The course is designed as an introduction to Feminist theologies as they have emerged, in the last two decades, from the (so-called) Third World. The course seeks to locate these theologies in the context of three particular ecclesial developments of the 20th century: the emergence of a global Christian women’s network through the Ecumenical Movement, the emergence of Feminist theologies in the First World, and the emergence of Liberation Theologies in the Third World.

Students will enter into the world of Third World Feminist theologies in this context. The course will begin with the three developments mentioned above, i.e., the emergence of a global Ecumenical women’s network, of First World Feminist theologies, and of (initially dominantly male) Liberation Theologies from the Third World. In a second part, the course will introduce both different continental emphases (Latin American, African, Asian), and a more sustained concentration on some countries in particular, which have produced their own “indigenous” forms of Third World Feminist theologies.

Course outline:

Jan 18  Introduction to the Course: Sessions, Readings, Requirements.  In the second half of his session, Andy Keck, our electronic services librarian, will familiarize us with the use of Course Info.

Jan 25  Setting the Stage: The Ecumenical Movement, First World Feminist Theology/s, and (Latin American) Liberation Theology Reading: Feminist Theology from the Third World, 23-46.  Feminist Theology in Different Contexts, 74-80.
Latin America

Feb 1  The Historical Background

Reading:  Tamez, “Quetzalcoatl Challenges the Christian Bible,” 5-20 (on reserve).

Feb 8  Women in Indigenous Communities

Reading: articles by Enrique Dussel and Julia Esquivel, in:  
Concilium 1990/6 (on reserve).

Feb 15  The Emergence of Latin American Feminist Theology  
Film: “In Women’s Hands” (Chile)

Reading: Feminist Theology in Different Contexts, 3-16.
Feminist Theology from the Third World, 47-59.

Feb 22  A Feminist Theology from Latin America  
Reading: Aquino, Our Cry for Life, 1-149.
Feb 29  Re-reading the Scriptures

Reading: Feminist Theology from the Third World, 183-242.

Mar 7  Feminist Spirituality

Reading: Feminist Theology from the Third World, 303-338.
Aquino, Our Cry for Life, 149-160, 178-186.

Mar 14  NO CLASS—SPRING RECESS

Africa

Mar 21  Historical Background

Reading: Feminist Theology in Different Contexts, 26-34.  Kanyoro article, in The Will to Arise, 87-100 (the book is on reserve).

(excerpts from “The Dancing Church”)

Mar 28  Film: “With These Hands: How Women Feed Africa” (33 min.)

Reading: Feminist Theology from the Third World, 139-148, 261-268.
Kanyoro article, in Women’s Visions, 18-28 (the book is on reserve).

Apr 4  South Africa

Films: “South Africa Belongs to Us” (35 min.) and “You Have Struck a Rock” (28 min.).

Reading: Feminist Theology from the Third World, 150-167, 283-298.
Asia

Apr 11  The Historical Background

Reading: Feminist Theology in Different Contexts, 101-115. Feminist Theology from the Third World, 60-62, 63-75, 105-137, 244-250, 251-260, 351-360, 392-394.

Apr 18  An Asian Feminist Theology

Film: “Gentle but Radical.” Interview: “Faces on Faith.”

Reading: Chung Hyun Kyung, Struggle to be the Sun Again, 22-114.

Apr 25  Conclusions...

Requirements:

1. Each student will be required to maintain full and regular attendance at all sessions. In addition, informed participation will be expected. Such participation carries the assumption that students will complete the reading assignments according to the schedule outlined on the syllabus. If a student misses a class, a written report of 1-3 pages on the readings for the missed session will be due at the next class meeting.

2. A written review and critique of one of the assigned readings will be required of each student during the semester. This paper (3-5 pages, single-spaced; 1500-2000 words) will be the basis of discussion during one of the Tuesday group sessions. The presentation itself should provide the student’s analysis of the read text as well as questions for class discussion.

3. A final paper (15 pages, double-spaced) is due Tuesday, April 11 at class time. The paper’s topic is left to the choice and responsibility of the student, but has to be related to the overall subject of the course. The paper will provide a theological analysis of the chosen topic and should reflect substantial use of library resources, as appropriate. Students from the Graduate School of Religion will write a more substantial (i.e. 25 pp.) research paper on a topic of their choice.
Grading:

Grades for the course will be determined according to the following formula:

- Participation: 20%
- Class Presentation: 30%
- Final Paper: 50%

Things you should know:

Inclusive language is encouraged in accordance with the Divinity School’s “Guidelines on Inclusive Language.” In your presentations and papers, inclusive language will be required.

My office is in the Old Building on the top floor, #310. Regular office hours are announced on my office door. You may also contact me by phone: 660 3464 with the option of leaving voicemail, or by e-mail: tberger@mail.duke.edu.

Some Useful Resources


Online

This course has a website at Duke’s CourseInfo site (http://courseinfo.duke.edu). Note especially that we have a chatroom there, as well as the possibility to access various links...
to other sites. You can also post discussion papers online. Check out the rich resources available to you early on in the semester!

A site of fundamental importance for the subject matter of this course is “International Gender Studies Resource” at http://globetrotter.berkeley.edu/GlobalGender/ The site features research materials, bibliographies both by geographical area and by discipline and emphasis, as well as filmographies on issues pertaining to women and gender in Africa, Asia, Latin America, the Middle East and Arab World, and among minority cultures in North America and Europe.

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