Course Syllabus

PT-2100
January 2021 Intercession
Jan. 11 – 22, 2021

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**Spiritual Care for
Marginalized Communities:**
Cultural, Social and Theological
Competencies

**Instructor:**
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# COURSE OVERVIEW

The terms “marginalized” and “vulnerable” are often used interchangeably to describe populations that have limited access to economic and social support, such as health care, employment, education, housing and basic human rights, while also being vulnerable to abuse or exploitation. Both terms can refer to groups that are historically socially oppressed, but there are so many cross-referenced areas of vulnerability and marginalization, and so many possible meanings that the terms have almost become meaningless.

This course will begin by defining these terms and exploring our relationships with these groups from two perspectives… how chaplains, counselors and clinicians can best provide spiritual care, and an examination of our personal embedded biases against these populations.

# COURSE FORMAT

This course has been specifically designed for online teaching in a two-week January intercession (Jan. 11 – 22). Students are expected to engage with the instructor, the other students, and course materials throughout each week.

. We will meet on ZOOM for 30-90 minutes on Monday, Wednesday and Friday during the first intercession week, and on Tuesday and Thursday during the second week (see class schedule, below) at 9:30 am Pacific time. In addition, there will be assignments posted *daily* on Moodle.

. To receive three credits for this course, you must engage with readings, assignments, Zoom meetings and Moodle interactions for 32 hours over the two-week intercession period.

# LEARNING OUTCOMES

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| --- | --- |
| **OUTCOME** | **ASSESMENT** |
| Identify marginalized and vulnerable communities  | Online discussions, Moodle posts, and reading assignments |
| Analyze personal, innate biases about marginalized communities | Online discussions and reading assignments, final project |
| Utilize hands-on pastoral care tools for supporting marginalized communities  | Online discussions, Moodle posts, reading assignments and experiential processes. |
| Discuss current research on pastoral care for marginalized communities | Online discussions, Moodle posts, and reading assignments |
| Discuss current research on pastoral care for marginalized communities | Online discussions, Moodle posts, and reading assignments |
| Write and analyze case studies | Online discussions, Moodle posts, and reading assignments |

# COURSE REQUIREMENTS

 **Regular attendance at Zoom meetings - 40%**This includes active engagement with discussions and class exercises

**Posting and commenting in Moodle discussions – 40%**For most assignments, students are expected to post an original comment and to reply to at least one other student’s post.

Final Project - **20%**

You have two options for a final project:

**Option 1.** Write an 6-8 page analysis of one case from your professional experience that demonstrates an example of spiritual care for a marginalized community. Identify a specific problem or challenge, and offer a possible response/solution. Use the following format (I've attached a sample paper you can use as a model):

(1) Background and setting: Where and in what circumstances did this encounter occur? What is the back story or the situation, who are the players, and what was your role?

(2) Analysis: What challenges – specific to the parties as members of a marginalized group -- were presented by the situation? What was challenging about it for you as someone who was NOT a member of that group?

(3) Objectives: What outcome did you envision, or what goals did you set for addressing and/or resolving the problem?

(4) Process: From a spiritual care perspective, what was your process for developing effective lines of communication and taking steps toward achievement of a goal or resolution to the problem?

(5) Learning Outcome: What did you learn from this encounter in terms of your personal or professional development and spiritual formation?

**Option 2:**Choose three chapters from*Injustice and the Care of Souls* that describe three groups you’d like to learn more about (see the Table of Contents list in FILES… the ones crossed out are chapters we are using elsewhere in the class). Write a 6-8 page essay describing your experience with (or embedded biases against) each of the three groups you’ve chosen and how you could go about increasing your multi-cultural competence with each group.

**REMEMBER:**
. Upload your paper to the Jan. 30 Final Paper Dropbox
. Be sure to cite our class reading materials and other class work.
. Your paper must be formatted in [Chicago/Turabian style](https://www.chicagomanualofstyle.org/turabian/about/about-new.html).

# REQUIRED TEXTBOOK:

Kujawa-Holbrook, S., & Montagno, K. (Eds.). (2009). *Injustice and the Care of Souls: Taking Oppression Seriously in Pastoral Care*. Minneapolis: 1517 Media. doi:10.2307/j.ctv15wxn6m –

**NOTE:** This book can be bought used on Amazon for about $17. It’s an excellent resource to have in your library. However, as an option, you can read it chapter-by-chapter online via the GTU library at this link:

<https://0-www-jstor-org.grace.gtu.edu/stable/j.ctv15wxn6m>

# TECHNOLOGY REQUIREMENTS

**Course Access: Moodle Learning Management System**

* To access Moodle, visit: [moodle.gtu.edu](file:///C%3A%5CUsers%5Cderickson%5CDesktop%5CDirector%20of%20Digital%20Learning%5CWorkshops%5CFall%202019%20workshops%5COnline%20Syllabus%20Design%20Workshop%5Cmoodle.gtu.edu) and log in using your school email address and password.
* In Moodle, the course will appear in your *Dashboard* under *Courses.* All course content including lectures, readings, activities, assignments, and discussions will be posted on our Moodle course page.
* Google Chrome or Mozilla Firefox are recommended to access Moodle. Safari is not recommended.
* Students can also use their smartphone to access Moodle. When accessing Moodle from a mobile device, students should use a browser instead of the mobile app.

**Technology Requirements**

Students should have the following to actively engage in the course and complete all course requirements:

* A computer, laptop or tablet with an updated operating system (Windows, Mac, Linux) and an internet browser (Chrome or Firefox),
* High speed internet bandwidth (preferably 10 mbps or greater, but at least 3 mbps)
* A webcam and microphone

## **Monday Jan. 11: DEFINING MARGINALIZED COMMUNITIES**

**Zoom Discussion 9:30 a.m.**[**https://zoom.us/j/5082287958**](https://zoom.us/j/5082287958)

**Discuss on Zoom:**
This introductory Zoom meeting will be about 90 minutes long, to allow time for introductions and collaborative work on a class project

Because the labels of “marginalized” and “vulnerable” are so dependent on context and circumstance, our first order of business will be a class project in which we will function as a “think tank” to define these terms. We will, as a group, develop a list of marginalized communities and identify their specific areas of vulnerability, along with their special strengths and skills.

To prepare for the first class, consider the “definitions chart” in the Jan. 11 FILES folder (this is a very rough sketch… we’ll be revising it together in class). What would you add to it, or how you would modify it? The revised chart we create will serve as our baseline definition of “marginalized.”

Something to consider… to recognize who is *outside* the margins, should we first define who is on the *inside*? Would it be fair to say that a white, Protestant, American-born male with a stable income, good health insurance and a traditional biological/nuclear family characterizes the inside group, and everybody else is outside? These are the questions we’ll explore in our first meeting.

**Read:**
In preparation for this class, as a broad overview of selected marginalized populations, please read the following (in the Jan. 11 FILES folder):

1. *Hurricane Katrina and Marginalized Communities*
2. *Marginalized Elders*  – Read just the highlighted sections.
2. [*What is a Marginalized population*](https://www.mnpsych.org/index.php?option=com_dailyplanetblog&view=entry&category=division%20news&id=71:marginalized-populations)? Read this online.

 If you're interested in a case example from Hurricane Katrina, you can also read  *Natural Disasters Separate Us*in the "Optional Reading" folder.

**Post on Moodle:** In your personal or professional experience, share some examples of what you’ve seen in terms of marginalized groups having limited access to care and services. Post your comments in the Jan. 11 FORUM, and also reply to at least one other student’s post.

## **Tuesday, Jan. 12: EXPLORING EMBEDDED BIASES**

Which groups might be considered “untouchables” in our culture?

. Prisoners
. LGBTQ
. Homeless

. Immigrants

. Religious, ethnic or racial minorities
. Mentally ill/Addicted
. Disabled

. Poor

As a chaplain or counselor, can you identify any biases you might have about thegroups listed below when you encounter them in your professional practice? How would your bias affect your interaction with these groups in a pastoral care scenario?

. Pedophiles and other sex offenders

. Men who commit violence against women

. Racists

. Whatever group, belief system, political position or lifestyle you don’t agree with.

**Read:** Isabelle Wilkerson’s description of America’s caste system (in Jan. 12 FILES)

**Listen:** [Wilkerson’s interview on NPR](https://www.npr.org/2020/08/04/898574852/its-more-than-racism-isabel-wilkerson-explains-america-s-caste-system)

**Post in Jan. 12 FORUM:**

In Isabelle’s NPR interview, she talks about being profiled and discriminated against by a business colleague and also some DEA agents on a public bus. Can you recall a time when you might have profiled someone in a similar way? Describe an experience you’ve had -- either personally or professionally – where you had to confront an embedded bias when working or interacting with a person in a marginalized or untouchable group. Post your comments, and also reply to at least one other student’s post.

## **Wednesday, Jan. 13: FAITH COMMUNITIES**

**Zoom Discussion 9:30 a.m.**[**https://zoom.us/j/5082287958**](https://zoom.us/j/5082287958)

**Zoom discussion:**
In our Zoom meeting this week, we will do an interactive exercise in which we “role-play” as chaplains to practice having interfaith pastoral conversations. Interfaith Conversations Exercise

**READ:** Choose two:
*. Interfaith Spiritual Care: A Systematic Review*: <https://link.springer.com/article/10.1007/s10943-017-0369-1>

. *Injustice and the Care of Souls-* Chapter 22: Making Ritual Sense of Our Lives (in file)

. Schipani’s *Inclusive Language in Reference to God* (in file)

. *Anti-Atheist bias (in file)*

 **Post in Jan. 13 FORUM:**
There are two forums this week.

**Forum 1** - **Marginalizing Faith:**
Describe a time when you witnessed – or personally experienced – marginalization for your own faith or spiritual perspective. Also describe a time when you, either personally or professionally, marginalized another person for theirs.

**Forum 2 - Comments on articles:**
Write a brief (1-2 paragraph) reflection/commentary on each of the two articles you read.

## **Thursday, Jan. 14: HEALTH COMMUNITIES**

Because there are thousands of health issues that could conceivably marginalize people, it isn’t possible to cover all of them, or to neatly categorize them into groups. So for this assignment, I’ve chosen two specific marginalized communities for discussion… physical disability and mental illness.

**READ:**Models of Disability[[1]](#footnote-1)

Glenda Green statement

**Optional reading:** [*Medicine and the Marginalized*](https://www.ncbi.nlm.nih.gov/pmc/articles/PMC1127079/) [[2]](#footnote-2)

**WATCH:** PHIL BORGES FILM: *Crazywise: Rethinking Madness: Psychosis and Spiritual Awakening*

I tried to get free access to this film but wasn’t able to, so unfortunately, you’ll have to pay $4.99 to rent it. You can find it here:<https://vimeo.com/ondemand/crazywise>

**About the film**
Crazy...or wise? Indigenous cultures address "mental illnesses" quite differently from western societies. Are symptoms a 'calling' to grow or just a 'broken brain'? The documentary CRAZYWISE explores what can be learned from people around the world who have turned their psychological crisis into a positive transformative experience.

**Post in Jan. 14 FORUMS:**

Forum 1. What was your response to *Crazy Wise?* Have you encountered patients or mentally ill people in your community who could be seen as having a spiritual connection to higher realms? When they are walking down the street talking to God or Jesus, do you ever think they could really be doing that?

Forum 2. What do you think of the passage from Glenda Green’s book suggesting a spiritual or metaphysical model for understanding disability? Analyze how this compares with the “moral model” of disability as the result of sin or divine punishment.

Post your comments and be sure to respond to one other student’s comment.

## Friday, Jan. 15: ETHNIC/RACIAL COMMUNITIES AND IMMIGRANTS

**Zoom Discussion 9:30 a.m.**[**https://zoom.us/j/5082287958**](https://zoom.us/j/5082287958)

**There’s a lot of reading and posting for today’s assignment, so take the weekend to complete it.
Your postings won’t be due until Sunday night.**

 **1. Read:**
Chapter 3 in *Counseling the Culturally Diverse* about relationships between groups of color.  **Post in Jan. 15 FORUM 1** (answer the question that applies to you):

**1.** As a counselor/chaplain of color, what other minority groups do you anticipate

might be difficult to work with? Why?

**2.** As a white counselor/chaplain, do you think it would be difficult to relate to the issues and problems presented by clients of color?

 **2. Read**: Chose ONE article from [Refugees vs. Migrants](https://www.unhcr.org/475fb0302.html)

 **Post in Jan. 15 FORUM 2:** Comment on your chosen article. Why did you choose it?

Remember to reply to at least one other student in the forums.

## **Monday, Jan. 18:**  **OTHER COMMUNITIES**

Since we don’t have time to examine every marginalized group in our culture, in this section we’ll look at selected communities that we haven’t discussed elsewhere. Let us consider the many other groups that are marginalized in our culture, such as the non-traditional (mixed-race, polyamorous), family pictured here. Would this family be welcomed in your neighborhood? Consider other groups that might be shunned in a similar way, such as religious minorities (Muslims, Buddhists, Pagans, Atheists); racial and ethnic minorities; LGBTQ couples (with or without children); disabled or cognitively impaired persons; addicts; homeless… there are countless groups and sub-groups.

**READ**1*. Injustice and the Care of Souls* – Chapter 10: Oppression-Sensitive Pastoral Caregiving
2. [Marginalized populations](https://www.mnpsych.org/index.php?option=com_dailyplanetblog&view=entry&category=division%20news&id=71:marginalized-populations)

**Optional Reading**: Polyamory - <https://www.psychologytoday.com/us/basics/polyamory>

**POST in Jan. 19 FORUM:**

Write a brief case history of how you have you used the four tasks of oppression-sensitive pastoral caregiving (reclamation, conciliation, transformation, and transcendence) in you pastoral or counseling work (p. 135). If you have not had any direct experience with this, describe how you would use it in an imagined scenario. Reply to at least one other student’s comments.

## **Tuesday, Jan. 19: INCARCERATED**

**Zoom Discussion 9:30 a.m.**[**https://zoom.us/j/5082287958**](https://zoom.us/j/5082287958)

We have a special guest teacher today. Rev. Dr. Emily Brault is a chaplain at Coffee Creek Correctional Facility in Oregon, and will share her unique perspective with us about chaplaincy in prison settings.

**Choose ONE of these articles to read and comment on:**

**Option 1.** Read  [*Incarceration and Social Inequality*](https://www.amacad.org/publication/incarceration-social-inequality) [[3]](#footnote-3)

**Post in the *Social Inequality* forum:**The article talks about the “invisibility” of this population. Have you ever known someone who was in prison? If so, did you engage with them or support them during their incarceration? If so, what kind of support did you offer? If not, why not? If you have never known an incarcerated person, what kind of stereotypes do you have in your mind about prisoners and prison life? How could you become more aware of – and more sensitive to – this population?

**Option 2**. Read *Faith Behind Bars: The Meaning of Religion and Culture in Prison*[[4]](#footnote-4) (in Jan. 19 FILES folder).

 **Post in the *Faith Behind Bars* FORUM:**
According to the article, some inmates participate in religious activities out of boredom or to increase social interactions, or even to get extra food. How might religion/spirituality programs in prisons be adapted to appeal to more diverse spiritual perspectives and perhaps offer more meaningful personal content?

## **Wednesday, Jan. 20 – Catch-up day**

No assignment today!
Use this time to work on your final project.

## **Thursday, Jan 21: VETERANS**

**Zoom Discussion 9:30 a.m.**[**https://zoom.us/j/5082287958**](https://zoom.us/j/5082287958)

Guest teacher on Zoom – Jeff Black
Jeff Black. MD, MDiv, is a psychiatrist who also happens to be a shamanic practitioner. He works at a VA hospital in South Carolina and offers unique interventions for traumatized veterans. In addition to his traditional training as a medical doctor and a clinical chaplain, he has studied energy medicine with indigenous healers from South America and is also a specialist in Ayurvedic medicine.

**Read:**
Read [this](https://www.wehonorveterans.org/working-with-veterans-organizations/spiritual-and-pastoral-care-in-the-veterans-health-administration/) brief description of what a VA chaplain does.

**Listen:**

Listen to these NPR interviews, from three military chaplain perspectives… Christian, Buddhist and Atheist:

1. [Does a Military Chaplain have to believe in God?](https://www.npr.org/2013/07/31/207320123/should-military-chaplains-have-to-believe-in-god) (4 minutes)

2. [Reflections of an 18-year Army Chaplain](https://freshairarchive.org/segments/army-chaplain-ran-dolinger) (18 minutes)
3. [A Buddhist Military Chaplain](https://www.npr.org/templates/story/story.php?storyId=112743568) (7 minutes)

**Post in Jan. 21 FORUM**:

After listening to these interviews, what did you learn about military chaplaincy that surprised you?
Do you think a chaplain should embrace a recognized, traditional religion to be effective? How do you reconcile the tension between the commandment that says we aren’t supposed to murder people, and the fact that we are expected to do so in war? Other thoughts?

## **Friday, Jan 22 - CLASS REVIEW**

Assignment to be determined

# FINAL PAPER DUE JAN. 30

You have two options for a final project:

**Option 1.** Write an 6-8 page analysis of one case from your professional experience that demonstrates an example of spiritual care for a marginalized community. Identify a specific problem or challenge, and offer a possible response/solution. Use the following format (I've attached a sample paper that you can use as a model):

(1) Background and setting: Where and in what circumstances did this encounter occur? What is the back story or the situation, who are the players, and what was your role?

(2) Analysis: What challenges – specific to the parties as members of a marginalized group -- were presented by the situation? What was challenging about it for you as someone who was NOT a member of that group?

(3) Objectives: What outcome did you envision, or what goals did you set for addressing and/or resolving the problem?

(4) Process: From a spiritual care perspective, what was your process for developing effective lines of communication and taking steps toward achievement of a goal or resolution to the problem?

(5) Learning Outcome: What did you learn from this encounter in terms of your personal or professional development and spiritual formation?

**Option 2:**Choose three chapters from*Injustice and the Care of Souls* that describe three groups you’d like to learn more about (you will find a Table of Contents list in the Jan. 30 FILES folder… the chapters crossed out are the ones we’ve already used elsewhere in class, so don’t use those). Write a 6-8 page essay describing your experience with (or embedded biases against) each of the three groups you’ve chosen and how you could go about increasing your multi-cultural competence with each group.

**. Upload your paper to the Jan. 30 Final Paper Dropbox
. Be sure to cite our class reading materials and other class work.
. Your paper must be formatted in** [**Chicago/Turabian style**](https://www.chicagomanualofstyle.org/turabian/about/about-new.html)**.**

#  COURSE CALENDAR

|  |  |
| --- | --- |
|  |  |
| **Sun** | **Mon** | **Tue** | **Wed** | **Thu** | **Fri** | **Sat** |
| **27** | **28** | **29** | **30** | **31** | **1** | **2** |
|  |  |  |  |  |  |  |
| **3** | **4** | **5** | **6** | **7** | **8** | **9** |
|  |  |  |  |  |  |  |
| **10** | **11** | **12** | **13** | **14** | **15** | **16** |
|  | ZOOM AT 9:30andMoodle Assignment | Moodle Assignment | ZOOM AT 9:30andMoodle Assignment | Moodle Assignment | ZOOM AT 9:30andMoodle Assignment |  |
| **17** | **18** | **19** | **20** | [**21**](https://www.calendarpedia.com/) | **22** | **23** |
|  | Moodle Assignment | ZOOM AT 9:30andMoodle Assignment | No Zoom or Assignment today. This is a “catch-up” day | ZOOM AT 9:30andMoodle Assignment | Moodle Assignment |  |
| **24** | **25** | **26** | **27** | **28** | **29** | **30** |
|  |  |  |  |  |  | FINAL PAPER DUE |
| **31** | **1** | **2** | **3** | **4** | **5** | **6** |

1. Sue, Derald Wing, and David Sue. *Counseling the Culturally Diverse: Theory and Practice*. 7th edition. Hoboken, New Jersey: Wiley, 2015. [↑](#footnote-ref-1)
2. Smith R. (1999). Medicine and the marginalised. They deserve the best, not the poorest, care. *BMJ (Clinical research ed.)*, *319*(7225), 1589–1590. https://doi.org/10.1136/bmj.319.7225.1589 [↑](#footnote-ref-2)
3. Bruce Western and Becky Petit. “Incarceration and Social Inequity.” *Daedalus: Journal of the American Academy of Arts & Sciences*, Summer 2010, 8–19. [↑](#footnote-ref-3)
4. Excerpted from *Women Leaving Prison: Justice-Seeking Spiritual Support for Female Returning Citizens*, by Jill Snodgrass.  Lexington Books, 2019). [↑](#footnote-ref-4)