Report of the SPU Curriculum Enrichment Task Force
Part 2 Cultural Understanding and Engagement
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Our charge:

"The Curriculum Enrichment Task Force will review the findings of the Writing Task Force Report and the Cultural Engagement Task Force Report and make recommendations for potential implementation. The mandate for the committee shall include recommendations for changes to and/or replacement of existing curriculum, including courses in the common curriculum and USEM. The Task Force may also make recommendations as needed related to changes in academic advising for freshmen." This report contains our recommendations for implementing a Cultural Engagement curriculum.

Overview and Background

One of Seattle Pacific University's signature commitments is for students to "understand and engage our multicultural and complex world." In seeking to align the general education requirements with this commitment the First Year Task Force has worked to integrate the Cultural Engagement Task Force recommendations into the university's general education requirements.

Background

In 2012 over five hundred students signed a petition asking the university to include diversity and/or cultural competency in the common curriculum. In response, the Cultural Engagement Task Force was formed by the Curriculum Committee to create a proposal that addressed these concerns. The Cultural Engagement Task Force met throughout the year compiling models and approaches to a curricular diversity requirement and crafting learning objectives. The committee sought to avoid the singular "inoculation" approach that required one course to fulfill the requirement because of the undue burden it placed upon faculty who teach those courses (often faculty of color) as well as the implicit message such a singular requirement conveys, that diversity is an isolated issue.

The proposal was driven by a desire for both breadth across the student's enrollment at SPU (spanning at least more than one year) and depth (a sustained engagement with a particular topic or aspect of diversity). Additional guiding principles included that the requirement not be credit additive and that existing or redesigned courses be used to meet the requirement. This proposal was augmented somewhat as it was incorporated with the writing proposal when the First Year Task Force began its work in 2014. The augmented proposal asks for 1) a cultural engagement learning objective to be incorporated into an aspect of three courses in the common curriculum (UFDN 1000, WRI 1000, and UCOR 2000) in addition to required faculty development and 2) a course with a

Cultural Understanding and Engagement (CUE) designation that has been approved to meet at least one of the Cultural Understanding and Engagement learning objectives as a primary focus.

Rationale

The overall rationale for the Cultural Understanding and Engagement requirement is threefold. First, a CUE requirement is an explicit curricular mechanism that demonstrates how SPU meets one of its four signature commitments to be a place that "understands and engages a multicultural and complex world." Up to this point such a requirement was absent from the common curriculum and only sporadically addressed in either the exploratory curriculum and/or within particular majors. To align the curriculum with the stated university learning goals, a CUE requirement must be a universal requirement for all students.

Second, a CUE requirement aligns SPU with the majority of US colleges and universities. Currently, over 68% of US colleges and universities require at least one course that addresses diversity within their general education program (Laird). But this requirement is not only necessary for alignment with predominant curricular shifts in higher education, but more importantly, a CUE requirement reflects SPU's commitment to preparing students for a quickly changing context in the United States. In 2040 there will be no racial/ethnic majority, suggesting a need for deeper awareness of difference in the world, and how to begin to understand the significance of these differences in varying social spaces. In addition to these rapid changes, the United States continues to navigate complex realities with their roots in gender, sexuality, and differing physical and mental abilities. Beginning to address the realities of these complexities within the common curriculum is consistent with SPU's commitment to prepare students for a rapidly changing and increasingly culturally complex world. Admittedly, "diversity" is a contested term and can be understood in vastly different ways. For the purposes of this committee, the term has focused on racial, ethnic, and gender diversity drawing upon the available language of diversity on SPU's formal statements on diversity and reconciliation. (It is highly recommended that SPU develop a singular, universal statement on diversity to guide future developments and processes regarding all aspects of diversity across campus.)

Lastly, the CUE requirement addresses the curricular need through a multilayered approach rather than relying upon a single course requirement. This structure employs three courses within the common curriculum (WRI 1000, UFDN 1000, UCOR 2000) to incorporate one or more of the stated learning objectives (see below) into course learning objectives or goals. While the entire course may not be focused on an aspect of racial/ethnic/gender diversity, it incorporates these learning objectives through readings, assignments or activities. Such incorporation creates an "inclusive" learning space that contributes to deeper learning opportunities as diversity is communicated to be a value that permeates across a curriculum. Additionally, this model demonstrates a commitment to diversity that is shared across the faculty rather than requiring faculty who specialize in areas of diversity to bear the primary burden of teaching these required courses and thus possibly reifying misconceptions of who should "care" about diversity. But in addition to these inclusive spaces within the common curriculum, the CETF also recommends a required course where a central objective intersects with an aspect of diversity. Such a course requires students to address an aspect of diversity in a deep, sustained way that immerses them in the critical and complex issues of a particular facet of our diverse world.

Taken together, these aspects of the Cultural Engagement proposal emphasize diversity as

1. A shared responsibility of the entire faculty, across departments
2. An issue that is not academically isolated, but a vital aspect of a student's entire academic experience (theologically, historically, in their reading and writing skills)
3. Requires deep sustained engagement with at least one topic to develop the skills, knowledge and attitudes necessary to navigate a complex world.

Learning Objectives for Cultural Engagement.

Using the work of D.K. Deardoff and other scholars, the Association of American Colleges and Universities developed a Values Rubric for colleges and universities to assess students' learning in college related to intercultural knowledge and competence. Cognitive skills (cultural self-awareness, knowledge of cultural worldview frameworks), behavioral skills (empathy, communication), and affective attitudes (curiosity, openness) are identified in this rubric. This work provided the framework for our recommendations. We chose to operationalize these skills as described below to develop the following learning objectives for our requirement.

1. Understanding patterns and histories of inequity – Students are introduced to the systemic and/or historical forces that create racial, ethnic, social and/or gender inequality. (Cognitive skill: knowledge of cultural worldview frameworks)

2. Understanding culture/s, dynamics of cultural and racial, ethnic and gender differences interpersonally and in society – Courses fulfilling this objective will focus on one or more of the following:
   a) self-understanding of their racial/ethnic/gender identity not only as an individual, but also within the larger cultural context or
   b) examining diverse cultures (open to discipline-specific sources and methods) giving particular attention to racial/ethnic/gender-specific cultural expressions or other specific challenges, histories, or methods or
   c) demonstrating the ways in which diverse racial or ethnic groups are/were marginalized by perception of their use of language or restrictions on their language.
   (Cognitive skill: cultural self-awareness and knowledge of cultural worldview frameworks; Affective attitude: asks complex questions about other cultures)

3. Preparing students for vocations with cultivation of diverse workplaces, conflict resolution, peacemaking, and community development – Students are
   a) introduced to ways of navigating diverse workplaces with cultural and linguistic competency,
   b) trained in skills of conflict resolution, and/or learn ways to identify effective methods of cultivating diverse environments,
   c) trained in community needs and development strategies, or
   d) learn strategies to advocate for the poor, dispossessed, or marginalized.
   (Behaviorial skills: communication, empathy, interpretation of intercultural experiences; Cognitive skills)

4. Articulating reconciliation as participation in God's reconciling work in the world – Students examine how the process of identifying patterns of inequality, developing a self-understanding of one's cultural history and present, developing skills of peacemaking and/or justice all contribute to God's reconciling work with and in the world. (Cognitive knowledge, behavioral skills, affective attitudes. Integrates self-reflection and an understanding of cultural diversity as God's work in the world with a sense of vocation and mission)

Recommendations for implementing a Cultural Engagement curriculum.

1. Incorporate Cultural Engagement in the Common Curriculum

As noted above, the Cultural Engagement Task Force proposed integrating cultural engagement content in the Common Curriculum. Three courses were subsequently identified: WRI 1000 and UFDN 1000, both completed in the first year and UCOR 2000, typically completed in the second year. These courses will not carry a CUE label.

WRI 1000: Academic Inquiry and Writing

The metacognitive focus of this new freshman writing and inquiry course provides a strong foundation for students to begin the work of understanding how <u>language</u>, <u>social structures</u>, and <u>cultural context</u> are all significant in the formation of identity and knowledge. As such, it is an ideal early curricular location for helping SPU students gain frameworks for cultural engagement, too. In fact, one reason why freshman-year writing course sequences are considered a "best practice" across higher education is that they provide such a robust location for promoting cultural and identity awareness in early-college learners.

Specifically, this course helps freshmen become university-level "academic inquirers" by focusing on several key learning outcomes that also intersect with cultural engagement.

- First, by helping students gain <u>rhetorical awareness</u> (as well as the skills to navigate rhetorical contexts in reading, writing, and thinking) they come to understand the situated nature of their own identities within the dynamic forces of society, race, gender, and culture. They also learn to seek and value complexity and the multi-valence of knowledge rather than simplistic or binary thinking.

- Secondly, by taking seriously <u>the power of language</u> in speaking, thinking and writing, students in WRI 1000 gain a better understanding language's ability to promote reconciliation and peacemaking or, alternately, to serve as a tool of inequality or oppression.

- And, finally, by learning college-level inquiry, writing, and revision strategies, students in WRI 1000 gain skill in the academic practices that encourage ongoing <u>reflection and metacognition</u> as well as <u>critical thinking</u>.

And while all three of these course goals provide a strong foundation for cultural engagement at SPU in a general sense, they are particularly in line with Objective 2 ("Understanding culture/s, dynamics of cultural, racial, ethnic, and gender differences interpersonally and in society"), Objective 3 ("Preparing students for vocations with cultivation of diverse workplaces, conflict resolution, peacemaking, and community development"), and Objective 4 ("Articulating reconciliation as participation in God's reconciling work in the world").

UFDN 1000:
In this past academic year, a UFDN 1000 task force, chaired by Dave Nienhuis, has developed a revision for this course (to be called Christian Faith) that provides a new clearly theological articulation of vocation & reconciliation. Course objectives related to reconciliation include the following:

- *Students will demonstrate an understanding of the varieties and impact of societal brokenness and its intersection with the students' lives.*
- *Students will be able to articulate how reconciliation functions as the orienting goal of the biblical story and, by extension, the Christian life.*

The revised course will begin in 2016-17. The task force plans to determine core readings and assignments in the 2015-16 academic year.

UCOR 2000: During the 2014-15 academic year the UCOR 2000 Revision Committee (Katya Drozdova , Ruth Ediger, Mike Hamilton (chair), Don Holsinger, and Debra Sequeira) worked to revise UCOR 2000 The West and the World so that the course would support the new Cultural Engagement framework. In doing so they determined a new course name, course description and objectives which are presented below.

	Current UCORE 2000	Proposed UCOR 2000
Course Title	The West and the World	The Emergence of the Modern Global System
Course Catalog Description	Considers the question "From where have we come and where are we going?" Explores the history of interaction between the West and the world from the dawn of the modern global age (about 1500) to the present. How has Western civilization been influenced by and influenced other cultures? Key themes are ideas, inventions, and systems of interaction. The virtue of hope motivates service as the Christian response to a constantly changing world.	This course explores how the modern global system was formed, with special emphasis on the history and patterns of human inequality that mark today's societies. It also highlights social forces that have challenged and alleviated inequality. As a Common Curriculum course at Seattle Pacific University, this course asks how we as Christians should live in a world that is both deeply divided and globally interwoven. How at crucial times and places in the past has the Christian vision for equality broken through patterns of injustice, introducing reconciliation into contexts of inequality?
Course Learning Objectives	1. Cross--Cultural Perspectives (empathizing with persons from different cultural traditions) 2. Cultural Literacy (where our Western Heritage interfaces our world) 3. Historical--mindedness (the logic of *Chronos*, moments, eras over the past six centuries) 4. Living "Samaritan" (faithful Christians in a global age)	In addition to developing essential skills of analysis, reading, writing, listening, and speaking, the learning objectives for students in this course are: 1) To describe how the modern global system developed over time 2) To recognize the dynamics of mutual cultural influence within the modern global system and to empathize with persons from diverse cultural traditions 3) To explain patterns and histories of inequality within the modern global system* 4) To articulate how the Christian vision for equality has introduced reconciliation into contexts of inequality in the past and how it offers hope for human flourishing in the future*

*Directly related to Cultural Engagement learning outcomes 1 and 4.

The UCOR revision committee also designed a series of learning modules that will help ensure the CUE learning outcomes are achieved. These modules along with documents describing the course and its learning outcomes and a sample syllabus are provided in the appendix.

1. Implement a one course "CUE" requirement for graduation. Courses that carry this label must be three or more credits and clearly articulate how students will achieve the designated CUE learning outcome(s). This requirement will apply to all undergraduate students, including transfer students. The Curriculum Committee will approve all CUE-designated courses. Departments are encouraged to provide as many CUE courses as possible. A preliminary list (not yet complete) of courses that could be revised to carry the CUE label is provided in the appendix.
2. Provide appropriate faculty development beginning in the 2015-16 academic year. We recommend the following:
   - A required diversity workshop for all faculty teaching in a course involved in the CE curriculum that year with openings for all faculty to participate on an optional basis. This workshop should be focused on three goals. 1) introductions to histories and theories of race in the United States 2) exercises that assist participants in identifying their own ethnic/racial stories as well as potential blind spots/implicit biases and identifying ways of navigating issues of race and ethnicity given one's particular social location and 3) workshopping with fellow participants to share approaches, resources, best practices depending on the area they seek to grow in that particular year. The workshop is not a single event, but part of an ongoing journey of cultivating a faculty culture that embraces these questions not as experts, but as part of their faithful development as teachers and Christians. Faculty participating in the CE program should be encourage to include this faculty development as part of their PDP. Funding should be made available to fund a faculty member to craft a multi-year curriculum to ensure the progressive development of participants as they grow through the years and as new faculty are brought into the fold. Funding should also be made available for the faculty who lead the workshop and for participants.
   - Working with the Center for Faculty Scholarship and Development, develop a plan for incorporating diversity into the regular rhythm of the annual faculty in-service between Winter and Spring quarters to ensure the entire faculty is getting exposure to resources and issues at least once every three to four years.
   - Including topics related to diversity and cultural engagement as part of the Day of Common Learning.
3. Phase-in implementation over 2 years. We recommend that the course revisions for UFND 1000 and UCOR 2000 outlined in this document be implemented in the 2016-17 academic year. The graduation requirement for the CUE course will apply to students who matriculate in fall 2017 and beyond. Courses with the CUE designation will be approved beginning spring 2016.
4. Identify curricular and co-curricular partnerships and activities that would help our campus community "understand and engage our multicultural and complex world" in ongoing ways. SPU already provides campus lectures, workshops and opportunities for community engagement that can infuse cultural engagement in the SPU undergraduate experience. Some of these activities could be linked to common curriculum or CUE-labeled courses.

5. Identify ways that faculty and courses involved with CUE may also contribute to the reconciliation, global and academic innovation initiatives.
6. Develop ways to assess achievement of CUE learning outcomes by students, and the effectiveness of faculty development.

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UCOR 2000: The Emergence of the Modern Global System
(sample syllabus, March 1, 2015)

Seattle Pacific University Mission Statement

Seattle Pacific University is a Christian university fully committed to engaging the culture and changing the world by graduating people of competence and character, becoming people of wisdom, and modeling grace-filled community.

Course Description

UCOR 2000: The Emergence of the Modern Global System uses a "networks of interchange" approach to understand how the global world we live in came to be the way it is. Traditional Western Civilization courses focus on ideas, institutions and technologies birthed in the ancient and classical civilizations and brought to fruition in Renaissance Europe. After the Renaissance these ideas, institutions and technologies radiated outward to other parts of the world bringing "modernization," "development" and "progress" to people of every culture.

A networks of interchange approach, by contrast, recognizes that prior to the fifteenth century several trade and communication networks existed around the globe. The voyages of discovery linked together these regional networks into a new global system. This gave rise to patterns of trade that enriched the West, often at the expense of other parts of the world. The new global system also gave rise to cultural interchanges that altered every human society—sometimes for the better and sometimes for the worse.

This course explores how the modern global system was formed, with special emphasis on the history and patterns of human inequality that mark today's societies. It also highlights social forces that have challenged and alleviated inequality. As a Common Curriculum course at Seattle Pacific University, this course asks how we as Christians should live in a world that is both deeply divided and globally interwoven. How at crucial times and places in the past has the Christian vision for equality broken through patterns of injustice, introducing reconciliation into contexts of inequality?

Learning Objectives

In addition to developing essential skills of analysis, reading, writing, listening, and speaking, the learning objectives for students in this course are:

1) To describe how the modern global system developed over time
2) To recognize the dynamics of mutual cultural influence within the modern global system and to empathize with persons from diverse cultural traditions
3) To explain patterns and histories of inequality within the modern global system
4) To articulate how the Christian vision for equality has introduced reconciliation into contexts of inequality in the past and how it offers hope for human flourishing in the future

Cultural Compentency (CC)

SPU's Cultural Competency curriculum addresses the multicultural reality of our current local-global society. These courses have the aim of fostering cognitive, affective, behavioral, and Christian transformation that can be cultivated throughout life toward becoming people of wisdom. UCOR 2000 is an integral part of the global side of the Cultural Competency curriculum. Learning Objective #3 addresses cognitive transformation and Learning Objective #4 addresses Christian transformation.

      To achieve these objectives this course has two Cultural Competency Learning Modules for Objective #3 and two for Objective #4. Each module is group of required texts and learning activities designed for in-depth investigation into the historical and contemporary dimensions of a focused topic that illuminates questions of equality and inequality.

Required Texts
• Robert W. Strayer, *Ways of the World: A Brief Global History with Sources.* Bedford/St. Martin's.
• *Others as required by individual instructor*

Course Procedures and Requirements
To be completed by individual instructor

Grading
To be completed by individual instructor

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SAMPLE MENU of
CULTURAL COMPENTENCY LEARNING MODULES
UCOR 2000 The Emergence of the Modern Global System
Preliminary Draft 3-1-15

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Learning Objective #3: To explain patterns and histories of inequality within the modern global system

A. Formation and Expansion of the Modern Global System, ca 1400-ca 1700

1) Columbus, da Gama, and the Origins of Global Inequality
• Texts: Excerpts from Adam Smith, *Wealth of Nations* (1776); excerpts from journals of the voyages of Christopher Columbus (1492) and Vasco da Gama (1498); video excerpts from *Columbus and the Age of Discovery* and *Into the Rising Sun: da Gama in India*.
• Learning Activities: Written responses to a set of seven questions about the motives and cross-cultural encounters of the European voyages, the patterns of inequality that were planted, and the ongoing debates about costs and benefits of the voyages.

B. Enlightenments, Revolutions, and Imperialism, ca 1690-1898

1) Declarations of Rights, Declarations of Independence
• Texts: American *Declaration of Independence*, French *Declaration of the Rights of Man,* Simon Bolivar's *Jamaica Letter,* four political cartoons about the French Revolution, Olympe de Gouges's *Declaration of the Rights of*

Woman, excerpt from Elizabeth Cady Stanton's *Solitude of Self*, Frederick Douglass's "What to the Slave is the Fourth of July?"
• Learning Activities: (a) Written response to questions about underlying principles, differences and similarities, and evidence of common origins. (b) Rewrite the American *Declaration of Independence* as though it were being written for the people of twenty-first century America.

2) Assumptions of Racial and Cultural Inferiority at the Foundation of Western Imperialism
• Texts: Rudyard Kipling's poem *The White Man's Burden* (1899); HT Johnson's answer poem *The Black Man's Burden* (1899); Ernest Crosby's answer poem *The Real White Man's Burden* (1902); two editorial cartoons (1899); textbook illustration "Progressive Development of Man" (1912); video excerpt from *Hawaii's Last Queen* (1997).
• Learning Activities: Written responses and discussions. For the poems, on purposes, assumptions, rhetorical strategies, and what they each meant by the term "burden." For the three images, how does each depict the status of non-Western peoples? For the video, why did Americans overthrow Queen Liliuokalani? What difference did it make that Hawaii's monarch was a woman? Since this happened before the poetry wars, which poem best represents the Hawaii situation? How did the video portrayal of non-Western peoples compare to the three images?

C. Progress and Peril: 20ᵗʰ-21ˢᵗ Century Crises and Transformations, 1869-2014

1) Voices of Global Feminisms
• Texts: Excerpts from Elizabeth Cady Stanton, *The Solitude of Self* (1892); Alexandra Kollontai, "Communism and the Family" (1920); Andrea Dworkin, *Life and Death* (1995); Combahee River Collective, *A Black Feminist Statement* (1977) Benazir Bhutto, "Politics and the Muslim Woman" (1985); and two statements issue by Zapatista Women: "Indigenous Women's Petition" and "The Women's Revolutionary Law" (both 1994).
• Learning Activities. Written response to questions about common concerns, differences, potential conflicts, challenges to their cultures, appeal to existing cultural values, accomplishments, and remaining obstacles yet to be overcome.

2) Industrialization and Injustice: Failures of Communism, Failures of Capitalism
• Texts: Karl Marx and Friedrich Engels, *The Communist Manifesto* (1848). Excerpts from Leo XIII, *Rerum Novarum*, or *Rights and Duties of Capital and Labor* (1891); and from Michael Sadler, *Report of the Select Committee on Factory Children's Labour* (1833).
• Learning Activity: Formal eight-page paper addressing the questions: What are some of the social injustices caused by nineteenth-century industrialization? What are the main arguments by Marx against Capitalism? What are the weaknesses of Marxism as Marx presents it? Why have both communism and capitalism failed to deal with the injustices of modern industrialization?

3) Fairness and History: The Global Environment, Development, and Moral Responsibility
• Texts: basic texts on the human contribution to global warming
• Learning Activities: The students divide into seven teams, each representing a nation (China, India, Brazil, Japan, Germany, U.S., and Russia). They will then represent their nation at an international symposium. Each team will research its nation's perspective, prepare a bibliography and essay, and then orally present their perspective at

the symposium. Questions include each nation's current position, its historic responsibility since 1500, factors influencing its perceptions, and possible paths forward to reduce human global impact.

Learning Objective #4: To articulate how the Christian vision for equality has introduced reconciliation into contexts of inequality in the past and how it offers hope for human flourishing in the future

A. Formation and Expansion of the Modern Global System, ca 1400-ca 1700

1) The Protestant Reformation and the Origins of Religious Freedom
• Texts: Excerpts from Erasmus, *In Praise of Folly* (1509); Martin Luther, *Concerning Christian Liberty* (1520); Luther, *Table Talk* (1566); *The Peace of Augsburg* (1555); *The Peace of Westphalia* (1648). Essay and images on the global spread of Christianity in the early modern period in Strayer, *Ways of the World,* 765-771.
• Learning Activities: Written reflection: a) compare Erasmus's and Luther's intentions, what responses their words may have drawn and from whom, and whether or not they succeeded. What did the peace settlements accomplish? And what did the fragmentation of Protestantism, the global spread of Christianity, and the multiplication of forms of Christianity suggest about the limitations of those peace settlements?

B. Enlightenments, Revolutions, and Imperialism, ca 1690-1898

1) Breaking the Chains: Faith and Abolitionism
• Texts: Excerpts from Voltaire, *Candide* (1759); *Journals of John Wesley* (selected entries from 1759); Olaudah Equiano, *The Interesting Narrative of the Life of Olaudah Equiano* (1789); Mary Wollstonecraft *Vindication of the Rights of* Woman (1792); Josiah Bull *"But Now I See": The Life of John Newton*, (1868); Warren Thomas Smith *John Wesley and Slavery* (1986); Bill Moyers, *Amazing Grace* (1990). Excerpts from the videos *Africans in America: America's Journey Through Slavery* (1998); and *Amazing Grace* (1990, Michael Apted, dir.).
• Learning Activities: Students provide written responses to a set of questions, followed by small group discussions and a large group discussion. Students are encouraged to write down questions that are raised in their minds. Questions include: What, according to Voltaire, was the real "price of sugar" in Europe? Can you think of a comparable example in today's world? How does the selection from Voltaire's *Candide* illustrate the power of satire to effect social change? What does Equiano's question (Is not the slave trade entirely at war with the heart of man?) tell us about Equiano's view of human nature? Would it be just as accurate to ask "Is not the slave entirely a reflection of the heart of man?" Which of the two do you find more accurate? Why did Equiano want to be baptized? How much do you think it changed his conduct? What were the "chains" that Mary Wollstonecraft was seeking to snap? What specifically in Equiano's autobiography prompted John Wesley to write his letter to William Wilberforce? John Wesley launched a three-pronged attack on the Atlantic System in a single sentence. What were those three prongs? How long did it take to eliminate slavery from the Western Hemisphere?

2) The Experience of the Colonized: Faith, Powerlessness and Hope for the Future
• Texts: Ngugi wa Thiong'o, *The River Between* (1965); "Wanjiku: The Life of a Traditional Woman," Chapter 3 of Jean Davison, *Voices From Mutira* (1996).

• Learning Activities: Formal essay comparing one character from Ngugi's *The River Between* with the actual life story of Wanjiku. The *focus* of this analysis is to reflect on the question: "How can someone in a situation of powerlessness find hope for the future?" Specifically, reflect on (1) how the characters had to confront powerful outside influences; and (2) how (if at all) the character found grounds for hope. Place these fictionalized characters into the concrete, real-world context of both (1) particular events from their own time and place and (2) broad, long-term historical trends. Include a paragraph or two evaluating whether a fictionalized account can provide true historical insight—and if so, how. Then conclude, in light of your analysis, with a personal statement—either from an explicitly Christian or honestly non-Christian perspective—on the sources of hope in a world of power and violence.

C. Progress and Peril: 20th-21st Century Crises and Transformations, 1869-2014

1) Three Revolutions: Equality, Inequality, and Visions for Human Flourishing in the Future
• Texts: The Declaration of Independence (1776), French Declaration of the Rights of Man and Citizen (1789), The U.S. Constitution (1787), and the Manifesto of the Communist Party by Marx & Engels (1848)
• Learning Activities: Students will work together as a class developing a list of Bible passages on the question of equality and use these inductively to develop some Christian principles of equality. Then they will do written reflections and discussions on questions such as: What type of equality does each text present based on what reasoning? What inequalities does each text attempt to rectify in the society or historical era to which it applies? What specific social, economic, political, and cultural aspects can you name as historical evidence and context of this inequality? How does the text propose to rectify the inequality – what specific actions does it prescribe, to be taken by whom, to what effect, and based on what justification? What is the role of, or attitude toward, God and Faith conveyed by each of these texts? What is the role of Christianity in the historical context of each of the consequent revolutions? How does a Christian vision of equality and compare to these ideas, events, and outcomes?

2) The Holistic Christian Vision for Racial Equality: Comparing South Africa and the United States
• Texts: Desmond Tutu, "Apartheid's 'Final Solution'" (1984 Nobel Peace Prize Lecture); Tutu, "Truth and Reconciliation," (excerpt from *God Has a Dream*, 2004); Tutu, "Look to the Rock from Which You Were Hewn," (2004 Nelson Mandela Lecture 2004). "The Case of South Africa: Ending Apartheid," in Strayer, *Ways of the World*, pp. 1097-1102. Excerpts from Martin Luther King Jr, "Why Jesus Called a Man a Fool" (1967 sermon).
• Learning Activities: Written reflection and discussion. (a) Why have passage of the Civil Rights Act (1964) and the Voting Rights Act (1965) left King unsatisfied? What does he want for black Americans? What does he want for white Americans? What is his Christian reasoning? What evidence is there that this proceeds from his own personal Christian faith? (b) What are Tutu's complaints about apartheid? What is his vision for post-apartheid South Africa? Why is he unsatisfied? What is his Christian reasoning regarding reconciliation? What is his Christian reasoning regarding economic opportunity? What evidence is there that this proceeds from his own personal Christian faith?

3) Christian Churches and the Fall of European Communism

- Texts: Excerpts from George Weigel, *The End and the Beginning: Pope John Paul II–The Victory of Freedom, the Last Years, the Legacy* (2010); excerpts from the videos *Cold War: The Wall Comes Down* (1998) and *Witness to Hope* (2002), and section of Strayer, *Ways of the World*, on the fall of communism.
- Learning Activity: Formal eight-page paper addressing the questions: What were communist attitudes toward Christianity? What role did the churches play during the heyday of communism? What were the failures of European communism? What role did the churches play in the fall of communism, and why were they in a position to play this role? To what degree did the churches play an essential role?