

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

**THEO3236: Special Topics on Theological Studies II**

Body Theologies 身體神學 (For BD3–5, MTh & DTh)

<b>First Term, 2021–22</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 303</b>	<b>Office Hours: Thursdays, 5:00–6:00pm</b>

### Course Overview

Christian theology rightly claims to be an incarnational theology, in which the 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 how bodies shape theological knowing through particular circumstances and situations. Hope this class can stimulate us think differently about theology, bodies, and religious knowledge.

### 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;
- Identify problems surrounding bodies in Christianity and society;
- Reflect on our own experiences of bodily knowing in diverse contexts;
- Be aware of the body sensations and experience shaping 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 each other.
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 body 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	O	N/A

M: Mandatory activity in the course; O: Optional activity in the course

N/A: Not applicable

### Assessment Scheme

Task nature	Description	Weight
<b>1. Participation</b>	Need to raise at least TWO questions and give THREE responses on the discussion forum of the Blackboard (each 2%)	10%
<b>2. Your Journal Booklet Or Book Report</b>	<ol style="list-style-type: none"> <li>a. According to your body workshop, make <b>your journal booklet</b> about your connection with the body. Words: 1000 for the journal booklet;</li> <li>b. Words: 2000 for <b>Book Report</b>. Due Date: <b>20 Oct. 2021</b></li> </ol>	30%
<b>3. Quiz: 24 Nov. 2021</b>	On-line quiz in the class on the concepts of body theories and theologies. Ref.: Cavallaro, Dani and Carline Vago. <i>The Body for Beginners</i> . New York: Writers and Readers, 1998. And Lecture Notes and Required Readings.	10%
<b>4. Self-Reflection Paper or Research Paper</b>	<ol style="list-style-type: none"> <li>a. <b>Self-Reflection Paper</b>: reflect on your personal body experience with at least 5 references. Around 3000 words. (The Highest Grade will be A-.)</li> <li>b. <b>Research Paper</b>: Words: 5000–6000 in Chinese or 3000-4000 in English; Due Date: 8 Dec. 2021. (The Highest Grade</li> </ol>	50%

# 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	8/9	<p><b>Introduction: Our Body Turn: New Academic Quest</b></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>Turner, Bryan S. “Introduction: The Turn of the Body.” In <i>Routledge Handbook of Body Studies</i>, edited by Bryan S. Turner, 1–17. New York: Routledge, 2012. (E-Book)</p> <p>Cavallaro, Dani and Carline Vago. <i>The Body for Beginners</i>. New York: Writers and Readers, 1998. (@archive.org/ borrow 14 days; <a href="https://archive.org/details/bodyforbeginners0000cava">https://archive.org/details/bodyforbeginners0000cava</a>)</p>
2	15/9	<p><b>How Bodies Shape Knowledge: From Phenomenology to Cognitive Neuroscience</b></p> <p>*Miller-McLemore, Bonnie J. “Coming to our Senses: Feeling and Knowledge in Theology and Ministry.” <i>Pastoral Psychology</i> 63 (2014): 689–704. (E-Journal)</p> <p>Peckruhn, Heike. <i>Meaning in Our Bodies: Sensory Experience as Constructive Theological Imagination</i>. Ch2. Oxford: OUP, 2017. (e-book)</p> <p>Sigurdson, Ola. 2008. “How to Speak of the Body?: Embodiment between Phenomenology and Theology.” <i>Studia Theologica</i> 62 (1): 25–43. (E-Journal)</p>
	22/9	<p><b>Holiday: Enjoy a Compassionate Communion in the Mid-Autumn Festival!</b></p>
3.	29/9	<p><b>Empire and Disciplined Body in Greek Christianity</b></p> <p>Liew, Tak-siong Benny. 2008. “Redressing Bodies in Corinth: Racial/Ethnic Politics and Religious Difference in the Context of Empire.” <i>What is Asian American Biblical Hermeneutics? Reading the New Testament</i>, 75–97. Honolulu: University of Hawai‘i Press. (E-Book)</p>
4.	1/10	<p><b>Body Workshop: Awaken Body Intuition: Relational Whole Body Focusing and Spirituality 喚醒身體的直覺：全身自覺體驗工作坊</b></p>

		<p>Facilitator: Au Yuen So Wah Friendly, Spiritual Care Director, Diocese of Eastern Kowloon, Hong Kong Sheng Kung Hui @10am–5pm, The Church of St. John the Baptist, 103 Po Lam Road N. Tseung Kwan O, N.T.</p> <p>Johnson, Mark. <i>The Meaning of the Body: Aesthetics of Human Understanding</i>. Chicago: University of Chicago Press, 2007. (Google Books HKD\$36.2)</p> <p>Paulsell, Stephanie. <i>Honoring the Body: Meditations on a Christian Practice</i>. San Francisco: Jossey-Bass, 2002. (Kindle US\$13.49)</p>
5.	6/10	<p><b>Hebrew and Ancient Near Eastern Traditions on Body by Prof. SONIA WONG</b></p> <p>*Eilberg-Schwartz, Howard. “The Problem of the Body for the People of the Book.” In <i>Reading Bibles, Writing Bodies: Identity and The Book</i>, edited by Timothy K. Real and David M. Gunn, 34–55. London: Routledge, 1996. (E-Book)</p> <p><b>Interactive Discussion Class: Please see the video lecture on the Panopto Video and prepare THREE questions before the Class.</b></p>
6.	13/10	<p><b>Catholic Tradition on Body</b></p> <p><b>Please see the video lecture on the Panopto Video: 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: Oxford University Press, 2015. (E-Book)</p> <p>Louth, Andrew. “The Body in Western Catholic Christianity.” In <i>Religion and the Body</i>, ed. Sarah Coakley, 111–30. Cambridge: Cambridge University Press, 1997. (Blackboard)</p>
7.	20/10	<p><b>Food &amp; Religious Ritual</b></p> <p>* Bynum, Caroline Walker. “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)</p> <p>Moschella, Mary Clark. “Food, Faith, and Formation: A Case Study on the Use of Ethnography in Pastoral Theology and Care.” <i>Journal of Pastoral Theology</i> 12, no. 1 (2002): 75–87. (E-Journal)</p>
8.	27/10	<p><b>Guest Lecture: Queer Bodies</b> by Dr Joseph Goh, a Lecturer in Gender Studies at the School of Arts and Social Sciences, Monash University, Malaysia</p>
9.	3/11	<p><b>Politicized and Traumatized Bodies</b></p>

		<p>*Mount Shoop, Marcia W. “Feeling Tragic Bodies: Narratives in the Flesh.” In <i>Let the Bones Dance: Embodiment and the Body of Christ</i>, 35–64. Louisville: Westminster John Knox, 2010. (Blackboard)</p> <p>Moore, Darnell. “Theorizing the ‘Black Body’ as a Site of Trauma: Implications for Theologies of Embodiment.” <i>Theology &amp; Sexuality</i> 15, no.2 (2009): 175–88. (E-Journal)</p>
10.	10/11	<p><b>Medicalized and Imprisoned Bodies</b></p> <p>約珥舒曼、布雷恩福爾克著，陳永財譯：《取回我們的身體：忠於信仰地運用現代醫藥》。香港：基道出版社，2010。</p> <p>*Schlosser, Jennifer A. “Bourdieu and Foucault: A Conceptual Integration Toward an Empirical Sociology of Prisons.” <i>Critical Criminology</i> 21, no. 1 (2013): 31–46. (E-Journal)</p>
11.	17/11	<p><b>Guest Lecture: Bodies at Rest</b> by Vicky Shiu</p>
12.	24/11	<p><b>Disabled and Pained Bodies and Round Up: Rethinking Body of Christ and Apophatic Bodies</b></p> <p>Underwood, Ralph L. “Hope in the Face of Chronic Pain and Mortality.” <i>Pastoral Psychology</i> 58, no.5(2009): 655–65. (E-Journal)</p> <p>*Stuart, Elizabeth. “Disruptive Bodies: Disability, Embodiment, and Sexuality.” In <i>Sexuality and the Sacred: Sources for Theological Reflection</i>, 2<sup>d</sup>, edited by Marvin M. Ellison and Kelly Brown Douglas, 322–37. Louisville, KY: Westminster John Know Press, 2010. (Blackboard)</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.

<b>Paper-grading rubric</b>				
	Excellent	Good	Needs Improvement	Unacceptable
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, 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	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	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

			clearly distinguishable.	conclusion is non-existent.
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 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	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.