“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

“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 MANDELA

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Mowbray, 7700
Cape Town, South Africa
(P) 021-686-8138

The University of Minnesota-Twin Cities School of Social Work acknowledges the Dakota people, who are the First People of Mni Sota Makoce. The Dakota people have an ancient historical and spiritual connection to the land that the University of Minnesota-Twin Cities was built and remains on. It is essential to acknowledge that we illegally and unjustly occupy unceded Dakota land. We commit ourselves to actions and practices that address the injustices from which our school benefits.

Today, the state of Minnesota is home to twelve federally and non-federally recognized indigenous nations including five Dakota Nations and seven Ojibwe Nations. Those nations include the Prairie Island Indian Community, Shakopee Mdewakanton Indian Community, Lower Sioux Indian Community, Upper Sioux Community, Mendota Mdewakanton Tribal Community, Bois Forte Band of Chippewa, Red Lake Nation, Leech Lake Band of Ojibwe, Mille Lacs Band of Ojibwe, White Earth Nation, Fond du Lac Band of Ojibwe, and Grand Portage Band of Lake Superior Chippewa.

ABOUT YOUR INSTRUCTOR

Please, call me Nate! I am a scholar activist, abolitionist, and educator; a principled advocate in solidarity with historically oppressed populations, particularly in higher education and community organizations on a local, national, and international level. I am experienced in themes of social justice and critical education, white privilege and white supremacy, economic discrimination, international education, holistic and developmental counseling, mentoring, and advising.

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 continue to contribute 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 degree from the University of Minnesota in Youth Development and Social Justice Education. I recently spent 15 years with the University of Minnesota TRIO Student Support Services program. Currently, I am a lecturer for the Youth Studies major and Social Justice minor, both in the CEHD School of Social Work. In addition, I am the Director of International Programs & Initiatives for Building Bridges, South Africa.

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. I have been an avid writer, often focusing on the more spiritual realms of social justice work. I live in South Minneapolis with my peaceful black Chow-Labrador pup named “Dezzie” and my loyal partner, Kristin.

OFFICE HOURS: For this course, I will not hold special office hours since I will be with you the duration of travel. However, if you wish to meet with me before or after the course, please email me for available drop-ins or to schedule an appointment: whit0495@umn.edu. My office in 140B Peters Hall (St. Paul Campus). I am also available by cell phone (612-220-3644).

### COURSE DESCRIPTION

<table>
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<tr>
<th>SW3601</th>
<th>3 CREDITS</th>
<th>LAC GLOBAL SEMINAR</th>
<th>NO PRE-REQUISITES</th>
<th>Civic Life &amp; Public Ethics &amp; Global Perspectives LEs</th>
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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 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” 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 included half-finished work, time and resources drained from communities, and unchanged “volunteers.” But, do we do nothing?

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?
- 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 oppressive 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?

### LIBERAL EDUCATION REQUIREMENTS:

This course fulfills two of the University’s Designated Theme Liberal Education requirements (LEs): Civic Life & Public Ethics and Global Perspectives. The designated themes are topics central to an understanding of contemporary life. Investigating these themes helps prepare you to become knowledgeable, ethical, and engaged public citizens. Both themes for this course have the common goal of: thinking ethically about important challenges facing our society and world; reflecting on the shared sense of responsibility required to build and maintain a community; connecting knowledge and practice;
and, fostering a stronger sense of individual roles as historical agents. Below is a short descriptions of both LEs you will receive for this course. Please see the Course Goals & Objectives and Student Learning/Development Objectives below for more information.

*Civic Life & Public Ethics* courses equip you to manage contemporary problems by developing an understanding of how civic and ethical principles have been historically developed, critically assessed by individuals and groups, and negotiated within specific cultural settings. This course will examine many of the ethics of “service.” You will be asked to examine much of what you’ve learned about “service” to others, values-based work, and how our beliefs shape our actions. Throughout the course, we will experiment and practice new ways of responding to challenges that have historically inhibited the self-determination of “those we serve.”

*Global Perspectives* theme courses assure that U of M graduates have at least one significant academic exposure to the world beyond the U.S. borders and the opportunity to consider the implications of this knowledge for the international community and their own lives. For this course, the mirror into our own lives is South Africa, a nation of extraordinary diversity in its language, culture, beliefs, and tenets. The buffet of perspectives to take home with us is infinite: from African philosophical teaching of “Ubuntu” to models of effective community change, such as the “Circle of Courage.”

### COURSE GOALS & OBJECTIVES

**GOAL 01:** Obstruct “neutral” academic discourse (and tradition) of: history, multicultural education, and service-learning or volunteerism.

**RATIONALIZATION:** The “savior complex” is as old as time and has been well documented – from Native America boarding schools with the goal to “kill the Indian in him, but save the man” (Richard Pratt) to Vice President Dick Cheney justifying the 2003 invasion of Iraq (“Operation Iraqi Freedom”) by noting America would be, “greeted as liberators.”

However, the “savior complex” is not well understood or accepted in academia. Radical theorists believe the service-learning movement is fueled by an uneasy sense that the academy is becoming increasingly irrelevant to real issues of society and by the increasing popularity of volunteerism. As it develops, service-learning must go beyond “good intentions” (Illich, 1990) and “do goodism” to incorporate “state of the art” theoretical understanding and principles of good practice for service and social change.

Our challenge is to 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. The expectation is that participants prioritize learning from, and working 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.

- **OBJECTIVE A:** Understand the United States’ role in upholding, and opposing, Apartheid (1948-1994).
- **OBJECTIVE B:** Become familiar with radical theories on the “savior complex” and settler-colonialism.
- **OBJECTIVE C:** Expose contemporary human rights abuses in the United States, and South Africa that are a direct consequence of colonialism.
- **OBJECTIVE D:** Identify examples in which the “white savior complex,” oppression, racism, classism, and other forms of oppression “show up” in our everyday lives.

**GOAL 02: Develop a sense of solidarity and lasting-relationships with the people of Bellville South, South Africa.**

**RATIONALIZATION:** 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.

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. 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).

There are communities in the United States who have undoubtedly been pushed into marginalization and face injustice daily. 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.

**OBJECTIVE A:** Can describe, and recognize in natural-life, the four aspects of lived-experience (phenomenological inquiry): lived body, time, space, and relationships (i.e. utilize lived-experience as a tool for witness).

**OBJECTIVE B:** Identify common struggles, and triumphs, between South Africans and US-citizens/immigrants.

**OBJECTIVE C:** Develop radical new methods of “working with community” and practice our theories throughout the seminar.

**OBJECTIVE D:** Preserve relationships with members of the Bellville South community upon our return to the United States.

**GOAL 03:** Become activists for social justice in our personal, professional, spiritual, and political lives.

**RATIONALIZATION:** South Africa has a surprisingly parallel history to our own 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 relatively different. The United States – in many ways – has developed an obsession with “race” but has yet to encourage a collective healing process; the US has also gone to great lengths to “hide” its poor. In many ways, we are bound by pain, fear, and denial of white privilege, white supremacy, and economic inequity. It can be argued that we have 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 South Africa began an experiment in truth and healing - a process which is foreign to most Americans. What can we learn from the activists of South Africa? How can we “do life” differently?

**OBJECTIVE A:** Be familiar with existential considerations of authenticity, living freely, and the essence of what it means to be human.

**OBJECTIVE B:** Understand the South African Truth and Reconciliation Commission’s (TRC) undertaking. Consider reconciliation as a tool necessary to face oppression, inequity, bigotry, and pain; and, use this in a process of healing from past-wrongs in order to become stronger agents of social change.

**OBJECTIVE C:** Scrutinize the process of reconciliation for both personal healing and post-societal conflict.

**OBJECTIVE D:** Create a social justice autobiography and action plan.

**STUDENT LEARNING/DEVELOPMENT OUTCOMES**

**SLO - Understand diverse philosophies and cultures within and across societies:** Participants are exposed to uniquely South African philosophies of *Ubuntu* (popularized by the writings of Jordan Kush Ngubane), wilderness healing, reconciliation, and the “Circle of Courage” (Martin Brokenleg). Many of these philosophies have either been vastly absent from the United States.
discourse/consciousness or have been co-opted under different names, such as “restorative justice” or “communalism.” Participants demonstrate their understanding of these philosophies and cultures through reflective writings, circle dialogues, and more.

SLO - Have acquired skills for effective citizenship and life-long learning: Some say United States democracy is at risk - having recently been identified as an Oligarchy (Princeton University Prof Martin Gilens and Northwestern University Prof Benjamin I Page) and “Developing Nation” (MIT Economist, Peter Temin). A healthy democracy requires effective participation (by all people), voting equality, and importantly, an “enlightened understanding” of our world (Robert Dahl, Democratic Theorist). Participants in this course are compelled to ask tough questions of self and society. Participants critically reflect on issues of colonialism, white supremacy, racism, economic discrimination, fundamental defects in corporatism and Capitalism, American exceptionalism, cultural myths about poverty, and more. One could argue that engaging with these topics compels life-long learning. Participants practice effective citizenry through community education, reflection, and action.

SDO - Appreciation of differences by recognizing the value of interacting with individuals with backgrounds and/or perspective different from their own: Participants are introduced to the cultural traditions, languages, and lived-experiences of one of the most diverse nations on Earth. South Africa is a country of eleven national languages, though far more dialects are spoken. Participants meet Xhosa, Zulu, Afrikaans, English, and the unique Coloured South Africans (who have a diverse ancestry from original Khoisan people, Austronesians, and others); they also interact with immigrants from Zimbabwe, Somalia, Ghana, Mozambique, Namibia, Germany, England, and more. It should be noted that historically, participants on this global seminar have also been particularly diverse themselves; and, all participants take this journey together.

SDO - Tolerance of ambiguity by demonstrating the ability to perform in complicated environments where clear cut answers or standard operating procedures are absent: The vast majority of this global seminar is spent in the township areas of Cape Town, where cultural understanding of time and space can be extremely complex and muddled. “Maximum flexibility” is a necessity for a safe and rewarding journey. Students need to take direction from township community members and put aside any pre-conceived notions and/or “expertise.” Township social-service organizations very often obfuscate “western” foreigners by the organic -- rather than strategic -- nature of their important work.

ASSIGNMENTS & GRADING

PLEASE NOTE: Due dates for all assignments are listed in the class schedule.

CRITERIA FOR GRADING: There are about 19 days of this course, including assignments associated with your transit. You will be minimally engaged in lessons and activities for a total of: 19 days x 7 hours/day (on average) = 133 hours. You also have 2 on-campus orientation sessions for 4.5 hours = 9 hours. Of that time, you will have approximately 27 hours of work outside the class. In South Africa, you will have an average of 3.5 hours/day (or more) for class work. Please note this is subject to change depending on the number of days abroad (affected by the UMN academic calendar).

SELF GRADING: Though points will be assigned to course requirements, participants will self-grade (in accordance with the rules of a “critical classroom” as posed by Paulo Freire and others). Points below reflect what I consider the significance of each course requirement. In upper level undergraduate courses, I ask participants for more in-depth self-evaluation of their work, given the criteria I've set. Obviously, written work takes a great deal of time, but I also value thoughtful class participation and the collaborative preparation for 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 most of the time, give you the grade that you have given yourself. If I disagree with your final grade choice, I will let you know my rationale, and be available to discuss your grade.

GRADED ASSIGNMENTS:

PRE-DEPARTURE ORIENTATION: There will be three sessions to orientate us to the seminar. Here, we will share vital information for a meaningful journey. Sessions will include: an introduction to the seminar, 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.

IN-COUNTRY DISCUSSIONS: Several discussions will be held in-country with the aim to enrich our familiarity and understanding of course content. Students are expected to be prepared and participate fully. Detailed outlines of all sessions can be found in the class schedule. Please note that days/time/location are subject to change.

LAC orientation session #1 (required by LAC), session #2 (50 points), session #3 (50 points).

50 points deducted for each missed discussion session. Points can also be deducted for lack of active participation.
READING ASSIGNMENTS IN PREPARATION FOR DISCUSSIONS: There are two books and one reading packet required for the course. The purpose of the readings is to enrich dialogue and understanding of core concepts. Please see “Required Text” below.

CLASS CO-FACILITATION (x2): Each student is required to co-facilitate approximately two hours of one discussion session in teams, twice. This involves reading carefully and critically for class, preparing discussion questions, working with partners, and, if needed, meeting briefly with me before class for final preparation. 100 points 50 points per facilitation. Please see definition of active participation below.

REFLECTIVE SHORT-WRITINGS: The purpose of these assignments is to reflect on your experiences while in South Africa - in addition to your developing understanding of course concepts. This will require taking the time to explore, analyze, and connect, so as to pursue insight provoked by the seminar content and experiences. 50 points 5 writings; 10 points possible per writing. Guidelines handed out in class.

9 - 10 points: Writings are insightful, thoughtful, and well developed; achieve objective of demonstrating reflection on and engagement with course materials, including exploration of readings, discussions, excursions, and community engagement; do not summarize; are elaborate, not skeletal.

6 - 8 points: Writings are generally targeted to objectives, but need expansion and elaboration; provide examples, but more detail is needed.

4 - 5 points: Writings show tangential relationship to assignment objectives and need considerable explanation and development; not enough detail is included to illustrate or support ideas.

1 - 3 points: Writings do not show reflection about seminar components; are confusing to read; not enough detail is included to illustrate or support ideas.

0 points: Participant fails to complete project or projects are unrelated to assignment objectives.

TALKING CIRCLES: Time will dictate how often we hold talking circles. Talking circles will give students the opportunity to reflect and bear witness to each other’s stories. 50 points 10 points subtracted for each talking circle missed.

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.” 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 serves as Educo Africa’s operational base for various wilderness-centered personal leadership and development courses. The focus for the retreat is the development of community between UMN students and South African peers, engaging in healing through story, and to examine the idea of “coming in right” to South Africa as USAmerican students. It requires students to take risks, bond as a team, develop trust, discuss “triggering” topics that relate to course content, and spend a good deal of uninterrupted time with new South African friends - all going through the process together. This is a unique experience for students and provides a strong foundation for the remainder of the course. 200 points Points can be deducted for lack of active participation. Please see definition of active participation below.

BUILDING BRIDGES 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 company (NPC) 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 work under the leadership of community leaders and youth in the development of Building Bridges, creating endeavors that tackle community and program needs. These “needs” are defined by community leaders upon our arrival. 250 points Points can be deducted for lack of active participation. Please see definition of active participation below.
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.

Points can be deducted for lack of active participation. Please see definition of active participation below.

1,000 TOTAL POSSIBLE POINTS: The final grade is recorded according to U of MN definition of grades:

| 93-100% | A  | For exceptional work, well above the minimum criteria |
| 90-92%  | A- | For outstanding work, well above the minimum criteria |
| 87-89%  | B+ | For excellent work, significant above the minimum criteria |
| 83-86%  | B  | For work above the minimum criteria |
| 80-82%  | B- | Worthy of credit even though it fails to meet the course requirements |
| 77-79%  | C+ | |

73-76% C For work which meets the course requirements in every respect

70-72% C- |

67-69% D+ |

63-66% D |

0-62% F |

ASSIGNMENT MAKE-UP: To complete the course successfully, all students must complete and receive a passing grade for each assignment. Due dates are noted in the class schedule; 10% of your final score can be deducted for each day an assignment is late.

ACTIVE PARTICIPATION: Active participation means all of us “accept the process” (try new things with a positive approach); prepare for discussion; put phones away; are engaged; challenge ourselves to the best of our ability; on time; positive; thoughtful; reflective; and, work to make the experience for all a positive one. Active participation also means being awake and engaged during all class components. Being absent from any aspect of the itinerary will affect the whole.

GUIDELINES FOR CLASS CO-FACILITATION (x2): Each student is required to co-facilitate approximately two hours of one discussion session in teams, twice. This involves reading carefully and critically for class, preparing discussion questions, working with your partner, and, if needed, meeting with me before class for final preparation. Co-facilitating class discussion is an exciting and wonderful way for students to learn how to take leadership roles in a group setting. 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...?
   d. Is there a current event that is related to this reading? Bring it in and discuss in class.

4. If you have any questions, see me as soon as possible.
5. Make sure all tools you use to present are accessible to all. Make sure ALL videos are captioned. For resources, visit http://accessibility.umn.edu/.

GUIDELINES FOR BUILDING BRIDGES COMMUNITY EDUCATION PROJECT: Participants will spend more than 60 hours in Bellville South township with the NPC, Building Bridges. We will be working with individuals who fall into protected categories, such as children, seniors, or individuals with disabilities. In Cape Town, you will be provided with an onsite orientation to the organization, community needs, and more. Be aware that you may come to know information about individuals that is covered by rules and
ethical guidelines about confidentiality. Examples of how these issues might arise in your experience include:

1. You should not take photographs of anyone without following the policy Building Bridges has in place. This often involves getting written permission from the individual and/or written permission or the parent/guardian of children under 18.
2. During class discussions, be careful about revealing any information that could be used to personally identify any individual you work with.
3. In written assignments and especially when using online learning tools (Canvas, class blogs, etc.), be particularly attentive about the information you disclose about your experience, in case the site you are using is publicly available online.

PARTICIPANT EXPECTATIONS

This course assumes that society is not just. Therefore, we acknowledge (and will not debate) that sexism, racism, classism, ableism, heterosexism, and other forms of oppression exist both interpersonally and structurally. Critically examining these forms of discrimination means recognizing that we have often learned to normalize oppression and colonial thinking, and that we have been taught misinformation and absorbed stereotypes. As these ideas and behaviors have been learned, we can unlearn them and must take responsibility for doing so. We must challenge each other and ourselves in this process.

INSTRUCTOR EXPECTATIONS: My pedagogical philosophy is that educational experiences, in relation to social justice and human rights, should not be neutral. They should compel all involved to examine underlying values. According to Paulo Freire, education is either “domestication or liberating.” It either teaches us to conform to the interests of the dominant culture and values, or it helps us to become critical participants in constructing our own values and cultures. To help facilitate our learning together, I commit to:

- Recognize my many privileges, work to change conditions that oppress others, and prioritize historically silenced voices.
- Select and organize curriculum and set up conditions, activities, and experiences that engage a variety of learning styles and utilize cooperative learning.
- Support students to make meaning from course topics, connecting their lived-experience and knowledge to academic constructs and to the world around us, and to take risks in sharing and testing our ideas.
- Address students’ questions and concerns both in and outside of class and provide clarification when needed.
- Provide clear expectations for assessment of learning, including reflecting and processing orally, in writing, and in both formative and summative manners.
- Return assignments with substantive feedback in a timely manner.
- Demonstrate a lifelong commitment to social justice and equity in words and actions.

STUDENT EXPECTATIONS: To get the most out of the class, I ask that you:

- Demonstrate a commitment to social justice and equity in words and actions.
- Maintain a constructive attitude throughout the course.
- Complete course readings thoroughly before coming to class.
- Prepare for and participate actively and thoughtfully in class activities and discussions, respecting the diverse opinions and ideas in the group and in our course texts.
- Attend each class session; attendance at each session is required (absences for religious observances and/or documented extenuated circumstances are excluded from this policy). Please contact me as soon as possible if you must be absent.
- Complete and submit assignments on time. This includes meeting all responsibilities associated with group projects.
- Provide clear, constructive feedback to me on the course and your own learning.
- Follow UMN policies and procedures.

COURSE MATERIAL

There are two texts that you will need to purchase: “No More Heroes: Grassroots Challenges to the Savior Complex” by Jordan Flaherty and “Witness: Vignettes of a Conscious Activist” by Nathan Whittaker. I suggest purchasing the Flaherty book online from AK Press, which is the cheapest route ($11.25): www.akpress.org/nomoreheroes.html. Alternatively, you can find the book nearly anywhere. The Whittaker book will be made available before departure and 100% of book proceeds ($19.99) will be given to Building Bridges, South Africa. If you wish, you can also purchase the book online but there will then be shipping/handling charges: www.blurb.com/b/8415963-witness-vignettes-of-conscious-activist. All other reading materials will be provided via Canvas.
REQUIRED TEXT


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


PRE-DEPARTURE SCHEDULE

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<tr>
<td>TBD</td>
<td>• Introductions, LAC safety info, course overview, general questions</td>
</tr>
</tbody>
</table>

SATURDAY, NOVEMBER 23

<table>
<thead>
<tr>
<th>12:00pm – 4:00pm</th>
<th>REQUIRED PRE-DEPARTURE MEETING</th>
</tr>
</thead>
<tbody>
<tr>
<td>McNeal Hall 10 (St. Paul campus)</td>
<td>• Introductions</td>
</tr>
<tr>
<td></td>
<td>• Review of syllabus</td>
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<tr>
<td></td>
<td>• Logistics: expectations, housing, money, departure</td>
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<tr>
<td></td>
<td>• VIEW: “Have You Heard From Johannesburg: Road To Resistance”</td>
</tr>
</tbody>
</table>

HOMEWORK

**SATURDAY, DECEMBER 7**

**REQUIRED PRE-DEPARTURE MEETING**

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
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<tbody>
<tr>
<td>12:00pm – 4:00pm</td>
<td>McNeal Hall 10 (St. Paul Campus)</td>
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<tr>
<td></td>
<td>• South Africa Historical Overview</td>
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<tr>
<td></td>
<td>• VIEW: “Have You Heard From Johannesburg: The New Generation” and “Free At Last”</td>
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<td></td>
<td>• Former participant Q&amp;A</td>
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</tbody>
</table>

**HOMEWORK**


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**IN-COUNTRY SCHEDULE: subject to change**

**SATURDAY, DECEMBER 28 – SUNDAY, DECEMBER 29, 2019**

**TRAVEL**

<table>
<thead>
<tr>
<th>Dec 28</th>
<th>Noon: Arrive MSP (3.0 hours early for our group flight)</th>
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<tbody>
<tr>
<td>Dec 29</td>
<td>3:15pm: Depart MSP (DL160)</td>
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<tr>
<td></td>
<td>6:35am: Arrive Amsterdam</td>
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<tr>
<td></td>
<td>10:15am: Depart Amsterdam (KL0597)</td>
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<tr>
<td></td>
<td>10:40pm: Arrive Cape Town (Nate will meet you at the CT airport)</td>
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<td>When ready: Transportation to housing</td>
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<td>Check into housing.</td>
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<tr>
<td></td>
<td><strong>For your safety, do not leave housing tonight.</strong> Orientation will occur tomorrow morning - it is expected that all remain in the immediate area until orientation</td>
</tr>
</tbody>
</table>

**HOMEWORK**


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**MONDAY, DECEMBER 30**

**ORIENTATION**

- Breakfast and lunch on own *(some food items available in housing)*
- Morning: Biometrics for Housing Security @ The Nest
- 11:00am: In-Country orientation
- Main Street area tour with Nate
- 6:00pm / Dinner together: Borruso's Pizza & Pasta (included)
- Pack for mountains

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**TUESDAY, DECEMBER 31 – NYE IN THE MOUNTAINS!**

**EDUCO AFRICA RETREAT**

- Breakfast on own / lunch and dinner provided
- 9:00am: Meet Educo Africa team
- 9:00am: Depart for Groot Winterhoek Outdoor Learning Centre (Drive will take about 3 hours with stops)
- 12:30 – 1:00pm: Arrive at Groot Winterhoek / Retreat outline upon arrival

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**WEDNESDAY, JANUARY 1, 2020 – HAPPY NEW YEAR!**

**EDUCO AFRICA RETREAT**

- Breakfast, lunch, and dinner provided
- Class Discussion: Lived Experience

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**THURSDAY, JANUARY 2**

**EDUCO AFRICA RETREAT**

- Breakfast and lunch provided
- 2:00pm: Depart Groot Winterhoek for Cape Town
- Dinner on own
FRIDAY, JANUARY 3

- Breakfast, lunch, and dinner on own *(consider packing a lunch)*
- 10:00am – 4:00pm / UCT classroom / Class Discussion: Oppressed / Oppressor Relationship

**HOMEWORK DUE TODAY BY 8PM VIA CANVAS**
- Reflective Writing #1: Using the prompts sheet, discuss one important takeaway from the Educo retreat and expand.

**START READING THE FOLLOWING**
- Indigenous Action - Accomplices Not Allies, Abolishing the Ally Industrial Complex.
- Southerners on New Ground - White Peoples Role in this Time - April 2015.

SATURDAY, JANUARY 4

- Breakfast, lunch, and dinner on own
- 9:00am departure / student housing: District Six Museum
- 11:30pm: St. George’s Cathedral Crypt Memory & Witness Center (if open)
- 1:00pm: Lunch on own *(consider packing a lunch)*
- Time on own in downtown Cape Town
- Transportation back to housing on own (train, taxi, minibus)

**HOMEWORK (CONTINUE READING):**
- Rodriguez, C.O.
- Indigenous Action
- Southerners on New Ground
- Yellow Bird, M.
- Charles, C.

SUNDAY, JANUARY 5

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

**HOMEWORK (CONTINUE READING):**
- Rodriguez, C.O.
- Indigenous Action
- Southerners on New Ground
- Yellow Bird, M.
- Charles, C.

MONDAY, JANUARY 6

- Breakfast, lunch, and dinner on own
- 1:00PM – 4:00pm / UCT classroom / Class Discussion: Building Bridges Prep
- Meet Anthea Jansen, & Mickayla Smith / Framework for young South Africans as agents of change. Discussion on the impact on equity in economy, social/health innovation, etc. Discussion about Building Bridges mission and objectives.
- 8:00pm / student housing: Evening talking circle on Nest Rooftop

**HOMEWORK DUE TODAY BY 8PM VIA CANVAS**
- Reflective Writing #2: Using the prompts sheet, discuss the four aspects of lived-experience (phenomenological inquiry) in relation to your time in Cape Town thus far: lived body, time, space, and relationships. What are you noticing about these things throughout the city, District 6, your relationship with others, etc.

**HOMEWORK (CONTINUE READING):**
- Rodriguez, C.O.
- Indigenous Action
- Southerners on New Ground
- Yellow Bird, M.
- Charles, C.
TUESDAY, JANUARY 7

- Breakfast on own
- 9:00am: UCT classroom / Class Discussion: Colonized Mind, Savior Complex
- 1:00pm: Depart to Bellville South / Lunch on own (consider packing a lunch)
- 6:00pm: Transportation back to housing
- Dinner on own

HOMEWORK (FINISH READING):
- Rodriguez, C.O.
- Southerners on New Ground
- Charles, C.
- Indigenous Action
- Yellow Bird, M.

WEDNESDAY, JANUARY 8

- Breakfast on own
- 9:00am: UCT classroom / Class Discussion: Colonized Mind, Savior Complex
- 1:00pm: Depart to Bellville South / Lunch on own (consider packing a lunch)
- 6:00pm: Transportation back to housing
- Dinner on own

HOMEWORK (START READING THE FOLLOWING)
- Illich, I. – To Hell with good intensions – 1968.

THURSDAY, JANUARY 9

- Breakfast on own
- 9:00am: UCT classroom / Class Discussion: Savior Complex
- 1:00pm: Depart to Bellville South / Lunch on own (consider packing a lunch)
- 6:00pm: Transportation back to housing
- Dinner on own
- 8:00pm / student housing: Evening talking circle on Nest Rooftop

HOMEWORK DUE TODAY BY 8PM VIA CANVAS
- Reflective Writing #3: Using the prompts sheet, discuss your first full day in Bellville South.

HOMEWORK (FINISH READING THE FOLLOWING)
- Illich, I.
- Hernann, A.
- Flaherty, J. Chapters 3-4
- Eby, J.
- Monroe, I.

FRIDAY, JANUARY 10

- Breakfast on own
- 9:00am: UCT classroom / Class Discussion: Savior Complex
- 1:00pm: Depart to Bellville South / Lunch on own (consider packing a lunch)
- 6:00pm: Transportation back to housing
- Dinner on own

HOMEWORK (CONTINUE READING THE FOLLOWING)
- Flaherty, J. Chapters 5-6
**SATURDAY, JANUARY 11**

- 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
- **Transportation back to housing on own (train, taxi, minibus)**
- Dinner on own

**HOMEWORK DUE TODAY BY 8PM VIA CANVAS**
- Reflective Writing #4: Using the prompts sheet, discuss your experience/learning at Robben Island.

**HOMEWORK (CONTINUE READING THE FOLLOWING)**
- Flaherty, J. Chapters 7-8

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**SUNDAY, JANUARY 12**

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

**HOMEWORK (CONTINUE READING THE FOLLOWING)**
- Flaherty, J. Chapters 9-10

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**MONDAY, JANUARY 13**

- Breakfast, lunch, and dinner on own
- 9:00am departure / student housing: Company Gardens
- 10:00am: Slave Lodge Museum
- 12:00pm: Time on own downtown or elsewhere
- **Transportation back to housing on own (train, taxi, minibus)**
- Day off for students

**HOMEWORK (FINISH READING THE FOLLOWING)**
- Flaherty, J. Chapters 11

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**TUESDAY, JANUARY 14**

- Breakfast on own
- 9:00am: **Departure to Bellville South**
- 10:00am / Building Bridges / **Class Discussion: Reconciliation**
- 1:00pm: Lunch on own (**consider packing a lunch**)
- 6:00pm: **Transportation back to housing**
- Dinner on own
- 8:00pm / student housing: **Evening talking circle on Nest Rooftop**

**HOMEWORK (START READING THE FOLLOWING)**
- Wanless, D. - Ubuntu we all belong to each other.
- Tutu, D. - No Future Without Forgiveness – 1999
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 number 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 several 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 all the best in your endeavors and I look forward to helping you achieve your goals!

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 is 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 to adhere to Board of Regents Policy: Student Conduct Code. To review the Student Conduct Code, please click here. 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 click here.

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. See the Student Conduct Code.

If it is determined that a student has cheated, the student may be given an "F" or an "N" for the course, and may face additional sanctions from the University. For additional information, please click here. The Office for Community Standards has compiled a useful list of Frequently Asked Questions pertaining to scholastic dishonesty. 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, subpoena, 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 this link.

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 click here.

GRADING AND TRANSCRIPTS: For additional information, please refer to this link. The UMN utilizes plus and minus grading on a 4.000 cumulative grade point scale in accordance with the following:

<table>
<thead>
<tr>
<th>Grade</th>
<th>Description</th>
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<tbody>
<tr>
<td>A</td>
<td>4.000 - Represents achievement that is outstanding relative to the level necessary to meet course requirements</td>
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<tr>
<td>Grade</td>
<td>GPA</td>
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<tr>
<td>A-</td>
<td>3.667</td>
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<td>B+</td>
<td>3.333</td>
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<td>B</td>
<td>3.000</td>
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<tr>
<td>B-</td>
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<td>C+</td>
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**SEXUAL HARASSMENT:** "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.

**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
- Student Counseling Services
  - 340 Appleby Hall
- Boynton Mental Health Clinic
  - Phone: 612-624-3323

If you are a survivor or someone concerned about a survivor and need immediate information on what to do, please click here.

**EQUITY, DIVERSITY, EQUAL OPPORTUNITY, AND AFFIRMATIVE ACTION:** The University provides 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 of Minnesota views disability as an important aspect of diversity, and is committed to providing equitable access to learning opportunities for all students. The Disability Resource Center (DRC) is the campus office that collaborates with students who have disabilities to provide and/or arrange reasonable accommodations.

- If you have, or think you have, a disability in any area such as, mental health, attention, learning, chronic health, sensory, or physical, please contact the DRC office on your campus (UM Twin Cities - 612.626.1333) to arrange a confidential discussion regarding equitable access and reasonable accommodations.
- Students with short-term disabilities, such as a broken arm, can often work with instructors to minimize classroom barriers. In situations where additional assistance is needed, students should contact the DRC as noted above.
- If you are registered with the DRC and have a disability accommodation letter dated for this semester or this year, please contact your instructor early in the semester to review how the accommodations will be applied in the course.
- If you are registered with the DRC and have questions or concerns about your accommodations please contact your (access consultant/disability specialist).
- Additional information is available on the DRC website or e-mail UM Twin Cities (drc@umn.edu) with questions.

**MENTAL HEALTH AND STRESS MANAGEMENT:** 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.
ACADEMIC FREEDOM AND RESPONSIBILITY: Academic freedom is a cornerstone of the University. Within the scope and content of the course as defined by the instructor, it includes the freedom to discuss relevant matters in the classroom. Along with this freedom comes responsibility. Students are encouraged to develop the capacity for critical judgment and to engage in a sustained and independent search for truth. Students are free to take reasoned exception to the views offered in any course of study and to reserve judgment about matters of opinion, but they are responsible for learning the content of any course of study for which they are enrolled.* Reports of concerns about academic freedom are taken seriously, and there are individuals and offices available for help. Contact the instructor, the Department Chair, your adviser, the associate dean of the college, or the Vice Provost for Faculty and Academic Affairs in the Office of the Provost. * Language adapted from the American Association of University Professors "Joint Statement on Rights and Freedoms of Students".

Food and Housing Insecurity: Any student who has difficulty accessing sufficient food to eat every day, or who lacks a safe and stable place to live, and believes this may affect their undergraduate education, is urged to contact the Care Manager at Student Services, 612-625-2517, and http://caremanager.umn.edu. The Nutritious U Food Pantry is underway and more information can be found here https://gopherlink.umn.edu/organization/NUP. Second Harvest Heartland is an organization that can assist with assistance programs. Furthermore, please notify me if you are comfortable in doing so. This will enable me to provide any resources that I can mobilize.

Undocumented Students: If you are an undocumented student and need support, please contact me if you feel comfortable doing so. There is a UMN group of faculty and staff who are working together to provide support as well that you may access. The University Immigration Response Team can help. You may email immigration@umn.edu and find additional information here http://immigration.umn.edu/.