

Thinking Globally GE Proposal
Faith and Action in Ugandan Context
Global Health in Uganda Semester Study Abroad
Cynthia Toms, PhD, Kinesiology & Global Studies

Student Learning Outcome: *Students will be able to describe and analyze the dynamics of a particular artistic, economic, political, scientific, or social connection across cultural or regional boundaries.*

Faith and Action in Ugandan Context is a semester-long course that introduces students to the cultural, economic, political, and social nexus in Uganda and Rwanda. The course requires a homestay component and accompanying internship course that is awarded separate credit. Consequently, the “in-class” hours do not represent the full learning context as the experiential portion includes learning from community leaders, homestay families, and church members as well as 10 days in Rwanda examining the post-genocide political, social, and economic context.

Please note: I have included the learning objectives and course assignments for both the Faith in Action course and the Global Health practicum course. In this proposal, I am requesting that the committee consider the learning objectives for both courses collectively for the certification of TG (thinking globally) General education requirement for Faith in Action in Ugandan Context.

It is also important to note that I helped to design the basic framework for this course during my time teaching in Uganda (circa 2005). The course has improved and evolved since that time, including a site visit with Dr. Mark Sargent who recommended stronger liberal arts and humanities resources. However, the key texts (Katongole, Nouwen, Storti, and reading packet) and student learning exercises remain. I have taught this course and I am confident that the learning outcomes meet the requirements for the TG general education credit. I have supporting student assignments and writing samples available if the committee would like to view them.

Interpretive Statement *The concept of "global" should be understood as more than a Western perspective on others outside North American society. It must connote more than "countries" and extend to various world "regions." When one thinks globally, it represents a clear methodology with a distinct pedagogy that recognizes competing bases from which to perceive and interpret issues. Study abroad programs do not automatically produce "global" thinking. The distinctives of "global" vs. "Western" thinking must be clearly identified within the course content.*

This course clearly identifies the distinctives of global versus Western thinking. Specifically, students are encouraged to consider the colonial context by which Ugandan economic, political, and social structures were constructed. Students are introduced to the historical context of western missionaries and settlers and the impacts of these influences on modern life in Uganda and Rwanda. Additionally, students are encouraged to consider other global influences present in Uganda, specifically the Indian business sector, the British education influence, and the western theological constructs found within modern churches. Throughout the semester students are encouraged to integrate the academic material with their experiences of life in Uganda. Furthermore, as global actors continue to play a key role in political processes, students are asked to consider how global north countries impact daily global south interactions. From this academic and experiential foundation, students examine their own Christian cultural orientation with particular emphasis on personal conviction and response.

Committee Praxis

These courses will bear a particular burden to relate the associated questions – particularly the question of relativism – to the Christian faith. The courses should also address the question of the relationship between Christianity and perspectives in/from other cultures. How are studies in this area related to redemptive work?

This course includes African authors and specifically, African theologians and historians, who explore the question of relativism as well as animism and specifically eastern African theological concepts, such as ancestral worship and traditional spiritual healers. The course begins with a historical perspective on missionary influence, and progresses to a theology of suffering following the Rwanda genocide. After developing an understanding and learning from cross-cultural experiences students explore how exposure to traditional African beliefs challenges their own faith. They then consider issues related to the way Christians respond to poverty and suffering within the US and beyond.

Katongole, Emanuel, & Wilson-Hartgrove, Jonathan. *A Mirror to the Church: Resurrecting Faith after Genocide in Rwanda*. Grand Rapids, MI: Zondervan, 2009.

Taylor, John V. *The Primal Vision*. London: SCM-Canterbury, 1963.

Nouwen, H. J.M., McNeill, D. P. & Morrison, D. A. *Compassion*. New York: Image-Doubleday, 1982.

Sider, Ronald. J. *Rich Christians in an Age of Hunger*. 5th ed. Nashville, TN: Thomas

Smith, James, K. A. *You Are What You Love: The Spiritual Power of Habit*. Grand Rapids, MI: Brazos Press, 2016.

These studies are related to redemptive work by requiring students to reflect on how their actions are informed by their faith as they consider new cultural and contextual realities. Course readings progress from historical context to daily application. Through reflective writing, critical insight documentation, and a capstone paper, students are asked to consider how they will implement their evolving relationship between Christianity and cultural perspectives as it relates to their life upon return to the United States.

Certification Criteria

Courses satisfying “thinking globally” should

1. demonstrate substantial engagement of trans-regional connections,
2. include multiple perspectives arising from these connections,
3. evaluate the impact of global processes on various world contexts and life experiences,
4. explore the ethical demands for Christians in light of the topic under study.

1. demonstrate substantial engagement of trans-regional connections

Course Learning Objective: To develop a deeper understanding of faith, vocation, and cultural identity, informed and challenged by the *daily* cross-cultural immersion experience (homestays, practicums, and summative experiential content of Uganda)

Course Materials:

Byakutaaga, Shirley Cathy. *Tips on Ugandan Culture: A Visitor’s Guide*. Kampala: Tourguide Publications, 2006.

Storti, Craig. *The Art of Crossing Cultures*. 2nd ed. Yarmouth, ME: Intercultural Press, 2001.

Assessment: Critical Insights

A Critical Insight combines academic material and experience. It can focus on a personal moment of clarity and understanding that demonstrates the educational benefit of an “on the ground” experience. Usually, it is a moment when you realize that something you have gained from class this semester relates directly to your experience. Alternatively, you could be sitting in class and realize that what you are learning explains or relates strongly to an experience you have had. The key is the connection between academic learning and experience. Travel and field trips also lend natural insight to this integration. The best Critical Insights reflect a better understanding of classroom concepts as a result of a specific conversation, visit, field trip, or other experience.

2. include multiple perspectives arising from these connections

Course Learning Objective: To demonstrate an increased level of cross-cultural awareness and competence through various forms of engagement in living context and health practicum experiences of Uganda

Course Materials:

Kingsolver, Barbara. *The Poisonwood Bible*. New York: Perennial-HarperCollins, 1999.

Taylor, John V. *The Primal Vision*. London: SCM-Canterbury, 1963.

‘Missiology: A Breakthrough Moment’ article

‘Worshipping Jesus in the Mosque.’ article

‘Church of Uganda Listserve Discussion’ article from

‘Missiology: Churchless Christianity’ article

‘Christians and their Ancestors: A Dilemma of African Theology’ article

Assessment: Mid-term Self-assessment:

Review the 'Faith & Action' course objectives. Choose one of the five themes and reflect on the three or four objectives listed under that theme. Focus on the extent to which you have or have not engaged the objectives under that theme during the first half of the semester. A full response will include references to required (minimum of 2 required reading sources) and possibly non-required readings with proper citation. Four to five typed pages (double spaced) should be sufficient. A significant portion of the paper should be dedicated to considering implications and application for the second half of the semester. You may submit creative responses (e.g. drawings, poetry, etc.) in addition to the written portion

3. evaluate the impact of global processes on various world contexts and life experiences

Course Learning objective: To seek greater understanding of how individual 'home-cultural' upbringing effects values, identity, mission, and purpose for each individual

Course Learning Objective: To deepen understanding of the interconnectedness and multidisciplinary (medical, social, economic, political, and environmental) realities of *global* health

Course Materials:

Corbett, Steve & Fikkert, Brian. *When Helping Hurts: How to Alleviate Poverty without Hurting the Poor . . . and Yourself*. Chicago: Moody Publishers, 2009.

Katongole, Emanuel, & Wilson-Hartgrove, Jonathan. *A Mirror to the Church: Resurrecting Faith after Genocide in Rwanda*. Grand Rapids, MI: Zondervan, 2009.

'Poverty, Getting to the Heart of the Matter' by Rick Wood
'How to be last: Towards a practical theology for privileged people' 'Richard Rohr on White Privilege' article.

Assessment:

Capstone Paper: For most students, college is a critical time of growth and formation as they transition into adulthood and discover more of themselves and who they are in this world. A semester abroad can crystalize a lot of that learning either (or both) in terms of their core values and their vocation. The purpose of this Capstone paper is to give you the opportunity to think about how you want to weave together this semester, the experiences and the learning you are gaining here with the rest of your college experience and to find coherence in who you are and who you want to become. What are your core values, the values that you want to shape your life and the way you live?

Journals - Weekly Cross-Cultural Immersion Reflections: This Reflection assignment is not simply a telling of thoughts, feelings and daily routines, it is a developed form of literature that teaches you the art of careful observation, accurate reporting and in this case, cross-cultural global health analysis. "A

Reflection commands the writer and invites the reader into the very process through which new thinking is derived and change occurs (Charting A Hero's Journey, Linda Chisholm, p.11).

- Reflections provide an opportunity to bring coherence to the inner journey that occurs when students reflect upon a significant passage of their lives and the external journey they make into new situations.
- Reflections are an aid for students as they search for meaning and direction in their deeper understanding of global health as it applies to personal vocation and ministry.
- Reflections are a means of making into a whole the fragments experienced in the current structures of higher education and study abroad.

4. explore the ethical demands for Christians in light of the topic under study

Course Learning objective: allow for translation of this specific Ugandan learning context to a diversity of postgraduate healthcare applications in any country

Course Materials:

Bilezikian, Gilbert. *Community 101: Reclaiming the Local Community of Oneness*. Grand Rapids, MI: Zondervan Publishing House, 1997.

DeYoung, Kevin. *Just Do Something: A Liberating Approach to Finding God's Will*. Chicago: Moody Publishers, 2009

Nouwen, H. J.M., McNeill, D. P. & Morrison, D. A. *Compassion*. New York: Image-Doubleday, 1982.

Sider, Ronald. J. *Rich Christians in an Age of Hunger*. 5th ed. Nashville, TN:

Thomas

Smith, James, K. A. *You Are What You Love: The Spiritual Power of Habit*. Grand Rapids, MI: Brazos Press, 2016.

Reading Packet: 'Want to Change the World? Sponsor a Child.' by Bruce Wydick
"Let's Get Real About Abortions" article;
"The New School Choice Agenda" article;
"Self-Segregation: Why It's So Hard for Whites to Understand Ferguson" article.

Assessment: Capstone Paper

For most students, college is a critical time of growth and formation as they transition into adulthood and discover more of themselves and who they are in this world. A semester abroad can crystalize a lot of that learning either (or both) in terms of their core values and their vocation. The purpose of this Capstone paper is to give you the opportunity to think about how you want to weave together this semester, the experiences and the learning you are gaining here

with the rest of your college experience and to find coherence in who you are and who you want to become. What are your core values, the values that you want to shape your life and the way you live?

Journals - Weekly Cross-Cultural Immersion Reflections: This Reflection assignment is not simply a telling of thoughts, feelings and daily routines, it is a developed form of literature that teaches you the art of careful observation, accurate reporting and in this case, cross-cultural global health analysis. "A Reflection commands the writer and invites the reader into the very process through which new thinking is derived and change occurs (Charting A Hero's Journey, Linda Chisholm, p.11).

- Reflections provide an opportunity to bring coherence to the inner journey that occurs when students reflect upon a significant passage of their lives and the external journey they make into new situations.
- Reflections are an aid for students as they search for meaning and direction in their deeper understanding of global health as it applies to personal vocation and ministry.
- Reflections are a means of making into a whole the fragments experienced in the current structures of higher education and study abroad.

Faith and Action Course Objectives

Every reading, activity and assignment is designed to assist in the achievement of the course objectives. As a result, it is essential that you are familiar with the course objectives. Since we believe that acquiring knowledge is only one aspect of learning, our objectives are divided into the three following categories:

- **Affective Objectives** deal with our feelings and attitudes.
- **Behavioral Objectives** deal with our actions.
- **Cognitive Objectives** deal with our knowledge.

Through the class sessions, readings, assignments, and experiences that comprise *Faith & Action in the Ugandan Context* students and instructors focus on:

- 1) Relationships (theme #1)
 - a) Value relationships—with God, with others (especially cross-culturally) and with ourselves— both for their inherent value and for the role they can play in helping us better understand the world and our role in it. (Affective)
 - b) Intentionally engage in relationships—with God, with others (especially cross-culturally) and with ourselves—both for their inherent value and for the role they can play in helping us better understand the world and our role in it. (Behavioral)
 - c) Know and understand the principles of culture shock and the causes of cross-cultural conflict. (Cognitive)
- 2) Culture & Faith (theme #2)
 - a) Value different cultures as a means by which God reveals different aspects of Godself. (Affective)

- b) Approach other cultures and individuals with humility and a desire to learn and understand more about God and the world through interactions with them. (Behavioral)
 - c) Understand the issues involved in the interaction between culture and Christian faith. (Cognitive)
- 3) Christian Responses to Poverty & Suffering (theme #3)
- a) Desire to seek spiritual and vocational direction towards the end of living a faithful Christian response to poverty and suffering. (Affective)
 - b) Seek ways to connect our *telos* (what we believe about our purpose in life) with our *praxis* (what we do), so that we can respond faithfully to God's call on our lives, especially in the context of the poverty and suffering of a fallen world. (Behavioral)
 - c) Understand different conceptions and causes of poverty and understand basic approaches to poverty alleviation. (Cognitive)
 - d) Fathom God's response to human suffering and the call of Christians to respond to human suffering. (Cognitive)
- 4) Living Faithfully in our home culture (theme #4)
- a) Desire to orient our lives primarily from our identity as followers of Christ, while embracing the appropriate roles that secondary identities (e.g. family, national) should play in our lives. (Affective)
 - b) Live life in such a way that we reflect both the prophetic stance and the servanthood of Christ. (Behavioral)

Cross Cultural Practicum in Global Health Course Objective (Required Internship)

Objectives

- To develop a deeper understanding of faith, vocation, and cultural identity, informed and challenged by the daily cross-cultural immersion experience (homestays, practicums, and summative experiential context of Uganda).
- To explore and uncover personal cultural history and how it is guiding each student to an interest in global health.
- To seek greater understanding of how individual "home-cultural" upbringing effects values, identity, mission, and purpose for each individual.
- To demonstrate an increased level of cross-cultural awareness and competence through various forms of engagement in living context and health practicum experiences of Uganda.
- To deepen understanding of the interconnectedness and multidisciplinary (medical, social, economic, political, and environmental) realities of global health.
- To engage with clinicians, patients, and community members of Uganda with the intentional posture of cultural humility and learning.

Uganda Christian University

Uganda Studies Program

Faith and Action in the Ugandan Context

Fall Semester

BASIC COURSE INFORMATION, DESCRIPTION, AND OBJECTIVES

Credit Hours: 4 (4 classroom hours per week; 22 academic travel days per semester)

Prerequisites: none

Instructor: Rachel Robinson

-Office hours available by appointment.

Course Description

Faith and Action in the Ugandan Context combines a traditional classroom component (e.g. readings, discussion, small group processing, lecture) with a broad spectrum of experiential learning (e.g. living and studying with Ugandan students, home stays with Ugandan families, travel to various regions of Uganda & Rwanda, exposure to both westerners and Ugandans involved in various social services).

The course begins at orientation and continues through the debrief retreat.

Evaluation methods include written assignments, verbal presentations, class participation, informal and formal debrief sessions, creative projects, journal entries, and one-on-one discussions.

Topics covered in *Faith & Action* reflect the students' experience in Uganda. After beginning with understanding and learning from cross-cultural experiences we explore how exposure to traditional African beliefs challenges our own faith. We then look at issues related to the way Christians respond to poverty and suffering. Throughout the semester students are encouraged to integrate the academic material with their experiences of life in Uganda. From this academic and experiential

foundation, we examine our own American Christianity with particular emphasis on personal conviction and response.

Course Objectives

Every reading, activity and assignment is designed to assist in the achievement of the course objectives. As a result, it is essential that you are familiar with the course objectives. Since we believe that acquiring knowledge is only one aspect of learning, our objectives are divided into the three following categories:

- **Affective Objectives** deal with our feelings and attitudes.
- **Behavioral Objectives** deal with our actions.
- **Cognitive Objectives** deal with our knowledge.

Through the class sessions, readings, assignments, and experiences that comprise *Faith & Action in the Ugandan Context* students and instructors focus on:

- 5) Relationships (theme #1)
 - a) Value relationships—with God, with others (especially cross-culturally) and with ourselves—both for their inherent value and for the role they can play in helping us better understand the world and our role in it. (Affective)
 - b) Intentionally engage in relationships—with God, with others (especially cross-culturally) and with ourselves—both for their inherent value and for the role they can play in helping us better understand the world and our role in it. (Behavioral)
 - c) Know and understand the principles of culture shock and the causes of cross-cultural conflict. (Cognitive)
- 6) Culture & Faith (theme #2)
 - a) Value different cultures as a means by which God reveals different aspects of Godself. (Affective)
 - b) Approach other cultures and individuals with humility and a desire to learn and understand more about God and the world through interactions with them. (Behavioral)
 - c) Understand the issues involved in the interaction between culture and Christian faith. (Cognitive)
- 7) Christian Responses to Poverty & Suffering (theme #3)
 - a) Desire to seek spiritual and vocational direction towards the end of living a faithful Christian response to poverty and suffering. (Affective)
 - b) Seek ways to connect our *telos* (what we believe about our purpose in life) with our *praxis* (what we do), so that we can respond faithfully to God's call on our lives, especially in the context of the poverty and suffering of a fallen world. (Behavioral)
 - c) Understand different conceptions and causes of poverty and understand basic approaches to poverty alleviation. (Cognitive)
 - d) Fathom God's response to human suffering and the call of Christians to respond to human suffering. (Cognitive)
- 8) Living Faithfully in our home culture (theme #4)
 - a) Desire to orient our lives primarily from our identity as followers of Christ, while embracing the appropriate roles that secondary identities (e.g. family, national) should play in our lives. (Affective)
 - b) Live life in such a way that we reflect both the prophetic stance and the servanthood of Christ. (Behavioral)

- c) Understand the influence contemporary American culture has on evangelical expressions of Christianity. (Cognitive)
- 9) Faith, Hope & Love (theme #5)
- a) Value faith, hope & love as practical tools for living faithfully in a fallen world. (Affective)
 - b) Practice faith, hope, and love as practical tools for living faithfully in a fallen world. (Behavioral)
 - c) Understand better the roles that faith, hope & love can play in living faithfully in a fallen world. (Cognitive)

READINGS

Required Readings:

Bilezikian, Gilbert. *Community 101: Reclaiming the Local Community of Oneness*. Grand Rapids, MI: Zondervan Publishing House, 1997.

Byakutaaga, Shirley Cathy. *Tips on Ugandan Culture: A Visitor's Guide*. Kampala: Tourguide Publications, 2006.

Corbett, Steve & Fikkert, Brian. *When Helping Hurts: How to Alleviate Poverty without Hurting the Poor . . . and Yourself*. Chicago: Moody Publishers, 2009.

DeYoung, Kevin. *Just Do Something: A Liberating Approach to Finding God's Will*. Chicago: Moody Publishers, 2009

Katongole, Emanuel, & Wilson-Hartgrove, Jonathan. *A Mirror to the Church: Resurrecting Faith after Genocide in Rwanda*. Grand Rapids, MI: Zondervan, 2009.

Kingsolver, Barbara. *The Poisonwood Bible*. New York: Perennial-HarperCollins, 1999.

Nouwen, H. J.M., McNeill, D. P. & Morrison, D. A. *Compassion*. New York: Image-Doubleday, 1982.

Sider, Ronald. J. *Rich Christians in an Age of Hunger*. 5th ed. Nashville, TN: Thomas Nelson, 2005.

Smith, James, K. A. *You Are What You Love: The Spiritual Power of Habit*. Grand Rapids, MI: Brazos Press, 2016.

Storti, Craig. *The Art of Crossing Cultures*. 2nd ed. Yarmouth, ME: Intercultural Press, 2001.

Taylor, John V. *The Primal Vision*. London: SCM-Canterbury, 1963.

Reading Packet 'Faith & Action in the Ugandan Context'

Recommended Reading

Please see the reference books in the USP office for additional reading on topics covered in this class and in other contexts throughout the semester. We have a complete bibliography of books owned by the USP as well as an annotated bibliography of books in the USP collection that have been read by USP staff members.

COURSE SCOPE & SEQUENCE

Classroom Components

- 1) Orientation to USP, UCU and Uganda
- 2) Rwanda & Rwanda Debrief
- 3) Cross-cultural Engagement
- 4) Christianity & Culture (Part I): Ugandan Christianity and Traditional Worldviews
- 5) Christian Responses to Suffering
- 6) Christian Responses to Poverty
- 7) Christianity & Culture (Part II): American Christianity
- 8) Debrief & Re-entry Retreat

Experiential Components

- 1) Travel:
 - a) Program facilitated weekend trips;
 - b) Student-initiated weekend trips;
 - c) Rwanda Trip (8 days)
- 2) Home Stays:
 - a) Full semester or two weeks
 - b) Rural home stay (10 days);
- 3) Daily Life
 - a) Living on campus at UCU and/or living with host families;
 - b) Practicum experiences (Social Work, Global Health or CCP)
 - c) UCU Extra-curricular activities (e.g. Bible studies, choirs, sports)

COURSE CALENDAR

Orientation

17-18 August (Saturday- Sunday): Arrival in Uganda

19-22 August (Monday- Thursday): Orientation

Rwanda Trip

23-31 August (Friday-Sunday)

Required Readings: Mirror to the Church

Introduction

02 September 8:30am (Monday):

Required Reading: 'Faith & Action in the Ugandan Context' syllabus

06 September (Friday) F&A Retreat 8:30-5:00pm (off campus)

Required Reading: 'Introduction' section of F&A reading packet; (This section has two different topics. The Palmer, Kahn and Aaro/ Clemens articles are meant to be related and will be discussed together. The Cavanaugh article is not related to Palmer or Kahn and will be discussed separately.)

Christianity & Culture (Part I): Ugandan Christianity and Traditional Worldviews

09 September 8:30pm (Monday):

Required Reading: *The Primal Vision* (Preface & Introduction and Chapters 1 & 2) have chapter main claims (see 'Class, Activities & Travel: Attendance, Preparation, & Participation' section); also use *The Primal Vision* Reading Guide found in this reading packet under 'Christianity & Culture (Part I) Readings'.

13 September (Friday, 8:30am or 3:00pm):

Required Reading: *The Primal Vision* (chapters 3-5); have chapter main claims

16 September (Monday, 8:30am) Capstone Paper will be introduced in class

Required Reading: *The Primal Vision* (chapters 6-8); have chapter main claims;

'Missiology: Case Study: Omodo' article from reading packet;

'Spirit of Unity and Diversity' Chapter 45, We Make the Road by Walking article;

Read Acts 15.1-29 (and bring Bible to class)

Assignment Due: Guided Engagement—*The Primal Vision*

20 September (Friday, 8:30am or 3:00pm):

Required Reading: *The Primal Vision* (chapters 9, 12, 13); have chapter main claims;

'Missiology: A Breakthrough Moment' article from reading packet;

'Worshipping Jesus in the Mosque.' article from reading packet;

'Church of Uganda Listserve Discussion' article from reading packet;

'Missiology: Churchless Christianity' article from reading packet;

'Christians and their Ancestors: A Dilemma of African Theology' article

Assignment Due: Capstone Assignment Introduced in class

Christianity & Culture (Part I, Part II): Poisonwood Bible**23 September (Monday, 8:30am):**

Required Reading: *The Poisonwood Bible*

Assignment Due: Guided Engagement—Mukono Homestay

27 September (Friday, 8:30am or 3:00pm):

Required Reading: *The Poisonwood Bible*

Assignment Due: Critical Insight #1

30 September (Monday, 8:30am):

Required Reading: *The Poisonwood Bible*

Assignment Due: Guided Engagement—Poisonwood Bible

Christian Responses to Suffering**04 October (Friday, 8:30am or 3:00pm):**

Required Reading: *Compassion*: Introduction, Part I; 'Holy Inefficiency' Philip Yancey article from reading packet

Assignment Due: Capstone Paper—Outline

07 October (Monday, 8:30am):

Required Reading: *Compassion*: (Part II); Mary Craig article from reading packet

Assignment Due: Guided Engagement—Application Essays

10 October (Thursday)— No Class!

Assignment Due: Mid-term Self-assessment, Guided Engagement Log and Summary

11 October (Friday)—No Class! Depart for Rural Home Stays

Rural Home Stays

11-20 October (Friday- Sunday):

Required Reading: *Community 101* (Chapter 1); “We Need Boring Christians,” and “Educating for Homelessness or Homemaking?” articles from reading packet

21 October (Monday, 8:30am):

Required Reading: *Community 101* (Chapter 1); “We Need Boring Christians,” and “Educating for Homelessness or Homemaking?” articles

Assignment Due: Guided Engagement – Rural Homestay

25 October (Friday, 8:30am or 3:00pm):

Reading: *Compassion* (Part III); Lorne Ladner article from reading packet

Assignment Due: Capstone Paper – 4 sources

Christian Responses to Poverty

28 October (Monday 8:30am):

Required Reading: *When Helping Hurts* (Chapters 2-3), *Rich Christians* (Chapter 7); have chapter main claims;

‘Poverty, Getting to the Heart of the Matter’ by Rick Wood in your reading packet.

Assignment Due: Guided Engagement: Compassion

01 November (Friday, 8:30am or 3:00pm):

Required Readings: *When Helping Hurts* (Chapters 4-5) have chapter main claims;

‘Your Help is Hurting: How Church Foreign Aid Programs Make Things Worse,’ by Jerry Bowyer article in your reading packet;

‘Projecting Poverty Where it Doesn’t Exist’ by Steve Saint article in your reading packet

Assignment Due: Critical Insight #2

04 November (Monday 8:30am):

Required Readings: *Rich Christians* (Chapters 3-5) have chapter main claims;

‘Economics of Rebirth’ chapters by Shane Claiborne in your reading packet.

Assignment Due: Guided Engagement: Community Worship

08 November (Friday, 8:30am or 3:00pm):

Required Readings: *When Helping Hurts* (Chapters 6-7);

“Confession.” & “Practicing Faithfully Even When We’re Overwhelmed.” Chapters in reading packet;

‘Want to Change the World? Sponsor a Child.’ by Bruce Wydick in your reading packet

Assignment Due: Capstone Paper – 3 Experiences

Christianity & Culture (Part II): American Christianity

11 November (Monday 8:30am):

Required Readings: *A Mirror to the Church* (chapters 1-5); have chapter main claims;

Assignment Due: Guided Engagement—Christian Responses to Poverty

15 November (Friday, 8:30am or 3:00pm):

Required Reading: *You are What You Love* (chapters 1-2)

Assignment: Capstone Paper—Future Questions & Steps

18 November (Monday 8:30am):

Required Reading: *You Are What You Love* (Chapters 3-5);

“Let’s Get Real About Abortions” article;

“The New School Choice Agenda” article;

“Self-Segregation: Why It’s So Hard for Whites to Understand Ferguson” article.

Assignment Due: Guided Engagement—*YAWYL/Mirror to the Church*

22 November (Friday, 8:30am or 3:00pm):

Required Reading: *A Mirror to the Church* (chapters 6-8); have chapter main claims;

25 November (Monday):

Required Reading: *You Are What You Love* (Chapters 6-7);

‘How to be last: Towards a practical theology for privileged people’ article;

‘Richard Rohr on White Privilege’ article.

Assignment Due: Guided Engagement—Faith, Hope and Love

29 November (Friday 8:30-11:30am* all together):

Last Class: *Wild Spaces* *note 3-hour class

Assignments Due: Capstone Paper, Guided Engagement Log and Summary, Community Worship Log as well as any revisions of previously graded papers.

Final Exams

02-06 December EXAMS

Debrief & Re-entry Retreat

05 December (Thursday) 5:00pm Farewell Dinner

07-08 December (Saturday- Sunday): Debrief Activities

09-10 December (Monday- Tuesday): Re-Entry Activities

10-11 December (Tuesday-Wednesday): Student Departure Window

ASSIGNMENT VALUE

1) Class, Activities & Travel: Attendance, Preparation & Participation	10%
2) Guided Engagement Discussions & Community Worship Log	20%
3) Critical Insights	20%
4) Mid-term Self-assessment	20%
5) Capstone Paper	30%

Class, Activities & Travel: Attendance, Preparation, & Participation

You are expected to attend all regularly & specially scheduled sessions and to have read and understood the assigned reading and be prepared to engage the material with questions and responses to questions. Methods for assessing preparation and participation may include verbal quizzes, written quizzes and responses to individual and corporate questions. Assessment may be affected by unexcused absences as well as by numerous excused (or known) absences (ex. More than one absence due to practicum). It is also very important that you actively engage in all academic travel and speakers as if they were regular class time. Reading should be done in advance of the

relevant class, speaker or travel. Actively listening (e.g. note taking) and informed questions are expected.

❖ **Summarize & Analyze**

- **Main claims:** When you are asked to have main claims for each chapter, you should come to class with a one-sentence summary for each of the main claims you feel the author(s) is making in that chapter. In general, each chapter will have 2 or 3 main claims. Your main claims do not need to be written down, but you should be prepared to share them with the class when called upon. You are encouraged to discuss the readings with other students in order to identify main claims.
- **Responses:** You should also come prepared with a response to each main claim.
 - **Clarification question**
 - **Agreement/Disagreement**
 - **Implication question**
- ❖ **Cosmic question:** See page 6 in the Kahn article (“The Seminar”) for a full explanation. You should come prepared to every class with a cosmic question.

GUIDED ENGAGEMENTS

Guided engagements are designed to help you process various issues throughout the semester. We are not expecting a new, deep conviction to each issue; such a response would be either immature or disingenuous. However, we do want you to address or wrestle with the potential application and/or implications of different experiences and knowledge for your life.

Response Topics & Prompts

We have designated a total of 10 experiences and readings as topics for guided engagement responses. Each topic has a prompt question to help you respond. If you would like to take your response in a different direction, that is fine as long as it exhibits critical thinking and takes into account the course objectives.

- ❖ **1. *The Primal Vision*:** What aspect of this book challenged your previously held beliefs the most? Did those beliefs change?
- ❖ **2. *Mukono Home Stay*:** Choose one or two stereotypes that Westerners commonly have about Africa/Africans. How has your home stay experience challenged or supported these?
OR
Drawing from *The Art of Crossing Cultures*, discuss what you have learned from your home stay or host family about cross-cultural relationships.
- ❖ **3. *Compassion*:** Discuss a part of this book that challenged what you believe or how you act.
- ❖ **4. *Application Essays*:** Reread your USP application essays (you can access your application online just as you did when applying). Reflecting on your essays and your first two months in Uganda, discuss your goals for the remaining two months here.
- ❖ **5. *Rural Home Stay*:** How did your time on your rural home stay make you think differently about globalization?
OR
How did your rural home stay and the article ‘Homelessness v Homemaking’ cause you to think differently about your college experience and your life after college?

- ❖ **6. *The Poisonwood Bible*:** The last sentence of the book is, "Walk forward into the light." What do you think the significance of this phrase is in relation to the main themes of the novel?

OR

Discuss the implications of Nathan's Christianity vs. Brother Fowels Christianity. Is there still an absolute gospel to communicate? How have recent discussions of the Primal Vision affected or potentially changed your ideas around this?

- ❖ **7. *Community Worship*:** You are expected to participate in 12 Community Worship services. Participation indicates more than physical presence and implies active engagement as a member of the congregation. Please fill out the log in Appendix III and submit it as part of your portfolio at the end of the semester.

What have you learned about the spiritual values of Ugandans?

OR

How has participation in Community Worship contributed to your spiritual growth this semester?

- ❖ **8. *Christian Responses to Poverty*:** Give some time to think over (and even discuss with others) your lifestyle at home – your lifestyle as it is, not as you wish it were. What choices do you let be made for you? What decisions, right or wrong, are made without a process of decision-making? What could you do to more intentionally live out your beliefs in those decisions? (* If it makes it easier, you may want to focus on one area of your lifestyle for clear examples and more concentrated exploration.)

OR

Sider ends his journey about rich Christians by reminding us of the hope we have in Christ's final victory. Given your unique gifts, major, and interest, how could you envision working toward making a difference for God's kingdom on earth? Realistically accounting for your current role as a student, son/daughter, etc., what could you actively do to help combat structural or personal injustice?

- ❖ **9. *You are What You Love and Mirror to the Church*:** In what ways has this unit challenged your view on your formation as a Christian? What are ideas do you have to pursue a life of faith, hope and love within your home culture?
- ❖ **10. *Faith, Hope & Love*:** During your semester in Uganda, in what ways have you witnessed in the lives of others or experienced in your own life the virtues of faith, hope, and/or love as practical tools for living faithfully in a fallen world.

Response Methods

There are 4 different methods of responding to Guided Engagements. Conversations that are a part of USP classes or USP arranged processing should not be used for this assignment.

Individual Discussion with USP Student (3 topics): Engage in an intentional one-on-one discussion with another USP student. This discussion should last 30 minutes or more.

Individual Discussion with Ugandan (3 topics): Engage in a one-on-one discussion with a Ugandan. The one-on-one format is meant to encourage individual interaction and to allow this to occur in a natural setting. You don't need to make it formal or explicitly state that the conversation is for class. Ideally you could bring up a topic in the normal course of conversation with a host family member or

UCU student-just in the context of an existing relationship. This discussion should last 30 minutes or more.

Small Group Discussion with USP students (3 topics): Engage in an intentional small group discussion, comprised of at least 3 and no more than 5 USP students. This discussion should last 45 minutes or more.

Small Group Discussion with USP Staff Member (3 topics): Engage in an intentional small group (at least 3 and no more than 5 students) discussion with one of the following members of the USP staff: Rachel, Lisa, Micah, Eddie, Ashton, Anna, Katie, Peter, Lydia Wankuma or Avrey. This meeting should be planned in advance and the staff member informed of the topic of discussion. The purpose of this time is for students to engage with the staff member on the issue. Come prepared to facilitate the session with questions, comments, etc. for both the staff member and other students in the group. This discussion should last 45 minutes or more. You should engage a different staff member for each discussion and use a Program Assistant for only one of your discussions.

Guided Engagement guidelines to assist with discussions.

- ❖ Treat the topic with intentionality in a coherent and meaningful manner.
- ❖ Make it relevant by relating the topic to real life, yourself, your experiences, or your questions.
- ❖ The best responses show extraordinary insight or above-and-beyond application of the topic.
- ❖ If helpful, use the following framework for addressing the issue:
 - **What?** Short description of your experience with the topic or question.
 - **So what?** Analysis of the topic or question.
 - **Now what?** Application of the topic or question to your life.

Log & Written Summary

With you Midterm and Capstone Paper, you should submit your Guided Engagement Log as well as a one-page written summary of your discussions for each half of the semester. The written summary does not need to give the basics of each conversation but should focus on the key insights you received from the most significant parts of your conversations.

CRITICAL INSIGHTS:

A Critical Insight combines academic material and experience. It can focus on a personal moment of clarity and understanding that demonstrates the educational benefit of an “on the ground” experience. Usually, it is a moment when you realize that something you have gained from class this semester relates directly to your experience. Alternatively, you could be sitting in class and realize that what you are learning explains or relates strongly to an experience you have had. The key is the connection between academic learning and experience. Travel and field trips also lend natural insight to this integration. The best Critical Insights reflect a better understanding of classroom concepts as a result of a specific conversation, visit, field trip, or other experience.

Critical Insight Guidelines:

- ❖ Noticing critical insights is not necessarily a natural instinct, but if you train yourself, you’ll be able to see that the connections between your classes and experiences are all around you. If you choose an experience with little or weak academic connection, it will lead to a weak insight.
- ❖ Incorporate specific academic class material and cite the reference. If you are citing a lecturer, you must reference the course, the lecturer and the exact date of the notes.
- ❖ Write down the basics as soon as you make a critical insight. Sometimes the specifics of a situation fade, and it is difficult to bring back the feelings, thoughts and specifics of a situation.

- ❖ Two academic references must be used & cited at the bottom of the assignment. You may use any given USP book (Taylor, Storti, etc.) on both Critical Insight assignments, but the assignments must address significantly different issues/experiences. You may use a Ugandan newspaper for one of your two sources on each critical insight.
- ❖ It will probably take 2 typed double spaced pages to provide a thorough analysis. CI's should not be more than 3 pages long.
- ❖ For an example of a strong Critical Insight, see Appendix IV. Other samples can be found in the USP Academic Reference Notebook in the USP Library (ask Sara).

Mid-term Self-assessment:

Review the 'Faith & Action' course objectives. Choose one of the five themes and reflect on the three or four objectives listed under that theme. Focus on the extent to which you have or have not engaged the objectives under that theme during the first half of the semester. A full response will include references to required (minimum of 2 required reading sources) and possibly non-required readings with proper citation. Four to five typed pages (double spaced) should be sufficient. A significant portion of the paper should be dedicated to considering implications and application for the second half of the semester. You may submit creative responses (e.g. drawings, poetry, etc.) in addition to the written portion.

You are also required to meet with Rachel for the mid-term self-assessment. If you choose to meet with her before the self-assessment is due, you should come prepared to discuss what you plan to write: Which course theme and objectives will you address? What readings and experiences have been meaningful to you?

If you choose to meet with her after the self-assessment is returned to you, come prepared to discuss what you have written in addition to the feedback you received from the course instructor. Also feel free to come with any questions you have about the class content, your class participation, etc.

Questions you should be prepared to respond to during your midterm meeting:

- ❖ How would you assess your engagement in Faith & Action (doing the readings, participating in class, written assignments, discussions etc.)?
- ❖ Do you have any questions about the course content so far or other aspects of the course?
- ❖ What sections or readings have been most valuable to you?

CAPSTONE PAPER:

Content: For most students, college is a critical time of growth and formation as they transition into adulthood and discover more of themselves and who they are in this world. A semester abroad can crystalize a lot of that learning either (or both) in terms of their core values and their vocation. **The purpose of this Capstone paper is to give you the opportunity to think about how you want to weave together this semester, the experiences and the learning you are gaining here with the rest of your college experience and to find coherence in who you are and who you want to become. What are your core values, the values that you want to shape your life and the way you live?**

Stephen Garber has written a book looking at those people who—over a lifetime, have managed to sustain and live out their visions of who they wanted to become; a big factor in people doing this was intentionality. He argues it is in their college/university years that men and women decide on the values and faith that will shape their lives, on the vocations they will pursue, and on the communities

with which they will identify. They discover and identify with specific individuals – faculty, mentors, guides, or others who model for them the values and lifestyles they then pursue.

Our hope is that this paper is a step towards intentionally seeking to find coherence within your own life and experiences and use that towards actualizing who you want to become. To name those things that you long and hope for, and begin to think through the steps, the process and the discipline of achieving those things, and that way of being.

Important Considerations:

- Your semester in Uganda will be both a part of and at the same time a step away from your larger university experience. The lessons and experiences should be connected, not separated.
- What you learn in Uganda may or may not be directly connected to your major/academic discipline but may lead you more fully into it or draw you to something else. Either way it should not be seen as a separate, unrelated experience or adventure.
- Your paper should include analysis and synthesis of what you have read and learned in your classes in Uganda connected with your different experiences here, and also with what you have learned and experienced at your home university.
 - **Analysis:** Detailed examination of the details or structure of something, typically as a basis for discussion or interpretation;
 - Analyze your sources & experiences to pull key insights from them.
 - **Synthesis:** Combination of ideas into a coherent whole, to form a theory or system;
 - Synthesize key insights from your analysis into a strong, coherent case.
- ❖ Framework: choose a framework for your paper that resonates with your journey in the context of the above questions. Use this framework to structure your paper.
 - Pilgrimage: Use the paradigm of life as a pilgrimage; how will you approach life as a journey? What are your beliefs or ideas about community and companionship? Who are your monks?
 - Telos and Praxis: Connect your ultimate end goal (telos) with your means for achieving that goal (praxis), or to think of it another way, as the relationship between belief and behavior. If this is a compelling angle, *The Fabric of Faithfulness*, by Steven Garber is worth reading.
 - Mission Statement: Articulate a personal mission statement, and the values behind it.
 - Academic Discipline: What is your major and why did you choose it? How has your Uganda experience confirmed or challenged your choice? How has your major shaped your understanding of Uganda, your vision of yourself and your goals for your future?

The questions that should drive your paper:

- What are your core values? Who do you want to be in 20 years, regardless of the circumstances that will shape your work and vocation?
 - Vision this: “I am looking at myself 20 years from now, who do I hope I will be? What kind of character do I hope to have formed? What will be the values and ethics that will center my life—regardless of circumstance or vocational twists and turns.”
- What beliefs or questions will guide you as you move from where you are now to where you want to be?
- What *1^o (one degree) changes* have you made (or hope for) as an outcome of this semester? How can you cultivate those into changes that will continue to affect your future actions and decisions?

❖ Sources

- Minimum of 3 sources from USP required readings. These can be required readings from any of your USP classes, not just *Faith & Action*.
- Minimum of 3 sources not from USP required readings. These can be books from the USP library, sources from previous college courses or other sources. Ideally, these sources would be closely related to your chosen discipline that can be related to and integrated into your experience in Uganda.
- Minimum of 3 key experiences (2 must be from your semester in Uganda, 1 can be prior to). These could include relationships, conversations, isolated experiences or a series of related experiences.
- All sources must be well integrated into the paper.
 - Key criteria: Could I remove this source without affecting the breadth or depth of the paper? If so, it is not well integrated into the paper.

❖ Basic Requirements

- Length: 6-page min; 8-page max; A4 paper
- Times New Roman, 12-point font
- All 1-inch margins
- Double spaced

- ❖ Process: Each of these assignments should build on the last and not be disconnected. Therefore, I suggest you create **one working document**, adding to it each time (clearly indicating what new information you have added by bolding it). Things can and likely will change as the semester progresses and your own thoughts and ideas develop—you should edit your document each time.

The more work/ effort you do during these preliminary stages, the easier writing your paper will be in the final stages.

Week 3: (Friday, 20 September) Assignment introduced in class.

Week 5: (Friday, 04 October) Outline and thesis statement due. Establish the framework you want to use for your paper and draft your thesis statement. Create a basic outline for your capstone.

- Worth 2 points out of 30 points for Capstone Paper.

Week 7: (Friday, 25 October) Submit a preliminary list of at least 4 sources (2 USP & 2 non-USP) with a brief description of how you plan to use each source. What themes or chapters will you draw from? (Remember ultimately you will need six sources total.)

- Worth 2 points out of 30 points for Capstone Paper.

Week 9: (Friday, 08 November) Submit 3 experiences. At least two should be from your semester in Uganda, one can be a prior experience, with a brief description of how you plan to integrate each with your overall themes. Think in terms of your core values, why do those experiences strike a chord with you? What about these experiences makes you want to hold onto the lessons you've learned through them and take them with you into life?

- Worth 2 points out of 30 points for Capstone Paper.

Week 10: (Friday, 15 November) Submit the future questions you will ask & steps you intend to take to explore those questions.

- Worth 2 points out of 30 points for Capstone Paper.

Consider:

- Books or types of books you might read.
- Experiences, education or skills you might pursue.

Week 12: (Friday, 29 November) Written Capstone

- Worth 22 points out of 30 points for Capstone Paper.

ASSESSMENT & POLICIES

Assessment

Excellent engagement of course material that is considered worthy of an A grade for the course will consistently meet the following expectations:

- 1) Completing all assignments and fulfilling all expectations on time with intentional thoughtfulness and thoroughness as well as engaging all class sessions, experiences, and travel in an academically and culturally appropriate manner.
- 2) Completing all required reading prior to class and contributing thoughtful, relevant ideas, thoughts or experiences to the specific topic at hand with the goal of encouraging class discussions towards a deeper understanding of the course objectives.
- 3) Actively listening to other students and the instructor with genuine interest and care and the assumption that you have something to learn from the contributions of others.
- 4) Intentionally engaging and exploring viewpoints, opinions and theories (in writing and discussion) that differ from those you hold before reaching conclusions.
- 5) Responding to the input of the course instructors and other USP staff in regards to assignments and participation, including revising assignments based on written feedback and meeting with the course instructor to discuss any questions or issues you may have.
- 6) For written assignments, using proper grammar, spelling, structure and rules of English language.
- 7) Referencing class texts (and outside reading) by using quotations but also including analysis of the texts you choose.
- 8) Synthesizing class discussion, informal conversations, and cross-cultural experiences in a way that allows you to understand and apply life lessons in a mature manner, for your time in Uganda and life beyond.
- 9) Initiating interactions with the course instructor and other USP staff to follow-up on class discussions or for further processing of personal and cross-cultural experiences.

A general failure to consistently meet the above expectations will result in a reduction of your final grade. Following is a list of ways that students often fail to fully meet expectations.

- 1) Dominating class discussion (perhaps with irrelevant examples) or failing to regularly contribute to class discussion (thereby withholding beneficial lessons and experiences from the group).
- 2) Failing to fully engage class sessions, experiences and travel in an academically and culturally appropriate manner. Examples include being distracted, rude or mentally absent as well as cultural insensitivity (including appropriate dress), attitude and preparedness.
- 3) Failing to analyze experiences and readings in a manner that leads to deeper understanding of yourself and the topic at hand.
- 4) Failing to explore new ideas before reaching conclusions, either by being overly dismissive, cynical, and negative or by failing to actively engage them.

Policies

- 1) Assignments must be emailed to the instructor: rachelrobinson1@mac.com, by 5pm on the due date. Extensions should be requested and granted 24 hours ahead of due date.
- 2) Students must use APA format for all papers and must use proper citation. Please see Appendix V for further information on citation.

- 3) Plagiarism, including self-plagiarism will not be tolerated and will result in an automatic "0". Please see Appendix V for further information on auto-plagiarism.
- 4) Students are responsible to contact the instructor within 24 hours of missing a quiz.
- 5) Absence from any required meeting (class, special activity or speaker, travel, etc.) is considered unexcused unless a written explanation is submitted to the course instructor.
- 6) If you would like to discuss a grade or feedback on an assignment, turn the paper back into the instructor with their rubric, along with several specific questions you'd like to address and set up a meeting time to do so.

Appendix I: Guided Engagement Log

Topic	Response #1	Response #2 (you'll only need a second response for 2 topics)
1. <i>The Primal Vision</i> Due: 16 September		
2. Mukono Home Stay Due: 23 September		
3. <i>Poisonwood Bible</i> Due: 30 November		
4. Application Essays Due: 07 October		
5. Rural Homestay Due: 21 October		
6. <i>Compassion</i> Due: 28 October		
7. Community Worship Due: 04 November		
8. Responses to Poverty Due: 11 November		
9. <i>YAWYL/Mirror</i> Due: 18 November		
10. Faith, Hope and Love Due: 25 November		

Important!

- 1) Please adhere to the following deadlines in order to ensure you fulfill all the requirements.
 - a) A total of 4 boxes should be filled in by 10 October.
 - b) A total of 12 boxes should be filled in by 29 November.
- 2) You should do at least one response for each given topic.
- 3) You should record no more than 2 responses for any given topic. For discussions, record the type of discussion and the date.
- 4) **SENIOR SOCIAL WORKERS:** You do not need to do a GE for Community Worship; however, you will need to do an additional "Response #2" (for a total of three) to fulfill your required 12 Guided Engagement responses.

By signing below, I affirm that I have actively participated in the above activities as indicated by my entries in the Guided Engagement Log. I have done my best to meet the expectations laid out in this syllabus and verbally by USP staff members.

Signature

date

printed name

Appendix II: EXAMPLE Guided Engagement Log

Topic	Response #1	Response #2 (you'll only need a second response for 2 topics)
Primal Vision	<i>Discussion: Small group on 28 April</i>	<i>Discussion: Individual with USP Student on 03 April</i>
Mukono Home Stay	<i>Discussion: Individual with Ugandan on 30 January</i>	
<i>The Primal Vision</i>	<i>Discussion: Individual with USP Student on 2 February</i>	
<i>The Poisonwood Bible</i>	<i>Discussion: Individual with USP Student on 22 March</i>	
<i>Compassion</i>	<i>Discussion: Small group with USP staff member on 23 Mar.</i>	
Community Worship	<i>Discussion: Individual with Ugandan on 15 February</i>	<i>Discussion: Small group with USP staff member on 16 Feb</i>
Application Essays	<i>Discussion: Small group on 21 March</i>	
Rural Home Stays	<i>Discussion: Individual with Ugandan on 10 March</i>	
Christian Responses to Poverty	<i>Discussion: Small group with USP staff member on 24 Feb.</i>	
YAWYL/ MTC	<i>Discussion: Small group on 28 April</i>	

Appendix IV: SAMPLE Critical Insight

At ROTOM, I have the opportunity to attend home visits with the physiotherapist, Thomas. Home visits are necessary when the individual cannot physically come in to the health center for any number of reasons. I was nervous when I went to my first home visit knowing that the *jjajjas* I would meet would probably be suffering and in poor health conditions. As we entered the first home, Thomas started by greeting the *jjajja* and asking how she was doing. To my surprise, he did not mean her wellbeing solely in regards to her health, he genuinely wanted to know about her life, her grandchildren and the fellowships she attends. I sat there wondering if I was observing a physical therapy session or just two friends catching up. Thomas then did something that surprised me even more; he stood up and made her bed for her. He eventually got to his medical agenda. He asked her what was hurting and what her goals of therapy were. He proceeded do passive muscle manipulations that lasted for only a few minutes and then we were done. On our way out, the *jjajja* offered us some g-nuts as a parting gift. His approach to her suffering surprised me, and I left that home with a lot of questions. Why spend so much time just talking to the *jjajja*? Do we not have other patients we need to see? Why was Thomas' approach so radical to me? The readings *Compassion* and "Holy Inefficiency" provided insight into Thomas' approach and my reaction to helping the *jjajjas*.

Talking about Nouwen and the L'arche communities made me instantly think of Thomas. I thought about my reaction to Thomas and Yancey's reaction to Nouwen. We talked in class about how it seemed like a "waste" for Nouwen to spend his time working with Adam. Yancey admits "Bathing and shaving him, brushing his teeth, combing his hair, guiding his hand as he tried to eat breakfast— these simple, repetitive acts had become for him almost like an hour of meditation." (Yancey, 80) I must admit I also wondered whether this was the best use of the priest's time. I resonated with his honest confession; I felt the same way when I was in the home with Thomas. I did not see the value in what he was doing and grew impatient. I wanted to observe and learn from his medical knowledge, not sit while he talks to a *jjajja*.

Compassion also brought insight to the word patience for me. Thomas showed compassion because in the face of suffering he practiced the discipline of patience (Nouwen et. Al. 92). My focus on clock time made me not value presence and being in the fullness of time. Through Thomas' patience, he also broke down hierarchy. He was the experienced one with a medical degree coming to help, but he built a relationship with the *jjajja*, which is a very difficult thing to do in a patient- doctor relationship. Thomas recognized the need to be humble to help the *jjajja* (22), by making her bed and also receiving a gift from her, he showed that he was not the superior in their relationship, but instead they were in mutual relationship. In the article, Yancey records that Nouwen says, "I am not giving up anything... it is I, not Adam Adam, who gets the main benefit from our friendship" (Yancey 80). While talking about this radical statement in class, it reminded me of Thomas who said that he benefits from the relationships with the *jjajjas* and that is why he loves working at ROTOM more than he thought he would.

Reading *Compassion* and "Holy Inefficiency" in class helped me gain insight on doing home visits with ROTOM. I realized why I was so caught of guard by Thomas' interaction with the *jjajja*. His approach to suffering was not what I was used to, but he did it in a way that valued his patients and just spent time with them. I am learning a lot about compassion from the staff at ROTOM and am looking forward to pushing further into this idea over the rest of the semester.

References

- Nouwen, H, et al. (1983). *Compassion: A Reflection on the Christian Life*. Doubleday.
 Yancey, P. (1996, December 9). Holy Inefficiency. *Christianity Today International/ Christianity Today Magazine*, 40(14), 80.

Appendix V: Citation Format and Plagiarism

Two of the most common issues in papers submitted for Faith & Action are improper citation and self-plagiarism. To better understand and avoid these issues, I am providing the following recourses and information.

I require the use of APA formatting for all F&A papers. Please note that you must always use page numbers in your paper, both when citing a direct quote, and when paraphrasing an idea from an academic source. Please see examples below.

APA Format

Direct Quotations

A direct quotation reproduces the words of another writer verbatim and is displayed in quotation marks (if the quotation is fewer than 40 words) or as a block quotation (if the quotation is 40 words or more). When you include a direct quotation in a paper, include the author, date, and page number on which the quotation can be found (or other location information) in the citation.

Research has found that “romantic partners maintain both biased and realistic views of a core relationship trait: physical attractiveness” (Solomon & Vazire, 2014, p. 524).

Solomon and Vazire (2014) found that “romantic partners maintain both biased and realistic views of a core relationship trait: physical attractiveness” (p. 524).

Paraphrases

A paraphrase restates someone else’s words in a new way. For example, you might put a sentence into your own words, or you might summarize what another author or set of authors found. When you include a paraphrase in a paper, you are required to include only the author and date in the citation. Generally, you are encouraged (but not required) to also provide the page number (or other location information) for a paraphrased citation when it would help the reader locate the relevant passage in a long or complex text (such as when you use only a short part of a book). **For the purposes of USP, you are required to include page numbers regardless.** The examples below show a citation for a paraphrase that includes the page number.

Just as Sherlock Holmes investigates a case, psychologists must evaluate all the available data before making a deduction, lest they jump to an erroneous conclusion on the basis of insufficient evidence (Bram & Peebles, 2014, pp. 32–33).

Bram and Peebles (2014) advocated for psychologists to evaluate all the available data before making a deduction, just as Sherlock Holmes investigates a case, lest they jump to an erroneous conclusion on the basis of insufficient evidence (pp. 32–33).

If you are referring to an idea from another work but **NOT** directly quoting the material, or referring to an entire book, article or other work, you only have to refer to the author and year of publication and not the page number in your in-text reference. All sources that are cited in the text must appear in the reference list at the end of the paper.

Penalty: Failure to use page numbers in your paper will result in a point being deducted for each instance.

Lee, Chelsea. (2015, March 3). *When and How to Include Page Numbers in APA Style Citations*. Retrieved from <http://blog.apastyle.org/apastyle/direct-quotations/>

Plagiarism

Plagiarism is the copying or paraphrasing of other people’s work or ideas into your own work without full acknowledgement. All published and unpublished material, whether in manuscript, printed or electronic form, is covered under this definition. It is important to understand that plagiarism is a breach of academic integrity.

Self-plagiarism/ Auto-plagiarism

One of the easiest forms of plagiarism is self-plagiarism—or turning the same paper (or versions of it) in to two different classes. You must not submit work for assessment which you have already submitted (partially or in full) to fulfil the requirements of another degree course or examination.

Penalty: All plagiarism, including self-plagiarism will result in an automatic “0” on the paper.

Retrieved from: *The Scholar’s Semester in Oxford Programme Handbook*, 2017

Appendix VI: Grading Rubrics

CRITICAL INSIGHT	
Student Name:	
<u>Good description of a specific experience from time in Uganda:</u>	<u>Possible Points: 2</u>
<u>Clear connection of experience with 2 appropriate sources:</u>	<u>Possible Points: 3</u>
<u>Demonstration of increased understanding of issue and/or development of relevant, insightful questions in relation to the topic:</u>	<u>Possible Points: 5</u>
<u>Writing mechanics and grammar:</u>	(deduction for significant errors)
Total:	<u>Possible Points: 10</u>

MIDTERM	
Student Name:	
<u>Thorough focus on 1 F&A theme incorporating both theoretical and experiential knowledge:</u>	<u>Possible Points: 4</u>
<u>Honest and accurate self-assessment regarding ways the theme has been engaged and not engaged:</u>	<u>Possible Points: 6</u>
<u>Strong integration of appropriate sources:</u>	<u>Possible Points: 4</u>
<u>Sincere and realistic exploration of application possibilities for the second half of the semester:</u>	<u>Possible Points: 6</u>
<u>Writing mechanics and grammar:</u>	(deduction for significant errors)
Total:	<u>Possible Points: 20</u>

CAPSTONE PAPER	
Student Name:	
CAPSTONE OUTLINE: (Choose a framework and articulate a clear <u>thesis statement</u>)	/2
PRELIMINARY SOURCES: (4 total: 2 USP, 2 non-USP)	/2
PRELIMINARY EXPERIENCES: (3 experiences)	/2
FUTURE Questions: (Outline of future steps and questions)	/2
SOURCES: <ul style="list-style-type: none"> • 3 from USP required readings; • 3 from non USP required readings; • Well integrated 	/3
EXPERIENCES: <i>3 experiences (relationships, experiences, conversations) from this semester in Uganda well integrated with sources.</i>	/3
ANALYSIS: <i>detailed examination of the details or structure of something, typically as a basis for discussion or interpretation.</i>	/4
SYNTHESIS: <i>combination of ideas into a coherent whole, to form a theory or system.</i>	/4
STRUCTURE: <i>clear structure and organization so that paper has a focus and some element of direction and conclusion.</i>	/3
CONCLUSION OR QUESTIONS: <i>some indication of the relevance of your thoughts for your future (professional and personal)</i>	/5
WRITING MECHANICS AND GRAMMAR:	<i>(deduction for significant errors)</i>
Total:	/30



UGANDA CHRISTIAN UNIVERSITY

A Centre of Excellence in the Heart of Africa

Uganda Studies Program

Fall Semester (last taught 2019)



Course Syllabus

Course:	Cross Cultural Practicum in Global Health
Credits / Hours:	Credits: 4 (Didactic: 2, Practicum: 2), Internship Hours: 150
Instructor:	Micah Hughes; MS Biotechnology, BS Biology&Anthropology, PhD Candidate
	Phone: +256.7804.18886 (Calling from USA) 0780418886 (Uganda)
	E-Mail: USPglobalhealth@gmail.com Office Hours: By appointment

Day	Time	Location
Thurs - Lecture	8:30 AM – 10:30 AM	UCU Classroom K3 (1 st Floor)

Course Description

Cross Cultural Practicum in Global Health is a 4-credit course providing the academic framework and seminar-based learning to allow undergraduate students to learn how culture and cross-cultural health disparities are important to global health. This course is designed for learning global health applications and global health community engagement in Uganda. Direct clinical or public health training is not the goal of this class; however, training and mentorship in cross-cultural understanding and communication for global health settings guides curriculum and instruction. Learning objectives of this course should allow for translation of this specific Ugandan learning context to a diversity of postgraduate healthcare applications in any country.

In this class students will utilize immersive hospital and public health internship experiences, relevant readings, and seminar course discussions to grow in the cultural competencies of openness, flexibility, engagement, self-awareness, cultural humility, adaptability/resilience, and integration. These competencies are not discussed with pretense of expertise, but instead to allow students to gain deeper understanding of how cultural diversity effects nursing, medical, and public health practice.

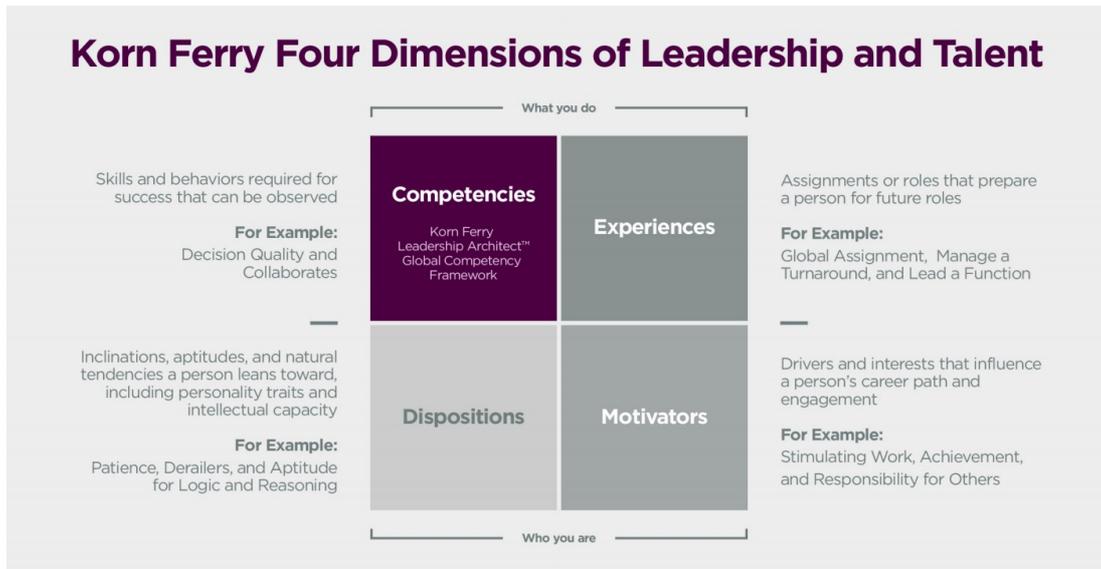
Students are required to complete a minimum of 150 hours at approved USP global health practicum sites and discuss the applications of course readings to weekly global health practicum experiences. In addition to oversight and assessment from practicum site supervisors, weekly written reflections and a research paper are the assessment tools of this course. Weekly journals should not be perceived as a hoop to jump through but rather an academic reflection assignment allowing deeper connections to be made between reading materials, classroom discussions, and the overall Ugandan immersion experience.

This course provides opportunities for student exposure to a wide variety of perspectives and practices in public health, preventative community health education, and interventional medical and nursing care. This course is intentionally introspective to allow students to gain deeper understanding and discernment for individualized spiritual and vocational goals.

Objectives

- To develop a deeper understanding of faith, vocation, and cultural identity, informed and challenged by the daily cross-cultural immersion experience (homestays, practicums, and summative experiential context of Uganda).

- To explore and uncover personal cultural history and how it is guiding each student to an interest in global health.
- To seek greater understanding of how individual “home-cultural” upbringing effects values, identity, mission, and purpose for each individual.
- To demonstrate an increased level of cross-cultural awareness and competence through various forms of engagement in living context and health practicum experiences of Uganda.
- To deepen understanding of the interconnectedness and multidisciplinary (medical, social, economic, political, and environmental) realities of global health.
- To engage with clinicians, patients, and community members of Uganda with the intentional posture of cultural humility and learning.



Assignments and Evaluation

Students will be graded according to the following scale:

- A = 90-100: Student meets expectations and fulfills all course goals exceptionally. Student demonstrates cultural awareness and integration in the Ugandan context through thoughtful writing, consistent class participation and engagement at their service site, home stay and university.
- B = 80-89: Student meets expectations and fulfills all course goals through completing requirements.
- C = 70-79: Student does not meet course expectations and fails to fully engage in their service site, practicum class and in their writing.
- D = 60-69: Student does not meet course expectations and shows poor work at their site and in class.
- F = 59 or below: unacceptable

Course Assessment by percentage:

30% - Ten (10) Cross Cultural Reflection Journals

25% - Practicum:

- 5% - *Learning Agreement / Memorandum Of Understanding*
- 5% - *Monthly Practicum Reports*
- 5% - *Time Sheet (One growing indicating cumulative hours submitted three times)*
- 10% - *Final Evaluation*

20% - CCP Reflection & Research Paper

- Cultural and Global Health of a Health Disparity

10% - Seminar / Classroom Engagement

10% - Final Presentation

The sum and overall value of your work, participation, and effort is far more significant than individual grading of assignments. Students should keep transformative learning and application as the priority of this class.

Policies

- 1) All Journals are due via electronic submission to the UCU eLearning site.
- 2) Absence from any required meeting (class, activity, speaker, travel, etc.) is considered unexcused unless a written explanation is submitted to and approved by the instructor.
- 3) Students must let their internship supervisor know of any intended absences to the site due to illness, USP travel, etc. Otherwise, supervisors expect the student to be at the site during agreed-upon times.
- 4) All practicum assignments (including documents that require a signature, take a photo in good light with your flash on and email jpeg of the signature page) must be submitted via electronic submission by emailing to USPglobalhealth@gmail.com.

CCP in Global Health Requirements:

- **Class Attendance and Meaningful Contribution** – includes active participation in all classes and experiences including travel, site visits, and guest lectures. As indicated above 10% of the course grade is based on classroom engagement and seminar discussions. Students are expected to be at EVERY activity, event, or class period having completed the assigned readings ahead of time, and ready to engage in thoughtful, respectful conversation on the issues being discussed. In the event of an illness or an emergency, a phone call to a USP staff member must be made 24 hours **following** the class missed for an excused absence.
- **Global Health Internships** – Each student will complete an global health internship (150 hours) mostly in Mukono district of Uganda. There are a number of organizations that USP partners with a goal of maintaining mutually beneficial internship experiences for both student learning and organization mission and vision. The following are internship documents that should be helpful in the professional learning for global health practicum students:
 - **Learning Agreement:** Completing this document should be a *joint process* between you and your supervisor, but the student is ultimately responsible for completing the document and emailing it to both your on-site supervisor and the Global Health Coordinator.
 - **Practicum Time Sheets:** Each student is required to keep a time sheet of hours completed throughout the global health internship (excel spreadsheet submitted at the end of each month). It is important to record your hours on the spreadsheet provided every day of your internship. Internship time sheets need to be emailed to the CCP Instructor **and** your internship supervisor at the end of every month (see course outline for exact due dates).
 - **End of Month Student Reports:** These monthly reports are for the purpose of giving written feedback to your site supervisor, though the CCP Instructor should be copied on the email sent. Please be thorough in your description of activities, challenges, etc. as it can be a helpful tool to communicate with your internship supervisor as you work towards a mutually-beneficial partnership.
 - **Mid-Semester Review:** During week 6 and no later than week 7, you need to **meet with** your on-site global health supervisor and discuss your established learning agreement, the progress you have made in the 1st half of the semester, and the plan for the 2nd half of the semester using the *Mid-Semester Review* document.
 - **Final Evaluation:** During week 12 of your internship, you will again need to **meet with** your global health internship supervisor in person and discuss their evaluation of your performance, learning, and growth through the course of the semester. Their comments should be reflected on the final evaluation section of the learning agreement. Intentional communication with your supervisor is required to determine if the supervisor will email the completed final evaluation document or if the student will deliver the final evaluation to the instructor / global health coordinator.

Internship Transportation & Scheduling:

- a. The USP staff will coordinate and schedule the student's **first** practicum / internship day.
- b. All subsequent internship days and hours are organized by the student through communication with her/his internship supervisor.
- c. It is the responsibility of the student to communicate with the site supervisor and the USP transportation manager (Lydia Wankuma) for scheduling and completion of the 150 internship hours. USP provides transportation to and from internship sites, (except in cases where a request is made less than 24 hours in advance, in such cases the student will have to pay out of pocket for a "private hire" transport to and from practicum sites).
- d. You are expected to dress in USP scrub tops with scrub pants on each day of your internship. There are unique occasions when UCU dress code might also be appropriate for a presentation or meeting. Please ask your supervisor if there are additional dress code requirements for certain activities or weeks of this three-month internship.
- e. The USP Global Health Coordinator, Micah Hughes, oversees the internship site relationships. Any questions or concerns regarding internships should be directed to Micah.

○ Journals - Weekly Cross-Cultural Immersion Reflections

This Reflection assignment is not simply a telling of thoughts, feelings and daily routines, it is a developed form of literature that teaches you the art of careful observation, accurate reporting and in this case, cross-cultural global health analysis. "A Reflection commands the writer and invites the reader into the very process through which new thinking is derived and change occurs (Charting A Hero's Journey, Linda Chisholm, p.11).

- Reflections provide an opportunity to bring coherence to the inner journey that occurs when students reflect upon a significant passage of their lives and the external journey they make into new situations.
- Reflections are an aid for students as they search for meaning and direction in their deeper understanding of global health as it applies to personal vocation and ministry.
- Reflections are a means of making into a whole the fragments experienced in the current structures of higher education and study abroad.

CCP reflection journals are qualitative, not quantitative. Length is not prescribed, but they do need to connect observations, to academic reading assignments, and meaningful reflection. Make connections between cross-cultural experiences of your living context, global health practicums, and class content. The journal rubric is at the end of this syllabus and should be reviewed. Students will be graded according to the rubric and based on thoughtfulness, details of observations, the clarity of writing, and ability to articulate learning of culture gained from academic studies and study abroad experiences.

Reflections are due every class. 10% of the grade is reduced for each day the journal is submitted late until the final date of submission being Wednesday of the following week. After 7 days reflection journals WILL NOT be accepted and will receive a 0%.

Peer Review. You are required to have two reflection journals graded by a peer (Journal 8 and Journal 10). You can select which classmate will peer review your journal but it must be a different student for 8 & 10. 50% of the grade for these two reflections will be the assessment by your peer (The grade the peer assigns) and the other 50% of the grade is the quality of assessment and feedback you provide for your peers. The Reflection rubric is the final page of the syllabus.

Pearls of CCP Wisdom: Keeping a "Field Notes Journal" is strongly recommended. A field notes journal is a helpful tool in completing your reflections. This same journal is also helpful

for Luganda language learning! Field notes require discipline and intentionality; get into the habit early on and make a point of keeping track of your daily activities. Try to observe as accurately and objectively as possible. Draw conclusions later in your reflections.

- **Mid-Semester Check-in**
As stated above your Mid-Semester evaluation will require your proactive scheduling for a face to face meeting with your Global Health supervisor. Schedule this meeting for the week before or after Rural homestay (October 7 – 26). The CCP Mid-Semester Evaluation form needs to be completed, signed by yourself and your supervisor and submitted to Micah by Monday October 28 by 5:00pm in order to receive full credit.
- **CCP in GH Research Paper - Ugandan Health Disparities and Global Health Interventions Final Paper.** Choose a theme or idea that you have learned about during your academic and internship experience this semester. Examples include: gender, tribe, language, faith, politics, education, nutrition, or another topic significant to your experience. You can also further explore on the weekly journal prompts. Use this theme to discuss, analyze, and reflect upon the role of how culture in the Ugandan context results in health disparities. The second half of this paper should present a theoretical yet plausible intervention to overcome the disparities. This paper should connect your cross-cultural learning at your practicum and the theme of your choice to specific and measurable health disparities and include possible global health interventions relevant to your internship site or population served by your practicum site. This paper must include a minimum of three academic sources from 2014, or more current, with APA format in-text citations and a bibliography. No abstract required. Length of paper should be at least 4 pages not including bibliography / resources page. Your ID or Micro textbooks do not count as one of the three academic sources.
- **Final Presentations**
Details of final presentation will be presented after Rural Homestays.

CCP Assignment Schedule & Calendar

Various chapters/excerpts are taken from several different books over the course of the semester that are available in the USP library. Your instructor reserves the right to grow your spirit of adaptability by adding or replacing reading assignments throughout this course.

Semester Outline:

Week 1, September 5, 2019

Discussion: Syllabus, Expectations, Journals and Practicum information

Readings for next week: The Art of Crossing Culture Ch 1 – 3.

Week 2, September 12, 2019

Discussion: The Art of Crossing Culture & the Art of Reflection Ch 1 - 3

Readings for next week: The Art of Crossing Culture Ch 4 – 6 & Cross-Cultural Competencies Packet

Due: Reflection Journal 1

Week 3, September 19, 2019

Discussion: Art of Crossing Culture Ch 4 – 6 & Cross Cultural Servanthood (Elmer)

Readings for next week: Global Health Articles and Research Journals (handout)

Due: Reflection Journal 2

Week 4, September 26, 2019

Discussion: Global Health Articles and Research Journals (handout)

Readings for next week: After the Locusts (Denise Ackermann) Forward, Introduction & Chapter 1

Due: Reflection Journal 3

Completed Learning Agreement for Internships due by **Monday Sept 30, 2019**

Week 5, October 3, 2019**Discussion:** After the Locusts (Denise Ackermann) Forward, Introduction & Chapter 1**Readings for next week:** After the Locusts (Denise Ackermann) Chapter 2 & 3**Due:** Reflection Journal 4**Week 6, October 10, 2019****Discussion:** After the Locusts (Denise Ackermann) Chapter 2 & 3**Readings for next week:** After the Locusts (Denise Ackermann) Chapter 4 & 5**Due:** Reflection Journal 5***** Rural Homestays (RHS) No USP Classes Feb 15 – 23 *******Week 7, October 24, 2019****Discussion:** After the Locusts (Denise Ackermann) Chapter 4 & 5**Readings for next week:** Enneagram Packet and make sure to take the Enneagram test. Come to class with your results and be prepared to discuss the Enneagram your reflections of your Enneagram.**Due:** Reflection Journal 6**Week 8, October 31, 2019****Discussion:** The CCP Journey Through the Enneagram**Readings for next week:** Speaking of Jesus – The Art of Not Evangelism (Medearis Part1 Ch. 2, 3 & 7)**Due:** Reflection Journal 7Mid-Semester Check In Document **DUE Monday Nov 4, 2019****Week 9, November 7, 2019****Discussion:** Speaking of Jesus – The Art of Not Evangelism (Medearis Part 1)**Readings for next week:** Speaking of Jesus (Medaris Part 2 Ch. 9 & 12)

Final presentation organization finalized with Micah

Due: Reflection Journal 8 (Peer Reviewed)**Week 10, November 14, 2019****Discussion:** Speaking of Jesus – The Art of Not Evangelism (Medearis Part 2)**Readings for next week:** Myth of Equality, Uncovering the Roots of Injustice & Privilege (Wytsma P.1)**Due:** Reflection Journal 9**Week 11, November 21, 2019****Discussion:** The Myth of Equality, Uncovering the Roots of American Injustice (Part 1)**Readings for next week:** Myth of Equality, Uncovering the Roots of Injustice & Privilege (Wytsma P.2)**Due:** Reflection Journal 10 (Peer Reviewed)**Week 12, November 28, 2019****Discussion:** The Myth of Equality, Uncovering the Roots of American Injustice (Part 2)Privilege and *glimpses* into the process of Cross-Cultural RE-ENTRY to the USA

NO Journal Due: Use this time to start working on your research paper.

Week 13 – EXAM Week November 29 – December 4, 2019**Discussion:** Final CCP Presentations!**Due:** No Reflection Due! Final CCP Paper Due

Cross Cultural Practicum in Global Health Prompts for Weekly Reflection Journals

Journal 1 – Due Sept 12th

What connections and reflections from your Rwanda Pilgrimage connect to your first days of introduction at your Global Health practicum site? Please reference details of your notes from Rwanda, quotes or summaries from Rwanda speakers, or readings from Katongole to how these relate to your first encounters of clinicians, patients, community members, or conversations with your supervisor. How will you maintain the posture of pilgrimage during your global health internship? Connect your practicum and cultural observations to the questions above and readings of the past week.

Journal 2 – Due Sept 19th

What aspects of Storti's *The Art of Crossing Cultures* have you found most helpful to your first days at your global health practicum? Secondly, have you gained insights from your Mukono homestay that are helping you to build understanding, trust, or more effective communication at your practicum site. Connect your practicum and cultural observations to the questions above and readings of the past week.

Journal 3 – Due Sept 26th

The 10/90 gap refers to the fact that only 10% of global health research is devoted to conditions that account for 90% of the global disease burden. This means that only ten percent of the world's research focuses on 90% of the world diseases, with particular deficits of research in diseases that result in the majority of mortality and morbidities of the “global south.” How have you encountered the 10/90 gap at your practicum site? Have you asked your global health supervisor, other clinicians about how research impacts practice or health interventions at your site? Please reflect and think about what health conditions you think you would like to research in the next week to help enhance your learning process at your practicum. Connect your practicum and cultural observations to the questions above and readings of the past week.

Journal 4 – Due Oct 3rd

The WHO predicts that unmitigated climate change will lead to significant increases in illness and death brought on by environmental changes. Climate change is sometimes called a “threat multiplier” resulting in what some scholars call the greatest global health threat of the 21st Century. Ask clinicians, staff of your practicum site, and members of the community about how the effects of climate change impact health in Uganda? How does Ackermann describe the connection of environment to cultural understanding? Please connect your experiences at your practicum to the connection of environment on health and connect this topic to your practicum and cultural observations and readings.

Journal 5 – Due Oct 10th

The earth's population may grow by three billion in the next 50 years or so. The world's ever-growing number of people points toward a greater demand for food and health resources. Uganda has one of the highest fertility rates in the world. Make intentional observations and opportunities to ask clinicians, clients, patients, and your supervisor about the effect of population growth, urbanization, and fertility on the communities surrounding your practicum site. How have you learned about the role of women's health on fertility? Connect your practicum and cultural observations to the questions above and readings of the past week.

Journal 6 – Due Oct 24th

One of the critical social theories of global health is the unintended consequences of purposive (or social) action. Robert Merton first described this theory based on the premise that all social interventions have unintended consequences, some of which can be foreseen and prevented, while other consequences cannot be predicted. Therefore, all global health actions need to be routinely evaluated for unintended consequences that might lead to the modification of programs. This theory should remind students of the “scope of learning” document and discussion on the importance of non-maleficence as the social science equivalent of medicine's “first, do no harm.” Global health is filled with illustrations of unintended and often harmful consequences of programs, such as those following coercive vaccination during the smallpox eradication campaigns in India, which led to individual and community resistance to later vaccination campaigns. An unintended consequence of China's one child per family population control policy is the sexual revolution it created. Now after six weeks of global health internship and your rural homestays what have you observed and learned that applies to Merton's theory of unintended consequences of purpose action? How has the enneagram influenced your understanding of this theory in your personal life? Connect your practicum and cultural observations to the questions above and readings of the past weeks.

Journal 7 – Due Oct 31st

The global health “social construction of reality” theory, was introduced by Peter Berger and Thomas Luckmann in the 1960s. This theory contends that the real world, no matter its material basis, is also significantly impacted by socially and culturally legitimated ideas, beliefs, and behaviors. This is seen by the global spread of the H1N1 influenza virus into the socially threatening and culturally fearful swine flu epidemic; cancer became the “dread disease” in the USA in the early 20th century; mental illness was stigmatized by the social construction of non-persons in China. An important contrast is the fact that, abortions are perceived as highly contentious in the USA but not in Japan, while brain death is highly contentious in Japan but not in the USA. Global health problems and programs can take on culturally distinctive significance in different local settings. This week please describe and reflect on the challenges you have encountered and/or what insights have you gained at your Global Health Practicum around this Social Construction of Reality. How does this theory influence your understanding of culture and health in the patients and clients of your practicum site? Connect your practicum and cultural observations to the questions above and readings of the past weeks.

Journal 8 – Due Nov 7th – Peer Review Journal

Building from last week’s Journal Reflection on the “social construction of reality,” this week please journal and reflect on questions you have and/or insights you have gained involving the tension between global policies and local reality that is foundational to medical and public health practice. A neighborhood of Mukono, a village of Mukono, a hospital, or an NGO / clinic each realize values that amount to a local moral context that influences the behavior of local Ugandans. For global health, the implication is that local moral worlds can affect everything from smoking cessation interventions to HIV/AIDS prevention and treatment programs. How does insights from Medaris and his views on relationships with people of Islam inform your understanding of this theory? What moral tensions have you encountered at your global health practicum this past month or week and how do these tensions inspire you to learn more about the importance of cultural understanding in Uganda and America?

Journal 9 – Due Nov 14th

Social Suffering, is an important social theory for the study of global health. Socioeconomic and sociopolitical forces can at times cause disease, as is the case with the structural violence of deep poverty creating the conditions for tuberculosis to flourish and for antibiotic resistance to develop in Uganda and sub-Saharan Africa. Additionally, social institutions, such as health-care bureaucracies, most often developed to respond to human suffering can too often result in make suffering worse. Social suffering is an important concept to global health in the Ugandan context, as the pain and suffering of a disorder is not limited to the individual sufferer, but extends at times to the family and social network. What observations have you made at your practicum site or global health community outreach programs that resulted in new understandings of how the theory of Social Suffering is important to global health in Uganda and around the world? Please connect your practicum and cultural observations to the questions above and readings of the past weeks.

Journal 10 – Due Nov 21st – Peer Review Journal

Michel Foucault’s concept of Biopower, established a model of how political governance increasingly exerts its effects on global health through the control of bodies and populations. In an ethnography of failed development projects in the 1970s and 1980s in Lesotho—one of the world’s poorest countries—James Ferguson illustrated how the government used Biopower to deal with international agencies like the World Bank by prioritizing road building, funded ostensibly to improve transportation to clinics, whereas the government’s deep motive was being able to move the Army from one part of the country to another for political purposes. In conflict states such as Democratic Republic of Congo and South Sudan, governance is dominated by the UN system agencies and non-governmental organizations that exert political and social control via programs focused on the management and rehabilitation of trauma. Biopower becomes an increasingly important issue as global health programs are scaled up around the world. After ten weeks at your practicum site, what cultural and structural observations have you made involving the concept of Biopower to carryout injustice in global health outcomes? How have your observations here in Uganda illuminated Biopower disparities and challenges in the United States and North America? Please connect your practicum and cultural observations to the questions above and readings of Wyttsma and Austin Channing Brown.

Weekly Journal Reflection Rubric & Peer Review Template

Expectations	
<p><u>Observation</u>: Responses grow out of keen practicum or homestay observations, which should include specific incidents, comments, reactions, or feelings. Be specific and detailed in the description of your observations.</p> <p>Comments:</p>	Points Possible: 5
<p><u>Knowledge of culture</u>: Demonstrates increased knowledge and awareness of culture, norms and expectations using specific examples from your experience here in Uganda (2 points), and describes how in this week the student gained insights into home or self culture. Home culture includes insights into your worldview, or new insights of self (2 Points).</p> <p>Comments:</p>	Points Possible: 5 3 – Ugandan insights 2 – Personal/ (American) insights
<p><u>Integration</u>: Creatively integrates and connects the readings, course content and themes with personal experience in a meaningful way. Evidences ability to think critically, critique, analyze and interrelate information (warning – one citation or quote will not result in full points for integration).</p> <p>Comments:</p>	Points Possible: 5
<p><u>Academic writing</u>: Journal should be well organized, which means a clear, concise, and defined thesis statement occurs in the first paragraph. Clear and logical transitions flow between the introduction, body, and conclusion. For guidance please see: http://owl.english.purdue.edu/owl/resource/685/1/</p>	(Deduction for significant errors)
Comments:	Total: / 15