



"If they kill me, I will rise in my people." Oscar Romero.
Mural, [Annunciation House](#). El Paso, Texas

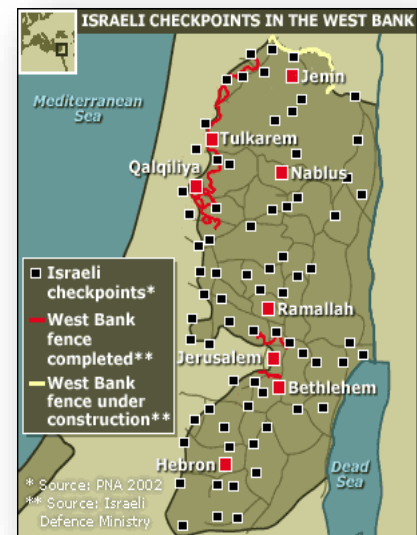
TH 3390 – FALL 2019 - Syllabus

EMPIRE & CAPITAL – THEOLOGICAL CONSIDERATIONS

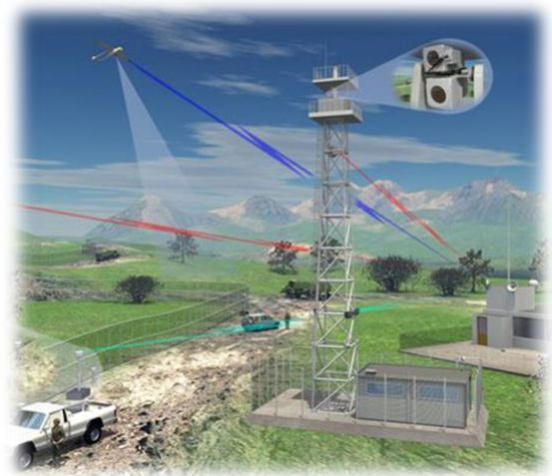
Professor Mark Lewis Taylor
Office Hodge 115
Time 2:00-4:50 p.m. Thursdays
Room: Scheide Hall/Gambrell Room

GOALS

- 1 To introduce course members to the general structures and dynamics of contemporary studies of "globalization," in the context of U.S. and European coloniality of power, class and empire – all as challenges to critical reflection in theology and ethics.
- 2 To situate discussions of globalization, empire and capital (a) within *historical* contexts of colonialism, imperialism, and capitalism, as these also entail the hetero-patriarchy and white supremacy that I foreground analytically more extensively in two other courses, and (b) within *the cultural or ideological* discourses that reflect, critique and resist the above historical legacies of structural violence.
- 3 To understand how Christianity has been integral to imperial and capitalist structural violence, and how forms of Christian faith and practice have offered and still remain resources for critical resistance to these forms of structural violence, and to their transformation or overthrow.
- 4 To reflect on how Christian faith, and other spiritual traditions, can help create structured love & justice amid today's U.S. neoliberalism, empire and capital (often what in U.S. is masked as "globalization").



[Global Palestine 1
interactive map/ 'Holy Land'](#)



["Global Palestine 2..."
U.S.-Israel/Mexico border...](#)

TEXTS

■ *The basic course texts shown below are at AKADEMOS. The bolded text, below, I term the “core text” for this course). Some required reading will be required from all the texts shown in the section below. Multi-color texts below – in green, red and purple – to be explained in class. Of the three multicolor texts you are responsible for readings in just one of them.*

DAY, Keri. *Religious Resistance to Neoliberalism: Womanist and Black Feminist Perspectives*. Palgrave-Macmillan, 2016.

HARVEY, David. *The New Imperialism*. Oxford University Press, 2017.

KLEIN, Naomi. *The Shock Doctrine: The Rise of Disaster Capitalism*. Picador, 2008.

KWOK, Pui-Lan, and RIEGER, Jeorg. *Occupy Religion: Theology of the Multitude*. Rowman & Littlefield, 2012.

LOPEZ, Davina. *Apostle to the Conquered: Re-Imagining Paul’s Mission*. Fortress Press, 2010.

MARABLE, Manning. *How Capitalism Underdeveloped Black America*. With a new Introduction by Leith Mullings (Haymarket, 2015).



[*Elvira Arellano*](#)

MILLER, Todd. *Empire of Borders: The Expansion of the U.S. Border around the World*. London and New York: Verso Books, 2019.

NIXON, Rob. *Slow Violence and the Environmentalism of the Poor*. Harvard University Press, 2011.

RAHEB, Mitri. *Faith in the Face of Empire: Reading the Bible with Palestinian Eyes*. Orbis Books, 2014.

TANNER, Kathryn. *Christianity and the New Spirit of Capitalism*. Yale U Press, 2019.

TAYLOR, Mark Lewis, *Religion, Politics and the Christian Right: Post-9/11 Powers and American Empire*. Minneapolis: Fortress Press, 2005.

■ The “Creative Writing” texts below are those from among which only ONE will be required reading. (I have not ordered them since you will want to make purchases of your choice as inexpensively as you can.) Those shown in brackets are not discussed in Nixon’s book.

[DU BOIS, W. E. D. *Dark Princess: A Romance*. 1928. University Press of Mississippi, 1995.]

[JACOBS, Harriet. *Incidents in the Life of a Slave Girl*. 1861. Penguin Classics. 2000]

[LIMON, Graciela. *The River Flows North*. A novel. Arte Público, 2009.]

MAATHAI, Wangari. *Unbowed: A Memoir*. Anchor, 2005.

MUNIF, Abdelrahman. *Cities of Salt*. Trans. Peter Theroux (Cape Cod Scriveners, 1987).

[NAZARIO, Susan. *Enrique’s Journey: The Story of a Boy’s Dangerous Odyssey to Reunite With His Mother*. Random House, 2007.]

[NGUYEN, Viet Than. *The Sympathizer*. A novel. Grove Press, 2015.]

[ROY, Arundhati. *The Ministry of Utmost Happiness*. A novel. Vintage 2018.

SARO-WIWA. Ken. *A Month and A Day & Letters*. Ayebia Clarke Pub., 2005.

SINHA, Indra. *Animal’s People*. A novel. Simon & Schuster, 2007.

[URREA, Luis Alberto. *The Devil’s Highway: A True Story*. Back Bay Books, 2004.]

[WALKER, Alice. *Meridian*.

■ **Other Helpful Texts (only on library reserve):**

BARADARAN, Mehrsa. *How the Other Half Banks: Exclusion, Exploitation, and the Threat to Democracy*. Harvard University Press, 2015.

CALLINICOS, Alex. *Imperialism and Global Political Economy*. Polity Press, 2009.

CANNON, Katie Geneva. “Racism and Economics,” in Cannon, Townes, and Sims, *Womanist Theological Ethics*. WJK Press, 2011, pages 3-21.

DAVIS, Angela Y. *Abolition Democracy: Beyond Empire, Prisons and Torture*. Seven Stories Press, 2005.

HARVEY, David. 2010. *A Brief History of Neoliberalism*. Oxford University Press, 2005.

HORSLEY, Richard A. *Jesus and Empire: The Kingdom of God and the New World Disorder*. Minneapolis: Fortress Press, 2002.

KAHL, B. *Galations Re-Imagined: Reading with the Eyes of the Vanquished*. Fortress 2014.

KLEIN, Naomi. *This Changes Everything: Capitalism vs. the Climate*. Alfred Knopf, 2014.

LOWE, Lisa. *The Intimacies of Four Continents*. Duke University Press, 2015.

PUI-LAN, Kwok, RIEGER, Jeorg, COMPIER, Don. Eds. *Empire and the Christian Tradition*. Fortress Press, 2008.

WARIBOKO, Nimi. *Economics in Spirit and Truth: A Moral Philosophy of Finance*. Palgrave Macmillan, 2014.

■ **Articles, on Reserve and Available as Hyperlinked Below in the Agenda:**

1. James Baldwin, "[Stranger in the Village](#)," from *Notes of a Native Son*. 1953 (Beacon Press, 1984). Online.
2. Karl Marx and Frederick Engels, "[Manifesto of the Communist Party](#)" (find online)
3. Njabulo S. Ndebele, "[Game Lodges and Leisure Colonialists](#)," from *Blank: Architecture After Apartheid*, eds. Hilton Judin and Ivan Vladislavic (David Phillips Press, 1998). |
4. Other readings may be added, depending on course member interests.

REQUIREMENTS

Percentages of grade, which are given below after each requirement, are not the basis for an exact calculus of grade, but rather suggest how the requirements are weighted relative to one another.

1. Faithful **attendance** in class. Please let me know if you have to miss a class (**25** percent).
2. **Reading of assigned materials** (**30** percent). I keep the readings right at or below 100 pages per week.
3. **As mentioned in an earlier class, I have omitted the panel requirement for this course because we are a smaller class than I had anticipated being. This means that the panel format is not as necessary for making a more participatory pedagogy. I will try to get the more participatory element integrated in other ways. This means**

also that I've divided up the requirement percentage of 25% for panels into 10% added to the attendance percentage and 10% added to the reading requirement percentage, and extra 5% added to the value of the final paper requirement. So you can ignore this original panel presentation requirement below here.

Presentation **on *one* of the three panels**, which are planned for three dates of the course, which will be announced in the first two weeks of the course. These panels will be held in front of the whole class on those dates. Students, when serving in the panelist role are asked to make a statement of *no more than five (5) minutes long*. I or the TA will moderate and we will be strict time-keepers. You may engage any of the readings for the weeks when you are a panelist. Try to choose from the readings and share just one – maybe two – salient points in your 5-minute presentation.

There will normally be 6-8 panelists on each of these dates, so it would be good if your group, once it is set up could consult with each other before hand, so that we don't have panelists all focusing on one reading from the same week. All groups will be set by the third week. At the class, immediately after the panel, *please provide a written form of your 5-minute statement* to the professor or to the TA. (As to procedure, normally after all the presentations have been made, the moderator will invite panelists to converse with one another before we, then, open up to the larger class. Again, the entire class comes each time, for the whole three hours, whether you are a panelist that week or not. (25 percent)

4. Submission of a **final paper** that analyzes one of the “creative writings” discussed by Rob Nixon in his book (these are listed below, and I have added some novels not in the Rob Nixon book). The paper's analysis should show evidence of engaging the critical conceptual and theological readings of the course. I will by midterm a written document to give you guidance in writing this paper (still leaving you freedom to be creative and to think for yourselves). I will also indicate what I expect the basic content to be, and how I will evaluate the paper. (45 percent).

See above in Bibliography for a list of the “Creative Writings” texts from which to choose.

OUTCOMES

1. Students will show at least a working first knowledge (theoretical and practical) of the basic dynamics and structures of contemporary “neoliberalism” and “globalization.”
2. Students will show facility in expressing their understandings of the historical and political dimensions of early Jesus movements and “Christianity.”
3. Students will be able to articulate their own understanding of what is meant by the “spiritual” and “theological” dimensions of the problematics of “empire and capital.” Here, even if students do not choose to embrace and work with the instructor's notion of theology as reflection on the “spectrality of disposable peoples,” they should still show

how their notions of “spirituality” and “theology” critically engage or depart from what the instructor proposes in class – and either is alright, by the way (!).

4. Students will demonstrate some sense of what it is for them to be “writer/artist/activist” as theologian, pastor, teacher/scholar, and/or community organizer, and so on. On this notion of “writer/artist/activist” see the discussion of “writer/activists” in Rob Nixon’s book, *Slow Violence and the Environmentalism of the Poor* (22-30).

SPECIAL NOTES

This course usually poses strong challenges to us all, as we explore together new and often excluded theological visions and perspectives on life, politics (empire and capital) and spirit. All views of all participants are to be treated with openness and respect.

In this spirit, I expect a classroom that does not ridicule any member for positions taken or theologies advocated, and certainly that does not strike at peoples’ being. The N-word, the B-word, and any other racially, sexually, or gendered pejorative term has no place in the classroom. Those terms do not work to good end. They usually are words that perform harm and abuse, especially on this campus. Inclusive language regarding human beings – with respect to gender and all modes of human difference – is expected. (If you don’t already, please practice speaking - in this course at least - of God without using the masculine pronoun.

All students with learning or other disabilities, or anyone with conditions of life and trauma that make it difficult to complete course requirements, you are welcome to be in touch with me. I emphasize, though, that Dr. Rose Ellen Done in the Office of Academic Affairs is the one who grants official consideration to students working with these disabilities and conditions. Extensions on the final paper must be cleared through Dr. Dunn’s office.

COURSE FORMAT

AGENDA

Please Try to Have Readings Done By the Class Date Shown Above Readings

SEPT 5 INTRODUCING THE COURSE: EMPIRE, CAPITAL - & THEOLOGY? (84 pages, approximate)

- Miller, *Empire of Borders*, 1-74.
- Nazario, Sonia. “[Pay or Die: MS-13 and 18th-Street Gangsters Want to Run Honduras](#). Cutting Off American Aid Isn’t Going to Stop Them.” *The New York Times*. July 26, 2019. Optional but recommended: Sonia Nazario on [Democracy Now!](#)
- Nicholas Kulish and Mike McIntire, “[Why An Heiress Spent Her Fortune Trying to Keep Immigrants Out](#).” *The New York Times*. August 14, 2019.



SEPT 12 SLOW VIOLENCE: COLONIALITY, CAPITALISM & WAR (106 pp)



- [Nixon](#), *Slow Violence and the Environmentalism of the Poor*, “Preface,” ix-xiii, “Introduction,” 1-44.
- Nixon, Chapter 7 “Ecologies of the Aftermath: Precision Warfare and Slow Violence,” 199-232.
- Miller, *Empire of Borders*, 91-116 (on “The Colonial Creation Story”)
- PRINCETON SEMINARY & SLAVERY. [PDF version here](#), pages 1-5.



[The war photo no one would publish \(in the US\)](#)



[The Mines Advisory Group](#)

IN CLASS:

Documentary film: *The End of Poverty? Think Again*. 2010. Cinema Libre Studio.

-Debates and critique of the film (with bios on cast):

<http://povertythinkagain.com/critical-response-to-the-film-the-end-of-poverty>.



PART I

HOW EMPIRE & CAPITAL GENERATE “SLOW VIOLENCE”

*His novel [Indra Guha's *Animal's People*] gives focus to three of the defining characteristics of the contemporary neoliberal order: first, the widening chasm – within and between nations – that separates the mega-rich from the destitute; second, the attendant burden of unsustainable ecological degradation that impacts the health and livelihood of the poor most directly; and third, the way transnational corporations exploit under cover of a free market ideology the lopsided universe of deregulation, whereby laws and loopholes are selectively applied in a marketplace a lot freer for some societies and classes than for others.*

Rob Nixon

SEPT 19 THINKING CAPITALISM AND IMPERIALISM – TOGETHER. (128 pp.)

- Naomi Klein, *The Shock Doctrine*, pp. 3-48.



[Klein](#)

(a) “Blank is Beautiful: Three Decades of Erasing and Remaking the World,”

(b) “The Torture Lab: Ewen Cameron, the CIA and the Maniacal Quest to Erase and Remake the Human Mind”

- Anibal Quijano, “Coloniality of Power, Eurocentrism and Latin America,” in *International Sociology*, Vol 15, No 2 (2000). Read at [Nepantla](#).

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- Dave Harvey, “All About Oil,” *The New Imperialism*, 1-25, or Miller, *Empire of Borders*, 131-63, “‘We’ve Got Big Brothers and Sisters All Over the Place,’” and “The Global Caste System.”



- [Lisa Lowe](#), “The Intimacies of Four Continents,” in Stoler, *Haunted By Empire*, 191-208.

- **Taylor, “Preface” and “Introduction,” *Religion, Politics and the Christian Right*, ix-xiv, 1-16.**

SEPT 19 RACIST VIOLENCE IN



**“SLOW”/LATE CAPITALISM:
How Empire Constrains the Americas &
Black/Brown U.S.A. (103 pages)**

- Klein, *The Shock Doctrine*, 75-97 (HB), and 142-54 (HB).

photo, [Jean Marie Simon](#)

- a—“States of Shock: The Bloody Birth of the Counterrevolution”
- b---The New Doctor Shock: Economic Warfare Replaces Dictatorship”



- Steven Osuna, “The Black Radical Tradition, Radical Scholarship, and the Neoliberal Turn,” in *Futures of Black Radicalism*, Gaye Theresa Johnson and Alex Rubin. Verso, 2017, pages 21-38. Tribute to [Cedric J. Robinson](#). (Recommended: the “Introduction” in the same book, pages 9-18.

- [Edward Baptist](#) (left), Chapter 1, “Feet, 1783-1810”, pp. 1-37.

- **Taylor, “The 9/11 Moment,” *Religion, Politics and the Christian Right*, 35-46.**



- Mitri Raheb, “The Geopolitics of the Middle East,” and “Empire,” in *Faith in the Face of Empire: The Bible through Palestinian Eyes*, Orbis Books, 2014. Pages 43-54, and 44-66.

At right, Maya women against
[Mexican military occupation, 1998](#)

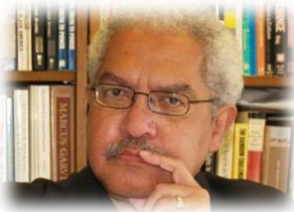


**SEPT 26 “NEOLIBERALISM” & THE
“ENVIRONMENTAL PICARESQUE” -
Introducing the “Picaros” (81 pages)**

- [Nixon](#), “Slow Violence, Neoliberalism and the Environmental Picaresque,” in *Slow Violence and the Environmentalism of the Poor*, 45-67.



- [Manning Marable](#), “The Meaning of Racist Violence in Late Capitalism,” in Marable, *How Capitalism Underdeveloped Black America*, 207-226. (above photo, [militarized police](#) in Ferguson 2014)



- Manning Marable, “A Critical Reassessment,” in Marable, *How Capitalism Underdeveloped Black America*, Updated edition. Pages xxix-xlvi.

- Taylor, “The Specter of American Romanticism,” *Religion, Politics and the Christian Right*, 47-70.

Recommended:

Taylor, “Theatrics and Sacrifice in the U.S.-Led Imperium,” in Taylor *The Executed God: The Way of the Cross in Lockdown America*, 145-94.

OCT 3 “NEOLIBERALISM” AND OIL (116 pages)



A. Mounif



- Nixon, “Fast-forward Fossil: Petro-despotism and the Resource Curse,” in *Slow Violence and the Environmentalism of the Poor*, 68-102.
- David Harvey, “How America’s Power Grew,” 26-74, or “Armoring Nafta,” “A Return on Our Investments,” “The Unholstered Border,” “The Right to the World on the U.S.-Syria Border,” in Miller, *Empire of Borders*, 167-75, 176-92, 195-206, 207-226.
- Klein, Chapter 18 “Full Circle,” in *The Shock Doctrine*, 360-82.
- Taylor, “The Specter of Contractual Liberalism,” *Religion Politics and the Christian Right*, 71-95.
- Tanner, “The New Spirit of Capitalism and a Christian Response,” in Tanner, *Christianity and the New Spirit of Capitalism*, 1-33.
- Day, “The Myth of Progress, *Religious Resistance to Neoliberalism*, 19-46.

Recommended:

Naomi Klein, *This Changes Everything: Capitalism vs. the Climate*, “Introduction: One Way or Another, Everything Changes,” 1-28. [BB]

OCT 10 RACE, WHITE RACISM & IMPERIAL GLOBALIZATION (93 pages)

- Nixon, “Stranger in the Eco-village: Race, Tourism and Environmental Time,” in *Slow Violence and the Environmentalism of the Poor*, 175-98.

- W. E. B. Du Bois, "The Souls of White Folk," from *Darkwater: Voices from Within the Veil*. Dover, 1920, 17-29. [BB]



[Du Bois](#)

PRINCETON SEMINARY & SLAVERY: A Report of the Historical Audit Committee. [PDF version here](#). Read pages 6-53.

Manning Marable, "The Black Poor: Highest Stage of Underdevelopment," 47-59, in Marable, *How Capitalism Underdeveloped Black America*.

Recommended:

James Baldwin, "[Stranger in the Village](#)," from *Notes of a Native Son*. 1953 (Beacon Press, 1984).

Njabulo S. Ndebele, "[Game Lodges and Leisure Colonialists](#)," from *Blank: Architecture After Apartheid*, eds. Hilton Judin and Ivan Vladislavic (David Phillips Press, 1998).

OCT 17 **STRUCTURAL VIOLENCE & WOMEN – LAMENT & CREATION** (95 pages)

- Rob Nixon, "Slow Violence, Gender and the Environmentalism of the Poor," in *Slow Violence and the Environmentalism of the Poor*, 128-149.
- Baptist, "Seed, 1829-1837", 215-45.
- Manning Marable, "Groundings With My Sisters," 69-103, in Marable, *How Capitalism Underdeveloped Black America*.
- Keri Day, "Resisting the Acquiring Mode," *Religious Resistance to Neoliberalism*, 47-76.



**FALL READING PERIOD,
Oct 24 – Oct 30
(for this course)**

OCT 31 UNIMAGINED COMMUNITIES – TOWARD “GOSPEL ? ” (100+/- pages)



[Arundhati Roy](#)

-Rob Nixon, “Unimagined Communities: Megadams, Monumental Modernity, and Developmental Refugees,” in *Slow Violence and the Environmentalism of the Poor*, 150-74.

-Pui-lan Kwok and Joerg Rieger, “Why Occupy Religion?” 1-10, “The Multitude Springs into Action,” 31-56.

- **Taylor, “The Specter of Prophetic Spirit,” in Taylor, *Religion, Politics and the Christian Right*, 96-109.**
- **Keri Day, “Neoliberalism and the Religious Imagination,” in *Religious Resistance and Neoliberalism*, “Neoliberalism and the Religious Imagination,” 1-18.**
- **Tanner, “Chained to the Past,” *Christianity and the New Spirit of Capitalism*, 34-62.**

Recommended:

Klein, “You and What Army?” in *This Changes Everything*, 367-87 [BB].



[Berta Caceres](#), activist, [song & video of remembrance](#)

PART II
THE POWER OF THE GOSPEL
“DISPOSABLE PEOPLES” AS “SPECTRAL HUMANS”

What is at stake is not to present literary works in the context of their age, but to present the age that perceives them – our age – in the age during which they arose. It is this that makes literature an organon of history; and to achieve this, and not to reduce literature to the materials of history is the task of the literary historian.
Walter Benjamin, 1931

**NOV 7 “SPECTRAL GALATIANS” – Haunting Nero’s Dreams and
Critical New Testament & Theological Studies (80 pp)**

- Lopez, “Preface” and “The Nations in Nero’s Nightmare,” in *Apostle to the Conquered*, xi-xv, 1-25.
- Brigitte Kahl, “Remapping Galatia: In Search of a Displaced Context,” from Kahl, *Galatians Re-Imagined: Reading with the Eyes of the Vanquished*. Fortress Press, 2010/2014. **(Blackboard)**, pages 31-75.
- **Day, “Loss of the Erotic,” in *Religious Resistance to Neoliberalism*, 47-76.**
- **Tanner, “Total Commitment,” in *Christianity and the New Spirit of Capitalism*, 63-101.**



above, “[*The Dying Gaul*](#)”

On crucifixion



NOV 14 **SPECTRAL GALATIANS – Haunting Imperial Histories** (98 pp)



*Korean “Comfort Women” Against
Military Sexual Slavery*



*Marching Families of Disappeared
Daughters in Ciudad Juárez, Mex.*

Lopez



Lopez, “The Fate of the Nations in Roman Imperial Representation,”
26-35 and 45-55.

- Joerg Rieger and Pui-lan Kwok, “Theology of the Multitude,” 57-82.

- Rieger and Kwok, “Reimagining the God of the Multitude,” 83-110, in Rieger and Kwok, *Occupy Religion*



-Day, “Love as Concrete Revolutionary Practice,” in *Religious Resistance to Neoliberalism*, 77-104.

-Taylor, “Revolutionary Belonging,” in *Religion Politics and the Christian Right*, 110-23.

-Tanner, “Nothing but the Present,” *Christianity and the New Spirit of Capitalism*, 102-109 (through 2nd full para) and “Christian Hopes for the Future,” 157-166.

[Emperor Claudius subdues Britannia](#)

NOV 21 SPECTRAL GALATIANS TODAY? Resisting & Organizing (87 pp)

[Movement4BlackLives](#)



- Lopez, “Re-Imagining Paul as Apostle to the Conquered,” in Lopez, *Apostle to the Conquered*, 119-163.
- Joerg Rieger and Pui-lan Kwok, “Envisioning the Church of the Multitude,” 111-32, in Rieger and Kwok, *Occupy Religion*.
- Miller, *Empire of Borders*, complete the the book, or at least: “Shoring Up the Frontiers of Fortress America” “229-37 (stop at section break, ‘Kenya Border Patrol’); 242(begin at section break ‘Infinite Possibilities, Endless Opportunities’)-47, 252 (begin at ‘The Genius of Movable Borders’)-64 (end).
- Mitri Raheb, “God” and “Jesus” in *Faith in the Face of Empire*, 85-92, 93-107.

**AAR/SBL MEETINGS &
THANKSGIVING BREAK
November 22-December 1
(for this course)**

DEC 5 HAUNTING AS RESISTING AND ORGANIZING (88)

- Lopez, "Dislocating Paul's Universalism," in Lopez, *Apostle to the Conquered*, 164-173.
- [PRINCETON SEMINARY & SLAVERY](#), "Moving Forward," 58-59.
- Day, "The Call to Hope," and "Conclusion," *Religious Resistance and Neoliberalism*, 130-86.
- Tanner, "Which World?" in *Christianity and the New Spirit of Capitalism*, Only section "A New Christian World," 198-218.
- Taylor, "Revolutionary Expectation" and "Epilogue: Christian Faith and Counterimperial Practice," 156-63.
- Raheb, "The Spirit" in *Faith in the Face of Empire*, 109-30.
- [Kairos Palestine Document](#), World Council of Churches, Dec. 11, 2009.



GENERAL PRINCETON SEMINARY GUIDELINES TO REMEMBER!

Course Description and Requirement Features of the Course

"Analyzing theories of how imperial power, historically and in the present, intersects with capitalist modes of political economy. The primary focus is on theological concepts (e.g. the kingdom of God, transcendence, creation, the church) that might inform Christian engagement with political and economic forces of globalization today. Special attention given to United States nationalism and use of military force, in their complex interplay with factors of class, race, gender, and sexuality."

- This course fulfills the general distribution requirement in theology.
- This course fulfills general requirement for course on Christian responsibility in the public realm.
- This course fulfills the general requirement for Christian Responses to Issues of Race and Ethnicity.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

PTS Attendance Policy

According to the *Seminary Handbook* (6.5.2), “It is normally expected that an enrolled student will attend a minimum of 80 percent of class periods. Failure to satisfy this minimum attendance requirement constitutes grounds for failure of the course.” In this important course the instructional staff expects near perfect attendance, with absences for illness and other serious matters.

PTS Academic Integrity Policy

As the *Seminary Handbook* states: “Freedom of inquiry can flourish only in a community that recognizes that intellectual integrity in one’s academic work lies at the heart of its mission” (7.1). All students are expected to maintain integrity in all their academic submissions and oral presentations and abide by the academic integrity policy. Plagiarism includes but is not limited to unattributed quotations, unattributed paraphrasing, unauthorized multiple submissions, false citations, and false submissions. Please refer to the *Seminary Handbook* for specific terms, definitions, and institutional policies related to the norms of academic integrity.

Is This a “Capstone Course” For You?

For some students in the class who are in certain Masters programs, this course may serve as a “Capstone Course.” Please familiarize yourself with the requirements for such a [Capstone course](#), and then inform your professor(s) in this course if you are selecting this course to meet a Capstone requirement.

Academic Support

The Office of Academic Support offers individualized instruction and workshops to guide PTS students towards more efficient and effective academic study skills and strategies. Professional staff provides free and confidential instruction in areas such as time/project management, academic reading and writing, exam preparation and test-taking strategies, and study strategies. To schedule an appointment, contact the office at academic.support@ptsem.edu or visit in person at Stuart Hall, B-16.

Accessibility Accommodations

PTS provides reasonable accommodations to students with disabilities who have self-identified through the Office of Academic Support. Students must register with the office (Stuart Hall, B-16 academic.support@ptsem.edu) for disability verification and determination of eligibility for reasonable academic accommodations. Requests need to be made at the beginning of the semester, or as soon as possible for newly approved students.

Food in the Classroom

In keeping with the seminary’s policy, no food will be allowed in the classroom. Beverages (i.e., water, soda, juice, tea, coffee) with lids are permitted (*Seminary Handbook*, 9.4).

Grading Scale

We will use the following grading scale, as recommended by the PTS Office of Academic Affairs. The “A+” is *rarely* given. Also, remember that grading is not an exact science, however much we seek fairness and deliberation through use of percentages and numbers. Your evaluators need to make judgments based on the virtues of student performance viewed from a comparative perspective of all student’s abilities in the course, but will also take into account the particular abilities and limitations of each student. So, your evaluators need at times to practice a discerning art in evaluation.

A+	97-100
A	94-6
A-	90-3
B+	87-9
B	84-6
B-	80-3
C+	77-9
C	74-6
C-	70-3
D+	67-9
D	64-6
D-	60-3
F	0-59

Disclaimer

The course syllabus should not be understood as an inflexible contract with the members of the class, but the terms will be honored to the greatest extent possible (*Faculty Manual* 13.3.1). Moreover, in order to accommodate class members’ special talents and needs, and to respond to changing current conditions setting the contexts for classroom study, social action and Christian ministry, the instructional staff may change the syllabus. If that happens, ample time will be given to the class and this should not pose to the student any unexpected or inordinate burden, financially or in terms of time given to the class.