“For to be free is not merely to cast off one’s chains, but to live in a way that respects and enhances the freedom of others.”
– Nelson Rolihlahla Mandela

“The White Savior Industrial Complex is not about justice. It is about having a big emotional experience that validates privilege.”
– Teju Cole

“All over the place, from the popular culture to the propaganda system, there is constant pressure to make people feel that they are helpless, that the only role they can have is to ratify decisions and to consume.”
– Noam Chomsky

ABOUT THE COURSE

The people of South Africa – through communal solidarity, struggle, and wisdom – have helped many to live from the inside out; to achieve a deep sense of meaning and a zeal for life. Their story of overcoming the brutal Apartheid era (1948-1994) is unfinished, yet their spirit to endure is essential to our understanding of human possibility.

Though the magnificence of South Africa’s people and landscapes is vast, it is often said that visitors “ignore the view” by overlooking the juxtaposition between acute poverty in the townships and immensely affluent neighborhoods (built for-and-by the white minority during Apartheid). Mindful visitors will often put into question the “free market” and recognize that Apartheid’s history of racism and classism still exists in all fabrics of life; and, many “westerners” will try to assist through service or volunteerism without fostering real change. In Africa, “service” is a billion-dollar industry. Abuse by western volunteer organizations and other programs has been overwhelming, which has included half-finished work, time and resources drained from communities, and unchanged “volunteers.” But, do we do nothing?

Standing in solidarity with the historically oppressed, as a global citizen, means approaching community engagement knowing you are not going to solve the issues faced by the community. It means making the effort to understand the lived-experiences of the people you “stand with,” and demonstrate your understanding with action. It means you are in the same struggle as the community and only relationships built on trust lead to authentic change. Solidarity requires critical reflection on issues of colonialism, white supremacy, racism, economic discrimination, fundamental defects in Corporatism and Capitalism, American Exceptionalism, cultural myths about poverty, and more.

In this course, we will explore the dynamics of power, privilege, and repression through social justice advocacy and scholarly analysis of the “oppressive savior complex.” We will ask:
• What sort of training, discussion, or curriculum could mitigate the problems of “volunteer work” or “service learning” as a “vacation” that does not work to transform communities?

• When working with previously colonized nations or historically oppressed populations (“vulnerable communities”), how do we work towards justice-orientated structural change?

• When working with the same population, how do we take responsibility for global poverty and commit to abolishing the structures and paradigms that oppress others?

• What are the rules of engagement to avoid the “oppressive savior complex,” “white savior industrial complex,” or the reproduction of supremacist discourses?

• Using South African paradigms, how do we begin to transform our understanding of “community,” and the essence of what it means to be human, and attempt to heal ourselves from past-wrongs in our own lives in order to become stronger agents of change moving forward?

To begin asking these questions, we must also understand that any path to liberation and social justice take more than cultural, economic, and socio-political strides. We must journey towards giving meaning to life and for living life passionately and sincerely; there is something more existential in nature that we must examine. One way to begin this journey is to seek the wisdom South Africans gained during their long-walk in defeating Apartheid. This includes an consideration of South African history, collectivist community, lessons on living together, reconciliation in exchange of truth, and healing. Using the lens of lived-experience, Ubuntu, and Reconciliation, we will attempt to mend ourselves from oppression and bigotry in our own lives – as both perpetrators and targets – in order to become stronger agents of social change. Students in this course – via a direct exchange with South Africans – will start to transform their understanding of the essence of what it means to be human and start on a path towards social justice advocacy.

Students in this course will tackle these questions through: a wilderness “solidarity retreat” with the NGO, Educo Africa; site visits that help tell the story of South Africa’s current day challenges; in-class recitations, and, community education with Building Bridges, an afterschool center in the township of Bellville South (students will spend more than 120 hours with the community).

There are communities in the United States who have undoubtedly been pushed into marginalization and face injustice daily; and, there are resources here at home to combat these realities. By visiting South Africa, we are not washing our hands of this responsibility at home – we are deepening our accountability. I have come to learn that by visiting South Africa, we can gain meaningful new insight into how the United States may have gone astray in our own struggle for equality. By baring witness to the drastically observable challenges South Africa faces in terms of poverty and racial inequity, we begin to see the dilemmas here at home; we become fish out of water. In this sense, South Africa for many USA citizens can be the mirror in which we look at ourselves. By traveling to Cape Town and learning from and with South Africans, we become citizens of the world and strengthen our capacity to make change at home and abroad.

About your instructor: Please, call me Nate! I am a social justice and reconciliation educator, youth worker, white abolitionist, and activist. My passion for this work has led me to conflicted areas of Belfast, Northern Ireland and Cape Town, South Africa (my second home) where I contributed to democracy projects with young people. I am highly involved in national policy activism for college students who are low-income, first-generation, underrepresented, immigrant, and students with disabilities. Since 2010, I have led a yearly university course to Cape Town, South Africa focusing on social justice, healing, and reconciliation. I have also taught numerous courses on social justice, social change, community development, and self-authorship. I obtained my undergraduate and master’s degrees from the University of Minnesota in Youth Development and Critical Education. Currently, I am an adviser at the University of Minnesota with the Civil Rights legacy program, TRIO Student Support Services (z.umn.edu/triosk) and a Community Adjunct Faculty member in the Social Justice Minor, both in the College of Education and Human Development. In addition, I am the Director of International Programs & Initiatives for Building Bridges, South Africa (www.buildingbridgessa.org).

I was the 2013 recipient of the Josie R. Johnson Human Rights and Social Justice Award (Office for Equity and Diversity); 2013 recipient of the Distinguished Award for Global Engagement (Global Programs and Strategy Alliance); recognized as a learning abroad “game changer” by International Studies Abroad; and, honored by the Minnesota Chapter of the National
Lawyers Guild in 2005 for my leadership of the General College Truth Movement. Knowing my colleagues perceive and value me as a leader in human rights and social justice is an incredible mark of honor; and, I am equally embarrassed for these accolades. Though I am often vociferous in discussing my beliefs – with an apprehensive willingness to put myself on the chopping block – there are others at the University of Minnesota and elsewhere that give me profound motivation to work harder. I have always admired those principled advocates who struggle tirelessly. Remarkable are those who reinvent the way we think about, discuss, and stimulate responses to systems that exploit the oppressed.

Outside of academia, I am a professional dance music producer and deejay/turntablist signed with multiple independent record labels worldwide and hold a residency at First Avenue. In 2015, I started Pluralistic Records, a philanthropic dance music label (www.pluralisticrecords.com). I have been an avid writer, often focusing on the more spiritual realms of social justice work. I live in South Minneapolis with loyal partner, Kristin. We only recently lost our peaceful black Vizsla-Labrador (aka Labrala) pup named “Dio” to cancer.

**COURSE OBJECTIVES**

Though my attempt was to structure the course in a way that had a natural progression, the topics we will cover do not lend well to obvious succession; the information and topics overlap and congeal together and will make more sense over time. I have outlined my train of thought for our course below.

Review South African history of colonialism and repression (Apartheid); present day realities as a result of history; parallels and intersection to the US experience; personal stories as related to oppression, inequity, and bigotry in our own lives.

Look at components of “community” that transcend common definitions (such as Ubuntu); and, how healing, reconciliation, forgiveness, witness, and lived-experience are powerful tools in living freely.

Explore the dynamics of power, privilege, and repression through social justice advocacy and scholarly analysis of the "oppressive savior complex.”

Begin to transform our understanding of responsible engagement; participation; practice, and belonging; developing ourselves as social justice activists and community leaders; take ACTION towards a more just world in our personal, professional, spiritual, and political lives.

Comprehensively, the course curriculum, dialogue, assignments, and excursions will focus on the following objectives:

**OBJECTIVE ONE**

Students will be introduced to Reconciliation, lived-experience, and Ubuntu as necessary to face oppression, inequity, bigotry, and pain in their own lives and use this in a process of healing from past-wrongs in order to become stronger agents of social change.

The people and places of South Africa have a story to tell and certainly much to teach the world. While “being with” (present, mindful, invested) the people and places of South Africa, we become witness to their story, and they to ours by virtue of an exchange. By doing so, we begin to understand life’s “weak links” or “lived-experience” (day to day, mundane happenings that enrich and inform how we experience life). Examining stories of how we have all experienced marginality, struggle, triumph, and happiness will genuinely bring us closer to one another and initiate a healing process. Because of this, we are indebted to each other – we bridge and we bond. Kathy Weingarten wrote about witness beautifully when she stated that witness, “is the moment when we know we are struggling to descent into the abyss, to see it, to render it, to share this with another equally dedicated soul, and to emerge in some relation to the effort more sad, more sober, and yes, more free!” (2000).

South Africa has a surprisingly parallel history to our own here in the United States: both were colonized around the same period; both are faced with overwhelming change; and, both have had a bloody history of repression, violence, racism, and classism. How these two nations have dealt with their violent past is very different. The United States – in many ways – has developed an obsession with race but has yet to encourage a collective healing process - in many ways we are bound by
pain, fear, and denial of white privilege, white supremacy, and economic inequity. We have also been cultivated to point the finger at others, struggle to recognize privilege, dismiss the disparities of economic class, and ignore the very messy and intricate nature of oppression. Through the Truth and Reconciliation Commission (TRC) in South Africa – following the demise of the Apartheid system of government (1948-1994) – the people of this nation began an experiment in truth and healing - a process which is foreign to most Americans.

OBJECTIVE TWO

Students will examine the notion of “good intensions” and mitigate the problems of “volunteer work” or “service learning” as a “vacation” that does not work to transform communities, particularly previously colonized nations where an “oppressive savior complex” has done little towards justice-orientated structural change. Unlike tourists, students will strengthen their capacity to make change by discussing and practicing conscientious social justice advocacy and civic-engagement.

We will discuss conscientious participation when working with community. The challenge is to understand the difference between accountable and trustworthy involvement versus “good intensions” in service-learning, volunteerism, and charity. We will discuss matters that compel us to remain mindful of: power, privilege, oppression, racism, classism, the “white savor complex,” and more.

Students will be engaged in a social community education project during the seminar. Though we will always be learning from each other, the goal of the project is intended to learn from and work with South Africans (if we are not learning from South Africans, we have no business working with them). South Africans are the experts on their own lives; thus, we are not in the business of “empowering” others but supporting others in empowering themselves while working with them towards a common goal.

OVERALL SEMINAR STRUCTURE

ACADEMIC CONTENT

1. **PRE-DEPARTURE SESSIONS (X3):** There will be three pre-departure sessions to orientate us to the seminar, South Africa, and each other. Here, we will share vital information for a meaningful journey. It is also very important that students have a general understanding of South Africa – and its complexities – before visiting. Sessions will include: an introduction to the seminar, the history of South Africa, cultural nuances, and information on safety and travel required by the U of MN Learning Abroad Center. Detailed outlines of all three sessions can be found in the class schedule.

2. **IN-COUNTRY DISCUSSIONS:** A number of class periods will be held in-country with the aim to enrich our familiarity and understanding of the complexities of the South African experience, that experience’s relation to ourselves, and other course content. Students are expected to be prepared and participate fully. When engaged, we all have the opportunity to learn from each other and gain insight from each other’s experiences. Detailed outlines of all sessions can be found in the class schedule. Please note that days/time/location are subject to change.

3. **HOMEWORK** (all homework assignment due dates can be found on the class schedule):

   a. **READING ASSIGNMENTS:** A number of reading assignments will be assigned. There are two books required for the course. The purpose of the readings is to enrich dialogue and understanding around course concepts while in South Africa. Please see “Required Text” below.

   b. **REFLECTIVE JOURNALS:** The purpose of your journals is to reflect on your experiences while in South Africa - in addition to your developing understanding of course concepts. Journaling will require taking the time to explore, analyze, and connect, so as to pursue insightful thoughts provoked by the seminar content and experiences. Grading is based on the criteria listed on the Grading Rubric. Journals are due via email by the date/time listed on the seminar schedule. Structure for journals can be found in Appendix A.
COMMUNAL LEARNING

1. **TALKING CIRCLES**: Time will dictate how often we hold talking circles yet the goal is to include talking circles as often as possible while in Cape Town. Talking circles will give students the opportunity to reflect and bear witness to each other’s stories. We will follow the traditional Native American talking circle method (http://en.wikipedia.org/wiki/Talking_circle).

2. **EDUCO AFRICA OVERNIGHT**: Students will attend a retreat in the Groot Winterhoek Wilderness Area, a three-hour drive from Cape Town with the NGO “Educo Africa” (http://www.educo.org.za). Educo Africa is a non-profit organization that aims to raise the quality of life of people and communities in South Africa, particularly young people. Educo Africa works to reconstruct a culture of human rights and dignity, redirect young people towards positive life-goals, counteract the impact of HIV/AIDS, serve survivors of crime and violence, and support attitudes around the environment. The Groot Winterhoek Outdoor Learning Center (where we will hold our retreat) serves as Educo Africa’s operational base for various wilderness-centered personal leadership and development courses. Our focus for the retreat will be the development of community, engaging in healing through story, and “coming in right” to South Africa as USAmerican students.

3. **COMMUNITY EDUCATION PROJECTS**: Students will be engaged in a social community education project with Building Bridges, South Africa. Building Bridges is an after-school non-profit organization (NPO) that provides psychosocial, educational, and skills-based support to youth facing extreme poverty and a lack of community programming in Bellville South, South Africa. Students will work under the leadership of community leaders and youth in the development of Building Bridges, creating endeavors that tackle community and program needs.

PROGRAM EXCURSIONS

1. **PROGRAM EXCURSIONS**: The goal of all program excursions is to learn the story of a particular place and how it relates to the people of South Africa. Structures, geographic areas, and communities all tell a story. Students should attempt to look at both the “big picture” and the mundane – yet critical – aspects of each place. Students are expected to attend all excursions while in Cape Town.

REQUIRED TEXT


Illich, I. (1968). *To Hell with good intentions*. Address to Conference on InterAmerican Student Projects, Cuernavaca, Mexico.


**GRADING RUBRIC**

Final seminar grade is based on a percent of all assigned work. Though points will be assigned, students will self-grade. The points below reflect what I consider the significance of each course requirement. In upper level undergrad courses, I ask students for more in-depth self-evaluation of their work, given the criteria I’ve set. I envision this course holistically. For me, that means all the requirements connect and form a whole picture of your process in this course. Obviously, written work takes a great deal of time, but I also value thoughtful class participation and the collaborative preparation for and co-leading of class discussion. Given the variety of learning styles we each bring, I recognize that we each may push ourselves differently to fulfill different requirements. I therefore place a high value on your personal self-evaluation, and probably 90% of the time, give you the grade that you have given yourself. If I disagree with your final grade choice, I always let you know my rationale, and will be available for a meeting to discuss my decision.

96-100% = A  
92-95% = A-  
88-91% = B+  
84-87% = B  
80-83% = B-  
76-79% = C+  
72-75% = C  
68-71% = C-  
64-67% = D+  
60-63% = D  
60% or less = F
<table>
<thead>
<tr>
<th>PTS</th>
<th>ASSIGNMENT</th>
<th>DESCRIPTION</th>
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<tbody>
<tr>
<td>50</td>
<td>ACCOUNTABILITY / RESPONSIBILITY CONTRACT</td>
<td>50 points possible for upholding the contract. Removal from the course is at the discretion of the instructor, LAC, and Arcadia staff based on particular violations of this contract, U of MN policy, Arcadia policy, etc. Removal from course results in an “F” grade and a report to U of MN Office of Student Conduct. Community can very much be damaged by the behavior of a few; when folks are tired or ornery, we all feel it. When folks are upset about something that has nothing to do with other individuals in the community, yet “take it out” on the community, it can have a lasting effect on everyone. Be mindful of yourself and your relationship to the whole.</td>
</tr>
<tr>
<td>100</td>
<td>PRE-DEPARTURE SESSIONS</td>
<td>LAC orientation session #1 (required by LAC), session #2 (50 points), session #3 (50 points)</td>
</tr>
</tbody>
</table>
| 120 | JOURNAL ENTRIES | There will be 3 journal entries assigned – 40 points possible per journal. See Appendix A for journal writing rubric and the class schedule for journal topics.  
**31 – 40 points:** Journals are insightful, thoughtful, and well developed. Students achieve objective of demonstrating reflection on and engagement with course materials, including exploration of readings, discussions, excursions, and community engagement. Journals do not summarize. Journals are elaborate, not skeletal.  
**16 – 30 points:** Journals are generally targeted to objectives, but need expansion and elaboration. Students provide examples during writings, but more detail is needed.  
**11 – 15 points:** Journals show tangential relationship to assignment objectives and need considerable explanation and development. Not enough detail is included to illustrate or support ideas.  
**1 – 10 points:** Journals do not show reflection about seminar components. Writings are confusing to read. Not enough detail is included to illustrate or support ideas.  
**0 points:** Student fails to complete journals or journals are unrelated to assignment objectives. |
| 80  | TALKING CIRCLES | There will be 80 points possible for participation in talking circles (10 points subtracted for each talking circle missed). |
| 150 | PARTICIPATION DURING RECITATIONS / CO-LEADING DISCUSSION | Students will co-lead parts of all class recitations. See Appendix B.  
Participation means participating fully; it also means: students “accept the process” (try new things with a positive approach); prepare for discussion; are engaged; challenge themselves to the best of their ability; on time; positive; thoughtful; reflective; and, work to make the experience for all a positive one. Active participation means being awake, engaged during all class components, and evidencing thorough reading of the course texts (which can include thoughtful notes, reflections, and questions on each reading assignment). If it is clear students are not reading the assignments, a number of in-class minute papers will be assigned to gauge comprehension of the readings. Being absent from any aspect of the itinerary for any reason without prior consent from the instructor will result in the loss of points. |
<table>
<thead>
<tr>
<th>Score</th>
<th>Description</th>
<th>Notes</th>
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</thead>
<tbody>
<tr>
<td>150</td>
<td>Participation during Educo Africa Retreat</td>
<td>See definition of “Participation” above.</td>
</tr>
<tr>
<td>100</td>
<td>Participation during Seminar Excursions</td>
<td>See definition of “Participation” above.</td>
</tr>
<tr>
<td>250</td>
<td>Participation during Social Community Education Project</td>
<td>See definition of “Participation” above.</td>
</tr>
<tr>
<td>1,000</td>
<td>Total Possible</td>
<td>There will be a self-grading process for all final grades. See grading rubric above.</td>
</tr>
</tbody>
</table>

**Pre-Departure Schedule**

<table>
<thead>
<tr>
<th>Date TBD</th>
<th>Pre-Departure Session #1: Learning Abroad Center Orientation</th>
<th>(2 hours)</th>
</tr>
</thead>
</table>
| Location & Time TBD | - Introductions  
- LAC orientation  
- Course overview  
- General questions | |

<table>
<thead>
<tr>
<th>Date TBD</th>
<th>Pre-Departure Session #2: Narratives of South Africa and Self</th>
<th>(4 hours)</th>
</tr>
</thead>
</table>
| Location & Time TBD | - Introduction activity and circle regarding our contextual story, what we hope to gain from the seminar, and more.  
- Review syllabus schedule and assignments  
- Video: “South Africa: Free at Last – 20th Century with Mike Wallace” | |

<table>
<thead>
<tr>
<th>Date TBD</th>
<th>Pre-Departure Session #3: Our Host, South Africa</th>
<th>(4 hours)</th>
</tr>
</thead>
</table>
| Location & Time TBD | - General historical overview  
- Logistics: expectations, housing, student agreement, money, departure logistics, other? | |
## IN-COUNTRY SCHEDULE (subject to change)

### TUESDAY, DECEMBER 26, 2017 – WEDNESDAY, DECEMBER 27, 2017  TRAVEL DAYS

<table>
<thead>
<tr>
<th>Dec 26</th>
<th>Dec 27</th>
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<tbody>
<tr>
<td>5:30am: <strong>Arrive MSP</strong> (2.5 hours early for our group flight)</td>
<td>5:40pm: <strong>Depart Washington Dulles</strong> (South African 210)</td>
</tr>
<tr>
<td>8:05am: <strong>Depart MSP</strong> (United 6242)</td>
<td><strong>One stop in Dakar, Senegal</strong> (cannot exit aircraft)</td>
</tr>
<tr>
<td>11:29am: <strong>Arrive Washington Dulles</strong></td>
<td>5:20pm (next day): <strong>Arrive Johannesburg</strong></td>
</tr>
<tr>
<td>Flight #1</td>
<td>Flight #2</td>
</tr>
<tr>
<td>5:40pm: Depart MSP (South African 210)</td>
<td><strong>After landing in Johannesburg, students will be required to report to South African customs and collect luggage – then re-check luggage. This should take approximately 1-2 hours for the entire group. Once done, move to new gate ASAP.</strong></td>
</tr>
<tr>
<td><strong>Flight #3</strong></td>
<td><strong>For your safety, do not leave housing tonight.</strong> Orientation will occur tomorrow morning and it is expected that all students remain in the immediate area until in-country orientation.</td>
</tr>
<tr>
<td>9:10pm: <strong>Depart Johannesburg</strong> (South African 375)</td>
<td>11:15pm: <strong>Arrive Cape Town</strong></td>
</tr>
<tr>
<td>11:15pm: <strong>Arrive Cape Town</strong></td>
<td><strong>Check into housing, given cell phones, and Internet login details.</strong></td>
</tr>
<tr>
<td><strong>Flight #1</strong></td>
<td><strong>Flight #2</strong></td>
</tr>
</tbody>
</table>

### THURSDAY, DECEMBER 28  ON-SITE ORIENTATION

- Breakfast on own (The Old Biscuit Mill if open)
- 11:00am: **In-Country orientation with Arcadia and Nate**
- **UCT campus / main street community tour**
- 3:00pm / **Student housing: South African Braai with Arcadia** (included)
- Find something fun to do downtown or elsewhere

### FRIDAY, DECEMBER 29  LIVED-EXPERIENCE

- Breakfast on own
- 10:00am – 1:00pm / Arcadia class space: **Class Recitation #1** - Looking at “Lived-Experience” as a mode of understanding the complexities of the whole person – shifting our senses from “immediate reactions” to the “pixels” of human life. How do these “pixels” make community more complex than place/people/location/culture?
- **Review of Educo Retreat**
- Lunch and dinner on own
- Find something fun to do downtown or elsewhere / Pack for Mountains

**Homework due today before class recitation #1**

<table>
<thead>
<tr>
<th>SATURDAY, DECEMBER 30</th>
<th>EDUÇO AFRICA RETREAT</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Breakfast on own</td>
<td></td>
</tr>
<tr>
<td>• 8:30am: Meet <strong>Wendy Noble</strong> (Educo Leader)</td>
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<tr>
<td>• 9:00am: Depart for Groot Winterhoek Outdoor Learning Centre</td>
<td>(Drive will take about 3 hours with stops). Retreat outline upon arrival.</td>
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<tr>
<td>• 12:30 – 1:00pm: Arrive at Groot Winterhoek</td>
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<tr>
<td>• Lunch and dinner provided</td>
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<table>
<thead>
<tr>
<th>SUNDAY, DECEMBER 31</th>
<th>EDUÇO AFRICA RETREAT</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Breakfast, lunch, and dinner provided</td>
<td></td>
</tr>
<tr>
<td>• New Year’s Eve in the Mountains!</td>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>MONDAY, JANUARY 1, 2018</th>
<th>EDUÇO AFRICA RETREAT - HAPPY NEW YEAR EVERYONE!</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Breakfast and lunch provided</td>
<td></td>
</tr>
<tr>
<td>• 2:00pm: Depart Groot Winterhoek for Cape Town</td>
<td></td>
</tr>
<tr>
<td>• Dinner on own</td>
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<table>
<thead>
<tr>
<th>TUESDAY, JANUARY 2</th>
<th>DAY OFF</th>
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<tbody>
<tr>
<td>• Day off for students</td>
<td></td>
</tr>
<tr>
<td>• Breakfast, lunch, and dinner on own</td>
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</table>

Homework due today by 8:00pm

• **Journal #1**: Bearing witness is a sacred act and even changes the one who bears witness. How has the Educo retreat either filled a vacuum in your life while leaving you with a deeper level of wisdom (healing), or brought you closer to someone who allowed you into his or her life? Using the journal guidelines in Appendix A, discuss three main takeaways from the Educo retreat and expand on each. Focus on “self” and be careful not to glorify or romanticize; use authenticity to discuss healing and community-building.

<table>
<thead>
<tr>
<th>WEDNESDAY, JANUARY 3</th>
<th>DISTRICT 6 / MEMORY &amp; WITNESS CENTER</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Breakfast on own</td>
<td></td>
</tr>
<tr>
<td>• 9:00am departure / student housing: District Six Museum &amp; guided tour of District Six</td>
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<tr>
<td>• 11:30pm: St. George’s Cathedral Crypt Memory &amp; Witness Center (if open)</td>
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<tr>
<td>• 1:00pm: Lunch on own</td>
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<tr>
<td>• Time on own in downtown Cape Town (visit Castle of Good Hope, Green Market Square, or elsewhere)</td>
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<tr>
<td>• Transportation back to housing on own (train, taxi, minibus)</td>
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<tr>
<td>• Dinner on own</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>THURSDAY, JANUARY 4</th>
<th>BUILDING BRIDGES ORIENTATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Breakfast on own</td>
<td></td>
</tr>
<tr>
<td>• 9:00am: Departure to Bellville South &amp; Building Bridges</td>
<td>Jan 4 continues on next page - &gt;</td>
</tr>
</tbody>
</table>
FRIDAY, JANUARY 5  BUILDING BRIDGES

- Breakfast on own
- 9:00am: Departure to Bellville South & Building Bridges
- 10:00am / Building Bridges: Class Recitation #2 - Are we “one?” Today we’ll look at the South African indigenous philosophy of “Ubuntu” and its manifestation via the Truth & Reconciliation Commission (TRC). We will discuss the TRC’s relevance to healing, forgiveness, truth, acceptance, and movement towards a more just world.
  View: “Facing the Truth” with Bill Moyers PART 1
- 1:00pm: Lunch on own (pack a lunch)
- 6:00pm: Transportation back to housing
- Dinner on own

Homework due today before class recitation #2

SATURDAY, JANUARY 6  BUILDING BRIDGES

- Breakfast on own
- 9:00am: Departure to Bellville South & Building Bridges
- 10:00am / Building Bridges: Class Recitation #3 - With a developing understanding of reconciliations and Ubuntu, do you feel that “forgiveness” in exchange for “truth” helps to heal a nation, ourselves, our communities? Is South Africa healing? Could the USA or other nations benefit from a Truth and Reconciliation process? Using South African paradigms, how do we begin to transform our understanding of “community,” and the essence of what it means to be human, and attempt to heal ourselves from past-wrongs in our own lives in order to become stronger agents of change moving forward?
  View: “Facing the Truth” with Bill Moyers PART 2
- 1:00pm: Lunch on own (pack a lunch)
- 6:00pm: Transportation back to housing
- Dinner on own
- 8:00pm / student housing: Evening talking circle

Homework due today before class recitation #3
SUNDAY, JANUARY 7  DAY OFF

- Day off for students
- Breakfast, lunch, and dinner on own

**Homework due by 8:00pm today**
- **Journal #2:** Using the journal guidelines in Appendix A, course discussion, and course text (including documentaries), discuss your thoughts about forgiveness as a means towards freedom (personally, politically, socially, and spiritually). Define “Reconciliation,” “acceptance of the past,” who is involved, the importance of forgiveness in exchange of truth, reparations, and approaches toward healing.

MONDAY, JANUARY 8  BUILDING BRIDGES

- Breakfast on own
- 9:00am: **Departure to Bellville South & Building Bridges**
- 10:00am / Building Bridges: **Class Recitation #4 – PART ONE** of justice-oriented structural change. Discussion on responsibility, the abolishing of oppressive systems/structures, liberation, internalized beliefs/paradigms, radical change to mitigate problems of volunteer work, service, etc. How do we avoid a savior complex and the reproduction of white-supremacist/colonial practice and discourse?
- 1:00pm: Lunch on own (pack a lunch)
- 6:00pm: **Transportation back to housing**

**Homework due today before class recitation #4**
- **Read:** Flaherty, J. (2016). *No more heroes: grassroots challenges to the savior mentality. Chapters 4-6.*
- **Read:** Illich, I. (1968). *To Hell with good intentions.*
- **Read:** Saunders, D. (June 9, 2015). *Voluntourism: altruism or ‘white guilt?’*

TUESDAY, JANUARY 9  ROBBEN ISLAND / SLAVE LODGE MUSEUM

- Breakfast on own
- 9:00am departure / student housing: **V&A Waterfront**
- 10:00am: **Meet at Nelson Mandela Gateway Building** (Robben Island / 10:30am)
- 12:30pm / V&A Waterfront: Time on own at V&A Waterfront and surrounding area
- Lunch on own at Waterfront
- 3:00pm: **All meet at Iziko Slave Lodge** for museum visit
- 5:00pm: Time on own in downtown
- **Drivers back home at 5:00pm OR Transportation back to housing on own (train, taxi, minibus)**
- Dinner on own
WEDNESDAY, JANUARY 10  BUILDING BRIDGES

• Breakfast on own
• 9:00am: Departure to Bellville South & Building Bridges
• 10:00am / Building Bridges: Class Recitation #5 - PART TWO of justice-oriented structural change. Discussion on responsibility, the abolishing of oppressive systems/structures, liberation, internalized beliefs/paradigms, radical change to mitigate problems of volunteer work, service, etc. How do we avoid a savior complex and the reproduction of white-supremacist/colonial practice and discourse?
• 1:00pm: Lunch on own (pack a lunch)
• 6:00pm: Transportation back to housing
• Dinner on own
• 8:00pm / student housing: Evening talking circle

Homework due today before class recitation #5
• Read: Hernann, A. (October 18, 2015). 4 ways humanitarian work abroad reinforces the oppression it should be fighting.

THURSDAY, JANUARY 11  BUILDING BRIDGES

• Breakfast on own
• 9:00am: Departure to Bellville South & Building Bridges
• 10:00am / Building Bridges: Class Recitation #6 - PART THREE of justice-oriented structural change. Discussion on responsibility, the abolishing of oppressive systems/structures, liberation, internalized beliefs/paradigms, radical change to mitigate problems of volunteer work, service, etc. How do we avoid a savior complex and the reproduction of white-supremacist/colonial practice and discourse?
• 1:00pm: Lunch on own (pack a lunch)
• 6:00pm: Transportation back to housing
• Dinner on own

Homework due today before class recitation #6

FRIDAY, JANUARY 12  BUILDING BRIDGES (tentative Table Mountain)

• Breakfast on own
• 9:00am: Departure to Bellville South & Building Bridges
• 10:00am / Building Bridges: Class Recitation #7 – Why we must act. How we must act. What is our role in the global arena? How our roles our different and what we’ve learned about those roles while in South Africa. Discussion on re-entry. View: “Have you heard from Johannesburg? Apartheid and the club of the west”
• 1:00pm: Lunch on own (pack a lunch – or there is a café on top of Table Mountain)
• 1:30pm: Depart for Table Mountain
• 5:00pm: Drivers back home at 3:30pm OR Transportation back to housing on own (train, taxi, minibus)
• Dinner on own

Homework due today before class recitation #6
• Read: Indigenous Action. *Accomplices not allies: abolishing the ally industrial complex – an indigenous perspective & provocation.*
• Read: Southerners on New Ground. *Song on the role of white people in the movement at this time.*

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SATURDAY, JANUARY 13  BUILDING BRIDGES / FINAL FULL DAY (tentative Table Mountain)

• Breakfast on own
• 9:00am: Departure to Bellville South & Building Bridges
• Lunch on own (pack a lunch)
• 6:00pm: Transportation back to housing
• 7:00pm: Departure dinner together (included)
• Pack for home / get sleep

Homework due by 8:00pm today
• Journal #3: Using the journal guidelines in Appendix A, discuss new insights about responsible service, power/privilege, “good intentions,” who gets what in service, and our responsibility towards challenging the structural oppression that creates the context for which people endure hardship.

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SUNDAY, JANUARY 14 – MONDAY, JANUARY 15, 2018  TRAVEL DAYS

<table>
<thead>
<tr>
<th>Jan 14</th>
<th>Jan 15</th>
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<tbody>
<tr>
<td>• Morning room checks</td>
<td>• 6:50pm: Depart Johannesburg (South African 209)</td>
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<tr>
<td>• 11:30am on Jan 14: Arrive Cape Town Airport</td>
<td>• 6:15am: Arrive Washington Dulles (next day)</td>
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<tr>
<td>• 2:10pm: Depart Cape Town (South African 336)</td>
<td>After landing, students will be required to report to USA customs and collect luggage. This should take approximately 1 hour for the entire group.</td>
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<tr>
<td>• 4:05pm: Arrive Johannesburg</td>
<td>• 8:30am: Washington Dulles (United 6283)</td>
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Flight #1
Flight #2
Flight #3

• WELCOME HOME!
APPENDIX A: REFLECTIVE JOURNALS

You will complete three journal entries: one each week due on the date listed below. Quality over quantity is ideal. Journals should be no more than three pages in length, double-spaced, 12 point times font. The journals are required and graded to emphasize the importance of taking the time to reflect on what you are learning while in Cape Town. The topic for each journal is listed on the schedule.

Your journals should not be a simple chronological outline of your experiences in South Africa. Richness in your journaling is what I look forward to reading. Please discuss your experiences and the topic assigned to each journal. Discuss each of the following four areas.

1. What has surprised or stimulated you in our course discussions, readings, site-visits, regarding this topic? Why?
2. What connections do you see to power, privilege, oppression, and/or belonging during site-visits, community education, and personal-time while in Cape Town? How do the people we work with impact this? How can we make an impact?
3. Think about political, economic, social, and policy implications and examples, both present and past. Most importantly, how do power, privilege, oppression, and/or belonging affect your relationship with the people you work with?
4. Discuss the “mundane taken-for-granted” experiences (lived-experience) that have come into your consciousness while in South Africa. How does this draw you into – or push you away from – the people and places of South Africa? How might these experiences help you serve others?

Journal due dates (also included in course schedule):

- Journal #1 Due via email by 8pm Tuesday, January 2, 2018
- Journal #2 Due via email by 8pm Sunday, January 7, 2018
- Journal #3 Due via email by 8pm Saturday, January 13, 2018

APPENDIX B: DISCUSSION CO-FACILITATION

Each student is required to co-facilitate (and/or in groups) approximately two hours of one class session. This involves reading carefully and critically for class, preparing discussion questions, working with your partner(s), and, if needed, meeting briefly with me before class for final preparation. To minimize your own anxiety, here are some important hints:

1. Read all materials more closely than you usually do. Finish your reading several days in advance.
2. After finishing the assigned readings, meet with your partner(s).
3. In framing discussion questions, remember that there are always three levels of understanding you need to address:
   a. literal - what did the author(s) say about "x"?
   b. interpretive - what is the meaning of "y"?
   c. applied - how does "x" relate to "y"?

In your discussion, your questions should always move from literal to interpretive to applied. Feel free to structure the class in any way that you wish. For example, you may ask us to write, to role play, etc. Consider this model for asking questions as well:

a. How do you define these terms...?
b. What vision of social justice does this author have?
c. What actions can we take after reading this book/article...?

If you have any questions, see me as soon as possible.
APPENDIX C: PROGRAM EXCURSIONS

District Six Museum (taken from http://www.districtsix.co.za/): District Six was named the Sixth Municipal District of Cape Town in 1867. Originally established as a mixed community of freed slaves, merchants, artisans, laborers and immigrants, District Six was a vibrant center with close links to the city and the port. By the beginning of the twentieth century, however, the history of removals and marginalization had begun. The first to be 'resettled' were black South Africans, forcibly displaced from the District in 1901. As the more prosperous moved away to the suburbs, the area became the neglected ward of Cape Town. In 1966, it was declared a white area under the Group areas Act of 1950, and by 1982, the life of the community was over. 60,000 people were forcibly removed to barren outlying areas aptly known as the “Cape Flats,” and bulldozers flattened their houses in District Six. The District Six Museum, established in December 1994, works with the memories of these experiences and with the history of forced removals more generally.

Groot Winterhoek Wilderness Area - Educo Africa Retreat (taken from http://www.sa-venues.com/game-reserves/wc_grootwinterhoek.htm): Groot Winterhoek Wilderness area, with its extraordinary rock formations and popular hiking routes, lies about 120 km north of Cape Town in the Western Cape. The Reserve is situated in the Groot Winterhoek mountain range, north of Tulbagh and east of Porterville. Groot Winterhoek was declared a wilderness area in 1985. The conservation area is particularly important for the conservation of mountain fynbos and wildlife, as a source of clean water to the Cape metropole and the west coast, and for outdoor recreation. The landscape is rugged and mountainous, with altitudes of 1,000 to 2,077 m above sea-level. Various examples of rock art, believed to be between 300 and 6,000 years old, can be found in the area. Rock paintings illustrate the religious and social life of the Bushman or San, whose ancestors have lived in southern Africa for more than 100,000 years.

Iziko Slave Lodge (taken from http://www.iziko.org.za/slavelodge/index.html): The Slave Lodge is one of the oldest buildings in Cape Town. The many names of the building over three centuries – Slave Lodge, Government Offices Building, Old Supreme Court, and SA Cultural History Museum – reflect the long and rich history of the building. The Slave Lodge plays host to the “Iziko Freedom Project 2007 – 2008,” a program of events and activities focused on the abolition of the slave trade in the British Empire in 1807 and the subsequent rebellion of the slaves at the Cape in 1808.

Robben Island (taken from http://www.robben-island.org.za/): During this visit you will see Nelson Mandela’s cell (where he remained for eighteen of his twenty-seven years in prison) and have a guided tour by a former political prisoner who spent time in the island’s prison during the apartheid era. People lived on Robben Island many thousands of years ago, when the sea channel between the Island and the Cape mainland was not covered with water. Since the Dutch settled at the Cape in the mid-1600s, Robben Island has been used primarily as a prison. Indigenous African leaders, Muslim leaders from the East Indies, Dutch and British soldiers and civilians, women, and anti-apartheid activists, including South Africa’s first democratic President, Nelson Rolihlahla Mandela and the founding leader of the Pan Africanist Congress, Robert Mangaliso Sobukwe, were all imprisoned on the Island. Robben Island has not only been used as a prison. It was a training and defense station in World War II (1939-1945) and a hospital for people with leprosy, and the mentally and chronically ill (1846-1931). In the 1840s, Robben Island was chosen for a hospital because it was regarded as both secure (isolating dangerous cases) and healthy (providing a good environment for cure). During this time, political and common-law prisoners were still kept on the Island. As there was no cure and little effective treatment available for leprosy, mental illness and other chronic illnesses in the 1800s, Robben Island was a kind of prison for the hospital patients too. Since 1997 it has been a museum and a heritage site. The museum is a dynamic institution, which acts as a focal point of South African heritage.

St. George’s Cathedral Crypt Witness & Memory Centre: St George’s Anglican Cathedral, a gorgeous example of Victorian era design with magnificent stained glass windows and a crypt in which there is a museum lies on Wale Street in Cape Town, and is known as ‘the people’s cathedral’ because of its role in the resistance against apartheid. St George’s kept its doors open to people of all races throughout the apartheid era, and it was Archbishop Desmond Tutu, after he led a mass demonstration of 30,000 people to Grand Parade in 1989, who coined the phrase ‘rainbow people’ to describe South Africa’s diverse population. And the Cathedral’s accessibility to all people of Cape Town doesn’t stop there. The Very Reverend Rowan Smith is one of the first priests in the country to be open about his sexual identity, and, far from being rejected by St George’s congregation for his gay orientation, he has been accepted by his church. St George’s Cathedral is the site of one of the country’s few labyrinths, and its stained glass windows include the work of Gabriel Loire. The central panel of the great west window is dominated by the figure of the triumphant Christ.
**Table Mountain** (taken from http://tablemountain.net): See the entire area from 3,500+ feet above the city center and ocean below! Cape Town’s “Table Mountain” is spectacular and a favorite destination of many. Its range surrounds the entire downtown like an amphitheater and dwarfs the city’s skyscrapers below. The five-minute ascent to the top of Table Mountain (via cable car) offers a 360° view of Cape Town, the ocean and the neighboring peaks (pushing south all the way to the end of the Cape Peninsula). This area is also a World Heritage Site and one of the “world wonders.” There is Fynbos vegetation on the mountain, with over 1,460 different species of plants and many animal species as well. This is truly an amazing experience and one perfect way to reconnect, reflect, relax, and breathe.

**APPENDIX D: LETTERS OF RECOMMENDATION AFTER EXPERIENCE**

Since this seminar is quite challenging and personal, deep relationships have always developed in the course during our time together. Because of this, it is only natural that students have wanted me to write letters of recommendation for them in the months and years that follow the seminar. Due to the large amount of requests I have received, it was important for me to address letters of recommendation upfront. I am more than happy to provide letters, but only if I can accurately comment on the skills and traits necessary for the school, job, etc. for which you are applying. The first question any student should ask is if I have known you long enough to accurately comment on your personality, overall demeanor, and work ethic; also, if the letter needs to address your academic writing or research abilities, has the work in this seminar been enough for me to paint a proper picture? If it has been a number of years since we have worked together – or there are others that you have had more experience with – I may not be the best person to comment on your current skills and abilities.

If you and I feel that I have enough information to write a letter of recommendation, then I will also need the following information: What are you applying for? Tell me about the program, what you will be doing, and what type of person they are looking for. Use your own words to describe the position and place, rather than a web address. Why are you applying? Give me a personal statement you’ve written as part of the application. What is motivating you? What are your long-term goals? Providing me with a current resume will also help me understand the path you’ve taken to get where you are today. What would you like me to comment on (please be specific)?

Please know I need at least three weeks notice on all letters. I wish you the best in all of your endeavors and I look forward to helping you achieve your goals!

**APPENDIX E: LEARNING ABROAD CENTER RESOURCES**

The University of Minnesota’s Learning Abroad Center has some extremely good resources for students returning from a learning abroad experience and for those who see themselves joining another adventure in the future. I highly recommend any of these opportunities. They range from U of MN student groups (“Global Gophers”) to Ambassador Internships, Study Abroad Returnee Conferences, Returnee workshops, employment workshops, and small-world coffee hours! Visit the LAC website for more information: http://www.umabroad.umn.edu/students/returnedStudents/. There is also a Learning Abroad Minor at the U of MN with other courses available for students studying abroad. Visit the Minor’s website for more information: http://learningabroad.umn.edu/academic/learningAbroadMinor/.

**APPENDIX F: UNIVERSITY OF MINNESOTA POLICY**

**Student Conduct Code:** The University seeks an environment that promotes academic achievement and integrity that is protective of free inquiry and that serves the educational mission of the University. Similarly, the University seeks a community that is free from violence, threats, and intimidation; that are respectful of the rights, opportunities, and welfare of students, faculty, staff, and guests of the University; and that does not threaten the physical or mental health or safety of members of the University community. As a student at the University you are expected adhere to Board of Regents Policy: Student Conduct Code. To review the Student Conduct Code, please see: http://www1.umn.edu/regents/policies/academic/Student_Conduct_Code.html. Note that the conduct code specifically addresses disruptive classroom conduct, which means "engaging in behavior that substantially or repeatedly interrupts
either the instructor's ability to teach or student learning. The classroom extends to any setting where a student is engaged in work toward academic credit or satisfaction of program-based requirements or related activities."

**Use of Personal Electronic Devices in the Classroom:** Using personal electronic devices in the classroom setting can hinder instruction and learning, not only for the student using the device but also for other students in the class. To this end, the University establishes the right of each faculty member to determine if and how personal electronic devices are allowed to be used in the classroom. For complete information, please reference: http://policy.umn.edu/Policies/Education/Education/CLASSROOMPED.html.

**Scholastic Dishonesty:** You are expected to do your own academic work and cite sources as necessary. Failing to do so is scholastic dishonesty. Scholastic dishonesty means plagiarizing; cheating on assignments or examinations; engaging in unauthorized collaboration on academic work; taking, acquiring, or using test materials without faculty permission; submitting false or incomplete records of academic achievement; acting alone or in cooperation with another to falsify records or to obtain dishonestly grades, honors, awards, or professional endorsement; altering, forging, or misusing a University academic record; or fabricating or falsifying data, research procedures, or data analysis. (Student Conduct Code: http://www1.umn.edu/regents/policies/academic/Student_Conduct_Code.html) If it is determined that a student has cheated, he or she may be given an "F" or an "N" for the course, and may face additional sanctions from the University. For additional information, please see: http://policy.umn.edu/Policies/Education/Education/INSTRUCTORRESP.html.

The Office for Student Conduct and Academic Integrity has compiled a useful list of Frequently Asked Questions pertaining to scholastic dishonesty: http://www1.umn.edu/oscai/integrity/student/index.html. If you have additional questions, please clarify with your instructor for the course. Your instructor can respond to your specific questions regarding what would constitute scholastic dishonesty in the context of a particular class-e.g., whether collaboration on assignments is permitted, requirements and methods for citing sources, if electronic aids are permitted or prohibited during an exam.

**Makeup Work for Legitimate Absences:** Students will not be penalized for absence during the semester due to unavoidable or legitimate circumstances. Such circumstances include verified illness, participation in intercollegiate athletic events, subpoenas, jury duty, military service, bereavement, and religious observances. Such circumstances do not include voting in local, state, or national elections. For complete information, please see: http://policy.umn.edu/Policies/Education/Education/MAKEUPWORK.html.

**Appropriate Student Use of Class Notes and Course Materials:** Taking notes is a means of recording information but more importantly of personally absorbing and integrating the educational experience. However, broadly disseminating class notes beyond the classroom community or accepting compensation for taking and distributing classroom notes undermines instructor interests in their intellectual work product while not substantially furthering instructor and student interests in effective learning. Such actions violate shared norms and standards of the academic community. For additional information, please see: http://policy.umn.edu/Policies/Education/Education/CLASSNOTESSTUDENTS.html.

**Grading and Transcripts:** The University utilizes plus and minus grading on a 4.000 cumulative grade point scale in accordance with the following:

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<tr>
<th>Grade</th>
<th>GPA</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>4.000</td>
<td>Represents achievement that is outstanding relative to the level necessary to meet course requirements</td>
</tr>
<tr>
<td>A-</td>
<td>3.667</td>
<td></td>
</tr>
<tr>
<td>B+</td>
<td>3.333</td>
<td></td>
</tr>
<tr>
<td>B</td>
<td>3.000</td>
<td>Represents achievement that is significantly above the level necessary to meet course requirements</td>
</tr>
<tr>
<td>B-</td>
<td>2.667</td>
<td></td>
</tr>
<tr>
<td>C+</td>
<td>2.333</td>
<td></td>
</tr>
<tr>
<td>C</td>
<td>2.000</td>
<td>Represents achievement that meets the course requirements in every respect</td>
</tr>
<tr>
<td>C-</td>
<td>1.667</td>
<td></td>
</tr>
<tr>
<td>D+</td>
<td>1.333</td>
<td></td>
</tr>
<tr>
<td>D</td>
<td>1.000</td>
<td>Represents achievement that is worthy of credit even though it fails to meet fully the course requirements</td>
</tr>
<tr>
<td>S</td>
<td></td>
<td>Represents achievement that is satisfactory, which is equivalent to a C- or better.</td>
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</table>
For additional information, please refer to:
http://policy.umn.edu/Policies/Education/Education/GRADINGTRANSCRIPTS.html.

**Harassment and Sexual Assault:** "Sexual harassment" means unwelcome sexual advances, requests for sexual favors, and/or other verbal or physical conduct of a sexual nature. Such conduct has the purpose or effect of unreasonably interfering with an individual's work or academic performance or creating an intimidating, hostile, or offensive working or academic environment in any University activity or program. Such behavior is not acceptable in the University setting. For additional information, please consult Board of Regents Policy:
http://regents.umn.edu/sites/default/files/policies/SexHarassment.pdf

Reports of harassment are taken seriously, and there are individuals and offices available for help. All persons shall have equal access to its programs, facilities, and employment without regard to race, color, creed, religion, national origin, sex, age, marital status, disability, public assistance status, veteran status, or sexual orientation. Contact the Office of Equal Opportunity and Affirmative Action, 419 Morrill Hall, 612-624-9547.

**Mandatory Reporting:** I am a mandatory reporter! In the event that you choose to write or speak about having survived sexualized violence, including rape, sexual assault, dating violence, domestic violence, or stalking, federal and state education laws require that, as your instructor, I must notify the Title IX Director. She (or her designee), will contact you to let you know about accommodations and support services at the University of MN-Twin Cities and possibilities for holding accountable the person who harmed you. If you do not want the Title IX Director notified, instead of disclosing this information to your instructor, you can speak confidentially with the following people on campus and in the community. They can connect you with free support services and discuss your options and rights for holding the perpetrator accountable.

The Aurora Center for Advocacy & Education
24 hour helpline: 612.626.9111
Appleby Hall 117/Coffey Hall 110
Boynton Mental Health Clinic
612-624-1444

Student Counseling Services
340 Appleby Hall
Phone: 612-624-3323

If you are a survivor or someone concerned about a survivor and need immediate information on what to do, please go to http://www1.umn.edu/aurora/

**Equity, Diversity, Equal Opportunity, and Affirmative Action:** The University will provide equal access to and opportunity in its programs and facilities, without regard to race, color, creed, religion, national origin, gender, age, marital status, disability, public assistance status, veteran status, sexual orientation, gender identity, or gender expression. For more information, please consult Board of Regents Policy:

**Disability Accommodations:** The University is committed to providing quality education to all students regardless of ability. Determining appropriate disability accommodations is a collaborative process. You as a student must register with Disability Services and provide documentation of your disability. The course instructor must provide information regarding a course’s content, methods, and essential components. The combination of this information will be used by Disability Services to determine appropriate accommodations for a particular student in a particular course. For more information, please reference Disability Services: http://ds.umn.edu/Students/index.html.

**Mental Health Services:** As a student you may experience a range of issues that can cause barriers to learning, such as strained relationships, increased anxiety, alcohol/drug problems, feeling down, difficulty concentrating and/or lack of motivation. These mental health concerns or stressful events may lead to diminished academic performance and may reduce your ability to participate in daily activities. University of Minnesota services are available to assist you. You can learn more about the broad range of confidential mental health services available on campus via the Student Mental Health Website: http://www.mentalhealth.umn.edu.