

RSFT 1017
**ECO Core Intensive: Educating to “Create Just and Sustainable Communities
that Counter Oppressions”**
Shannon Frediani

Monday-Friday; August 19-23, 2019
Time: 9:00am-12:30pm-1:30-5:00pm

Educating to “Create Just and Sustainable Communities that Counter Oppressions” (“ECO”) is a core goal of Starr King’s M.Div. and M.A.S.C. degree programs. In this required core intensive, M.Div. and M.A.S.C. students work together to form a framework for counter-oppressive spiritual leadership. We will ask: how can spirituality, ministry, and religious activism respond to the multiple and intersecting realities of injustice, suffering, and oppression in our lives and our world? What models of justice and sustainable community invite our commitment? Drawing on Unitarian Universalist and multi-religious sources, we will explore how, in the midst of a world marked by tragedy, sorrow and injustice, there remain abiding resources of beauty and grace that nourish resistance, offer healing and call us to accountability and community building. **All readings assigned are to be completed before the residential week. In addition, one prerequisite writing assignment is due August 12th as well as two response posts due August 17th on Moodle.** This course will utilize Moodle as a means to access resources, post assignments, as well as share materials, resources and ideas before and after the residential week in Berkeley.

The August 2019 ECO Core Intensive will have a special focus on economic and racial justice, addressed intersectionally.

RSFT 1017 3 Units
Minimum 6 Limit 20
TBD

LEARNING OBJECTIVES

Through this course students will:

- Form a foundational understanding of Starr King’s commitments to Educate to Counter Oppressions and Build Just and Sustainable Communities
<https://www.skism.edu/academics/introducing-our-emergent-educational-design/eco/>
- Understand poverty scholarship.
- Employ interdisciplinary intersectional approaches and integrate theory and praxis, theology and ethics, spirituality, scholarship and community engagement.
- Create a community of learners and seekers who are able to work in collaboration with one another, with experts in the field and on the ground (including Poverty

- Scholars), and who can bring their course learning to a larger public in their own communities.
- Articulate how the issues explored in the course relate to their vocational journey and ministries.
 - Build their capacity to design a personalized educational plan, in consultation with their advisor, so as to deepen their knowledge, skills, and strategies for religious leadership and/or ministry that counters oppressions and creates just and sustainable communities.

LEARNING OUTCOMES

At the conclusion of this course, students will:

- Have gained a deeper understanding of the causes and the impact of poverty, and be able to discuss and analyze the ways poverty manifests intersecting oppressions and injustices related to: race, class, gender, gender expression, environmental racism, immigration, ageism and ableism.
- Have learned and practiced an approach to scholarship and epistemology that privileges the knowledge, experience, and agency of those most directly affected by specific injustices and who are engaged in resisting/countering those injustices.
- Have deepened their capacity to respond to intersecting oppressions grounded in spiritual values, sacred texts, and religious practices.
- Have developed a plan for how they will deepen their anti-oppressive work during their studies at SKSM.

PROCEDURE

This course will be heavily based on class discussion in a variety of formats. It will also involve short lectures by the instructor, class exercises, student presentations, visits by guest speakers, movie screenings, and field visits, striving to respect a multiplicity of learning styles and perspectives. It will also include brief opening rituals at the beginning and closing of each day.

LEARNING STYLES AND SPECIAL NEEDS

Within the intensive format, a diversity of learning styles and perspectives will be engaged. Students with special needs or learning disabilities that need to be accommodated to maximize their learning should identify those needs to the instructors a month before the residential week.

Communication well in advance of the first day of the intensive will be helpful to assure adequate planning and preparation for special needs.

GRADING/EVALUATION

In keeping with Starr King's educational philosophy, this course is offered on a credit/no-credit basis (grade recorded on the GTU system as P/F). The instructors will provide a narrative evaluation of your work which will assess holistically your performance in the different areas and requirements outlined below. Elements for the assessment of students will include class attendance, class participation, evidence of critical engagements with required readings, writings, Moodle postings and the performance of the class as a whole. **As counter-oppressive religious leadership is best if done not in solitude but as a collective endeavor, we will place high value on collaborative learning** by making it one of the evaluative criteria for the class. This will include the way we challenge ourselves to learn together as a group.

If you need or desire to receive letter grades please notify the instructors. For people requesting letter grades, we follow PSR guidelines (<http://www.psr.edu/grades>).

Class Attendance - Attendance and participation in class discussions are essential components of this course, and all students are required to attend class and participate actively. Please **be on time. Please refrain from texting, e-mailing or surfing the Internet for personal reasons during class.** If you are waiting for an important call (e.g. as a chaplain, on a family emergency), please notify the instructor and sit next to the exit door.

Class Participation - It is absolutely essential to individual and group learning that you approach the beginning of this course having completed the required readings (books and articles), and turned in an autobiographical introduction before our time together, thus prepared to engage in group discussions.

Credits and workload: **3 credit graduate class.**

PREREQUISITE READING ASSIGNMENTS:

Required Books:

Please read and critically engage **the five texts** below **before the beginning of the course.** Please note that in class we will focus more closely on *Pedagogy of the Poor*, *Trauma Stewardship* and *My Grandmother's Hands*.

Willie Baptist and Jan Rehman. *Pedagogy of the Poor: Building the Movement to End Poverty*. New York: Teacher's College Press, 2011. 978-0807752289 \$31.95

Angela Y. Davis. *Freedom is a Constant Struggle: Ferguson, Palestine, and the Foundations of a Movement*. Chicago, IL: Haymarket, 2016. ISBN 978-1-60846-564-4 \$15.95

Greg Jobin-Leeds and AgitArt. *When We Fight We Win! Twenty-First Century Social Movements and the Activists that Are Transforming Our World*. New York, NY: The New Press, 2016. ISBN 978-1-62097-093-5 \$17.95

Resmaa Menakem. *My Grandmother's Hands: Racialized Trauma and the Pathway to Mending Our Hearts and Bodies*. Las Vegas, Nevada: Central Recovery Press, 2017. pap. ISBN 9781942094470. \$17.95; ebk. ISBN 9781942094487.

Laura Van Dernoot Lipsky and Connie Burk. *Trauma Stewardship: An Everyday Guide to Caring for Self While Caring for Others*. San Francisco: Berrett-Koehler Publishers; 2009. 978-1576759448 \$19.95

Strongly suggested: Tiny a.k.a. Lisa Gray Garcia. *Criminal of Poverty: Growing Up Homeless in America*. San Francisco: City Lights; 2006. 10:1-931404-07-0 \$ 15.95

ARTICLES:

Please read and critically engage **the articles** below **before the beginning of the course**. All of these articles are available on Moodle in pdf format. Please **go to Moodle and enroll in RSFT 1017 – ECO Core Intensive**. If you are an entering student and do not have a Moodle account yet, please contact the instructor ASAP. You will receive the articles via email.

Bounds, Elisabeth M. "Gaps and Flashpoints. Untangling Race and Class," in *Disrupting White Supremacy from Within*, edited by Jennifer Harvey, Karin Case, and Robin Gorsline. Cleveland, Ohio: Pilgrim Press, 2004, 123-141.

Clare, Eli. "Home." In *Exile and Pride: Disability, Queerness, and Liberation*. Brooklyn, NY: South End Press, 1999, 9-13.

Di Angelo, Robin, "White Fragility" *The International Journal of Critical Pedagogy*, Vol. 3, No. 3, 2011, 54-60.

Farajaje-Jones, Elias (Ibrahim Farajajè), "Queering Religious education: Teaching the R(evolutionary) S(ub)versions)! or Relax!...It's Just Religious Ed," Fah Lecture, in UNitarian Universalist Selected Essays, 2001, UUMA, Boston, MA, 2001, 13-37.

Harper, Amie "Breeze." "Veganism Should Always Trump Intersectionality: Make Veganism Great (and White) Again!" in The Sistah Vegan Project, May 21, 2016, <http://www.sistahvegan.com/2016/05/21/veganism-should-always-trump-intersectionality-make-veganism-great-and-white-again/>

Harvey, Jennifer. "Race and Reparations: The Material Logics of White Supremacy," in *Disrupting White Supremacy from Within*, edited by Jennifer Harvey, Karin Case, and Robin Gorsline. Cleveland, Ohio: Pilgrim Press, 2004, 91-122.

Hill Collins, Patricia and Sirma Bilge. *Intersectionality*. Cambridge, UK: Polity Press, 2016, 1-30 and 63-87.

Hix, Lisa. "Interview with Leroy Moore, Founder of Krip Hop Nation. KQED Arts, February 14, 2011, https://ww2.kqed.org/arts/2011/02/14/interview_with_leroy_moore_founder_of_krip_hop_nation/

- Jones, Pattrice. "Intersectionality and Animals," in *Vine Sanctuary News*, October 11, 2013, <http://blog.bravebirds.org/archives/1553>
- Lester, Rita, "The Nature of Nature: Ecofeminism and Environmental Racism in America," in *Gender, Ethnicity and Theology: Views from the Other Side*, Rosemary Radford Reuther, ed. Fortress Press, 2002, pp. 230-246.
- Lettni, Gabriella, "Engaging the Moral Injuries of War: A Call to Spiritual Leaders," *Reflective Practice*, Volume 33, (2013), 37-46.
- Martindill, Michele. "'Sexy at 70' and 'Grumpy Old Vegans: Ageist Stereotypes in the Vegan Movement,'" *Vegan Feminist Network*, May 16, 2015, <http://veganfeministnetwork.com/tag/ageism/>
- McIntosh, Peggy, "White Privilege: The Invisible Knapsack"
- Rieger, Jorge. *Remember the Poor: The Challenge to Theology in the Twenty-First Century*. Harrisburg: PA: Trinity, 1998, pp. 127-163.
- Schneider, Laurel C. "What Race is your Sex?" in *Disrupting White Supremacy from Within*, edited by Jennifer Harvey, Karin Case, and Robin Gorsline. Cleveland, Ohio: Pilgrim Press, 2004, 142-162.
- Smith, Andrea, "Heteropatriarchy and the Three Pillars of White Supremacy: Rethinking Women of Color Organizing" in *Color of Violence: The INCITE! Anthology*, South End Press, 2006.
- Smith, Andrea, "U.S. Empire and the War against Native Sovereignty", in *Conquest: Sexual Violence and American Indian Genocide*. Cambridge: South End Press, 2005.
- Kwok, Pui Lan, *Postcolonial Imagination and Feminist Theology*. Louisville: Westminster John Knox, 2005, pp.125-167; 209-230.
- "Understanding Gender" <https://www.genderspectrum.org/quick-links/understanding-gender/>
- Walsh, Elizabeth, "Why We Need Intersectionality to Understand Climate Change," in *Intercontinental Cry*, June 8, 2016, <https://intercontinentalcry.org/need-intersectionality-understand-climate-change/>
- Welch, Sharon D. "Ethics Without Virtue," in *Sweet Dreams in America: Making Ethics and Spirituality Work*. New York, NY: Routledge, 1999, 119-136.

PREREQUISITE WRITING ASSIGNMENT:

To be completed before the course and due on August 12, 2019

Autobiographical introduction - Please write a 4-5 page essay reflecting on the way spirituality and justice work have connected and/or disconnected in your own life. What are traditions/influences/sources/experiences/people that have most shaped your spirituality and your connection with justice work at different moments in your life and that brought you at SKSM?

Format: Essays should double-spaced, font Times New Roman 12, with **1.25 inch margins** for my written comments. Please remember to insert your name, title and number of the course, title of the assignments, date and page numbers. Please insert your last name in the name of the file. Footnotes should be in Turabian.

Please remember that this is a “public” document read by faculty and students: share only what you feel comfortable sharing at this time.

- **Due on August 12th.** Please post on Moodle as a **Word document**, in the Autobiographical Introduction Forum.
- Please read all autobiographical introductions before we gather and post responses to two course participants’ essays **by August 17th.**
- Please come to our first class on Monday August 19th prepared to introduce yourself verbally for 2-3 minutes on the basis of the content of your paper.

Leading one of our ritual moments: our work will be grounded in rituals and spiritual practices at the beginning and at the end of each day. Please go on Moodle and sign up on the Google doc sign-up sheet. Collaboration is highly suggested.

FINAL PAPER: Due Tuesday September 3rd, 2019

Please write a **7-9 page integrative reflection** on your major learnings in this course. Please make sure to address the following questions:

- What authors impacted you the most and why? Please engage with at least three of the authors read.
- How do you plan to engage intersectionally poverty, economic and racial justice in your studies and in your present and future ministry? How will you work with your advisor and mentors to implement some of your ideas?
- How do you plan to maintain a sustainable life-style during your studies and in your present and future ministry? How will you work with your advisor and mentors on this goal?

NOTE: Essays should be double-spaced, font Times New Roman 12, with 1.25 inch margins for my written comments. Please remember to insert **your name, title and number of the course, title of the assignments, date and page numbers. Please insert your last name in the name of the file.** Footnotes should be in Turabian.

Paper delivery: Please post all written assignments in Moodle. Please have the Subject Line contain: Your last name_ECO_Final. Please post the papers **by the deadline:** All papers will receive comments through Moodle separate from the final narrative evaluations.

Due: Tuesday September 3rd, 2019

ADDITIONAL RESOURCES

SUGGESTED BIBLIOGRAPHY:

If you have completed the recommended readings and still have time to dedicate to this course, these readings will offer useful additional material:

- Pimpare, Stephen. *A People's History of Poverty in America*. New York: New Press, 2008.
- Farajaje-Jones, Elias. "Breaking Silence: Toward an In-the Life Theology" In *Black Theology: A Documentary History. Volume two: 1980-1992*. James H. Cone and Gayraud S. Wilmore eds. Maryknoll, New York: Orbis, 1993, 139-159.
- Macy, Joanna. "The Ecological Self: Modern Ground for Right Action" In *Readings in Ecology and Feminist Theology*. Mary Heather MacKinnon and Moni McIntyre eds. Kansas City: Sheed and Ward, 1995, Ch. 21, 258-269.
- Harrison, Beverly. "The Power of Anger in the Work of Love" In *Making the Connections: Essays in Feminist Social Ethics*. Boston, Beacon Press, 1985.
- Leonard-Wright, Betsey. *Class Matters: Cross-Class Alliance Building for Middle Class Activists*. Gabriola Island: BC: New Society Publishers, 2005.
- Smith, Chip. *The Cost of Privilege: Taking On the System of White Supremacy and Racism*. Fayetteville, NC: Camino, 2007.
- Soelle, Dorothee, *The Silent Cry: Mysticism and Resistance*. Fortress Press, ISBN: 0-8006-3266-4, \$25.
- Regina M. Schwartz. *The Curse of Cain: The Violent Legacy of Monotheism*. Chicago: The University of Chicago Press, 1997. 978-0226742007
- Tracy West, *Disrupting Christian Ethics: When Racism and Women's Lives Matter*. 2004 Westminster John Know Press, 0-664-22959-X, \$30.

SELECTED FILMOGRAPHY

- Frozen River* by Courtney Hunt, USA, (2009). Class, gender, race, colonialism**
- The Edukators*, by Hans Weingartner, Germany (2005). Class
- Matewan, West Virginia*, by John Sayles, USA, (1987). Class and race**
- The Pawnbroker*, by Sidney Lumet, USA (1964). Race, class, faith traditions
- La Promesse (The Promise)*, by Jeanne-Pierre and Luc Dardenne, Belgium (1996). Race, class, immigration
- Rosetta*, by Jeanne-Pierre and Luc Dardenne, Belgium/France (1999). Poverty, homelessness.
- Together (Tillsammans)* by Lukas Moodysson, Sweden (2000). Gender, class, sexual orientations, radical politics
- Free Land: A Hip Hop Journey from the Streets of Oakland to the Wild Wild West* by Ariel Luckey
- Living Broke in Boom Times: Lesson from the Movement to End Poverty*, by Peter Kinoy and Pamela Yates, USA, 2007. 73 min. *We will watch it in class*.
- Antonia's Line*, by Marleen Gorris, Netherlands, 1996, 102 min. Gender, sexual orientation, re-imagining power

Soldiers of Conscience, by Gary Weimberg and Catherine Ryan, USA, 2008, 65 min. War
Sleep Dealer by Alex Rivera, USA/Mexico, 2008. 90 min. Immigration, poverty, colonialism
Bamako, by Abderrahmane Sissako, Mali/France/U.S., 2006, 108 min. Colonialism, poverty, truth commission
Bitter Bread/Pane Amaro: The Italian American Journey by Gianfranco Norelli, USA, 2009, 103 min. Immigration, poverty, class
2009.
Sankofa, by Haile Gerima, 1993. Germany, Ghana, USA, UK. 125 min. Slavery, racism

COURSE CALENDAR

Intensive Week

Note: The following outline is a draft, subject to revision and fine-tuning as we proceed through the week, respond to emergent issues and pursue our learning goals.

ECO CORE INTENSIVE August 2019 SCHEDULE (subject to change)

Location to be determined

Monday: Building an ECO Learning Community

AM

- 9:00 Opening Spiritual Practice
Ice-breakers
Introduction to the class
10:30ish body break (15 minutes)
- Participants Introduce Themselves, based on their 3-5 page autobiographical paper

12:30-1:30 Lunch Break – Self Care

PM

- 1:30 SKSM ECO Statement
- Discussion of ECO statement
- **3:00 body break (15 minutes)**
- Introduction to the Integrative Reflection Assignment
- *Trauma Stewardship*: journaling and small groups
- Closing Spiritual Practice, Adjourn at 5:00 p.m.

Tuesday: Engaging Poverty Scholarship

AM

- 9:00 Opening Spiritual Practice
- Introduction to the day
- Integrative Circle – Council Process
- **10:00ish body break (15 minutes)**
- Film Viewing and Discussion: *Living Broke in Boom Times*
- Poverty Scholarship
- **12:30-1:30 Lunch Break – Self Care**

PM

- 1:30-3:00 Meeting with Poverty Initiative (via Skype)
- **3:00 Body break (15 minutes)**
- The practice of Poverty Truth Commissions
- Integrative Circle – Council Process
- Introduction to Faithful Fools Visit
- Closing Spiritual Practice; Adjourn at 5:00 p.m.
-

Wednesday: Visiting Community Sites and “Listening With Our Hearts”

- 9:30-12:45 **Site visit to the Faithful Fools in SF** (see handout with directions)
- **12:30-3:00 Lunch – Back to Berkeley – Self-Care**
- 3:00 Spiritual Practice
- Reflection in Response to Site Visit – Small groups, large group
- Integrative Circle – Council Process
- 4:30 Closing Spiritual Practice, Adjourn 5:00 p.m.

Thursday: Making the Connections

AM

- 9:00 Opening Spiritual Practice – Integrative Circle
Intersectional Fish Bowl
- **11:00ish body break 15 minutes**
- Discussion on readings: small groups, large group
- **12:30-1:30 Lunch Break – Self Care**

PM

- 1:30 Integrative Circle – Council Process
- 2-4:30 My Grandmother’s Hands exercises
- 4:30 Closing Spiritual Practice, Adjourn 5:00 p.m.

Friday: The Challenge of Poverty for Critical and Constructive Theology

AM

- Opening Spiritual Practice, 9:00 a.m.
- 10:00 Integrative Exercise/ Reflective Leadership
- 11:00 Body Break
- 11:15 Integrative Circle – Council Process
- **12:30-1:30 Lunch and Self-Care**

PM

- 1:30 *Trauma Stewardship*: Our intentions
- 2:30 Student Presentations: Each student in the class will present a 3 - 5 minute integrative reflection in response to our work together this week.
- **3:00 Body break 15 minutes**
- Closing Integrative Reflections
- **4:15 Closing Ritual**

Integrative Period

In the three weeks following the conclusion of the intensive, class participants will have opportunities to continue interacting and reflecting. The Moodle site will remain open for you to post follow-up comments to our class work and further responses to the posted articles. Posting on Moodle is optional yet encouraged.

You are invited to post your final integrative reflections on Moodle. I will leave the course open until the end of September, so you may have a chance to read the final papers of your classmates. Posting your final is optional.