

Revised 2021-1-23

Latinx Theologies in North America (THEO 665)

Spring 2021 – Garrett-Evangelical Theological Seminary¹

Fridays 10-11:50 AM CST

Instructors

Dr. Nancy E. Bedford [she, *ella*] (nancy.bedford@garrett.edu)

Evelmyn Ivens (T.A.) [she, *ella*] (evelmyn.ivenes@garrett.edu)

Office hours (currently via phone or Zoom only) are by appointment.

In this course we will examine Latinx theologies in the North American context. We will highlight the need for and the significance of Latinx contributions to theology, to the church and to public life. Among the topics we will examine are the construction of various Latinx identities, sources and contours of Latinx theologies, and the particularity of Latinx theology, including its differences with Latin American theologies. The purpose of the course is not only to explore materials produced by Latinx theologians, but also to develop our own theological voices in dialogue with them in the context of praxis and transformation, to practice a *teología en conjunto*. Figuring out what *teología en conjunto* can be and how to do it is a transversal theme of the course.

About the choice of the term *Latinx* for this class:

Concerning race, some may prefer the term Latino, which, while referring to all the countries in Latin America, including Brazil and Haiti, also ties certain people together through a history of colonization. Here, however, the term Latinx is employed. It is similar to Latino but the x erases gender, making the category inclusive of men, women, agendered, trans, gender-nonconforming, gender-queer, and gender-fluid people. Finally, it bears noting that most Latinx people do not use racial terms assigned to them after their arrival in the United States. Instead, most Latinx people around the world refer to themselves based on whichever country or indigenous population they belong to (for example, Honduran, Mexican, Peruvian, and so on). As a social construct—something that changes over time and within different contexts—identity labels are neither static nor universal.²

¹ Let us not forget the peoples who lived on the lands around what is now called Evanston before European colonization. The land Garrett occupies is the traditional homeland for the Council of the Three Fires, including the Ojibwe, Odawa, and Potawatomi; for thousands of years it was also a travel and gathering place for more than a dozen other peoples.

² Robert B. Peterson and Juan Battle, “Conexión a la Comunidad. Latinx LGBT Feelings of Connectedness,” *Women, Gender and Families of Color* 6 (2018) 202-225.

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Course Objectives

Students will

- Become familiar with the historical, socio-political and cultural contexts that undergird Latinx theologies;
- Practice a theological hermeneutic of Latinx cultural artifacts;
- Understand the sources and methodologies of Latinx theologies;
- Analyze epistemologically significant concepts for Latinx theologies;
- Examine key doctrinal *loci* of the Christian faith as seen in Latinx perspective;
- Engage in *teología en conjunto*.

Course Learning Outcomes

Upon completion of the course students will be able to:

- Identify Latinx peoples in the United States, their challenges and their contributions;
- Interpret Latinx cultural artifacts theologically;
- Describe common themes and doctrines in Latinx theologies;
- Propose ways to engage constructively with Latinx people in both church and the public square;
- Incorporate concepts such as *teología en conjunto*, *Nepantla*, *mestizaje-mulatez-hibridez*, *cotidianeidad* to their theological toolbox;
- Put *teología en conjunto* into practice outside the classroom.

Course Delivery

This is a three-credit online course with 13 weekly synchronous meetings. You should be prepared to dedicate an average of nine (9) hours per week to this course, including attendance.

Accessibility

Student accommodations for documented conditions should be requested before the beginning of the semester. See the *Accessibility, Special Needs, and Disabilities* policy and process set out in the Academic Handbook (19-20 Handbook, 12). Such accommodations are developed in consultation with the Registrar.

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Email Policy

The instructors are committed to responding to emails from students within 24 hours, save on weekends. We do not check or answer emails on Sundays. If you prefer to leave a voicemail message, Dr. Bedford's office number is 847-866-3931.

Technology requirements

The technology department recommends that you use a PC running Windows 10 or MAC running OS 10.14 (Mojave) or newer. You must be able to wirelessly connect to secure networks (using WPA2-Enterprise). Note: Chromebooks cannot connect to our network.

You will need to install the following software on your device:

- Microsoft Office Suite (Word, PowerPoint, Excel, etc.) and Microsoft Outlook (email). This software is provided free of charge to students with a Garrett email address. To install the software on your device, go to office.com, log in with your Garrett id/password, and click "Install Office" in the upper right-hand corner of the screen. Or log onto Moodle and install the software from the Microsoft block.
- [Adobe Reader](#)
- It is also wise to use antivirus software and keep it up-to-date. Symantec Endpoint is [provided free of charge here](#). (Log in with your NetID).

The technology department recommends using Google Chrome to best access all Garrett tools.

You will also need a webcam, microphone, and headphones to participate in Zoom effectively.

Course Requirements

1. **Class participation.** As preparation each week, we expect the kind of *careful reading* (of articles and book chapters), *listening* (of podcasts), and *watching* (of videos) that allow for a thorough grasp of the curated materials we have provided on Moodle. We encourage you to take notes or journal as you engage in the above activities. Our aim is to learn from each other as we move from the analytical to the synthetic and the evaluative levels of discussion, and as we work on our collective *teología en conjunto*. Class participation (10 % of grade) should reflect this engagement. Comments or questions either in the chat or verbally are expected. Feel free also to email the instructors with questions. If you must miss a synchronous meeting, please advise the instructors, and ask the T.A. for the corresponding make-up work.

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2. **Six short reflection papers** (each worth 10% of grade). The assignments vary. Please see the descriptions and rubrics that accompany each assignment (see also Appendix A).
3. **Latinx Theologies Playlist.**³ Find our playlist here:

https://www.youtube.com/playlist?list=PLZAX8vVBDJhZtc_K8XL4oxPET5es83UOD

or

<https://open.spotify.com/playlist/6ZnJkImF91bF6bBpWbC9Lq>

For ten weeks, pairs or small groups of students will present a designated song by a Latinx artist from our playlist, for the consideration of the class, for 10-15 minutes. We will form the groups randomly during the first session. The exercise is a way of getting to know aspects of Latinx cultural production while practicing theological interpretation of cultural artifacts. The presentation will:

- (a) provide contextualization of the piece (who wrote it, when, other information from secondary sources);
- (b) explain why/how the song sheds light on an aspect of Latinx life by paying attention not only to the lyrics but also to the music video;
- (c) suggest what theological topics or questions emerge from engaging the themes in the song (e.g., references to symbols and sacraments, to Christological tropes, to understandings of the human, of hope, etc.);
- (d) The presentation should be accompanied by a PowerPoint or written handout (1-2 pages max).

See the rubric for this presentation in Appendix A (10% of grade).

4. **Book review.** Each student will choose a book from our “For further reading” list (or another book approved by the instructor) and provide a five-page book review. Use your own words to describe the argument of the book (about 75% of the paper) and then evaluate the book (about 25% of paper). Do not rely on published reviews of this book; we are interested solely in your own perspectives. Follow the rubric closely for guidance. The **book review is due March 26 by 11:55 PM CST**. See the rubric in Appendix A (20% of grade).
5. **All class assignments** must be completed for a student to pass the course. For an opportunity to earn extra credit, consult the instructors. It consists in a mutually agreed upon project, due before the final class session. It does not replace any of the other assignments or make-up work but can bump up the grade.

³ The playlist and annotations on the songs were prepared by Audax the Damsel for this syllabus.

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Grading Scale

A	95-100	B-	80-82	D+	62-65
A-	91-94	C+	75-79	D	58-61
B+	88-90	C	70-74	D-	51-57
B	83-87	C-	66-69	F	0-50

Table with Important Dates and Times

Dates and times	Assignment or meeting
Friday, February 5, 10:00-11:50 AM CST	First synchronous meeting
Wednesday, February 17 by 5 PM CST	Reflection #1 due
Friday, February 12, 10:00-11:50 AM CST	Second synchronous meeting
Friday, February 19, 10:00-11:50 AM CST	Third synchronous meeting
Wednesday, February 24, 5 PM CST	Reflection #2 due
Friday, February 26, 10:00-11:50 AM CST	Fourth synchronous meeting
Friday, March 5, 10:00-11:50 AM CST	Fifth synchronous meeting
Wednesday, March 10 by 5PM CST	Reflection #3 due
Friday, March 12, 10:00-11:50 AM CST	Sixth synchronous meeting
Friday, March 19, 10:00-11:50 AM CST	Seventh synchronous meeting
Friday, March 26 <ul style="list-style-type: none"> • 10:00-11:50 AM CST • 11:55 PM CST 	<ul style="list-style-type: none"> • Eighth synchronous meeting • Book review due
Friday, April 9, 10:00-11:50 AM CST	Ninth synchronous meeting
Wednesday, April 14, 5PM CST	Reflection #4 due
Friday, April 16, 10:00-11:50 AM CST	Tenth synchronous meeting

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Friday, April 23, 10:00-11:50 AM CST	Eleventh synchronous meeting
Wednesday, April 28, by 5PM	Reflection #5 due
Friday, April 30, 10:00-11:50 AM CST	Twelfth synchronous meeting
Wednesday, May 5, 5PM CST	Reflection #6 due
Friday, May 7, 10:00-11:50 AM CST	Final synchronous meeting

Detailed Topics, Assignments and Dates

Week 1: Introduction to each other and to Latin-x Theologies.

Synchronous meeting: Friday, February 5, 10:00-11:50 AM CST

Learning outcomes:

Students will begin to get to know each other and to engage their sense of who Latinx in the United States are, as well as encountering the concept of *teología en conjunto*.

Watch and discuss (in class):

- **Calle 13, “Latinoamérica”** (feat. Totó La Momposina, Susana Baca and María Rita).
Official video: https://www.youtube.com/watch?v=-wb1li1Bh_c Version with English subtitles: <https://www.youtube.com/watch?v=rA2FAVRAO2Y>

Week 2: Harvest of Empire: Latinx Presence in the United States

Synchronous meeting: Friday, February 12, 10:00-11:50 AM CST

Learning outcomes:

Students will discern some of the political, social, and economic roots of Latinx presence in the United States, will tease out why a “Latinx” identity is a peculiarly United States phenomenon, and will be able to explain the concepts of *mestizaje*, *mulatez* and *hibridez* along with their implications for theology.

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Listen:

- *Anything for Selena*, episode 1: “Selena and me” <https://www.latinousa.org/anythingforselena/> (the episode runs a little under 30 minutes; if you wish, you can listen to version of this podcast in Spanish; the link is on the same webpage).

Read:

- “Who is Hispanic?” <https://www.pewresearch.org/fact-tank/2020/09/15/who-is-hispanic/> (or as a pdf on Moodle).
- Daniel Orlando Álvarez, “*Mestizaje and Hibridez: Opportunities and Complications*,” *Journal of Latin American Theology* 13 (2018) 67-89 [Moodle].

Watch and discuss (in class):

- Selena, “No me queda más,” <https://www.youtube.com/watch?v=FCi-Xp2TVoQ>

N.B. Reflection #1 is due next Wednesday by 5 PM CST

Reflection #1 – After reading the “Dora the Explorer” article (see below), choose any Latinx TV or film character from any period (only materials produced in the United States). In a short, tightly written paper (2-3 pp. double-spaced):

- describe the character;
- analyze whether and how the character conveys stereotypes about Latinx;
- reflect on the kinds of theological questions that emerge for you out of this exercise; if no theological questions arise for you, reflect on why that might be.

Due date: Wednesday, February 17, 5PM CST

Rubric for Reflection #1

On time (20 points)	_____
Appropriate choice of topic (10 points)	_____
Appropriate length (10 points)	_____
Description of character (20 points)	_____
Analysis of stereotypical traits (20 points)	_____
Theological reflection (20 points)	_____
Total (100 points)	_____

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Week 3: **Who does dominant US culture say that we are?**

Synchronous meeting: Friday, February 19, 10:00-11:50 AM CST

Learning outcomes:

Students will enhance their awareness of how dominant cultural constructions present Latinx lives and stories and will reflect theologically on the implications of that process.

Read:

- Nicole M. Guidotti-Hernández, “*Dora the Explorer, Constructing ‘Latinidades’ and the Politics of Global Citizenship,*” *Latino Studies* 5 2007 (209-232) [Moodle].
- Judith Ortiz Cofer, “The Story of My Body,” *The Norton Anthology of Latino Literature, 1897-1904* [Moodle].

Watch:

1. Watch these short YouTube videos:

<https://www.youtube.com/watch?v=QePAmlmu2wA>

*Defining Latino: Young people talk identity, belonging.

<https://www.youtube.com/watch?v=jH8kxD9oA5c>

*Latino 101

2. Watch this video to prepare for class discussion (to be presented by **group 1**):

- **La Santa Cecilia, “ El Hielo (ICE)”** [video](#)

Notes:

- [Lyric video](#)
- Is the video in any way similar to the video for “Latinoamérica”?
- Depicts range of Latinx identities
- Produced by the National Day Laborer Organizing Network as part of the [#Not1More](#) series [here](#)

Rubric for all playlist presentations (see also in Appendix A of syllabus)

1. Information providing contextualization of song
 - Who wrote it (10 points)
 - When (10 points)

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- Information from secondary sources (10 points) _____
 - 2. Insights about why/how song sheds light on Latinx life _____
 - Analysis of the lyrics/the music (30 points) _____
 - Analysis of the visuals of the video (30 points) _____
 - 3. Theological considerations or questions (10 points) _____
- Total: _____

N.B. Reflection #2 is due next Wednesday, 5 PM CST

Reflection #2: Choose **one** of the following articles and engage with it in the following way: (1) summarize its main findings in 1-2 pages, double-spaced; (2) explain in 1-2 pages, double-spaced, the ways in which the content of the article confirms, questions, challenges or affirms what you thought or experienced in the past; (3) suggest how the above might shed light on your praxis or that of your community of faith; (4) ponder what this might mean for our theological anthropology or for another doctrine of your choice. The paper should be 3-5 pages, double-spaced, total. See the rubric below or in appendix A of the syllabus.

Due date: Wednesday, February 24, 5 PM CST

Articles to choose from for Reflection #2:

- James Chaney and Laura Clark, “We’re from here, too: Identity and Belonging among 1.5- and Second-Generation Latinxs in Nashville, Tennessee,” *The Latin Americanist* 64 (2020) 280-303 [Moodle].
- Refugio Rochin, “Latinos and Afro-Latino Legacy in the United States: History, Culture, and Issues of Identity,” George Washington Carver Banquet Lecture, 2015. *Professional Agricultural Workers Journal* (2016) 1-22 [Moodle].
- Joseph Rodríguez and Vicki Ruiz, “At Loose Ends: Twentieth-Century Latinxs in Current United States History Textbooks,” *The Journal of American History* 86 (2000) 1689-1699 [Moodle].
- Melissa Villa-Nicholas, “Latinx Digital Memory: Identity Making in Real Time,” *Social Media + Society* (October-December 2019) 1-11 <https://doi.org/10.1177/2056305119862643> [Moodle].

Rubric for Reflection #2

- Title, author, date of publication of article (10 points)
- Length of your paper, i.e., 3-5 pp double-spaced (10 points)
- Handed in on time (10 points)
- Summary of main finding(s) of article in your own words (20 points)

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- Evaluation of the main finding and how it shifts/confirms your perspective (20 points)
- How might this insight affect your praxis or that of your community of faith? (20 points)
- Conclusion: What does this mean for our theological anthropology (or for another doctrine of your choice?) (10 points)

Total (100 points): _____

Week 4: Talking back: Who do we say we are?

Synchronous meeting: Friday, February 26, 10:00-11:50 AM CST

Learning outcomes

Students will solidify their understanding of the origins and varieties of Latinx experiences in the United States; students will understand why notions such as *Nepantla* and liminality on the one hand, and Babylon and exile on the other, are helpful frameworks for Latinx theologies.

Read:

- Edwin David Aponte and Miguel A. De La Torre, "Common Cultural Themes within a Community Based Theology" in *Introducing Latinx Theologies* (Maryknoll: Orbis, 2020), 41-75 [Moodle].
- Rosario Morales and Aurora Levins Morales, "Ending Poem," *Norton Anthology of Latino Literature*, 985-986 [Moodle].
- Gloria Anzaldúa, "La conciencia de la mestiza. Toward a New Consciousness," in *Borderlands. La Frontera. The New Mestiza* 25th Anniversary Edition (San Francisco: Aunt Lute, 2012), 99-120 [Moodle].

Watch:

1. Watch these short YouTube videos:

<https://www.youtube.com/watch?v=tLLCHbCgJbM>

*A Conversation with Latinos on Race (NYT)

<https://www.youtube.com/watch?v=hMTBhz92xvU>

*Latino. How you see me

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2. To prepare for presentation by **group 2**, watch the video below:

- **Snow Tha Product, “How I Do it”** [video](#)

Notes

- How does Snow tha Product both reinforce and challenge stereotypes about Latinx femininity/ identity?
- Notable Lines:
 - I meet a lot of people that be telling/ Me how I'm so lucky that I got it made/ I won't consider myself anybody til/ Mexicans ain't gotta work as the maid
 - *Ya tengo tiempo diciendo lo mismo/ India María, ni de aquí, ni de allá/ Vinieron mis padres directo de México/ Armaron su lío y se fueron pa' tras.*
 - Everything that I been making, they be taking what's up/ They want our culture but don't show love/ They want our money, but they don't want us, bruh.

Week 5: *Teología en Conjunto*

Synchronous meeting: Friday, March 5, 10:00-11:50 AM CST

Learning outcomes

Students will be able to recognize and articulate epistemological and ontological dimensions of *teología en conjunto*.

Read:

- José David Rodríguez, “On Doing Hispanic Theology,” in *Teología en Conjunto. A Collaborative Hispanic Protestant Theology*, ed. José David Rodríguez and Loida I. Martell-Otero (Louisville: WJK, 1997), 11-21 [Moodle].
- Edwin David Aponte, “Theological and Cultural Competence *en Conjunto*,” in *Handbook of Latina/o Theologies*, ed. Edwin David Aponte Sand Miguel A. De La Torre (St. Louis: Chalice, 2006), 1-7 [Moodle].
- Virgilio P. Elizondo, “Theology’s Contribution to Society. The Ministry of the Theologian,” in *From the Heart of Our People. Latino/a Explorations in Catholic Systematic Theology* (Maryknoll: Orbis, 1999), 49-53 [Moodle].
- Roberto Goizueta, “Fiesta. Life in the Subjunctive,” in *From the Heart of Our People, Latino/a Explorations in Catholic Systematic Theology* (Maryknoll: Orbis, 1999), 84-99 [Moodle].

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Watch to prepare for class discussion (to be presented by **group 3**):

- **Vel the Wonder, “Mija”** [video](#)

Notes:

- Seems to be narrated from the perspective of Vel the Wonder’s parent(s), encouraging her to pursue the American Dream (“dream big, m’hija”).
- American Dream symbolism: peanut butter and jelly sandwiches, etc.

*N.B. **Reflection #3** is due next Wednesday.*

Listen to Jacqueline Hidalgo and Kay Higuera Smith, “Hermeneutics in the Latinx context” (episodes 1 and 2)

<https://www.htiopenplaza.org/content/hermeneutics-in-the-latinx-context-episode-1> and <https://www.htiopenplaza.org/content/hermeneutics-in-the-latinx-context-episode-2> (about 29 minutes total). Write a short reflection (3-5 pp., double-spaced) on hermeneutics, reflecting on the following: (1) What are your own hermeneutical (interpretive) presuppositions? (2) How can you put those presuppositions in conversation with the elements provided by Hidalgo and Higuera Smith? (3) After listening to the podcast and reflecting, in what ways do you think you need to further develop your own hermeneutical skills?

Due date: Wednesday, March 10, 5PM CST

Rubric for Reflection #3

- Length of paper (3-5 pp., double-spaced) (5 points)
- On time (5 points)
- Description of own hermeneutical approach (30 points)
- Elements from Hidalgo and Higuera Smith (30 points)
- Reflection about further developing own hermeneutical skills (30 points)
- Total: _____

Week 6: Reading the Bible “in Spanish”

Synchronous meeting: Friday, March 12, 10:00-11:50 AM CST

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Learning outcomes

Students will be able to describe the difference between a contextualized Latinx biblical hermeneutic and a literalistic, apolitical approach to Scripture.

Read:

- Justo González, "Reading the Bible in Spanish," *Mañana. Christian Theology from a Hispanic Perspective* (Nashville: Abingdon, 1990), 75-87 [Moodle].
- Pablo A. Jiménez, "The Bible. A Hispanic Perspective," in *Teología en Conjunto. A Collaborative Hispanic Protestant Theology*, 66-79 [Moodle].
- Francisco García-Treto, "Reading the Hyphens: An Emerging Biblical Hermeneutics for Latino/Hispanic US Protestants," in *Protestantes/Protestants. Hispanic Christianity within Mainline Traditions*, ed. David Maldonado, Jr. (Nashville: Abingdon, 1999), 160-173 [Moodle].
- Leticia A. Guardiola-Sáenz, "Scriptures," in *Handbook of Latina/o Theologies*, eds. Edwin A. Aponte and Miguel A. De la Torre (St. Louis, Mo: Chalice Press, 2006), 75-81 [Moodle].

Watch to prepare for class discussion (to be presented by **group 4**):

- **Bad Bunny, "Yo Perreo Sola" (feat. Nesi and Ivy Queen)** [video](#)

Notes:

- Bad Bunny challenges traditional Latinx masculinities even as he perpetuates some toxic patterns common in Reggaeton (e.g., objectifying women, "erasing" women-- he forgot to credit Nesi as the singer he features in this song, although he recently released a remix which does include her name. The remix also features iconic Reggaetonera Ivy Queen. Perhaps the remix was an attempt on his end to rectify the situation and address the criticism.
- In the official "Yo Perreo Sola" [video](#), Bad Bunny dresses as a woman.

Week 7: *Cotidianeidad* (the "Everyday")

Synchronous meeting: Friday, March 19, 10:00-11:50 AM CST

Learning outcomes

Students will be able to explain why and how their everyday lives and those of the people they encounter constitute a fundamental building-block of theology.

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Read:

- Ada María Isasi-Díaz, “Mujerista Theology. A Challenge to Traditional Theology,” in *Mujerista Theology* (Maryknoll: Orbis, 1996), 59-85 [Moodle].
- Ada María Isasi-Díaz, “Lo Cotidiano. Everyday Struggles in Hispanas/Latinas’ Lives,” in *La Lucha Continues. Mujerista Theology* (Maryknoll: Orbis, 2004), 92-106 [Moodle].
- Elizabeth Conde-Frazier, “Hispanic Protestant Spirituality,” in *Teología en Conjunto. A Collaborative Hispanic Protestant Theology*, eds. José David Rodríguez and Loida I. Martell-Otero (Louisville, Ky: Westminster John Knox Press, 1997), 125-145 [Moodle].

Watch to prepare for class discussion (to be presented by **group 5**):

- **Lin Manuel Miranda, “Almost Like Praying” (feat. Artists for Puerto Rico) [video](#)**

Notes:

- [NPR interview](#)
- Title references the West Side Story song “Maria”
- [Salsa remix](#)
- Celebration of Puerto Rico - names its geography

Week 8: Latina Feminist Theologies

Synchronous meeting: Friday, March 26, 10:00-11:50 AM CST

Learning outcomes

Students will be able to assess how an intercultural Latinx theology attentive to gender justice disrupts and displaces a religious discourse that justifies existing power structures.

Read:

- María Pilar Aquino, “Theological Method in U.S. Latino/a Theology. Toward an Intercultural Theology for the Third Millennium,” in *From the Heart of Our People. Latino/a Explorations in Catholic Systematic Theology*, ed. Orlando Espín and Miguel H. Díaz (Maryknoll: Orbis, 1999), 6-48 [Moodle].
- María Pilar Aquino, “Latina Feminist Theology. Central Features” in *A Reader in Latina Feminist Theology: Religion and Justice*, eds. María Pilar Aquino, Daisy Machado and Jeanette Rodríguez, (Austin: University of Texas Press, 2002), 133-160 [Moodle].

Watch to prepare for class discussion (to be presented by **group 6**):

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- **Nitty Scott, “La Diáspora” (feat. Zap Mama)** [video](#)

Notes:

- Nitty Scott--Afro-Latina pride
- Exploration of her history and roots
- “Twerk to resist” -- bodies as resistance
- Oversexualization vs. sensuality

N.B. Book review is due Friday, March 26 by 11:55 PM CST

Week 9: Good Friday

No synchronous meeting.

Week 10: Mariology

Synchronous meeting: Friday, April 9, 10:00-11:50 AM CST

Learning outcomes

Students will be able to articulate ways in which the figure of Mary can empower minoritized communities and disrupt the docetic Christology at the heart of white nationalism.

Read:

- *Nican Mopohua* (“Here it is told”): You can find a side-by-side English-Náhuatl version here: <http://pages.ucsd.edu/~dkjordan/nahuatl/nican/NicanMopohua.html> or read an English-only version [Moodle].
- Miguel H. Díaz, “*Dime con quién andas y te diré quién eres. We Walk with Our Lady of Charity,*” in *From the Heart of Our People. Latino/a Explorations in Catholic Systematic Theology* (Maryknoll: Orbis, 1999), 153-171 [Moodle].
- Nancy Elizabeth Bedford, “The Flight to Egypt: Toward a Protestant Mariology in Migration,” in *Latinxs, the Bible, and Migration*, ed. Efraín Agosto and Jacqueline M. Hidalgo (Cham, Switzerland: Palgrave MacMillan, 2018), 109-131 [Moodle].

Watch to prepare for class discussion (to be presented by **group 7**):

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- **Princess Nokia, “Tomboy”** [video](#)

Notes:

- Challenging beauty standards and Latinx femininity, body positivity.
- After her rise to fame, she has noticeably changed her presentation, getting plastic surgery, and dressing more like Cardi B, perhaps demonstrating the pressures women face in the music industry.

*N.B. **Reflection # 4** is due next Wednesday, 5PM CST*

Read this short text: César Chávez, “Jesus’ Friendship,” in The Norton Anthology of Latino Literature, 764-767 [Moodle]. Write a short paper (3-5 pp.) on the ways your understanding of Jesus is and is not like that of Chávez. (for example: The beatitudes are central to his Christology; what passage(s) are central for yours). His Christology was an important factor that led him to a particular embodied, material praxis (organizing farm workers). What kind of embodied, material praxis do you think your understanding of Jesus calls you to?

Due date: April 14, 5PM CST

Rubric for Reflection # 4

- On time (5 points)
- Length of paper 3-5 pp. double-spaced (5 points)
- Ways in which your Christology is like that of Chávez (30 points)
- Ways in which your Christology is not like that of Chávez (30 points)
- Reflection on the material dimension of your Christology (30 points)

Total (100 points): _____

Week 11: Christology

Synchronous meeting: Friday, April 16, 10:00-11:50 AM CST

Learning outcomes

Students will be able to discuss ways in which grounding Christology contextually can open up the Christological tradition in liberating ways.

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Read:

- Edgardo Colón-Emeric, “Jesús was born in Guatemala: Toward a Latinx Wesleyan Christology,” *Wesleyan Theological Journal*, 54 (2019) 102-117. [Moodle].
- Michelle A. González, “Jesus,” in *Handbook of Latina/o Theologies*, eds. Edwin A. Aponte and Miguel A. De la Torre (St. Louis, Mo: Chalice Press, 2006), 17-24 [Moodle].
- Rubén Martínez, “Crossing Over: Prologue,” *The Norton Anthology of Latino Literature*, 2323-2335 [Moodle].

Watch to prepare for class discussion (to be presented by **group 8**):

- **Kali Uchis, “After the Storm”** [video](#)

Notes:

- Kali Uchis is Colombian-American
- Song about encouragement--to “keep on keepin’ on”
- 1950’s housewife aesthetic, perhaps a commentary about the American Dream. What is Uchis trying to communicate by portraying herself as an affectless doll? Is it an aesthetic preference or is there something more to this visual choice?

Week 12: Pneumatology

Synchronous meeting: Friday, April 23, 10:00-11:50 AM CST

Learning outcomes

Students will be able to relate the work of the Holy Spirit and Christian spirituality to matters of justice and liberation.

Read:

- Luis E. Benavides, “The Spirit,” in *Handbook of Latina/o Theologies*, 25-31 [Moodle].
- Samuel Solivan, “The Holy Spirit – Personalization and the Affirmation of Diversity: A Pentecostal Hispanic Perspective,” in *Teología en Conjunto. A Collaborative Hispanic Protestant Theology*, 50-65 [Moodle].
- Justo González, “Life in the Spirit,” in *Mañana. Christian Theology from a Hispanic Perspective*, 157-167, 184 [Moodle].

Watch to prepare for class discussion (to be presented by **group 9**)

- Paloma Mami, “Mami” [video](#)

Notes:

- Overt reference to Ivy Queen (quotes her famous song “Quiero Bailar”)
- Sexual power and consent--verbalizes her desires
- Oversexualization vs. sensuality
- How empowering is Paloma Mami’s message? Is sexual liberation the same as empowerment?
- How problematic is the video? Cultural appropriation? Orientalist?
- How does Paloma Mami’s embodiment of Latinx femininity differ from that of Princess Nokia’s self-depiction in “Tomboy”? Is Paloma Mami catering to the industry and media? How much control does she have over her image as an artist signed to a major record label?

*N.B. **Reflection #5** is due next Wednesday.*

Listen to the interview with Robert Chao Romero, “Celebrating the Brown Church,” on the Mestizo Podcast, here: <https://www.worldoutspoken.com/podcasts/the-mestizo-podcast> (it is rather long, 1:14 minutes, so take that into account as you plan your time). Write 2-3 free-form pages (double-spaced) about what jumped out at you about the podcasts: insights, theological elements, and questions or comments.

Due date: Wednesday, April 28, by 5PM CST

Rubric for Reflection #5

- On time (5 points) _____
 - Length (5 points) _____
 - Insights (30 points) _____
 - Theological elements (30 points) _____
 - Questions/comments (30 points) _____
- Total (100 points): _____

Week 13: Ecclesiology

Synchronous meeting: Friday, April 30, 10:00-11:50 AM CST

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Learning outcomes

Students will be able to describe traits of Protestant Latinx churches and some of the challenges they face at present.

Read:

- Brandon C. Martínez and Jeffrey A. Tamburello, "The Role of Whites in Lay Leadership Within Latino Churches," *Journal for the Scientific Study of Religion* 57 (2018) 39-54 [Moodle].
- Aída Ramos, Gerardo Martí, Mark Mulder, "The growth and diversity of Latino Protestants in America," *Religion Compass* (2018) 1-8 <https://doi.org/10.1111/rec3.12268> [Moodle].
- Harold J. Recinos, "Transforming Ecclesiology. Hip-Hop Matters," in *In Our Own Voices. Latino/a Renditions of Theology* (Maryknoll: Orbis, 2010), 155-170 [Moodle].
- Juan Francisco Martínez, "Church. A Latino/a Protestant Perspective," in *Handbook of Latino/a Theologies*, 50-57 [Moodle].

Watch to prepare for class discussion (to be presented by **group 10**):

- **Fat Joe, "Envy" [video](#)**

Notes:

- Fat Joe samples "Sexual Healing" by Marvin Gaye. Any significance here? In any case, what do you make of the relaxed vibe of the song vs. its content?
- Mafia aesthetic in the video--glorified?
- Censored lyrics--takes out large portions of the content
- Notable lines:
 - References Nas's "Life's a Bitch" with "Life's trife, and then you die"
 - "Giuliani wants to see a brother fry"

N.B. Reflection #6 is due next Wednesday, 5PM CST

*Skim the article by Sarah Allen Gershon, Adrian D. Pantoja, J. Benjamin Taylor, "God in the Barrio? The Determinants of Religiosity and Civic Engagement among Latinos in the United States," *Politics and Religion* 9 (2016) 84-110. In a nutshell (one-two paragraphs), what are they affirming? What kind of theological analysis would you add to further shed light on what they are arguing? (two-three paragraphs). Your paper should be about 1.5-2 pages double-spaced.*

Due date: Wednesday, May 5, 5PM CST

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Rubric for Reflection #6

On time (20 points)	_____
Length of paper, i.e., 1.5-2 pp. double-spaced (20 points)	_____
Summary of argument (30 points)	_____
Theological analysis (30 points)	_____
Total (100 points):	_____

Week 14: Latinx Public Theologies

Final synchronous meeting: Friday, May 7, 10:00-11:50 AM CST

Learning outcomes

Students will be able to articulate ways in which our common *teología en conjunto* can contribute to the good in the public arena.

Read:

- Michelle Gonzalez, "Expanding Our Academic Publics: Latino/a Theology, Religious Studies, and Latin American Studies," in *Wading Through Many Voices. Toward A Theology of Public Conversation*, ed. Harold Recinos (New York: Rowman & Littlefield Publishers, 2011), 17-32 [Moodle].
- María Teresa Dávila, "The Role of Latino/a Ethics in the Public Square: Upholding and Challenging 'the Good' in a Pluralistic Society, in *Wading Through Many Voices*, 73-89 [Moodle].

Listen:

- "Allyship and #BlackLivesMatter, a Conversation Across Cultures" (July 21, 2020), *Latino USA* podcast, here: <https://www.latinousa.org/2020/07/21/allyshipandblm/> (about 24 minutes).

Watch (choose at least two):

https://www.youtube.com/watch?v=x7ku_Ga4xwQ&list=LL&index=2
What's it like being Asian and Latinx?

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<https://www.youtube.com/watch?v=S4tI4nC36es>

What is white Latinx and white-passing privilege?

<https://www.youtube.com/watch?v=4TQuI0OCUZE>

Afro-Latinos have a conversation on Blackness with their parents

<https://www.youtube.com/watch?v=ZX7EmIYdeKA>

What Afro-Latinos want you to know

For Further Reading

- Aponte, Edwin D., and Miguel A. De La Torre, eds. *Handbook of Latino/a Theologies*. St. Louis: Chalice, 2006.
- Aquino, María Pilar, and María José Rosado-Nuñez, eds. *Feminist Intercultural Theology. Latina Explorations for a Just World*. Maryknoll: Orbis, 2007.
- Aquino, María Pilar, Daisy L. Machado, and Jeanette Rodríguez, eds. *A Reader in Latina Feminist Theology: Religion and Justice*. 1st ed. Austin: University of Texas Press, 2002.
- Ávalos, Héctor. *Introduction to the U.S. Latina and Latino Religious Experience*. Brill, 2005.
- Bacon, David. *The Children of NAFTA: Labor Wars on the U.S./Mexico Border*. Berkeley, Calif: University of California Press, 2004.
- De La Torre, Miguel. *The Politics of Jesús: A Hispanic Political Theology. Religion in the Modern World*. New York: Rowman & Littlefield Publishers, 2015.
- De la Torre, Miguel, and Edwin D. Aponte, eds. *Introducing Latino/a Theologies*, Maryknoll. Orbis, 2001.
- De La Torre, Miguel, and Gastón Espinosa, eds. *Rethinking Latino(a) Religion and Identity*. Cleveland, Ohio: Pilgrim Press. 2006.
- Elizondo, Virgilio. *Galilean Journey: The Mexican American Promise*. New York: Orbis Books, 1985.
- Elizondo, Virgilio. *Guadalupe: Mother of the New Creation*. Maryknoll, NY: Orbis Books, 1997.
- Espín, Orlando O., and Miguel H. Díaz, eds. *From the Heart of Our People. Latino/a Explorations in Catholic Systematic Theology*. Maryknoll, NY: Orbis, 1999.

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- Espín, Orlando, and Gary Macy, eds. *Futuring Our Past: Explorations in the Theology of Tradition*. Maryknoll, NY: Orbis Books, 2006.
- Espinosa, Gastón, Virgilio Elizondo, and Jesse Miranda, eds. *Latino Religions and Civic Activism in the United States*, Oxford: Oxford University Press, 2005.
- García-Johnson, Oscar. *The Mestizo/a Community of the Spirit. A Postmodern Latino/a Ecclesiology*. Eugene, OR: Pickwick Publications, 2009.
- Goizueta, Roberto S. *Christ our Companion. Toward a Theological Aesthetics of Liberation*. Maryknoll, NY: Orbis Books, 2009.
- Goizueta, Roberto S. *Caminemos con Jesús. Toward a Hispanic/Latino Theology of Accompaniment*, Maryknoll, NY: Orbis Books, 1995.
- González, Juan. *Harvest of Empire: A History of Latinos in America*. Revised edition. New York: Penguin Books, 2011.
- González, Justo. *Mañana. Christian Theology from a Hispanic Perspective*. Nashville: Abingdon Press, 1990.
- Gonzalez, Justo. *Santa Biblia: The Bible Through Hispanic Eyes*. Nashville: Abingdon Press, 1996.
- González, Michelle. *Sor Juana: Justice and Beauty in the Americas*. Maryknoll, NY: Orbis Books, 2003.
- hooks, bell, and Amalia Mesa-Bains. *Homegrown. Engaged Cultural Criticism*. Cambridge, MA: South End Press, 2006.
- Isasi-Díaz, Ada María. *En la Lucha. In the Struggle. Elaborating a Mujerista Theology*. Minneapolis: Fortress, 1993.
- Isasi-Diaz, Ada María, and Fernando F. Segovia, eds. *Hispanic/Latino Theology: Challenge and Promise*. Minneapolis: Fortress Press, 1996.
- Luévano, Rafael. *Woman-Killing in Juárez. Theodicy at the Border*. Maryknoll, NY: Orbis Books, 2012.
- Maldonado, David Jr. ed. *Protestantes/Protestants. Hispanic Christianity within Mainline Traditions* Nashville: Abingdon Press, 1999.
- Nanko-Fernández, Carmen. *Theologizing in Spanglish*. Maryknoll, NY: Orbis Books, 2010.

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Pedraja, Luis. *Teología. An Introduction to Hispanic Theology*. Nashville: Abingdon Press, 2003.

Pineda Madrid, Nancy. *Suffering and Salvation in Ciudad Juárez*, Minneapolis: Fortress Press, 2011.

Pinn, Anthony B., and Benjamin Valentin. *The Ties That Bind: African American and Hispanic American/Latino/a Theology in Dialogue*. New York: Continuum 2001.

Rieger, Joerg. *Across Borders. Latin Perspectives in the Americas Reshaping Religion, Theology and Life*. Lanham: Lexington Book, 2013.

Rivera, Mayra. *The Touch of Transcendence. A Postcolonial Theology of God*. Louisville: Westminster John Knox Press, 2007.

Rodriguez, José David, and Loida I. Martell-Otero (eds.) *Teología en Conjunto: A Collaborative Hispanic Protestant Theology*. Louisville, KY: Westminster John Knox Press, 1997.

Rosario Rodriguez, Rubén. *Racism and God-Talk*. New York: New York University Press. 2008.

Sánchez Walsh, Arlene. *Latino Pentecostal Identity. Evangelical Faith, Self and Society*. New York: Columbia University Press, 2003.

Solivan, Samuel. *The Spirit, Pathos and Liberation: Towards an Hispanic Pentecostal Theology*. Sheffield: Sheffield Academic, 1998.

Valentín, Benjamín. *Mapping Public Theology: Beyond Culture, Identity, and Difference*. Harrisburg, PA: Trinity Press International, 2002.

Valentín, Benjamín. *New Horizons in Hispanic/Latino(a) Theology*. Cleveland: Pilgrim Press, 2003.

Valentín, Benjamín. *In Our Own Voices. Latino/a Renditions of Theology*. Maryknoll, NY: Orbis Books, 2010.

Villafañe, Eldin. *The Liberating Spirit: Towards a Hispanic American Pentecostal Social Ethic*. Grand Rapids: William B. Eerdmans, 1993.

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Appendix A: Rubrics

I. Rubrics for Six Reflection Papers

Rubric for Reflection #1 (February 17)

- On time (20 points)
- Appropriate choice of topic (10 points)
- Appropriate length (10 points)
- Description of character (20 points)
- Analysis of stereotypical traits (20 points)
- Theological reflection (20 points)

Total (100 points): _____

Rubric for Reflection #2 (February 24)

- Title, author, date of publication of article (10 points)
- Length of your paper, i.e., 3-5 pp double-spaced (10 points)
- Handed in on time (10 points)
- Summary of main finding(s) of article in your own words (20 points)
- Evaluation of the main finding and how it shifts/confirms your perspective (20 points)
- How might this insight affect your praxis or that of your community of faith? (20 points)
- Conclusion: What does this mean for our theological anthropology (or for another doctrine of your choice?) (10 points)

Total (100 points): _____

Rubric for Reflection #3 (March 10)

- Length of paper (3-5 pp., double-spaced) (5 points)
- On time (5 points)
- Description of own hermeneutical approach (30 points)
- Elements from Hidalgo and Higuera Smith (30 points)
- Reflection about further developing own hermeneutical skills (30 points)

Total (100 points): _____

Rubric for Reflection # 4 (April 14)

- On time (5 points)
- Length of paper 3-5 pp. double-spaced (5 points)

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- Ways in which your Christology is like that of Chávez (30 points)
- Ways in which your Christology is not like that of Chávez (30 points)
- Reflection on the material dimension of your Christology (30 points)

Total (100 points): _____

Rubric for Reflection #5 (April 28)

- On time (5 points)
- Length (5 points)
- Insights (30 points)
- Theological elements (30 points)
- Questions/comment (30 points)

Total (100 points): _____

Rubric for Reflection #6 (May 5)

- On time (20 points)
- Length of paper, i.e., 1.5-2 pp. double-spaced (20 points)
- Summary of argument (30 points)
- Theological analysis (30 points)

Total (100 points): _____

II. Rubric for Playlist Presentations

1. Use of time (10-15 minutes) (10 points) _____
2. PowerPoint or written guide (10 points) _____
3. Information providing contextualization
 - Who wrote it (5 points) _____
 - When (5 points) _____
 - Information from secondary sources about the artist(s) or the song (10 points) _____
4. Insights about why/how song sheds light on Latinx life
 - Analysis of the lyrics/the music (25 points) _____
 - Analysis of the visuals of the video (25 points) _____
5. Theological considerations or questions (10 points) _____

Total (100 points): _____

III. Rubric for Book Review

Presentation (20 points) <i>(writing style, clarity of prose, grammatical and spelling competence, sentence and paragraph flow, correct use of footnotes).</i>	_____
Suitability of the chosen book (10 points)	_____
Summary of Text (30 points) <i>(fair depiction in your own words of the arguments, themes, and/or position of the book; do not use reviews by other people in this book review).</i>	_____
Balance between Summary and Critique (10 points) <i>(approximately 75-80% summary and 20-25% critical and appreciative evaluation of the book).</i>	_____
Critical Engagement with the Text (30 points) <i>(evaluation of the book, addressing its assumptions, implications, omissions, and coherence).</i>	_____
Total (100 points):	_____

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Appendix B: Garrett-Evangelical Academic Policies Applicable to Our Class

All students are required to abide by the academic policies detailed in the [Academic Handbook](#) for the current academic year. The following policies are of particular importance to the successful completion of one's coursework:

Writing

- Academic integrity and [plagiarism](#): (See 19-20 Handbook, 12, 78-83) All professors are required to respond to all suspected incidents of academic dishonesty, especially plagiarism. Repeated incidents of plagiarism or academic dishonesty may result in dismissal from the school.
- Writing and citations: The *Turabian Manual for Writers* and the *Chicago Manual of Style* footnote/bibliography format provide the standard formats for all introductory courses. Basic information on these formats is available online [here](#). In advanced courses an instructor may require another style guide appropriate to the discipline (such as APA). (19-20 Handbook, 84).
- Writing Support: The Writing Center at Garrett-Evangelical offers programs to support all students' theological research and writing. See <https://www.garrett.edu/student-life/student-services> "Writing Center" for more detailed information.

Attendance and Class Participation

- Inclusivity/Diversity: The basic commitments of the seminary to mutual love and searching for the truth in Christ lead to a principle that in the classroom and in course assignments, persons are always to be respected and ideas are to be freely discussed.... All participants in the teaching-learning process have an obligation to honor and respect varying perspectives on relevant issues. (See 19-20 Handbook, 9).
- Attendance and lateness policies: Attendance is required. Students who miss more than 20% of the class sessions (e.g., more than 2 classes in the weekly schedule, a proportionate amount for other class formats) should not expect to pass the class. (19-20 Handbook, 19).

Extensions

For Masters students, extensions, if granted, are normally for four weeks following the last day of class in spring and fall semesters or the final due date for coursework for January and summer terms. Extensions may not exceed three months following the end of the term. (19-20 Handbook, 20).