



Garrett Evangelical Theological Seminary  
Feminist Theologies  
Fall 2024

Synchronous Online Tuesdays from 6:30-8:30 pm + Asynchronous assignments

Instructor: Dr. W. Anne Joh, [anne.joh@garrett.edu](mailto:anne.joh@garrett.edu)

Office hours: By appt.

(Subject to changes as necessary and warranted by the instructor. This is a provisional working document.)

**Course Description:**

This course explores introductory contours to theology and praxis of diverse feminist theologies. Course content allows for a provisional, contextual, and contingent conversation on and at the intersection of gender, race, sexuality, class, migrations, militarism, representation, colonialism, and forms of domination and violation that are anchored on the diversity of gendered experiences around Christian faith and theological discourse committed to women's lived experiences. This course introduces language and resources so students can begin conversations about what it means to seriously account for the multiplicity of gendered experiences and how these impact our theological hermeneutics.

**Course Goals:**

The course is designed to:

1. Introduce a range of diverse feminist theological reflections considered classic readings and contemporary readings that draw from different methodological commitments.
2. Critically engage with diverse historical and social contexts that have shaped and continue to shape feminist theological reflections.

3. Develop skills to analyze how gendered ways of reading contribute to knowledge production.
4. Equip students to critically construct theological reflection specifically committed to accounting for the diversity of women's lived experiences as sources of theology.

### **COURSE ASSIGNMENTS:**

Class Participation: more than 20% absence during the semester is considered not passing. Come prepared with careful, close, and critical reading of assigned texts. Be fully engaged with members of the class during discussions. 20%

Asynchronous Weekly Posts: A single-spaced, one-page reflection/questions based on the weekly readings. Weekly posts are due on Moodle **no later than 6:00 PM each Monday**, giving the facilitator enough time to prepare for their presentation/facilitation. The earlier questions and thoughts are posted, the better they will serve the peer facilitator. Keep the following in mind for weekly questions/reflective posts: 20%

1. Clarification - seeking greater clarity about the nature of a given writer's position, connections between readings, or issues that continue from seminar to seminar.
2. Critique - Identify and briefly develop weaknesses you perceive in an assigned text.
3. Implication - exploring the implications for cultural critique, theology, or something else generated by the assigned reading of the week.

FACILITATION presentations: This involves a close and careful reading of the weekly assigned readings, considering questions and reflections raised on Moodle by the class. Organize the latter two by crafting a coherent presentation for the class and serving as a lead facilitator during discussion. Each participant must sign up to facilitate a weekly session. The facilitator comes prepared with introductory remarks on the assigned reading for that week, organized questions posted by classmates for discussion, and prepared to facilitate the session. The facilitator should come prepared with handouts or a PowerPoint presentation. 30%

### Final Project/Paper/Creative Project:

The topic for a different medium's final paper or project shall be decided in consultation with the instructor. Whatever the chosen medium, the final project shall focus on any analytics discussed in the course and its implications for the still-emerging field of feminist theologies. The instructor will look for the above (Clarification, Critique, and Implication) for assessment—30% of the final course grade. **Final DUE: December 15.**

Office Hours: Part of my job is to offer office hours to advisees and students enrolled in my courses. Appointments are scheduled individually, as I do not hold set office hours. Do not be shy about requesting office hours. You can do so by sending me an email request. I prefer in-person or virtual conversations. We want to be sure that our time is used fruitfully. Meetings should be clear, so think about what you want to discuss/accomplish during the meeting. Learning to set a clear agenda for a meeting is part of professionalization. When you request a

meeting, let me know in a few words what the purpose of the meeting is. Do not beat around the bush. Be clear and transparent. The day before our meeting, send me another email with a maximum of one page with a clear purpose and content of what you want to discuss. You do not have to craft a perfect email to me. It does not have to have the perfect narrative. Even a bullet-point agenda of issues/topics to discuss is fine. This will help orient our meeting and give me a heads-up. This also helps to take the pressure off having to feel you must perform during our meeting of your brilliance. If you need to cancel, I need an email from you that you need to reschedule or cancel.

#### Post Meeting follow-up:

I highly recommend you send me a follow-up email highlighting our conversation's important points and resolutions, especially important decisions or agreements that both of us have made, such as deadlines. If we continue with conversations and emails, keep everything in one thread of emails so I can keep track of our conversations' evolution.

\*Shame spiral: If you are having difficulty with the course, it's a good idea to reach out sooner rather than later. Many of us grapple with shame and fall into the trap of, "I'll get in touch when I have everything together." Please avoid this and reach out. Do not wait.

#### Drafts/Papers:

If you want feedback at the meeting, a good rule of thumb is the number of pages to be read divided by 2, which is the number of days in advance it should be sent to me.

### **Course Sessions:** **ALL required readings are provided in PDF**

#### **Week 1: September 3: INTRODUCTION**

All theology is contextual theology. Locating Feminist Theologies. De-universalization, Decolonization, Liberation, and our transnational, historical, collective, and social contexts.

#### **Week 2: September 10**

Valerie Saiving, "The Human Situation: A Feminine View."

Sheila Briggs, "What is Feminist Theology?" in *The Oxford Handbook of Feminist Theology*.

Brittney Cooper, "Intersectionality," in *The Oxford Handbook of Feminist Theology*.

Serene Jones, "Mapping Feminist Theory and Theology," in *Feminist Theology and Christian Theology: Cartographies of Grace*.

Serene Jones, "Women's Experience Between a Rock and a Hard Place" in *Horizons in Feminist Theology*.

Lois McNay, "Agency" in *The Oxford Handbook of Feminist Theology*.

### **Week 3: September 17**

Rosemary Radford Ruether, "The Emergence of Christian Feminist Theology," in *The Cambridge Companion to Feminist Theology*.

Kwok Pui-Lan, "Feminist Theology as Intercultural Discourse," in *The Cambridge Companion to Feminist Theology*.

Musimbi R. A. Kanyoro, "Engendered Communal Theology: African Women's Contribution to Theology in the Twenty-First Century," in *Hope Abundant: Third World and Indigenous Women's Theology*.

Breny Mendoza, "Coloniality of Gender and Power: From Postcoloniality to Decoloniality," in *The Oxford Handbook of Feminist Theory*.

Judith Grant, "Experience," in *The Oxford Handbook of Feminist Theory*.

### **Week 4: September 24**

Anne Clifford, "Feminist Perspectives on God," in *Introducing Feminist Theology*.

Nany Pineda-Madrid, "Latina Feminist Theology: Charting Future Discourse" in *New Feminist Christianity*.

Nancy Bedford, "'The World Palpitates': Globalization and the Religious Faith and Practices of Latin American Women" in *The Oxford Handbook of Feminist Theology*.

Ivone Gebara, "A Feminist Theology of Liberation: A Latin American Perspective with a View Toward the Future," in *Hope Abundant*.

Elsa Tamez, "The Patriarchal Household and Power Relations between Genders," in *Hope Abundant*.

Suzanne Bergeron, "Formal, Informal, and Care Economies," in *The Oxford Handbook of Feminist Theory*.

### **Week 5: October 1**

Cheryl A. Kirk-Duggan, "Womanist Theology as a Corrective to African American Theology" in *The Oxford Handbook of African American Theology*.

Emilie Townes, "Womanist Theology"

Monica Coleman, "Must I Be a Womanist?"

Zenzele Isoke, "Race and Racialization," in *The Oxford Handbook of Feminist Theory*.

Nadine Ehlers, "Identities," in *The Oxford Handbook of Feminist Theory*.

**Week 6: October 8**

Yoo Jin Choi, “Asian Feminist Theology: Multifaceted Movement for the Flourishing of Asian Women”

Nami Kim, “The ‘Indigestible’ Asian: The Unifying Term “Asian” in Theological Discourse” in *Off the Menu: Asian and Asian North American Women’s Religion and Theology*.

Kwok Pui-Lan, “Fishing the Asia Pacific: Transnational and Feminist Theology” in *Off the Menu*.

Namsoon Kang, “Transethnic Feminist Theology of Asia: Globalization, Identities, and Solidarities,” in *The Oxford Handbook of Feminist Theologies*.

Namsoon Kang, “Who or What is Asian: A Postcolonial Theological Reading of Orientalism and Neo-Orientalism” in *Postcolonial Theologies: Divinity and Empire*.

Laura Briggs, “Transnational,” in *The Oxford Handbook of Feminist Theory*.

**Week 7: October 15**

Mercy Amba Oduyoye, “Jesus Christ” in *The Cambridge Companion to Feminist Theology*.

Rosemary Radford Ruether, “The Liberation of Christology from Patriarchy”

Sharon A. Bong, “The Suffering Christ and the Asian Body,” in *Hope Abundant*.

Arnfríður Guðmundsdóttir, “Feminist Reconstruction of Christology—Typology,” In *Meeting God on the Cross: Feminist Christologies and the Theology of the Cross*.

Lee Miena Skye, “Australian Aboriginal Women’s Christologies,” in *Hope Abundant*.

**Week 8: October 22**

Bridget Gilfillan Upton, “Feminist Theology as Biblical Hermeneutics,” in *Cambridge Companion to Feminist Theology*.

Musa W. Dube, “Feminist Theologies of a World: Scriptures in the Globalization Era,” in *The Oxford Handbook of Feminist Theology*.

Nyasha Junior, “An Introduction to Womanist Biblical Interpretation”

Musa W. Dube, “Toward a Post-Colonial Feminist Interpretation of the Bible,” in *Hope Abundant*.

Monica Jyotsna Melanchthon, “Dalit Women and the Bible: Hermeneutical and Methodological Reflections,” in *Hope Abundant*.

Jean Zaru, “Biblical Teachings and the Hard Realities of Life,” in *Hope Abundant*.

**Week 9: October 29**

Maria Pilar Aquino, "Theology and Identity in the Context of Globalization," in *The Oxford Handbook of Feminist Theology*.

Nami Kim and Wonhee A. Joh, "Asian/Asian North American Feminist Theologies," in *Journal of Feminist Studies in Religion*.

Serene Jones, "Feminist Theology and the Global Imagination"

Carmelita Usog, "Women's Spirituality for Justice," in *Hope Abundant*.

Jane Evans Braziel and Anita Mannur, "Diaspora," in *The Oxford Handbook of Feminist Theory*.

**Week 10: November 5**

Kwok Pui-Lan, *Postcolonial Imagination and Feminist Theology* (chapters 1-4)

Linn Marie Tonstad, "Bodies that Speak," in *Beyond the Doctrine of Man*.

Laurel Schneider & Carolyn Roncolato, "Queer Theologies," in *Religion Compass*. 2012.

Leila J. Rupp and Carly Thomsen, "Sexualities," in *The Oxford Handbook of Feminist Theory*.

**Week 11: November 12**

Kwok Pui-Lan, "A Postcolonial Feminist Vision for Christianity" in *New Feminist Christianity: Many Voices, Many Views*.

Wonhee Anne Joh, "Postcolonialism in Fugue: Contrapunctuality of Asian American Experience" in *Journal of Race, Ethnicity and Religion*.

Wonhee Anne Joh, "Race, Class, Gender and Sexuality: Integrating the Diverse Politics of Identity into Our Theology" in *New Feminist Christianity*.

bell hooks, "The Imperialism of Patriarchy" in *Ain't I A Woman: Black Women and Feminism*.

**Week 12: November 19**

Rosemary Radford Ruether, "Ecofeminism-The Challenge to Theology," in *Deportate Ensuli Profughe*.

Ioanna Sahinidou, "Ecofeminist Theologies Challenge Domination" in *Open Journal of Philosophy*, 2017.

Melanie L. Harris, "Ecowomanism: An Introduction." *Worldviews* 20.

Mercy Oduyoye, "Earth Hope: A Letter." *Worldviews* 20.

Layli Maparyan, “Seeds of Light, Flowers of Power, Fruits of Change: Ecowomanism as Spiritualized Ecological Praxis.” *Worldviews* 20.

Anne Clifford, “Feminist Perspective on Ecology” in *Introducing Feminist Theology*.

**Week 13: November 26: Thanksgiving. No CLASS.**

**Week 14: December 3**

Gail Hamner, “The Work of Love: Feminist Politics and the Injunction to Love,” in *Opting for the Margins: Postmodernity and Liberation in Christian Theology*.

Joh, “Love’s Multiplicity: Jeong and Spivak’s Notes toward Planetary Love,” in *Planetary Loves: Spivak, Postcoloniality, and Theology*.

Chandra Talpade Mohanty, “Sisterhood, Coalition, and the Politics of Experience” in *Feminism without Borders*.

Marianne Liljeström, “Affect” in *The Oxford Handbook of Feminist Theory*.

**Week 15: December 10**

Bell hooks, “Sisterhood: Political Solidarity between Women” in *Feminist Theory: From Margin to Center*.

Katie Boudreau Morris, “Decolonizing solidarity: cultivating relationships of discomfort,” in *Settler Colonial Studies*, 7.

(FINAL PAPER DUE- December 15<sup>th</sup>)

---

**GRADING RUBRIC**

The Superior Paper (A/A-)

Thesis: Easily identifiable, plausible, novel, sophisticated, insightful, and crystal clear.

Structure: Evident, understandable, appropriate for a thesis. Excellent transitions from point to point. Paragraphs support solid topic sentences.

Use of evidence: Primary source information is used to buttress every point with at least one example. Examples support mini-thesis and fit within a paragraph—excellent integration of quoted material into sentences.

Analysis: The author relates evidence to “mini thesis” (topic sentence); the analysis is fresh and exciting, posing new ways to think of the material.

Logic and argumentation: All ideas in the paper flow logically; the argument is identifiable, reasonable, and sound. The author anticipates and successfully defuses counter-arguments and makes novel connections to outside material (from other parts of the class or other classes), illuminating the thesis.

Mechanics: Sentence structure, grammar, and diction excellent; correct use of punctuation and citation style; minimal to no spelling errors; no run-on sentences or comma splices. \

### **The Good Paper (B+/B)**

Thesis: Promising, but slightly unclear or lacking in insight or originality.

Structure: Generally clear and appropriate, though it may wander occasionally. It may have a few unclear transitions or a few paragraphs without strong topic sentences.

Use of evidence: Examples used to support most points. Some evidence does not support the point or may appear where inappropriate. Quotes are well integrated into sentences.

Analysis: Evidence often related to mini thesis, though links may be unclear.

Logic and argumentation: The paper's argument is clear, usually flows logically, and makes sense. Some evidence that acknowledges counter-arguments, though perhaps not addressed.

Occasional insightful connections to outside material made.

Mechanics: Sentence structure, grammar, and diction are strong despite occasional lapses; punctuation and citation style are often used correctly. Some (minor) spelling errors may have one run-on sentence or comma splice.

### **The Borderline Paper (B-/C+)**

Thesis: It may be unclear (contain many vague terms), appear unoriginal, or offer relatively little that is new; it provides little around which to structure the paper.

Structure: Generally unclear, often wanders or jumps around. There are few or weak transitions and many paragraphs without topic sentences.

Use of evidence: Examples used to support some points. Points often lack supporting evidence, or evidence used where inappropriate (often because there may be no clear point). Quotes may be poorly integrated into sentences.

Analysis: Quotes often appear without analysis relating them to a mini-thesis (or there is a weak mini-thesis to support), or analysis offers nothing beyond the quote.

Logic and argumentation: Logic may often fail, or argument may often be unclear. May not address counter-arguments or make any outside connections.

Mechanics: Problems in sentence structure, grammar, and diction (usually not major). Errors in punctuation, citation style, and spelling. It may have several run-on sentences or comma splices.

### **The “Needs Help” Paper (C/C-)**

Thesis: Difficult to identify at all, a bland restatement of an obvious point.

Structure: Unclear, often because the thesis is weak or non-existent. Transitions are confusing and unclear—few topic sentences.

Use of evidence: Very few or very weak examples. General failure to support statements or evidence supports no statement. Quotes are not integrated into sentences; they are “plopped in” improperly.

Analysis: Very little or very weak attempt to relate evidence to argument; there may be no identifiable argument or evidence to tell it to.

Logic and argumentation: Ideas do not flow at all, usually because there is no argument to support them. A simplistic view of the topic; no effort to grasp possible alternative views.

Mechanics: Big problems in sentence structure, grammar, and diction. Frequent major errors in citation style, punctuation, and spelling. It may have many run-on sentences and comma splices.



## **The Failing Paper**

Shows minimal lack of effort or comprehension of the assignment. It is very difficult to understand due to major mechanics, structure, and analysis problems. Has no identifiable thesis or utterly incompetent thesis.

\*Course schedule is a guideline and subject to change at the discretion of the faculty.

\*\*Deadline for the application for an INCOMPLETE post at the beginning of the semester by the school. No INCOMPLETES accepted after the posted deadline.

\*\*\*Please refer to the *G-ETS Student Handbook regarding* 1) the school's policy on academic dishonesty. The instructor strictly follows this policy and 2) refers to the Handbook for ADA accommodation.

## **Bibliography**

Brock, Rita Nakashima, Jung Ha Kim, Pui-Lan Kwok, Seung Ai Yang. *Off the Menu: Asian and Asian North American Women's Religion and Theology*. 1st ed. Louisville: Westminster John Knox Press, 2007.

Boudreau Morris, Katie. "Decolonizing Solidarity: Cultivating Relationships of Discomfort." *Settler Colonial Studies* 7, no. 4 (2017): 456-73. <https://doi.org/10.1080/2201473X.2016.1241210>.

Burnett, Rufus, et al. *Beyond the Doctrine of Man: Decolonial Visions of the Human*. Edited by Joseph Drexler-Dreis and Kristien Justaert. First edition. New York, NY: Fordham University Press, 2020.

Chopp, Rebecca S., and Sheila Greeve Davaney, eds. *Horizons in Feminist Theology: Identity, Tradition, and Norms*. Minneapolis: Fortress Press, 1997.

Clifford, Anne M. *Introducing Feminist Theology*. Maryknoll, NY: Orbis Books, 2001.

Coleman, Monica A. "Must I Be a Womanist?" *Journal of Feminist Studies in Religion* 22, no. 1 (2006): 85–96. <https://doi.org/10.1353/jfs.2006.0001>.

Disch, Lisa and Mary Hawkesorth, ed. *The Oxford Handbook of Feminist Theory*. London: Oxford University Press, 2018.

Fulkerson, Mary McClintock, and Sheila Briggs, ed. *The Oxford Handbook of Feminist Theology*. Oxford University Press, 2012.

Goldstein, Valerie Saiving. "The Human Situation: A Feminine View." *The Journal of Religion* 40, no. 2 (1960): 100–112. <http://www.jstor.org/stable/1200194>.

Gutmundsdottir, Arnfrítur. *Meeting God on the Cross: Feminist Christologies and the Theology of the Cross*. Oxford University Press, 2010.

Harris, Melanie L. "Ecowomanism: An Introduction." *Worldviews: Global Religions, Culture, and Ecology* 20, no. 1 (2016): 5–14. <https://doi.org/10.1163/15685357-02001002>.

Hooks, Bell. *Feminist Theory: From Margin to Center*. Boston, MA: South End Press, 1984.

Hooks, Bell. *Ain't I a Woman: Black Women and Feminism*. New York, NY: Routledge, 2015.

Hunt, Mary E, Diann L Neu, ed. *New Feminist Christianity: Many Voices, Many Views*. Hardcover ed. Woodstock, VT: SkyLight Paths Pub., 2010.

Joh, Wonhee Anne, and Nami Kim. "Introduction: Asian/Asian North American Feminist Theologies." *Journal of Feminist Studies in Religion* 31, no. 1 (2015): 107–15. <https://doi.org/10.2979/jfemistudreli.31.1.107>.

Joh, Wonhee Anne. "Postcolonialism in Fugue: Contrapunctuality of Asian American Experience." *Journal of Race, Ethnicity, and Religion* 3, no. 2.6 (January 2012): 1-28.

Jones, Serene. *Feminist Theory and Christian Theology: Cartographies of Grace*. Fortress Press, 2000.

Junior, Nyasha. *An Introduction to Womanist Biblical Interpretation*. First edition. Louisville, Kentucky: Westminster John Knox Press, 2015.

Keller, Catherine, Michael Nausner, Mayra Rivera, ed. *Postcolonial Theologies: Divinity and Empire*. St. Louis, Mo: Chalice Press, 2004.

Kwok, Pui-Lan. *Postcolonial Imagination and Feminist Theology*. 1st ed. Louisville, Ky: Westminster John Knox Press, 2005.

Kwok, Pui-Lan, ed. *Hope Abundant: Third World and Indigenous Women's Theology*. New York: Orbis Books, 2010.

Maparyan, Layli. "Seeds of Light, Flowers of Power, Fruits of Change: Ecowomanism as Spiritualized Ecological Praxis." *Worldviews: Global Religions, Culture, and Ecology* 20, no. 1 (2016): 48–63. <https://doi.org/10.1163/15685357-02001005>.

Mohanty, Chandra Talpade. *Feminism Without Borders: Decolonizing Theory, Practicing Solidarity*. Durham: Duke University Press, 2003.

Moore, Stephen D., Mayra Rivera, ed. *Planetary Loves: Spivak, Postcoloniality, and Theology*. 1st ed. New York: Fordham University Press, 2011.

Oduyoye, Mercy. "Earth Hope: A Letter." *Worldviews: Global Religions, Culture, and Ecology* 20, no. 1 (2016): 87–92. <https://doi.org/10.1163/15685357-02001008>.

Parsons, Susan Frank, ed. *The Cambridge Companion to Feminist Theology*. Cambridge University Press, 2002.

Pinn, Anthony B., and Katie G. Cannon, eds. *The Oxford Handbook of African American Theology*. 1st ed. New York: Oxford University Press, 2014.

Rieger, Joerg. Ed. *Opting for the Margins: Postmodernity and Liberation in Christian Theology*. New York: Oxford University Press, 2003.

Ruether, Rosemary Radford. "Ecofeminism—The Challenge to Theology." In *Deportate Ensuli Profughe: Rivista Telematica di Studi sulla Memoria Femminile*, ISSN 1824-4483.

Ruether, Rosemary Radford. *Sexism and God-Talk: Toward a Feminist Theology: With a New Introduction*. 10th anniversary ed. Boston: Beacon Press, 1993.

Sahinidou, Ioanna. “Ecofeminist Theologies Challenge Domination.” *Open Journal of Philosophy* 7, no. 3 (August 2017): DOI: 10.4236/ojpp.2017.73015.

Schneider, Laurel C, and Carolyn Roncolato. “Queer Theologies.” *Religion Compass* 6, no. 1 (2012): 1–13. <https://doi.org/10.1111/j.1749-8171.2011.00315.x>.