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MB 765 Colonialism and Neo-Colonialism

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Course Description
All mission is carried out in a geographical setting and a historical context. Not all mission personnel recognize the political and economic entanglements of their own lives with the lives of the people and with the lives of those back home. Fewer still understand the impact of world systems as these processes privilege the West and subvert the rest. Most seem to settle for some notion of a “colonial past” that no longer need affect the present nor shape the future. However, reality is much more complex and the impact of colonialism is more subtle, more powerful, and more lasting than anticipated. What kind of change is possible? What is expected of converts if persons in mission address only ideological change and exclude any concern with economic and political hegemonies? This course will explore both historical and current manifestations of colonialism as a preparation for holistic Christian mission.

Course Objectives
It is anticipated that the student in this course will develop the following competencies:
1. To understand the history of colonialism and neo-colonialism from a large-scale perspective (persisting over 500 years and existing over the world).
2. To understand the political, economic and ideological webs of relationships that operate to establish power, wealth and privilege in the world.
3. To develop skills for analyzing situations of colonialism and neo-colonialism, including exploring the position of the United States in current world systems.
4. To be able to dialogue about these issues with reasonable control of the appropriate authors and literature, assumptions and conclusions, and theories and theologies of mission.
5. To develop a theology of the mission context that seeks to address the economic and political prisons in which people find themselves trapped.

Required Reading
1. A package of readings from the following:
   By Jared Diamond. 1999 W. W. Norton & Co. ISBN 0393317552


**Course Requirements**

1. *Attend class regularly.* Class is a commitment and can become a community, but only if students attend and participate.

2. *Read the weekly assignments.* Understanding the lectures and entering the dialogue requires critically engaging the books and articles.

3. *Write critical reflection papers.* A brief review of the literature will be due at the beginning of each week in order to assure that the students have been engaged with the readings.

4. *Make a class presentation.* Reading and reflecting is one thing, but praxis is another, so students will be asked to demonstrate engagement with the ideas by presenting a line of argument in class.

5. *Write a research paper.* The paper should be about twenty pages, single spaced. The work should show engagement with the literature in that: the research behind the essay is clear (referenced), a wide range of appropriate literature has been consulted, the variety of positions taken on the issue is clear, and the student has taken a position and has defended it well. References and bibliography will follow the style of the journal *Missiology.*

   - Question 1: What is the current political and economic situation of either rural or urban citizens of a particular country or region, a former colony still struggling with past and present oppression?
   - Question 2: What are the issues that mission work should address in this country, and how can the gospel be best presented?

**Course Evaluation**

30% Critical Reflection Papers, weekly for 10 weeks.
20% Class Presentations, one for fifteen minutes.
50% Research Paper, due Exam Week.
COURSE GRADING

The unit of credit is a semester hour, which is defined as one hour of classroom work per week for one semester, or its equivalent. The 4.00 point system is used to compute grade point standing. The grading system is:

- A 4.00 Exceptional work: surpassing, markedly outstanding achievement of course objectives.
- B 3.00 Good work: strong, significant achievement of course objectives.
- C 2.00 Acceptable work: basic, essential achievement of course objectives.
- D 1.00 Marginal work: inadequate, minimal achievement of course objectives.
- F 0 Unacceptable work: failure to achieve course objectives.

INCOMPLETE WORK

The official end of each term is 4:00 p.m. on the last day of the examination schedule. This hour is the deadline for handing in all course work. Each instructor may set an earlier deadline for submission of any or all course work. The student must petition the faculty person involved and the student’s advisor for permission to receive an “I” at the end of the semester.

A grade of “I” denotes that the work of a course has not been completed due to an unavoidable emergency, which does not include delinquency or attending to church work or other employment. If the work of a course is incomplete at the end of a term without an emergency, a letter grade will be given based on the grades of work done, with incomplete work counted as “F.”

Incomplete grades shall be removed one calendar month prior to the close of the following semester unless an earlier date is designated by the Office of the Chief Academic Officer on the individual petition. If the work is not completed by the time designated, the “I” shall be changed to an “F” unless a passing grade can be given based on work already completed or unless special permission is granted by the Chief Academic Officer.

Professors are required to give either a grade or an “I,” if approved, to each student registered for credit in a course. Students with Incompletes in two or more classes will not be allowed to enroll in a new semester or term without permission from their Dean.

OFFICE HOURS

Office hours will be Wednesday 9:30-12:00 and Thursday 1:00-2:30 p.m. It is best to make an appointment in advance, but you may check during hours to see if others have not taken a time slot. Other times may be available by appointment. My office is in the ESJ School on the third floor of the McPheeters Centre, Room 308. Telephone: 858-2218
E-mail: michael_rynkiewich@asburyseminary.edu
CLASSIC COLONIAL CRITIQUES

A Marxist call for revolution:
--Frantz Fanon: “Concerning Violence,” chapter 1 of

A psychological analysis of two sides of a relationship:
--Albert Memmi: “Portrait of the Colonizer: Does the Colonial Exist?”
and “Portrait of the Colonized: Mythical Portrait of the Colonized,”
two selections from *The Colonizer and the Colonized.* 1965.

An economic analysis of Western business interests:
--Kwame Nkrumah: “Obstacles to Economic Progress,”
“Imperialist Finance,” “Companies and Combines,” and
“The Mechanisms of Neo-Colonialism” from
*Neo-Colonialism: the Last Stage of Imperialism.* 1965.

A sociological analysis of Western sociology:
--Andre Gunder Frank: “Sociology of Development and
Underdevelopment of Sociology” in *Latin America: Underdevelopment or Revolution.* 1969.

A new kind of holistic analysis, world systems theory:
--Immanuel Wallerstein: “World Systems Analysis” (1987) and
“America and the World: Today, Yesterday, and Tomorrow” (1992)