing. (LEARNED disagreement with the instructor does not itself constitute incivility.) A pattern of student incivility constitutes sufficient grounds, in and of itself, for dismissal from a course with a failing grade.

#### *Assignment Return Policy*

Assignments submitted in class will be graded and then returned in class. Assignments completed at the end of a semester will be placed in the office. No assignments will be mailed to students unless a self-addressed, stamped envelope is provided to the professor.

#### *Available Support Services for Students with Disabilities*

Students in this course who have a disability that might prevent them from fully demonstrating their abilities should contact an advisor as soon as possible to initiate disability verification and discuss accommodations that may be necessary to ensure full participation in the successful completion of course requirements. Written documentation of the disability, along with a request for accommodation, should be presented to the course instructor at the beginning of the course, or as soon as the disability has been diagnosed.

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**GOALS & INDICATORS (LEARNING OBJECTIVES) TABLE**  
**For the M.Div. Program**  
**Palmer Theological Seminary**  
**Student Learning Assessment Process**

<b>INDICATORS</b>	<b>Goal 1</b>  <b>A hunger for lifelong spiritual formation &amp; A commitment to fostering interdependent relationships (WHOLE PERSONS)</b>	<b>Goal 2</b>  <b>The ability to engage in the reality and the theology of diverse communities; [global context of the Christian tradition; intercultural understanding]</b>  <b>(WHOLE WORLD)</b>	<b>Goal 3</b>  <b>A biblically informed and theologically grounded commitment to a Holistic Gospel Witness.</b>  <b>[WHOLE GOSPEL]</b>	<b>Goal 4</b>  <b>A commitment to service in the church and community to minister to changing times</b>  <b>[WHOLE GOSPEL]</b>
<b>Indicator 1</b>	<b>1.1</b> Articulates an awareness of self in relationship to God by identifying and using a variety of spiritual disciplines and practices	<b>2.1</b> Defines and describes the heritage and traditions of the communities out of which the student comes, in which the student serves, and to which the student relates	<b>3.1</b> Applies skill in the use of biblical, theological and ethical tools for ministry, such as language study, research methods, hermeneutics, critical reflection and clear communication	<b>4.1</b> Articulates a call to a particular area of Christian service
<b>Indicator 2</b>	<b>1.2</b> Develops respect for and ability to partner effectively with others	<b>2.2</b> Uses the tools of critical reflection, research methods, interpretation of sources and clear communication in intercultural	<b>3.2</b> Clearly communicates biblical content and understanding in a variety of ways, e.g. preaching, Christian Education, pastoral	<b>4.2</b> Articulates and demonstrates biblical and theological foundations for the practice of

		understanding	care	ministry
<b>Indicator 3</b>	<b>1.3</b> Employs reliance upon connection with God for the purpose of Christian service	<b>2.3</b> Integrates the content of Christian heritage and mission into a personal theology and practice of ministry	<b>3.3</b> Articulates ability to address personal, social, and global questions and issues biblically, theologically and ethically in ways that lead toward healing and wholeness	<b>4.3</b> Documents awareness of the impact of oneself in the practice of ministry through personal reflection
<b>Indicator 4</b>	<b>1.4</b> Develops a personal confession of faith that demonstrates biblical and theological understanding at a level consistent with seminary education		<b>3.4</b> Reports/Observes ability to minister with a Christian spirit conducive to creating peace and reconciliation	<b>4.4</b> Applies skills in ministry, e.g. preaching, pastoral care, teaching, administrating, engaging in mission and evangelism