

**Chinese University of Hong Kong**

**Divinity School of Chung Chi College**

THEO3236 (BD 3-5, MTh, DTh)

Special Topics on Theological Studies II

Body Theologies 身體神學

<b>Second Term, 2019–20</b>	<b>Instructor: WONG Wai Yin Christina</b>
<b>Wednesdays 7:00–9:30 pm</b>	<b>Email: wycwong@cuhk.edu.hk</b>
<b>Classroom: ELB 308</b>	<b>Office Hours: Thursdays, 5:00–6:00pm</b>
<b>Online Teaching since 19 Feb</b>	<a href="https://cuhk.zoom.us/j/8130226809">https://cuhk.zoom.us/j/8130226809</a>
	<b>Meeting ID: 813 022 6809</b>

### Course Overview

Christian theology rightly claims to be an incarnational theology, in which a human body is situated at the centre of salvation. However, the mind/body dualism, and the doctrine emphasis on the sinfulness of the body made Christian theology turn to the opposite move. Based on contemporary multidisciplinary scholarships including theories from anthropology, theology, philosophy, sociology, gender studies, and cultural studies, this course explores the debates and challenges on embodied theology. The class will examine concepts, symbols, and practices of the body from our Scripture and Christian traditions. The class will explore current issues of sexuality and gender, wholeness and disabilities, bio-spirituality, transhumanism, among others, as they affect us doing body theologies.

### 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 on body theologies;
- Evaluate how the Christian doctrines on body shape the social construction of the body;
- Understand how the embodiment is very central in Christianity from incarnation to resurrection;
- Be aware of the influence of your gender and social locations on your theological stance and interpretation;

- Be aware of the body sensations and experience shape the formation of our self-subject.

### Pedagogical Commitments

1. The taboo of sexuality and the claim of body's sinfulness 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		Reading (hr) in/ out class		Project (hr) in/ out class		Term Paper (hr) in/ out class		Workshop /Seminar (hr) in/ out class	
1.5hr			2hr		2hr		3hr	1hr	
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 Project (20 minutes)	15%
<b>2. Participation</b>	Mandatory attendance of all guest lectures and class presentation; no show=2 marks deduction	10%
<b>3. Your Journal Booklet Or Book Report</b>	Use any forms of artwork, e.g., journal booklet, to reflect your connection with the body during the current outbreak of Novel Coronavirus. <b>Due Date: 18 Mar. 2020.</b>	25%

<b>4. Research Paper</b>	Words: 5000-6000 in Chinese or 4000 in English; <b>Due Date: 13 May 2020.</b> Draft for Comments: I encourage you to submit a draft by <b>6 May 2020</b> . I will send to you a page of written comments for revision on <b>8 May 2020</b> . 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).	50%
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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>

### Course Schedule

Week	Date	Topic and Required Reference
1	8/1	<p><b>Introduction:</b> Methodology, scope, and aim</p> <p>* McGuire, Meredith B. "Religion and the Body: Rematerializing the Human Body in the Social Sciences in Religion." <i>Journal for the Scientific Study of Religion</i>, 29 (1990): 283–96. (E-Journal)</p> <p>Sigurdson, Ola. 2008. "How to Speak of the Body?: Embodiment between Phenomenology and Theology." <i>Studia Theologica</i> 62 (1): 25–43.</p> <p>Graham, Elaine. "Bodies: History, Epistemology and Practice." In: <i>Making the Difference: Gender, Personhood and Theology</i>, pp. 123–46. London: Mowbray, 1995.</p>
2	15/1	<p><b>Our Body Turn: New Academic Quest</b></p> <p>Cavallaro, Dani and Carline Vago. <i>The Body for Beginners</i>. New York: Writers and Readers, 1998. (@archive.org/ borrow 14 days)</p>
3.	22/1	<p><b>Empire and Disciplined Body in Greek Christianity</b></p> <p>Choi, Jin Young. <i>Postcolonial Discipleship of Embodiment: An Asian and Asian American Feminist Reading of the Gospel of Mark</i>. New York: Palgrave Macmillan, 2015.</p> <p>Ware, Kallistos. " 'My Helper and my Enemy': The Body in Greek Christianity." In <i>Religion and the Body</i>, ed. Sarah Coakley, 90-110. Cambridge: Cambridge University Press, 1997.</p>
	<b>29/1</b>	<b>Holiday: Happy Lunar New Year!</b>
4.	19/2	<p><b>Guest Lecture: Augustine's Body by Prof. YAM Cheuk Yin Colten</b></p> <p>Kuefler, Mathew. "Desire and the Body in the Patristic Period." In <i>The Oxford Handbook of Theology, Sexuality, and Gender</i>, ed. Thatcher, Adrian, 241–54. Oxford, United Kingdom: Oxford University Press, 2015.</p>

		*Brown, Peter. "Sexuality and Society: Augustine." In <i>The Body and Society: Men, Women, and Sexual Renunciation in Early Christianity</i> , 387–427. New York: Columbia University Press. (Blackboard)
5.	26/2	<b>Combined Lecture: Hebrew and Ancient Near Eastern Traditions on Body by Dr Sonia WONG</b> *Hamori, Esther J. "Divine Embodiment in the Hebrew Bible and Some Implications for Jewish and Christian Incarnational Theologies." In <i>Bodies, Embodiment, and Theology of the Hebrew Bible</i> , ed. Kamionkowski, S Tamar, 161–83. New York: T & T Clark, 2010. (E-Book)
6.	4/3	<b>Food &amp; Religious Ritual</b> Bynum, Caroline Walker. 1987. <i>Holy Feast and Holy Fast: The Religious Significance of Food to Medieval Women</i> . Berkeley: UCP. *_____. "The Female Body and Religious Practice in the Later Middle Ages." In <i>Fragmentation and Redemption: Essays on Gender and the Human Body in Medieval Religion</i> , 181-238. New York: Zone Books, 1992.(E-Book)
7.	11/3	<b>Divine Love and Human Intimacy</b> Turner, Denys. <i>Eros and Allegory: Medieval Exegesis of the Song of Songs</i> . Kalamazoo, Mich.: Cistercian, 1995. *Fudgé, Thomas A. "Sensuality, Spirituality, and Sexuality in the Religious Experience of Female Mystics." In <i>Medieval Religion and Its Anxieties: History and Mystery in the Other Middle Ages</i> . New York: Palgrave Macmillan, 2016. (E-Book)
8.	18/3	<b>Guest Lecture: Body Healing and Spirituality by Vicky Shiu</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) Campbell, Peter A., and Edwin M. McMahon. <i>Bio-spirituality: Focusing as a Way to Grow</i> . 2nd ed. Chicago: Loyola University Press, 1997. (Reserve)
9.	25/3	<b>Queer Theology and Bodies</b> Nelson, James B. <i>Body Theology</i> . Louisville: Westminster/John Knox Press, 1992. Stuart, Elizabeth. "Sacramental Flesh." In <i>Queer Theology: Rethinking the Western Body</i> , edited by Gerard Loughlin. Malden, MA: Blackwell, 2007. Jordan, M.D. "God's Body." In <i>Queer Theology</i> .

	<b>1/4</b>	<b>Reading Week: NO CLASS</b>
<b>10.</b>	<b>8/4</b>	<p><b>Disability Theologies</b></p> <p>*Betcher, V. Sharon. "Conspicuous Compassion: Race, 'Disability', and Salvific Imperialism." In <i>Women and Christianity</i>, vol. 4, ed. Kwok Pui-lan, 104-21. London: Routledge, 2010. (Blackboard)</p> <p>Freeman, Doreen. "A Feminist Theology of Disability." <i>Feminist Theology</i> 29 (2002): 71-85. (E-Resource)</p>
<b>11.</b>	<b>15/4</b>	<p><b>Guest Lecture by Chong Chun Ming: Controversy of Body in Transhumanism</b></p> <p>Mazan, Tobiasz. <i>Transcend the Flesh: Transhumanism Debate</i>. 2015. (Blackboard)</p> <p><b># Presentation: On Current Issues</b></p>
<b>12.</b>	<b>22/4</b>	<p><b>Guest Lecture by Chow Chak Him Kent: Ecological Interpretation of the Bible: Inclusivity of Animals and Nature</b></p> <p><b># Presentation: On Current Issues</b></p>
<b>13.</b>	<b>29/4</b>	<p><b>Rethinking Incarnation</b></p> <p>*Beattie, Tina. "The Maternal Body and the Incarnation." In <i>Women and Christianity</i>, vol. 2, 120-47. (Blackboard)</p> <p>Cheng, Patrick S. "Cur Deus Homo(sexual): The Queer Incarnation." In <i>Queering Christianity: Finding a Place at the Table for LGBTQI Christians</i>, ed. Robert E. Shore-Goss et al., 51-63. Santa Barbara, CA: Praeger, 2013. (Blackboard)</p> <p>Isherwood, Lisa. "The Embodiment of Feminist Liberation Theology: The Spiralling of Incarnation." <i>Feminist Theology</i> 12, no.2 (2004): 140-56. (E-Resource)</p> <p><b># Presentation: On Current Issues</b></p>

※ 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.

## Paper-grading Rubric

	Excellent (A)	Good (B)	Fair (C)	Marginal Pass or Fail (D or below)
Thesis	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	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	The paper acknowledges, anticipates, and accounts for conflicting evidence, counterexamples, counterarguments, 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, counterexamples, and counterarguments, but miss other obvious opposing positions. Or the paper acknowledges counterarguments without accounting for them.	No awareness or acknowledgment of conflicting evidence, counter-examples, counter-arguments, or opposing positions.
Organization	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 distinguishable.	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 nonexistent.

	<b>Excellent (A)</b>	<b>Good (B)</b>	<b>Fair (C)</b>	<b>Marginal Pass or Fail (D or below)</b>
Style	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 spellchecked 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 spellchecked or proofread, and hence contains an excessive number of errors.
Documentation	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.