This course is a pre-requisite Contextual Education (EMF3020YY)

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We are all available by appointment. Please email us to schedule.

PURPOSES AND DESIGN

Numerous historical and social forces shape what we think pastoral practice is and how we do it. Each of us inherits and embodies these forces to varying degrees of disadvantage and privilege. In this course, students learn to analyze and respond to the multiple social forces at play in diverse pastoral contexts, particularly as each relates to their own social location. In addition to providing space for spiritual/vocational reflection on the self-in-context, this course calls students to responsibility for the role they play in reinforcing normalcy. Our task is integrative. Students explore and nurture connections between their learning in this class and others, their prior and current pastoral, faith and life experiences, all with a view to the topic of their own vocation.

EXPECTATIONS

Because the learning in this course is deliberately experiential, full presence and participation is required. Prior approval must be obtained from the instructors to miss any class time. Because the learning in this course is mutual and relational, instructors and students are asked to be self-reflective, respectful in posing questions, and open and honest when giving and receiving feedback with each other. Please note also that it is difficult to be present to each other if we are checking personal electronic messages; for this reason, we will only use our electronic devices during class time for class-related work. Because the learning in this class is deliberately integrative, on-time completion of all reading & writing assignments is also required.

Grade breakdown for assignments

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<thead>
<tr>
<th>Assignment</th>
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<td>Privilege/Intersectionality</td>
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Guiding Questions for the Course

1. What is the relationship between my social privilege and spirituality/vocation?
   a. How do the forms of cultural privilege I have inherited (sex/gender, racialization/ethnicity, sexuality, dis/ability, social and economic status, and education, religious, etc.) hinder, enhance and shape my sense of spiritual/vocational formation?
   b. How does my spiritual/theological/religious position (my in/experience of God and the things of God, my understanding of the human condition, my coherence with and departure from my family of origin’s religious life, my understanding of sacred texts and their central messages, religious practice, embodiment etc.) hinder, enhance and shape my sense of spiritual/vocational formation?
   c. What are my gifts, needs, and limitations, and how do they hinder, enhance and shape my spiritual/vocational formation? How could a second year pastoral placement help me develop my growing edges?

2. How do I understand, interpret, analyze and respond to the sites, people and practices encountered and engaged in this class?
   a. What cultural forces, systems of power, values, and relational dynamics are revealed/produced by or hidden in/absent from the field trips/experiences?
   b. How would I frame my encounter with these sites/practices theologically or in relation to the texts and practices associated with my own religious tradition? How do my own and the site’s explicit and implicit theological/religious commitments connect with and depart from each other? How would I imagine myself as a pastoral worker in these contexts in light of these answers?
   c. What gifts of pastoral presence, empathy and care do I see evident in this pastoral context? Where does it struggle? What does it need and what can it offer? How could I imagine integrating my own spiritual/vocational gifts with the vision of this pastoral context? What would my vision for it be?

Required Texts
Andrea Smith, Conquest
Lowman and Barker, Settler
Various readings available on Blackboard

Textbooks available for purchase at Crux Books or on reserve in Emmanuel Library
UNIT 1

Social Privilege and Social Analysis

“The true focus of revolutionary change is never merely the oppressive situations which we seek to escape, but that piece of the oppressor which is planted deep within each of us, and which knows only the oppressors’ tactics, the oppressors’ relationships.”

- Audre Lorde, Age, Race, Class, and Sex: Women Redefining Difference

Unit Objectives

1. Gain understanding of self in relation to processes of social change.
2. Understand privilege as a social (not simply individual or interpersonal) concept.
3. Understand intersectional nature of both social privilege and social analysis.
4. Learn basic tools for doing social analysis.

SCHEDULE AND READINGS

BB - Available on Blackboard; CR - Available on Course Reserve (in Emmanuel Library)

12/9 Introductions to the course and to each other

19/9 Culture, Social Location and Privilege (all BB unless otherwise indicated)
   Recommended: sections of Alan G. Johnson, Privilege, Power and Difference that interest you (CR); Take a few of the ‘privilege surveys’ based on McIntosh’s classic article: Male; Cisgender; Heterosexual; Class; Christian.

26/9 Complicating “Privilege” and Intersectional Social Analysis (paper due)
   Recommended: Hill Collins and Bilge, “Intersectionality as Critical Inquiry and Praxis,” and other chapters as interested in Intersectionality (CR); Zine, “Unveiling Sentiments” (BB); Gleig, “Queering Buddhism or Buddhist De-Queering” (BB); Burkhard Scherer, “Macho Buddhism,” available here; “Here’s what Black Lives Matter Looks like in Canada” (available here).
Indigenous Justice and the Pursuit of Reconciliation

“It is due to the courage and determination of former students – the Survivors of Canada’s residential school system – that the Truth and Reconciliation Commission of Canada (TRC) was established. They worked for decades to place the issue of the abusive treatments that students were subjected to at residential schools on the national agenda....All Canadians must now demonstrate the same level of courage and determination, as we commit to an ongoing process of reconciliation. By establishing a new and respectful relationship between Aboriginal and non-Aboriginal Canadians, we will restore what must be restored, repair what must be repaired, and return what must be returned.”

- From the Commissioners’ opening statement for the TRC report

**Unit Objectives**

By the end of this unit, students will be able to...

1. Define and use appropriately key terms (e.g., Settler, Indigenous, Reconciliation...)
2. Apply concepts of social privilege and engage practices of social analysis from Unit 1 in this context.
3. Identify and interpret how the current relationship between Indigenous and non-Indigenous/Settler peoples in Canada is shaped by colonial history and culture.
4. Deepen embodied understanding of cultural differences between Indigenous and non-Indigenous/Settler peoples in the Canadian context, and develop respect for Indigenous ways of being through the willingness to endure one’s own confusion and even discomfort (e.g., with regards to concepts of time, communication, etc.).
5. Be able to articulate potential practices that pursue justice-based reconciliation in one’s own pastoral work moving forwards.

**SCHEDULE AND READINGS**

3/10  Uncovering Colonial History and Culture

Please come to class prepared to remove your shoes and walk around. And don’t forget your blankets!

**Required:** Smith, *Conquest*, pp. 1-107
10/10  Unpacking Colonial History and Culture  
**Required:** Smith, *Conquest*, pp. 109-191; Lowman and Barker, *Settler*, pp. ix-23

16/10  FIELD TRIP TO GRAND RIVER  
The bus will depart the school at 8am sharp. Please be sure to arrive by 7:50am.  
We will return to campus by 5:30pm.  
**Required:** Finish Lowman and Barker, *Settler.*

17/10  Interfaith Integrative Day  
**Required:** Finish Lowman and Barker, *Settler.*

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**To go deeper for this Unit**  
(recommended, but not required)

**RESOURCES ON THE TRC**

The homepage for the Truth and Reconciliation Commission in Canada can be accessed [here](#); to view videos of TRC hearings and hear testimonies of survivors, follow this [link](#); take a look at the 1986 United Church Apology to First Nations Peoples [here](#), and the response [here](#). See also the UCC response to former students of United Church Indian Residential Schools, and to their families and communities [here](#), and Prime Minister Stephen Harper’s apology on behalf of Canadians for the Indian Residential Schools system [here](#). If you have time, also take a look around the UCC introductions to the apologies, and follow any links that interest you from this [page](#). You can also access the TRC’s final reports [here](#).

To learn more about violence against Indigenous women, check out the website for The Native Women’s Association of Canada (NWAC) [here](#) and the ecumenical Canadian organization, Kairos’ partnership with Native women’s organizations, [here](#). To understand the relationship between colonialism and sexual violence better, watch a video from activist and feminist scholar, Andrea Smith, [here](#).

To listen to Thomas King’s 2003 Massey lectures, “The Truth About Stories,” (which “looks at the breadth and depth of Native experience and imagination”) click [here](#).
### UNIT 3

**Dismantling Normalcy**

“Growth begins when we start to accept our own weakness”

- Jean Vanier, co-founder of L’Arche

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#### Unit Objectives

By the end of this unit, students will be able to…

1. Define and use key concepts (e.g., personal tragedy model of disability, impairment, social model of dis/ability, ableism, normalcy, etc.)
2. Understand the construction of dis/ability as it connects with constructions of gender, race, sexuality, economics, etc.
3. Recognize and understand barriers to full inclusion of people with disabilities in religious communities (e.g., physical, social, and theological)
4. Re-imagine communities ‘beyond inclusion’.
5. Re-imagine theological presuppositions and beliefs in light of the unit’s focus.

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#### SCHEDULE AND READINGS

**31/10** Social Model of Disability (all BB)  **Final paper proposal due**


**7/11** Intersectionality and Disability

*Visit from Sol Express, L’Arche (for more about the troupe, click [here](#))*


**Recommended Reading:** Davidson, “Pregnant Men” (CR); Mollow, “Is Sex Disability?” (CR); Saxton, “Disability Rights and Selective Abortion” (CR); Garland-Thomson, “Integrating Disability, Transforming Feminist Theory” (CR); Strauss, “Autism and Culture” (CR).
14/11 **Interfaith Integration Day** (all BB)

**Required Reading:** Harris, “Buddhism and Disability”; Reynolds, “Protestant Christianity and Disability”; Rispler-Chaim “Islam and Disability”; Ghaly, “Disability in the Islamic Tradition”; Reynolds, “Invoking Deep Access”; Bejoian, “Nondualistic Paradigms in Disability Studies and Buddhism: Creating Bridges for Theoretical Practice”.

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**To go deeper for this unit**
(recommended but not required)

- Familiarize yourself with L’Arche Daybreak at their website, [here](#).
- Take the able-bodied privilege survey, [here](#).

21/11 & 28/11 Optional days for attendance to work together on final paper assignments. Please sign up in advance if you’d like to participate.

5/12 **LAST CLASS – FINAL PAPER DUE, 9am**

No required readings. Required viewing, instead, of the film, *Lars and the Real Girl*, which is available for purchase at itunes, amazon, etc., or for loan on course reserve in Emmanuel Library.

Recommended viewing – the short documentary, *Guys and Dolls*, explores the true stories of men pursuing relationships with the types of ‘real doll’ featured in *Lars and the Real Girl*. You can access the film on youtube [here](#).

**Warning, some viewers find the film disturbing due to its sexually explicit context. Furthermore, the sidebar videos that youtube tends to recommend when you pull this video up contain graphic imagery of ‘real dolls,’ sometimes including close ups of dolls’ genitalia. You probably do not want to open this webpage if you have children around at home.**
LATE POLICY
Extension approval must be obtained by 48 hours before an assignment’s due date, otherwise papers will receive a 1/3 of a letter grade deduction per day (i.e., an A will be reduced to an A-; a B+ to a B). Extensions are only granted in emergency situations. Computer issues do not qualify as an emergency.

For policy on academic integrity, click here. For UofT grading policy, click here.

1. Privilege/Intersectionality Paper  DUE: any time before 26/9, 9am  (25%)
In 1200-1300 words, articulate a critical intersectional analysis of the social privilege (and disadvantage) you embody in light of the social location you occupy. Be sure to unpack this sense of privilege in light of your burgeoning sense of your self as a minister and/or pastoral care provider.

*Please note, you are not obliged to write any personal details that you do not want to write, or which you even feel hesitations about writing. Share only what you want to share. Only the course instructors will read your document.

The paper will be evaluated according to the following rubrics:
- Quality of intersectional analysis (25%)
  o Does the paper demonstrate the student’s understanding of intersectionality and critical intersectional analysis?
  o Does the paper draw on adequate strands and categories of intersectionality, and does it do so in an integrative way?
  o Does the paper draw on course readings adequately to make its points?
- Quality of description of student’s social location (20%)
  o Does the student articulate their social location adequately?
  o Does the student connect their social location to their embodiment of...
privilege/disadvantage adequately?

- Quality of privilege/disadvantage narrative (25%)
  - Does the paper demonstrate honest, critical self-awareness?
  - Does the student unpack, analyze and evaluate their particular forms of privilege/disadvantage instead of just naming them?
  - Does the paper draw on course readings adequately to make its points?

- Quality of pastoral narrative (20%)
  - Does the paper adequately engage the student’s burgeoning sense of ministerial/pastoral identity/practice in relation to their social location and embodiment of privilege/disadvantage?

- Structure, grammar, proofreading, etc… (10%)
  - Does the structure of the paper guide its development well?
  - Is the writing vivid and compelling?
  - Does the paper use appropriate grammar, punctuation, etc.?
  - Is it carefully proofread?

2. Social/Theological Analysis (1400-1500 words)  
**DUE: 17/10 or 14/11, 9am (30%)**

Students can choose whether they want to write this paper following the unit on Indigenous Justice, or the unit on Dis/ability. Paper is due on last day of chosen unit.

The goal of this assignment is to construct a social analysis of one of the two contexts we engage in this course in light of your particular religious traditions (textual and/or of practice, as appropriate to your tradition).

For the purposes of this essay, social analysis needs to both describe what you have observed (taking into account your own relationship to that observation) and analyze it. This analysis should, at a minimum, unpack the relationship between the individuals in the site and the social dynamics that shape their daily lives. Intersectional factors of race, class, gender, sexuality, economics, dis/ability, colonial history, contemporary practice and more can all have bearing on this analysis.

For the purposes of this essay, theological/religious analysis endeavors to uncover the theological/religious dynamics at play in or produce by the context. What theological/spiritual/religious concepts and stories are embedded in the ways people understand their lives? What theological/spiritual/religious concepts/narratives/practices/etc. from your own tradition can help you better understand the context? Does the context shift your understanding of any of your own theological/spiritual/religious concepts/stories/practices/etc…, and how?

The best way to structure these various tasks will depend on the thesis statement you construct to organize your paper, but all successful papers must have a thesis statement that organizes them. Successful papers will also draw on specific course
resources (related to discourses of privilege, intersectional analysis, and those readings specific to your unit) to articulate their argument.

**Further writing resources for assignment:** For help with writing a thesis driven academic paper, visit the UofT writing centre, either in person or on the web: [http://www.writing.utoronto.ca/advice](http://www.writing.utoronto.ca/advice). For further information on organization, thesis statements, and structuring the elements of a successful paper, visit: [http://www.writing.utoronto.ca/advice/planning-and-organizing](http://www.writing.utoronto.ca/advice/planning-and-organizing).

The social/theological analysis will be evaluated according to the following rubrics:

- **Quality of Thesis Statement (25%)**
  - Does the paper have and develop an insightful and creative thesis?
  - Is the thesis clearly articulated in the introduction?
  - Do all sections of the paper connect with the thesis, and develop it appropriately?

- **Quality of Social Analysis (30%)**
  - Does the paper focus on particular (and appropriate) social dynamics, and draw connections among them?
  - Does the paper articulate an understanding of the relationship between the individual and the social in this context?
  - Does description and analysis demonstrate evidence of student’s own self-awareness with regards to their own social privilege?
  - Does the student use the course resources to advance their argument?

- **Quality of Theological/Spiritual/Religious Analysis (30%)**
  - Does the paper focus on particular (and appropriate) concepts, doctrines, narratives, practices etc., from their particular religious tradition and draw connections among them?
  - Does the paper use these concepts, doctrines, narratives, practices etc., to engage with and analyze the context?
  - Does the dialogue between context, social analysis and theological/spiritual/religious analysis generate fresh insight? Is it well integrated with the thesis?
  - Does the student use the course resources to advance their argument?

- **Quality of Communication (15%)**
  - Does the structure of the paper help communicate the argument’s development?
  - Is the writing vivid and compelling?
  - Does the paper use appropriate grammar, punctuation, etc.?
  - Is it carefully proofread?

**3. Spiritual/Vocational formation Paper** (1500-1750 words) **DUE: 5/12, 9am (35%)**

Students are to craft a final research paper that meets the spiritual/vocational formation outcomes of their particular program and religious stream. Papers must include
engagement with the key analytic themes of the course (social privilege/disadvantage, intersectional analysis, theological/spiritual/religious analysis), but can choose a new context of social engagement (i.e., not Indigenous justice or disability, but some other context of social practice or analysis). All papers must engage with the following: 1) at least one canonical/authoritative/sacred/traditional/scriptural... text from the student’s particular religious tradition, interpreted according to the academic approaches studied in foundational courses; 2) a contemporary theological/spiritual text from the student’s particular religious tradition (that is not on this syllabus); and 3) a particular social context/issue in order to ask and answer a question related to the student’s own sense of ministerial/pastoral/spiritual/… calling/leadership practice.

To engage this assignment fully, students should begin working on it at the beginning of the semester. Students must submit a proposal for their assignment on or before 31st October. No longer than one page in length, this proposal must include 1) the spiritual/vocational outcomes for the student’s program and a justification for how this assignment will meet those outcomes; 2) a brief annotated list of the a) authoritative text; b) contemporary text and c) the social context that the student plans to engage and why; 3) the question related to calling/leadership practice that the student is seeking to answer. Providing this proposal on time will account for 10% of the assignment’s final grade. Students are encouraged to confer with instructors about their proposal as they prepare and implement it. We are all available for appointment by email. Please be sure to contact us with at least week’s (preferably two weeks – we have very busy schedules!) notice so that we can adequately accommodate you.

Course instructors will assess, amend and return the assignment proposal within one week of their submission. The returned, amended proposals will count as the ‘contract’ for the final assignment, and will be used for assessment of that assignment. Rubrics for each student’s individual final assignment will also be returned with their proposals.

6. Participation (10%)
A class like this one depends on full participation from all students for our shared learning. Participation grades will be determined not by the amount a student speaks, however, but by how their speaking contributes to the classroom culture. Have you read the text(s) and engaged the preparatory resources for the day closely, generously, and critically, and are you trying to take us into a deeper understanding of them? Are you listening to, respecting and seeking to engage your colleagues? Are you treating your colleagues courteously, and seeking to help them explore their own ideas and questions? Are you willing to admit what you don’t understand and seek the help of your colleagues to find understanding? Good participation does not equate to always being right; good participation demonstrates your desire to contribute to the group’s shared exploration and learning.
Opportunities to participate occur not only during classroom time, but also via Blackboard conversations online. Everyone is encouraged to access these forums for conversation. They are also provided as a space in which students who feel less comfortable speaking in class might fulfill their participation requirements.

7. Optional Assignment: Journal
This class asks a lot of students: emotionally, intellectually and spiritually. In addition to traditional ‘head’ learning methods of doing readings and engaging classroom discussions, we also engage a range of activities intended to foster emotional, embodied understanding of the topics at hand. For some students, processing their experience of each week’s activities does not feel possible within the classroom space – perhaps because their experience feels too raw, or perhaps because they require further time to gather their feelings and thoughts before sharing them. It is therefore advisable that students keep a journal throughout the course to record what they are learning through these activities, to track their own experiences for themselves, to set goals for the course and to assess those goals, etc. All students are encouraged to engage this practice to enrich their own self-awareness in relation to their learning, as well as for a strategy of self-care in relation their course learning.
**Emmanuel College Curricular Outcomes:** The Emmanuel College Student Handbook outlines various learning outcomes for different Basic Degree programs to help students assess their own progress through their degrees. The following, based on all the program outcomes, but particularly on the MDiv and MPS programs for which this course is required, is intended to help students assess how this course connects with their overall degree.

| Religious Faith and Heritage | Students should be able to demonstrate knowledge of religious heritage and articulate their theological positions related to pastoral practice.  
|                            | • Students engage Scriptural, as well as traditional and contemporary theological texts with the purpose of shaping their understanding of “context,” “privilege,” and “vocation.”  
|                            | • Through the “Vocation” assignment, students engage diverse texts and experiences related to their own faith traditions to guide their understanding of their vocation. |
| Culture and Context         | Students should be able to employ diverse methods of contextual analysis and give evidence of critical self-awareness with regard to their own and other faith perspectives and practices.  
|                            | • Students engage theological texts, their own personal contexts, the experiences of others, and first-person descriptions of diverse ministry contexts, in order to perform self-analysis and to practice skills of social analysis of diverse ministry contexts.  
|                            | • Interpretive assignments (esp. the “social/theological analysis” assignment) practice and hone contextual analysis skills. |
| Spiritual/Vocational Formation | Students should be able to demonstrate understanding of the variety of callings and spiritual practices within their religious tradition, and demonstrate an ability to reflect critically on their own sense of call to leadership and service.  
|                            | • Students are provided with a bibliography of vocation resources that they incorporate into a final assignment, a “Vocational Autobiography.” |
| Religious Leadership Practices | Students should be able to integrate theory with practice and demonstrate initiative, responsibility, and accountability in personal relationships and group contexts.  
|                            | • Students engage various ministry and community leaders as they reflect on their ministerial identity.  
|                            | • Students practice engaging each other with respect and empathy. |
**Context and Ministry Course Outcomes:** Whereas curricular outcomes help students connect the particular course with their overall degree requirements, individual course outcomes aid student self-assessment within the course itself.

At the end of Context and Ministry, students should be able to:

| In terms of foundational knowledge | • Define “privilege” as a social (i.e., not simply individual/interpersonal) concept  
| • Understand the intersectional nature of social identity and privilege (race, class, gender, sexuality, dis/ability, etc...)  
| • Name social dynamics that contribute to shaping pastoral contexts  
| • Name theological dynamics shaping pastoral contexts  
| • Define “vocation” in relation to their own theological/religious traditions |
| In terms of applying and integrating foundational knowledge in context | • Interpret their spiritual biography in light of their social location and privilege  
| • Analyze pastoral contexts in terms of social and theological dynamics  
| • Reframe their vocation in light of their social location and privilege |

Through learning, applying and integrating this foundation knowledge, students have the opportunity to acquire, practice and develop the following skills:

- Embodied participation
- Ability to integrate feelings, thoughts and practice
- Ability to listen actively and empathically
- Ability to communicate effectively and empathically
- Critical and generous self-awareness
- Desire to think “beyond inclusion”
- Desire to think deconstructively AND reconstructively
- Openness to transformation
- Capacity to integrate learning in this course with other courses
- Capacity to integrate learning in this course with the rest of life