

Chinese University of Hong Kong
Divinity School of Chung Chi College

THEO5226: Theology and Feminism 神學與女性主義

Second Term, 2025–26 Saturday, 9:30am–12nn CKB UG04	Instructor: WONG Wai Yin Christina Email: wycwong@cuhk.edu.hk Office Hours: Thursdays, 5:00–6:00pm
--------------------------------------------------------------------------------	-------------------------------------------------------------------------------------------------------------------------------

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 a 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 ecclesiology.

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 theology;
- Demonstrate an understanding of critical scholarship and interdisciplinary methodology of the field of feminist theology;
- 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, and student presentations, striving to engage a diversity of feminist theology through a multiplicity of resources.

Lecture		Reading		Project		Interactive tutorial		Reflection Article	
(hr) in/ out class		(hr) in/ out class		(hr) in/ out class		(hr) in/ out class		(hr) in/ out class	
2.5hr			2hr		2hr	1hr			2hr
M	N/A	N/A	M	N/A	M	M	N/A	N/A	M

M: Mandatory activity in the course

N/A: Not applicable

Assessment Scheme

Task nature	Description	Weight
1. Tutorials	Tutorial Presentation: 10 minutes to outline the content and argument of the article; and to lead discussions at tutorials. Active Tutorial Participation	10 %
2. March 12’s Worship Reflection	Write 500 words to reflect how do you reflect and evaluate March 12’s Worship and how does it relate to feminist theology. Due Date: Mar 21, 2026.	10%
3. Project Presentation	1–2 students to present one topic regarding your everyday lived experience relating to the reflection of feminist theology. Team Proposal Presentation: Jan 31, 2026; Team Project Presentation: 20 minutes presentation plus 5 minutes discussion.	35 %
4. An Individual Short Reflection Article or Research Paper	Due Date: May 4, 2026 a. Write a short reflection on your autobiography and feminist theology in relation to what you read about Schaab’s article (Schaab, Gloria. “Feminist Theological Methodology: Toward a Kaleidoscopic Model.” <i>Theological Studies</i> 62 (2001): 341–65). You are welcome to do a critical self-reflection, e.g., why you do or do not call yourself a feminist. Develop a timeline of your own life and the development of your own faith. What events were most important to you	45 %

	along this journey? How did mainstream interpretation affect how you viewed yourself in God’s eyes? What motivates you to study feminist theology? What do you get any new insights so far and what do you want to explore in future. Words: 2000 (The Highest Grade will be A-.)	
	b. Research Paper: Words: 5000–6000 in Chinese or 3000–4000 in English. (The Highest Grade will be A.)	

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: <https://www.eswtr.org/en/>

WATER: Women’s Alliance for Theology, Ethics, and Ritual:

<http://www.waterwomensalliance.org/>

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

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

Textbook: Clifford, Anne M. *Introducing Feminist Theology*. Maryknoll, N.Y: Orbis Books, 2001. (e-book)

Parsons, Susan Frank, ed. *The Cambridge Companion to Feminist Theology*. Cambridge: CUP, 2002. (e-book)

Course Schedule

Week	Date	Topic and Required Reference
1	10/1	Introduction: Why and What of Christian Feminist Theology 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。 * Clifford, <i>Introducing Feminist Theology</i> , Ch1. (E-Book)
2	17/1	The Other and Theological Anthropology Kim Grace Ji-Sun. 2015. “Women as the Other: A Postcolonial Perspective.” In <i>Embracing the Other: The Transformative Spirit of Love</i> , 59–90. Grand Rapids: William B. Eerdmans. (Blackboard) *Teevan, Donna. “Challenges to the Role of Theological Anthropology in

		<p>Feminist Theologies.” <i>Theological Studies</i> 64, no.3 (Sept 2003): 582–97. (E-Resources)</p> <p>*Goldstein, Valerie Saiving. 1960. “The Human Situation: A Feminine View.” <i>The Journal of Religion</i> 40, no.2 (Apr. 1960): 100–12. (E-Resources)</p> <p># March 12’s Worship Idea and Brainstorming</p>
3.	24/1	<p>God-Talk</p> <p>*McFague, Sallie. 1987. <i>Models of God: Theology for an Ecological, Nuclear Age</i>. Philadelphia: Fortress Press. Ch. 3, “God and the World,” 59–95.</p> <p>Tutorial 1: Clifford, <i>Introducing Feminist Theology</i>, Ch3. (E-Book)</p>
4.	31/1	<p>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>*Ruether, Rosemary Radford. 1983. “Christology: Can a Male Savior Save Women?” <i>Sexism and God-Talk: Towards a Feminist Theology</i>, 116–38. London: SCM. (Blackboard) 中文翻譯：蘿特著。楊克勤、梁淑貞譯。2004。〈基督論：一個男性的救贖者是否能拯救婦女？〉，收入：《性別主義與言說上帝》，頁 132–53。香港：道風書社。</p> <p>Isherwood, Lisa. “Feminist Christologies.” In <i>The Blackwell Companion to Jesus</i>, edited by Delbert Royce Burkett, 427–42. Malden, MA: Wiley-Blackwell, 2011. (E-resources)</p> <p># Proposal Presentation (5–10 minutes)</p>
5.	7/2	<p>Spirit & Trinity</p> <p>Coakley, Sarah. “The Trinity, Prayer, and Sexuality.” In <i>Feminism and Theology</i>, edited by Feminism and Theology, 258–67. Oxford: OUP, 2003. (Blackboard)</p> <p>Tutorial 2: Clifford, <i>Introducing Feminist Theology</i>, Ch5. (E-Book)</p>
6.	14/2	<p>Feminist Ecclesiology</p> <p>*Graham, Elaine. “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, 2018. (Blackboard)</p> <p>Fiorenza, Elisabeth Schüssler. <i>Discipleship of Equals: A Critical Feminist Ekklesia-logy of Liberation</i>. New York: Crossroad, 1993.</p> <p>Russell, Letty M. <i>Church in the Round: Feminist Interpretation of the Church</i>. Louisville, Ky.: Westminster/J. Knox Press, 1993.</p> <p>Tutorial 3: Clifford, <i>Introducing Feminist Theology</i>, Ch4. (E-Book)</p>
	21/2	<p>Lunar New Year Vocation</p>

7.	28/2	<p>Feminist Theology as a History of Theology</p> <p>* Hollywood, Amy. “Feminist Studies.” In <i>The Blackwell Companion to Christian Spirituality</i>, edited by Arthur Holder, 363–86. Oxford: Blackwell, 2005. (E-Book)</p> <p>Bynum, Caroline Walker. <i>Holy Feast and Holy Fast: The Religious Significance of Food to Medieval Women</i>. Berkeley: UCP, 1987.</p> <p>Tutorial 4: Clark, Elizabeth A. “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, 2010. (Blackboard)</p>
	7/3	No CLASS (Reading Week)
8.	12/3	<p>女神崇拜：我們在神學與女性主義課程學了什麼？</p> <p>*Ross, Susan A. “Church and Sacrament—Community and Worship.” 2002. In <i>The Cambridge Companion to Feminist Theology</i>, edited by Susan Frank Parsons, 224–42. Cambridge: CUP, 2002. (E-Book)</p>
9.	14/3	<p>Feminist Interpretation of Bible (Guest Lecture by Garbo Hui 許寶瑩)</p> <p>*Upton, Bridget Gilfillan. “Feminist Theology as Bible Hermeneutics.” In <i>The Cambridge Companion to Feminist Theology</i>, edited by Susan Frank Parsons, 97–113. Cambridge: CUP, 2002. (E-Book)</p> <p>許寶瑩：《眾裏尋她／他：以女性主義敘事學進路解讀傳道書七章 25 至 29 節的性別對話》。台北：台灣文藝出版社，2025。</p>
10.	21/3	<p>Feminist Theology as Theology of Religions (focus on Jewish Feminist Theology)</p> <p>*Raphael, Melissa. “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, 2012. (E-Book)</p> <p>Plaskow, Judith. “Feminist Anti-Judaism and the Christian God.” <i>Journal of Feminist Studies in Religion</i> 7, no.2 (Fall 1991): 99–108.</p> <p>Video: Zuria, Anat. Tehora [Purity/ Breaking the Codes of Silence]. 2003.</p>
11.	28/3	<p>Feminist Theology as Embodied Theology</p> <p>*Miller-McLemore, Bonnie J. “Embodied Knowing, Embodied Theology: What Happened to the Body?” <i>Pastoral Psychology</i>. 63, no. 5 (October 2013): 743–58. (E-Resource)</p> <p>Isherwood, Lisa. <i>The Fat Jesus: Feminist Explorations in Boundaries and Transgressions</i>. London: Darton, Longman and Todd, 2007.</p>
	4/4	The day following Good Friday
12.	11/4	Theology of Masculinity

		<p>* Rybicki, Adam, and Andrzej K. Jastrzębski. “An Interdisciplinary Perspective on the Theology of Masculinity.” <i>Verbumet Ecclesia</i> 42, no.1 (2021), a2269. https://doi.org/10.4102/ve.v42i1.2269. (E-resources)</p> <p># Team Project Presentation</p>
13.	18/4	<p>Eco-Feminist Theology</p> <p>* Clifford, <i>Introducing Feminist Theology</i>, Ch6. (E-Book)</p> <p>Primavesi, Anne. 2010. “Women and the Ordering of Nature.” In <i>Women and Christianity</i>, vol. 4, 290–25. (Blackboard)</p> <p># Team Project Presentation</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.

Use of AI tools is allowed with explicit acknowledgement and proper citation

Students are required to acknowledge all functional uses of a generative AI tool and cite it when they paraphrase, quote, or incorporate into their own work any content (whether it is text, image, data, or other format) that was created by it.

i. An example of acknowledgement

'I acknowledge the use of (name of AI tool – e.g. ChatGPT (<https://chat.openai.com/>)) to (specify the support, e.g. plan my essay, generate some ideas for the content, ask for examples of data collection instruments, get the dates of historical events, etc.).

ii. An example of citation

OpenAI. (2023). *ChatGPT* (Mar 20 version). <https://chat.openai.com/chat>
(Students are reminded that due to the rapid developments of generative AI tools, some citation formats may be updated regularly.)

iii. An example of including texts generated by an AI tool in their work

"The following text was generated by an AI tool / language model (ChatGPT):"
[Insert the text generated by ChatGPT here.]

iv. An example of including texts generated by an AI tool and the prompts that were used to elicit the text from the AI tool

"[The prompt], as generated by an AI language model (ChatGPT):"
[Insert the text generated by ChatGPT in response to the prompt.]

Students are reminded to learn and use the AI tools responsibly and ethically and be aware of the limitations.

Students are reminded to clarify with the course teacher and obtain permission if necessary when in doubt.