

**Chinese University of Hong Kong**  
**Divinity School of Chung Chi College**

THEO5226: Theology and Feminism 神學與女性主義

<b>Second Term, 2018-19</b> <b>Wednesdays 7:00-9:30 pm</b> <b>Classroom: AIT 212</b>	<b>Instructor: WONG Wai Yin Christina</b> <b>Email: wycwong@cuhk.edu.hk</b> <b>Office Hours: Thursdays, 5:00-6:00pm</b>
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### **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
<b>1. Presentation</b>	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%
<b>2. Participation</b>	Mandatory attendance of tutorials, seminar and art workshop; no show=2 marks deduction	10%
<b>3. Two Reading Notes of Tutorial Sections: (4 Options)</b>	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).	10%
<b>4. Imaginative work Or Book Report</b>	Draw a picture (or make an object) about your imagination of the Other in Feminist Theological Perspective. <b>Due Date: Mar 2, 2019.</b>	25%

<b>5. Research Paper</b>	Words: 5000-6000 in Chinese or 3000-4000 in English; <b>Due Date: May 3, 2019.</b> Draft for Comments: I encourage you to submit a draft by Apr. 26, 2019. I will send to you a page of written comments for revision on Apr. 29, 2019. 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%
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# 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/>

### Course Schedule

Week	Date	Topic and Required Reference
1	9/1	<p><b>Introduction: The Emergence of Christian Feminist Theology; FT as Intersectional Theology</b></p> <p>*Kim, Grace Ji-Sun and Susan M. Shaw. 2018. <i>Intersectional Theology: An Introductory Guide</i>. Minneapolis: Fortress. Pp. 41-64. (Blackboard)</p> <p><b>Video:</b> 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	16/1	<p><b>The Construction of the Other</b></p> <p>*Barker, Victoria. "God, Woman, Other." <i>Feminist Theology</i> 18, no.3 (May): 309-31. (E-Resource)</p> <p><b>Tutorial 1</b></p>
3.	23/1	<p><b>Guest Lecture: "Feminist Ecclesiology," by Prof Elaine Graham</b></p> <p>*Graham, Elaine. 2018. "Feminist Critiques, Visions, and Models of the Church." In <i>The Oxford Handbook of Ecclesiology</i>, edited by Paul Avis, 527-51. Oxford: Oxford University Press. (Blackboard)</p>

4.	30/1	<b>Workshop Brainstorming: Tell the OTHER Stories</b>
	6/2	<b>Holiday: Happy Lunar New Year!</b>
5.	9/2	<b>Art Workshop (Full Day): I and the Other in God, Facilitated by Liu Kwok Hong</b>
	13/2	<b>No CLASS</b>
6.	20/2	<b>Feminist Theology as a History of Theology</b> *Federici, Silvia. 2014. <i>Caliban and the Witch: Women, the Body and Primitive Accumulation</i> . Brooklyn: Autonomedia. <b>Tutorial 2:</b> Clark, Elizabeth A. 2010. "Women, Gender, and the Study of Christian History." In <i>Women and Christianity</i> , vol. 1, edited by Kwok Pui-lan, 33-61. London: Routledge. (Blackboard)
7.	27/2	<b>Asian Feminist Theology and Post-Colonial Christology</b> *Joh, Wonhee Anne. 2006. <i>Heart of the Cross: A Postcolonial Christology</i> . Louisville, KY: Westminster John Knox Press. 71-115. (Blackboard) <b>Tutorial 3:</b> Ruether, Rosemary Radford. 2010. "Christology: Can a Male Savior Save Women?" <i>Women and Christianity</i> , vol.2, 42-57.(Blackboard)
8.	2/3	<b>Artwork Submission Due Date; Presentation of your Artwork (10am-1pm)</b>
9.	6/3	<b>Ecofeminist Theologies</b> *Primavesi, Anne. 2010. "Women and the Ordering of Nature." In <i>Women and Christianity</i> , vol. 4, 290-25. (Blackboard) <b>Tutorial 4</b>
10.	13/3	<b>Open Ceremony of the Exhibition: The Other and Me in God</b> Venue: New Asian Library, Multi-Purpose Room
11.	20/3	<b>Feminist Theology as Embodied Theology</b> *Miller-McLemore, Bonnie J. 2013. "Embodied Knowing, Embodied Theology: What Happened to the Body?" <i>Pastoral Psychology</i> . 63, no. 5 (October): 743-58. (E-Resource) Isherwood, Lisa. 2007. <i>The Fat Jesus: Feminist Explorations in Boundaries and Transgressions</i> . London: Darton, Longman and Todd. <b># Presentation</b>
	21/3	<b>Thursday's Assembly (6pm Dinner; 7pm Worship); Sermon Delivered by Christina, "the Other and I in God"</b>
12.	27/3	<b>Disability Theologies</b> *Betcher, V. Sharon. 2010. "Conspicuous Compassion: Race, 'Disability', and Salvific Imperialism." In <i>Women and Christianity</i> , vol. 4, 104-21. London: Routledge.

		Freeman, Doreen. 2002. "A Feminist Theology of Disability." <i>Feminist Theology</i> 29: 71-85. (E-Resource) <b># Presentation</b>
	<b>3/4</b>	<b>Reading Week: NO CLASS</b>
<b>13.</b>	<b>10/4</b>	<b>Queer Theology (Guests: Queer Theology Academy)</b> <b># Presentation</b>
<b>14.</b>	<b>17/4</b>	<b>Building up <i>Ekklesia</i> Community</b> *Proctor-Smith, Marjorie. 2010. "Extracts from 'Are They True for Us?': Feminism and Christian Liturgy." In <i>Women and Christianity</i> , vol. 2, 250-74. <b># Presentation</b>

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

### 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.

Name Exegetical Paper Grading Rubric

Description Students should be able to analyze on the passage by different exegetical methods (Part I Exegetical, 30%) and to respond and comment to critical issues posted by scholars (Part II Critical issues, 20%). 1. Describe the exegetical methods the student used in the critical handling of the biblical passage 2. Analyze the biblical passage critically. 3. Relate the critical result to the scholarly discussion of the critical issues of the biblical books. 4. Construct implications of the ideas in the biblical passages critically and in a scholarly manner.

Rubric Detail

Criteria	Levels of Achievement			
	Poor/Inadequate	Fair	Good	Excellent
<b>Thesis on the Critical issue of the Biblical books</b>	There is no thesis or central argument/proposal to tie the paper together, or the thesis is unclear.	The thesis is present, but a reader must work hard to reconstruct from the entire paper.	The thesis is easily detectable after reading the paper, but it is not presented in a single and clear statement.	A clear statement of what is being proposed or argued in the paper.
<b>Methodology and handling of the Biblical text</b>	There is no explanation of the method used and the method used to analyse the text is unclear. The text doesn't seem to be understood.	Methodology has been mentioned in the paper but not enough description and how it is used. Methodology has been used but reader must work hard to relate the application of the methodology and the text. The text has been interpreted but not adequately.	There is description of what and how the (exegetical) methodology is being used but less thorough. Application of the methodology to the Biblical text is less clear. The text has been interpreted but less convincingly.	Well description of what and how the (exegetical) methodology is being used and clear application of methodology to analyse the Biblical text is demonstrated throughout the paper. The text has been convincingly interpreted.
<b>Arguments</b>	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 biblical text in question to show why the proposed thesis is valid.	Arguments made to support the thesis are acceptable but sketchy or their relevance unclear. Some references are made to the biblical text in question 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 biblical text in question to show why the proposed thesis is valid, but this is done not as consistently.	Each reason, support, or argument to follow the thesis is made clear, thorough, relevant and convincing. Proper references are consistently made to the biblical text in question to show why the proposed thesis is valid.

Criteria	Levels of Achievement			
	Poor/Inadequate	Fair	Good	Excellent
<b>Counter-Arguments</b>	No awareness or acknowledgment of conflicting evidence, counter-examples, counter-arguments, 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.	The paper acknowledges and accounts for obvious conflicting evidence, counter-examples, counter-arguments, and/or opposing positions.	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.
<b>Organization</b>	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 conclusion is non-existent.	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 distinguishable.	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.	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.
<b>Style</b>	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.	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 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 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.
<b>Documentation</b>	Source materials are used without documentation.	Sources of information are not consistently documented. If they are, format is inconsistent or does not conform to required academic standard.	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.	Notes to indicate sources of information are given whenever they are needed. Both notes and bibliography use consistent and academically acceptable format.