

Chinese University of Hong Kong
Divinity School of Chung Chi College

THEO5226: Theology and Feminism 神學與女性主義

Second Term, 2016-17	Instructor: WONG Wai Yin Christina
Wednesdays 2:30-5:15pm	Email: wycwong@cuhk.edu.hk
Classroom: CCT G01	Office Hours: By Appointment

Course Overview

In parallel with the prevalence of women's movement and the emergence of feminism, feminist theology has ongoing emerged in the 1960s and 1970s. It aims at questioning the masculinist paradigm of theology in the Western Judeo-Christian religious traditions and offering creative constructive alternatives in current Global Christianity. The trend of feminist theology further expands from a universal (white) feminist theological articulation to diverse interrupted practices in class, race, and culturally specific contexts.

The course aims at exposing students to a broad perspective and discussion about the dynamic relationship between theology and feminism. Students will encourage to reexamine the ways in which the Western Judeo-Christian religious traditions have profoundly influenced our understanding of God and gender and to study feminist interpretations of God-talk, redemption, spirituality, and church.

Learning Outcomes

After successfully completing this course with a final grade of B or above, students will be able to:

- Identify and analyze some of the critical concepts, methods, and debates in feminist theologies;
- Demonstrate an understanding of critical scholarship and interdisciplinary methodology of the field of feminist theologies;
- Be aware of the influence of your gender and social locations on your theological stance and interpretation.

Pedagogical Commitments

1. Engaging other cultural and religious differences will move us to zones of discomfort and anxiety. Let us be humble, open-minded and respectful to the other (our stranger).
2. Learning is dialogical and communal. We hope to build up a learning circle. We treasure this communal learning process and are willing to build up a trustful and respectful environment.
3. Your experience is a primary source of knowledge and wisdom. In all written works and class discussions, you are encouraged to integrate the course's theoretical resources with your own experience.

Procedure

This course will involve lectures by the instructor, extensive class discussions in a variety of formats, tutorial, student presentations, and power point presentation, striving to engage a diversity of feminist theologies through a multiplicity of resources.

Lecture (hr) in/ out class		Interactive tutorial (hr) in/ out class		Reading (hr) in/ out class		Project (hr) in/ out class		Term Paper (hr) in/ out class		Workshop /Seminar (hr) in/ out class	
1.5hr		1hr			2hr		2hr		3hr	1hr	
M	N/A	M	N/A	N/A	M	N/A	M	N/A	M	M	N/A

M: Mandatory activity in the course

N/A: Not applicable

Assessment Scheme

Task nature	Description	Weight
1. Presentation	Student Presentation of Research Paper (20 minutes): 1 Page outline will be presented to the class including a thesis statement (a focus about what you intend to accomplish in your paper), an outline, and an annotated bibliography. Please also present your expected results of the research paper.	15%
2. Participation	Mandatory attendance of tutorials, seminar and body workshop; no show=2 marks deduction	10%
3. Two Reading Notes of Tutorial Sections: (4 Options)	1-2 pages with your observation and reflection (and questions) of the readings X 2 times (Tutorial Sections). Should Submit on class and via email before the class. Deduction of marks applies to late submission, each day 2 marks (out of 10).	20%
4. Imaginative work	Draw a picture (or make an artifact) about your creative imagination of God's Image or write a	15%

	prayer about your understanding of God's Image in Feminist Theological Perspective.	
5. Research Paper	Words: 5000-6000 in Chinese or in English; Due Date: May 5, 2017. Draft for Comments: I encourage you to submit a draft by Apr. 26, 2017. I will send to you a page of written comments for revision on Apr. 28, 2017. As encouraged for writing a draft, a sub-grade will be added on the base of the grade of final paper (for those who try to revise the draft after a critical reflection).	40%

We encourage students using Chinese to write an academic term paper. Hope you can express the best for your work. For those English as a second language, please go to the independent learning centre for editing support: <https://www.ilc.cuhk.edu.hk/CH/mission.aspx>

Recommended learning resources

Search for Relevant Organizations Promoting Feminist Theology

Asian Women's Resource Centre for Culture and Theology: <http://www.awrc4ct.org>

European Society of Women in Theological Research: <http://www.eswtr.org/home.html>

WATER: Women's Alliance for Theology, Ethics, and Ritual:
<http://www.waterwomensalliance.org/>

The Jewish Women's Archive: <http://jwa.org/aboutjwa>

Hong Kong Women Christian Council 香港婦女基督徒協會: <http://www.hkwcc.org.hk>

Queer Theology Academy 性神學社: <http://queertheo.com/>

Text Books

Parsons, Susan Frank. 2002. *The Cambridge Companion to Feminist Theology*. Cambridge: CUP.
(CCFT) (Reserve)

LaCugna, Mowry Catherine ed. 1993. *Freeing Theology: The Essentials of Theology in Feminist Perspective*. NY: HarperSanFrancisco. (Reserve) (In Chinese: 拉庫娜, 凱瑟琳, 林秀娟譯。2015。《突破傳統框架的神學：女性主義觀點的神學要義》。台北：台灣基督長老教會總會婦女事工委員會。

Course Schedule

Week	Date	Topic and Required Reference
1	11/1	<p>Introduction: The Emergence of Christian Feminist Theology</p> <p>*Ruether, Rosemary Radford. 2002. "The Emergence of Christian Feminist Theology." In CCFT: 3-22. (Reserve)</p> <p>*Carr, Anne. E. 1993. "The New Vision of Feminist Theology." In <i>Freeing Theology</i>, 5-29. (Reserve)</p> <p>Grey, Mary. 1999. "Feminist theology: a Critical Theology of Liberation." In <i>The Cambridge Companion to Liberation Theology</i>, edited by Christopher Rowland, 89-106. Cambridge: CUP. (Blackboard)</p> <p>Video: 香港婦女基督徒協會。2008(?)。〈女大不中留: 女性主義神學與牧養〉。香港: 香港婦女基督徒協會。</p>
2	18/1	<p>I. The Shape of Feminist Theology</p> <p>1. Feminist Theology as Intercultural Discourse (From Essentialism to Difference)</p> <p>*Kwok Pui-Lan. 2002. "Feminist Theology as Intercultural Discourse." In CCFT: 23-39. (Reserve)</p> <p>*Brock, Rita Nakashima. 1998. "Interstitial Integrity: Reflections toward an Asian American Woman's Theology." In <i>Introduction to Christian Theology: Contemporary North American Perspectives</i>, edited by Roger A. Badham, 183-196. Louisville, KY.: Westminster/ John Knox Press. (Blackboard)</p> <p>Jones, Serene. 2000. <i>Feminist Theory and Christian Theology: Cartographies of Grace</i>, 22-48. Minneapolis: Fortress. (Blackboard)</p>
3.	25/1	<p>2. Feminist Theology as Dogmatic Theology</p> <p>*LaCugna, Mowry Catherine. "God in Communion With Us - The Trinity." In <i>Freeing Theology</i>, 83-114. (Reserve)</p> <p>McRandal, Janice. 2015. <i>Christian Doctrine and the Grammar of Difference: a Contribution to Feminist Systematic Theology</i>. Minneapolis: Fortress. (E-Resource)</p> <p>Parsons, Susan Frank. 2002. "Feminist Theology as Dogmatic Theology." In CCFT, 114-32. (Reserve)</p> <p>Soskice, Janet Martin. 2002. "Trinity and Feminism." In CCFT: 135-150. (Reserve)</p> <p>Workshop: Re-presentation of God's Image</p>

	1/2	Holiday: Happy Lunar New Year!
4.	8/2	<p>3. Feminist Theology as Theology of Religions (focus on Jewish Feminist Theology)</p> <p>*Raphael, Melissa. 2012. "Feminist Theology and the Jewish Tradition." In <i>The Oxford Handbook of Feminist Theology</i>, edited by Mary McClintock Fulkerson and Sheila Briggs, 51-72. Oxford: OUP. (Reserve)</p> <p>Gross, Rita M. "Feminist Theology as Theology of Religions." In CCFT, 60-78. (Reserve)</p> <p>Umansky, Ellen M. 1999. "Jewish Feminist Theology." In <i>Contemporary Jewish Theology: A Reader</i>, edited by Elliot N. Dorff and Louis E. Newman, 141-47. (Blackboard)</p> <p>Video: Zuria, Anat. 2003. <i>Tehora</i> [Purity/ Breaking the Codes of Silence].</p> <p>Tutorial 1</p>
5.	15/2	<p>4. Feminist Theology as a History of Theology</p> <p>*Briggs, Sheila. 1997. "A History of Our Own: What Would a Feminist History of Theology Look Like?" In <i>Horizons in Feminist Theology: Identity, Tradition, and Norms</i>, edited by Rebecca S. Chopp and Sheila Greeve Davaney, 165-78. Minneapolis: Fortress. (Blackboard)</p> <p>*芭芭拉麥克哈非著,朱麗娟譯. 1997. 《她的歷史：基督教傳統中的婦女》. 台北：台灣基督長老教會總會婦女事工委員會. 57-82. (Blackboard)</p> <p>Bynum, Caroline Walker. 1987. <i>Holy Feast and Holy Fast: The Religious Significance of Food to Medieval Women</i>. Berkeley: UCP. (Reserve)</p> <p>Tutorial 2</p>
6.	22/2	<p>5. Feminist Theology as Post-Traditional Theology (and/or Spiritual Quest)</p> <p>Christ, Carol. 2002. "Feminist Theology as Post-Traditional Theology." In CCFT, 79-96.</p> <p>* Conn, Joann Wolski. 1993. "Toward Spiritual Mutuality–Spirituality." In <i>Freeing Theology</i>, 235-59.</p> <p>Raphael, Melissa. 1996. <i>Theology and Embodiment: the Post-Patriarchal Reconstruction of Female Sacrality</i>. Sheffield: Sheffield Academic Press.</p> <p>Tutorial 3</p>
7.	1/3	<p>6. Feminist Theology as Embodied Theology</p> <p>*Miller-McLemore, Bonnie J. 2013. "Embodied Knowing, Embodied Theology: What Happened to the Body?" <i>Pastoral Psychology</i>. 63, no. 5</p>

		<p>(October): 743-58. (Blackboard)</p> <p>*Betcher, Sharon. 2010. "Becoming Flesh of My Flesh: Feminist and Disability Theologies on the Edge of Posthumanist Discourse." <i>Journal of Feminist Studies of Religion</i> 26, no.2 (Fall): 107-18. (E-Resource)</p> <p>Freeman, Doreen. 2002. "A Feminist Theology of Disability." <i>Feminist Theology</i> 29: 71-85. (E-Resource)</p> <p>Tutorial 4</p>
8.	8/3	<p>Public Seminar: Re-presentation of God's Image (+Open Ceremony of the Exhibition)</p> <p>Venue: New Asian Library, Multi-Purpose Room</p> <p>Guest Speakers: Dr. Anita Lai-Man Chiu, 細細老師(陸月明), and Dr. Angela Wai-Ching Wong.</p>
	15/3	NO CLASS
	17/3	<p>Chuen King Lecture: Paul's Instructions about the Role of Women in the Church</p> <p>I: Women as Teachers, 7:30-9:30pm, Crystal Ballroom, 2/F, The City View (23, Waterloo Road, Yau Ma Tei, Kowloon)</p>
	19/3	<p>Chuen King Lecture (Cont'd)</p> <p>II: Women as Prophets, 2:15-4:15pm, As Above</p> <p>III: Women as Office Holders, 4:45-6:45pm, As Above</p>
9.	22/3	<p>Body Workshop</p> <p>Guest Facilitator: Vicky Shiu</p> <p>Venue: 崇基行政樓 LG1 崇基學院校友室</p>
10.	29/3	<p>II. Diverse Feminist Theologies</p> <p>1. Womanist Theology/ Mujerista Theology</p> <p>*Mercy Amba Oduyoye. 2001. <i>Introducing African Women's Theology</i>. Sheffield: Sheffield Academic Press. 22-38. (Blackboard)</p> <p>*黃美玉. 2011. 〈種族倫理：坎濃(Katie Geneva Cannon)〉. 載自胡露茜等編：《神學起動：女性主義神學家素描》，133-48。香港：香港婦女基督徒協會。(Reserve)</p> <p>Williams, Delores S. 1993. <i>Sisters in the Wilderness: the Challenge of Womanist God-talk</i>. Maryknoll, N.Y. : Orbis Books. (E-Resource)</p> <p>Kanyoro, Musimbi R.A. 2002. <i>Introducing Feminist Cultural Hermeneutics: an African Perspective</i>. Cleveland, Ohio : Pilgrim Press. (HKALL)</p> <p># Presentation</p>

11.	5/4	<p>2. Asian Feminist Theology and Post-Colonial Christology</p> <p>*Joh, Wonhee Anne. 2006. <i>Heart of the Cross: A Postcolonial Christology</i>. Louisville, KY: Westminster John Knox Press. 71-115. (Blackboard)</p> <p>*黃慧貞編. 2008. 〈導言：女性主義神學在亞洲〉，載自《亞洲女性主義神學》，黃慧貞編， v - xvii。香港：基督教文藝出版社。及維珍妮亞·法貝拉.2008.〈不同基督論的共同方法學？〉載自《亞洲女性主義神學》，13-27。(Reserve)</p> <p>馬慧儀.2011.〈傳統文化：鄭玄鏡(Chung Hyun Kyung)，神學中的「基督」與薩滿教的「巫媒」〉。載自《神學起動》:181-98. (Reserve)</p> <p>Kwok Pui-lan. 2000. <i>Introducing Asian Feminist Theology</i>. Sheffield: Sheffield Academic Press. 79-97. (Blackboard)</p> <p># Presentation</p>
12.	12/4	<p>3. Ecofeminist Theologies</p> <p>Eaton, Heather. 2005. <i>Introducing Ecofeminist Theologies</i>. London; New York : T&T Clark.</p> <p>Gebara, Ivone. 1999. <i>Longing for Running Water: Ecofeminism and Liberation</i>. Minneapolis: Fortress Press. (Reserve)</p> <p>*Ruether, Rosemary Radford. 2012. “Ecofeminism – The Challenge to Theology.” <i>Deportate, esuli, profughe</i> 20: 22-33. (Blackboard)</p> <p># Presentation</p>
13.	19/4	<p>Celebration and Building up <i>Ekklesia</i> Community</p> <p>*張敏儀. 2011. 〈夥伴的群體：盧瑟(Letty Mandeville Russell)〉. 載自《神學起動》: 79-94. (Reserve)</p> <p>*Hines, Mary E. 1993. “Community for Liberation – Church.” In <i>Freeing Theology</i>, 161-84. (Reserve)</p> <p>Jones, Serene. 2000. <i>Feminist Theory and Christian Theology: Cartographies of Grace</i>, 153-76. Minneapolis: Fortress. (Blackboard)</p> <p># Presentation</p>

※ Course schedule is a **guideline** and is subject to change at the discretion of the instructor and in dialogue with students.

Tutorial Materials

1. Ruether, Rosemary Radford. 1983. *Sexism and God-talk: Toward a Feminist Theology*, 12-46. London: SCM Press. 中譯本：蘿特，楊克勤，梁淑貞譯。2004。《性別主義與言說上帝》。香港：道風書社。

2. Kwok Pui-Lan. 2002. "Feminist Theology as Intercultural Discourse." In CCFT: 23-39.
3. Kang, Nam-Soon. 1995. "Creating 'Dangerous Memory': Challenges for Asia and Korean Feminist Theology." *The Ecumenical Review* 47, Issue 1: 21-31. 中譯本：姜南淳，吳麗恆譯。2008。〈建立「危機記憶」—亞洲及韓國女性主義神學的挑戰〉。載自《亞洲女性主義神學》，133-50。
4. Fiorenza, Elisabeth Schussler. 1994. *In Memory of Her: A Feminist Theological Reconstruction of Christian Origins*, 3-40. New York: Crossroad. 中譯本：伊麗莎白·舒士拿·費奧倫查，宋旭紅譯。2016。《記念她——基督教起源的女性主義神學重構》。香港：道風書社。

Academic Honesty and Plagiarism

Attention is drawn to University policy and regulations on honesty in academic work, and to the disciplinary guidelines and procedures applicable to breaches of such policy and regulations. Details may be found at <http://www.cuhk.edu.hk/policy/academichonesty/>.

With each assignment, students will be required to submit a signed declaration that they are aware of these policies, regulations, guidelines and procedures. In the case of group projects, all students of the same group should be asked to sign the declaration, each of whom is responsible should there be any plagiarized contents in the group project, irrespective of whether he/she has signed the declaration and whether he/she has contributed directly or indirectly to the plagiarized contents.

For assignments in the form of a computer-generated document that is principally text-based and submitted via VeriGuide, the statement, in the form of a receipt, will be issued by the system upon students' uploading of the soft copy of the assignment. Assignments without the properly signed declaration will not be graded by teachers. Only the final version of the assignment should be submitted via VeriGuide.

The submission of a piece of work, or a part of a piece of work, for more than one purpose (e.g. to satisfy the requirements in two different courses) without declaration to this effect shall be regarded as having committed undeclared multiple submission. It is common and acceptable to reuse a turn of phrase or a sentence or two from one's own work; but wholesale reuse is problematic. In any case, agreement from the course teacher(s) concerned should be obtained prior to the submission of the piece of work.

Paper-grading rubric				
	Excellent	Good	Needs Improvement	Unacceptable
Thesis (25%)	A clear statement of what is being proposed or argued in the paper.	The thesis is easily detectable after reading the paper, but it is not presented in a single and clear statement.	The thesis is present, but a reader must work hard to reconstruct from the entire paper.	There is no thesis or central argument/proposal to tie the paper together, or the thesis is unclear.
Arguments (30%)	Each reason, support, or argument to follow the thesis is made clear, thorough, relevant and convincing. Proper references are consistently made to the text in question (biblical and/or a textbook) to show why the proposed thesis is valid.	Arguments made to support the thesis are clear, but less thorough, relevant, and/or convincing. References are often made to the text in question (biblical and/or a textbook) to show why the proposed thesis is valid, but this is done not as consistently.	Arguments made to support the thesis are acceptable but sketchy or their relevance unclear. Some references are made to the text in question (biblical and/or a textbook) to show why the proposed thesis is valid.	Arguments to support the thesis are missing, irrelevant, or not convincing. The paper makes lots of claims or assertions that are not substantiated. There are few or no references to the text in question (biblical and/or a textbook) to show why the proposed thesis is valid.
Counter-Arguments (15%)	The paper acknowledges, anticipates, and accounts for conflicting evidence, counter-examples, counter-arguments, and/or opposing positions, even ones that are not obvious or not yet been made in writings of others.	The paper acknowledges and accounts for obvious conflicting evidence, counter-examples, counter-arguments, and/or opposing positions.	The paper acknowledges and accounts for a few obvious conflicting evidence, counter-examples, and counter-arguments, but miss other obvious opposing positions. Or the paper acknowledges counter-arguments without accounting for them.	No awareness or acknowledgment of conflicting evidence, counter-examples, counter-arguments, or opposing positions.
Organization (10%)	The paper's flow, from one paragraph to another, is consistently sensible, logical, and always with clear transitions. The movement from introduction to the body and then the conclusion is easy to follow and coherent.	The paper's flow, from one paragraph to another, is largely sensible and logical. Transitions are mostly appropriate. The movement from introduction to the body and then the conclusion is distinguishable if not easy to follow.	There are signs of sensible and logical organization, but these are mixed with abrupt or illogical shifts and ineffective flow of ideas. The movement from introduction to the body and then the conclusion is not clearly	The paper does not flow well in terms of organization or for the argument of the thesis. Transitions from paragraph to paragraph or from one idea to the next are missing. The movement from introduction to the body and then the

			distinguishable.	conclusion is non-existent.
Style (10%)	The paper is written in complete and grammatically correct sentences. Word choice is precise; definitions are provided if and when needed. Paper has been spell-checked, proofread, and contains no errors.	The paper is written in complete sentence and grammatically correct sentences. Word choice is understandable, definitions are generally (though not always) provided if and when needed. Paper has been spell-checked, proofread, and contains only a few errors.	The paper contains some incomplete or grammatically incorrect sentences. Word choice is imprecise, at times not understandable, and/or not defined when needed. Not clear if the paper has been spell-checked and proofread because of the number of errors present.	The paper is written with many incomplete or grammatically incorrect sentences. Word choice is not understandable and definition of particular terms or words is not given even when needed. The paper has clearly not been spell-checked or proofread, and hence contains an excessive number of errors.
Documentation (10%)	Notes to indicate sources of information are given whenever they are needed. Both notes and bibliography use consistent and academically acceptable format.	Notes to indicate sources of information are generally given when they are needed. Notes and bibliography are generally but not always consistent or conform to required academic standard.	Sources of information are not consistently documented. If they are, format is inconsistent or does not conform to required academic standard.	Source materials are used without documentation.