

Course Syllabus
EMT3680HF/EMT6680HF
Intersectional Feminist Theologies
Emmanuel College
Toronto School of Theology
Fall 2019

Instructor Information

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Course Identification

Course Number: EMT3680HF/EMT6680HF
Course Format: *In-class*
Course Name: Intersectional Feminist Theologies
Course Location: 008, Northrop Frye Hall
Class Times: Thursdays, 14:00-16:00
Prerequisites: Basic Theology (eg. Introduction to Theology)

Course Description

Feminist theologies critically reflect on religious traditions from the perspective of persons who identify as women. It challenges ideas and practices that devalue women and retrieves and constructs alternatives to them. The course begins with an introduction to the methods and diverse voices in feminist theologies. Increasingly, the discipline is “intersectional” in recognition of the variety of factors that impact and shape a feminist standpoint— not only of sex and gender identity, but also race, nationality, religion, ability, sexual orientation, age, and other factors. With attention to African American (womanist), Indigenous, *mujerista*, and Asian feminist perspectives, we will assess some of the major topics in Christian theology: Who is God? What is the human condition? What is redemption, and are Christian narratives redemptive for those who identify as women? How do we know? Seeking solidarity between movements, this course seeks mutual learning from Jewish, Buddhist, and Muslim feminist thinkers, from interreligious dialogue, and from the religious hybridity that often results from intersectional formations. In addition to the classical loci, the course turns to trends related to coloniality, orthodoxy, theo-poetics, materiality, and the connectivity of the virtual world.

Course Resources

Required Course Texts/Bibliography

- Elizabeth Johnson. *She Who Is: The Mystery of God in Feminist Theological Discourse*. New York: Crossroad, 2017.

- Grace Ji-Sun Kim and Susan M. Shaw, *Intersectional Theology: An Introductory Guide*. Minneapolis: Fortress, 2018.
- Kwok Pui-Lan, ed. *Hope Abundant: Third World and Indigenous Women's Theology*. Maryknoll, NY: Orbis: 2010.
- Kwok Pui-Lan, *Globalization, Gender and Peacebuilding: The Future of Interreligious Dialogue*. New York: Paulist, 2012.
- Mayra Rivera, *Poetics of the Flesh*. Chapel Hill: Duke University Press, 2015.

Course Website(s)

- Quercus: <https://q.utoronto.ca/>

This course uses Quercus for its course website. To access it, go to the UofT Quercus login page at <https://q.utoronto.ca/> and login using your UTORid and password. Once you have logged in to Quercus using your UTORid and password, look for the **My Courses** module, where you'll find the link to the website for all your Quercus-based courses. (Your course registration with ACORN gives you access to the course website in Quercus.) Information for students about using Quercus can be found at: <https://community.canvaslms.com/docs/DOC-10701>. Students who have trouble accessing Quercus should ask Shawn Houston for further help.

- Personal Website <http://individual.utoronto.ca/name>

Course Learning Objectives/Outcomes

BD Level

Students successfully completing this course will be able to demonstrate the following learning outcomes.

(A) IN RESPECT OF GENERAL ACADEMIC SKILLS

- Accurately represent an author's argument in writing and in oral presentation
- Apply critical intersectional theories and theological criteria to analyze an argument
- Produce an original research paper or creative project that applies intersectional feminist theological methods and principles to a focused topic

(B) IN RESPECT OF THE UNDERSTANDING OF THE CONTENT OF ONE OR MORE THEOLOGICAL DISCIPLINES

- Articulate fundamental principles and theories of feminist theologies
- Analyze and critically evaluate theological claims, particularly of the Christian tradition, with respect to embodied differences and differing social locations

(C) IN RESPECT OF PERSONAL AND SPIRITUAL FORMATION

- Enrich one's particular theological/ethical values through critical examination and creative thought

Graduate Level

GRADUATE “DEGREE LEVEL EXPECTATIONS”	CORRESPONDING COURSE GOALS AND OUTCOMES	CORRESPONDING COURSE ELEMENTS / ASSIGNMENTS
<p>EXPECTATIONS: <i>In this course students are expected to demonstrate the following:</i></p>		
<p>1. Depth and Breadth of Knowledge is defined as a set of increasing levels of understanding within a student’s area of specialization, methodologies, primary & secondary sources, historical developments and inter-disciplinarity.</p>	<p>Students will study fundamental principles and theories of feminist theologies (breadth, weeks 1-3, 8, 12) so that they can analyze and critically evaluate theological claims, particularly of the Christian tradition, with respect to embodied differences and differing social locations (depth, weeks 3-7, 9-11).</p>	<p>Lectures, readings, seminars, shorter papers</p>
<p>2. Research and Scholarship is defined as the ability to identify a new or unresolved question, to locate that question within a corpus of scholarly research & assess critically the relevant literature, to adopt a methodology(-ies), and to then formulate a thesis and reasoned argument(s) on the basis of the evidence.</p>	<p>Students will produce an original research paper or creative project that applies intersectional feminist theological methods and principles to a focused question.</p>	<p>Research paper or creative project</p>
<p>3. Level of Application of Knowledge is defined as the ability to engage in self-directed or assisted research, and the ability to produce innovative or original analysis within the context of graduate seminars and courses. In some cases this includes the application of a research language.</p>	<p>In addition to the goals under (2) above, students will apply critical intersectional theories and theological criteria to analyze the arguments of assigned authors.</p>	<p>Seminar discussions, shorter papers, research paper or creative project</p>
<p>4. Professional Capacity or Autonomy is defined as the ability to translate the knowledge gained in other research or professional settings, e.g., to undertake further studies in their area of concentration; or to enter or</p>	<p>Students will enrich their particular theological/ethical values through critical examination and creative thought.</p>	<p>Seminar discussions, papers</p>

GRADUATE “DEGREE LEVEL EXPECTATIONS”	CORRESPONDING COURSE GOALS AND OUTCOMES	CORRESPONDING COURSE ELEMENTS / ASSIGNMENTS
return to other professional vocations for which an advanced understanding of Theological Studies is necessary or beneficial.		
<p>5. Level of Communication Skills is defined as clear and effective communication in both oral and written forms; the construction of logical arguments; the making of informed judgments on complex issues; and facility with standard conventions of style for scholarly writing. Cohort formation is a component of all graduate programs.</p>	<p>Students must demonstrate the ability to represent accurately an author’s argument in writing and in oral presentation</p> <p>Each graduate student will participate in cohort formation by facilitating a seminar discussion of assigned readings</p>	Seminar discussions, journal, shorter papers, research paper
<p>6. Awareness of the Limits of Knowledge is defined as the recognition that Theological Studies is a complex discipline, comprising: a broad array of subject areas; methods and sources; various ecclesiastical traditions and social contexts; and, insights from other disciplines.</p>	<p>By studying fundamental principles and theories of feminist theologies, particularly standpoint epistemologies, students will learn how context and social location function to limit theological knowledge. (Weeks 1-3, 8-9)</p> <p>As students analyze and critically evaluate theological claims, particularly of the Christian tradition, with respect to embodied differences and differing social locations, diverse voices from Indigenous, Buddhist, Muslim, and Hindu thinkers complicate hegemonic Christian assumptions.</p>	Lectures, readings, seminar discussions, papers

Evaluation

Requirements

The final grade for the course will be based on evaluations in three areas:

Basic Degree Students:

(1) Participation (10%) – In addition to participating in the regular activity of the class, including the reading of the required texts, students are expected to contribute to the seminar discussion. Contribution involves speaking, active listening, and raising questions that will move the conversation towards deeper insights.

(2) Seminar papers (50%) – Students are expected to submit five two-page papers over the course of the term, addressing an assigned question related to the week’s theme.

(3) Final paper (40%) – A substantial scholarly paper (12-15 pages) that answers the question, *What difference, if any, should experience make in statements of theological truth?* Investigate this question in relation to a) a particular aspect of embodied difference (gender, race, sexuality, class, ability, age, etc.); and b) a doctrine or locus of theology in a particular religious tradition.

Graduate Students:

(1) Participation (10%) – In addition to participating in the regular activity of the class, including the reading of the required texts and active engagement in class discussion, graduate students are expected to present one of the books listed in “Recommended Readings” and facilitate a discussion of its themes in relation to other assigned materials.

(2) Book Review (10%) – Two weeks after their presentation, students will submit a 1200-word review of their chosen book.

(3) Seminar papers (40%) – Students are expected to submit a two-page paper for ten weeks of the seminars, addressing the theme for the week by engaging assigned readings.

(4) Final paper (40%) – A substantial scholarly paper (6000-7500 words) on a topic chosen in consultation with the professor.

Grading System - Basic Degree Students

1000, 2000 and 3000 level courses use the following numerical grading scale (see section 11.2 of the BD Handbook):

90-100 (A+)	Exceptional
85-89 (A)	Outstanding
80-84 (A-)	Excellent
77-79 (B+)	Very Good
73-76 (B)	Good
70-72 (B-)	Acceptable
0-69 (FZ)	Failure

Grading System - Graduate Degree Students

5000, 6000 and 7000 level courses use the following alpha grading scale;

A+	(90-100)	Profound & creative
A	(85-89)	Outstanding
A-	(80-84)	Excellent
B+	(77-79)	Very Good
B	(73-76)	Good
B-	(70-72)	Satisfactory at a post-baccalaureate level
FZ	(0-69)	Failure

Please see the appropriate handbook for more details about the grading scale and non-numerical grades (e.g. SDF, INC, etc).

Late work (BD). Basic Degree students are expected to hand in assignments by the date given in the course outline. [The instructor should stipulate the penalty for late work.] The absolute deadline for the course is the examination day scheduled for the course or the last day of exam week for the semester in which the course is taught, whichever is sooner.

This penalty is not applied to students with documented medical or compassionate difficulties or exceptional reasons (e.g., a death in the family or a serious illness); students facing such difficulties are kindly requested to consult with their faculty adviser or basic degree director, who should make a recommendation on the matter to the instructor and request an SDF. The absolute deadline for obtaining an SDF for the course is the examination day scheduled for the course or the last day of examination week, whichever is sooner. An SDF must be requested from the registrar's office in the student's college of registration no later than the last day of exam week in which the course is taken. The SDF, when approved, will have a mutually agreed upon deadline that does not extend beyond the conclusion of the following term. If a student has not completed work but has not been granted an SDF, a final mark will be submitted calculating a zero for work not submitted.

Late work (Graduate). The prima facie deadline for the completion of work in a course is the last day of the examination week for the trimester in which the course is taken. Students are expected to meet the course deadlines of the instructor offering the course and are advised to plan their research projects accordingly. Students who find themselves unable to meet deadlines for completing coursework can, under certain conditions, receive extensions for completing the work after the dates set by the college in which the course is offered.

The authority to grant an extension for the completion of work in a course beyond the original TST or college deadline (whichever is earlier) for that course rests with the student's college Graduate Director, not the instructor of the course. Nevertheless, the instructor's signature is required for course extension requests to be processed. Students will petition their college Graduate Director for extensions, using a standard form provided by TST on its website. See Section 7.11 of the Conjoint Graduate Degree Handbook.

Course grades. Consistently with the policy of the University of Toronto, course grades submitted by an instructor are reviewed by a committee of the instructor's college before being posted to ACORN. Grades are not official until they are posted to ACORN. Course grades may be adjusted where they do not comply with University Assessment and Grading Practices Policy found at www.governingcouncil.utoronto.ca/Assets/Governing+Council+Digital+Assets/Policies/PDF/grading.pdf, policies found in the TST conjoint program handbooks, or college grading policy.

Policies

Accessibility. Students with a disability or health consideration, whether temporary or permanent, are entitled to accommodation. Students in conjoint degree programs must register at the University of Toronto's Accessibility Services offices; information is available at <http://www.accessibility.utoronto.ca/>. The sooner a student seeks accommodation, the quicker we can assist.

Plagiarism. Students submitting written material in courses are expected to provide full documentation for sources of both words and ideas in footnotes or endnotes. Direct quotations should be placed within quotation marks. (If small changes are made in the quotation, they should be indicated by appropriate

punctuation such as brackets and ellipses, but the quotation still counts as a direct quotation.) Failure to document borrowed material constitutes plagiarism, which is a serious breach of academic, professional, and Christian ethics. An instructor who discovers evidence of student plagiarism is not permitted to deal with the situation individually but is required to report it to his or her head of college or delegate according to the TST *Basic Degree Handbook* and the Graduate program Handbooks (linked from <http://www.tst.edu/academic/resources-forms/handbooks> and the University of Toronto *Code of Behaviour on Academic Matters* <http://www.governingcouncil.utoronto.ca/AssetFactory.aspx?did=4871>. A student who plagiarizes in this course will be assumed to have read the document "Avoidance of plagiarism in theological writing" published by the Graham Library of Trinity and Wycliffe Colleges http://www.trinity.utoronto.ca/Library_Archives/Theological_Resources/Tools/Guides/plag.htm.

Other academic offences. TST students come under the jurisdiction of the University of Toronto Code of Behaviour on Academic Matters <http://www.governingcouncil.utoronto.ca/policies/behaveac.htm>.

Back-up copies. Please make back-up copies of essays before handing them in.

Obligation to check email. At times, the course instructor may decide to send out important course information by email. To that end, all students in conjoint programs are required to have a valid utoronto email address. Students must have set up their utoronto email address which is entered in the ACORN system. Information is available at www.utorid.utoronto.ca. The course instructor will not be able to help you with this. 416-978-HELP and the Help Desk at the Information Commons can answer questions you may have about your UTORid and password. *Students should check utoronto email regularly* for messages about the course. **Forwarding** your utoronto.ca email to a Hotmail, Gmail, Yahoo or other type of email account is not advisable. In some cases, messages from utoronto.ca addresses sent to Hotmail, Gmail or Yahoo accounts are filtered as junk mail, which means that emails from your course instructor may end up in your spam or junk mail folder. Students in non-conjoint programs should contact the Registrar of their college of registration.

Email communication with the course instructor. The instructor aims to respond to email communications from students in a timely manner. *All email communications from students in conjoint programs must be sent from a utoronto email address.* Email communications from other email addresses are not secure, and also the instructor cannot readily identify them as being legitimate emails from students. The instructor is not obliged to respond to email from non-utoronto addresses for students in conjoint programs. Students in non-conjoint programs should only use the email address they have provided to their college of registration.

Course Schedule

Week 1

Sept. 12

Intersectional Feminist Theologies: Introduction

Reading

- Grace Ji-Sun Kim and Susan M. Shaw, *Intersectionality: An Introductory Guide*
- Mia Mingus, "Access Intimacy, Interdependence and Disability Justice," April 12, 2017, on <https://leavingevidence.wordpress.com>
- Choose One:
 - Nira Yuval-Davis, "Intersectionality and Feminist Politics," 193-209.
 - Nancy Ramsay, "Intersectionality: A Model for Addressing the Complexity of Oppression and Privilege," 453-469.

- Serene Jones, "Feminist Theology and the Global Imagination," ch. 1 in *The Oxford Handbook of Feminist Theology*, pp. 23-42.

Week 2

Sept. 19

Standpoints

Reading

- Valerie Saiving, "The Human Situation: A Feminine View," 25-41.
- Linda Thomas. "Womanist Theology, Epistemology, and a New Anthropological Paradigm," *Cross Currents*. 48 (Winter 1998-1999), pp. 488-499.
- Ada Maria Isasi-Diaz, *Mujerista Theology*, ch. 7, 128-147
- Leila Ahmed, "What About 'The Rest of Us?'," *Women's Studies Quarterly* 9:3 (Fall 1981), pp. 16-17.
- Choose one:
 - Joan Scott, "Deconstructing Equality-Versus-Difference: or, The Uses of Poststructuralist Theory for Feminism," in *Feminist Theory Reader*, pp. 414-423.
 - Serene Jones. "Women's Experience Between a Rock and a Hard Place: Feminist, Womanist, and Mujerista Theologies in North America." *Horizons in Feminist Theology*, pp. 33-53.
 - Ellen Armour. "Questioning 'Woman' in Feminist/Womanist Theology: Irigaray, Ruether, and Daly," *Transfigurations*. Minneapolis: Fortress Press, 1993, pp. 143-169.
- Recommended: Ellen Armour, *Deconstruction, Feminist Theology, and the Problem of Difference*; or Monica Coleman, *Making a Way out of No Way: A Womanist Theology*

Week 3

Sept. 26

Sources of Feminist Theologies

Reading

- Elizabeth Johnson, *She Who Is*, ch. 1-3; select either 4, 5, or 6
- Choose one:
 - Laura Donaldson, "The Sign of Orpah: Reading Ruth Through Native Eyes," in Kwok, *Hope Abundant*, 38-51
 - Judith Plaskow, "Feminist Anti-Judaism and the Christian God"
 - Riffat Hassan, "Challenging the Stereotypes of Fundamentalism," 55-68
- Recommended: Ada Maria Isasi-Diaz, *Mujerista Theology*

Week 4

Oct. 3

Gender and Theological Anthropology

Reading

- Rita Gross, "The Dharma of Gender," 3-13
- Julia Serano, *Whipping Girl*, ch. 12, 233-245
- M. Shawn Copeland, *Enfleshing Freedom*, ch. 1, 7-22
- Jeannine Hill Fletcher, *Motherhood as Metaphor*, 110-134
- Choose one:
 - Phyllis Trible, "Eve and Adam: Genesis 2-3 Reread," 74-81
 - Marilyn Legge, "On Being Created Human in the Image of God," 31-39
 - Amina Wadud, *Qur'an and Woman*, ch. 2, 29-43
- Recommended: M. Shawn Copeland, *Enfleshing Freedom*; or Amina Wadud, *Qur'an and Woman*

Week 5

Oct. 10

Religious Language

Guest Lecturer: TBD

Reading

- Mary Daly, "Why Speak About God?," in *Womanspirit Rising: A Feminist Reader in Religion*, pp. 210-218.
- Carol Christ, "Why Women Need the Goddess," 273-287
- Sallie McFague, *Models of God*, ch. 3, "God and the World," 59-95
- Vijaya Nagarajan, "The Earth as Goddess Bhū Devī," 269-292
- Recommended: Sallie McFague, *Models of God*

Week 6

Oct. 17

God and Suffering

Reading

- Elizabeth Johnson, *She Who Is*, select either ch. 7, 8, or 9; read chapters 10-12
- Catherine Keller, *On the Mystery*, ch. 3, "Be This Fish," 45-68
- Delores Williams, "Black Women's Surrogacy Experience," 19-32
- Recommended: Catherine Keller, *Face of the Deep: A Theology of Becoming*; or Delores S. Williams, *Sisters in the Wilderness*

Oct. 24

Fall Break

Week 7

Oct. 31

Christology and Salvation

Reading

- Rosemary Radford Ruether, "Can A Male Savior Save Women?" 81-94
- Kwok, ed., *Hope Abundant*, choose one: ch. 10, 11, 12, 13
- Rita Nakashima Brock, *Journeys by Heart*, ch. 3, 50-70
- Megan More, "The Transgendered Christ," 83-96
- Recommended: Eboni Marshall Turman, *Toward a Womanist Ethic of Incarnation* and Kelly Brown Douglas, "Jesus and Trayvon," 171-203; or Wendy Farley, *Gathering Those Driven Away*

Week 8

Nov. 7

The Limits of the Modern Western (Feminist) Subject

Reading

- Claire Colebrook, "Feminism and Autonomy: The Crisis of the Self-Authorizing Subject," *Body and Society* 3 (2): 21-41.
- Lila Abu-Lughod, "Do Moslem Women Really Need Saving?": Anthropological Reflections on Cultural Relativism and Its Others," *American Anthropologist*, Vol. 104, No. 3 September 2002, pp. 783-790 [view the short video clip: <http://www.hup.harvard.edu/catalog.php?isbn=9780674725164>]
- Theresa Berger, "Feminist Ritual Practice," 524-543.
- Recommended: R. Marie Griffith, *God's Daughters: Evangelical Women and the Power of Submission*; or Saba Mahmood, *The Politics of Piety*

Week 9

Nov. 14

Indecent Theology and the Postcolonial Moment

Reading

- Marcella Althaus-Reid, "On Wearing Skirts Without Underwear: 'Indecent Theology Challenging the Liberation Theology of the Pueblo'. Poor Women Contesting Christ," *Feminist Theology*, January 1999, vol. 7 no. 20, pp. 39-51.
- Laurel Schneider, "Promiscuous Incarnation," ch. 14 in *The Embrace of Eros*, pp. 231-246.
- Musa W. Dube, "Toward a Post-Colonial Feminist Interpretation of the Bible," ch. 5 in Kwok, *Hope Abundant*, 89-102.
- Andrea Smith, "Dismantling the Master's Tools with the Master's House: Native Feminist Liberation Theologies," in Kwok, *Hope Abundant*, 72-85.
- Denise Nadeau, "Decolonizing Religious Encounter? Teaching Indigenous Traditions, Women, and Colonialism,"
- Recommended: Wonhee Anne Joh, *Heart of the Cross: A Postcolonial Christology*; or Kwok Pui-lan, *Postcolonial Imagination and Feminist Theology*

Week 10

Nov. 21

Systematic Theology and Orthodoxy

Reading

- Sarah Coakley, *God, Sexuality and the Self*, prelude, 1-32
- Eboni Marshall Turman, *Toward a Womanist Ethic of the Incarnation*, ch. 6, 163-172
- Daphne Hampson, "On Autonomy and Heteronomy," *Swallowing a Fishbone?*, pp. 1-16.
- Elizabeth Stuart, "Sacramental Flesh," *Queer Theology: Rethinking the Western Body*, pp. 65-75.
- Recommended: Sarah Coakley, *God, Sexuality and the Self: An Essay on the 'Trinity'*; or Laurel Schneider, *Beyond Monotheism: A Theology of Multiplicity*

Week 11

Nov. 28

Poetics, Materiality

Reading

- Mayra Rivera, *Poetics of the Flesh*, introduction, chapters 1, 4-7, pp. 1-28, 59-159.
- Sharon Betcher, *Spirit and the Politics of Disablement*, ch. 2, 48-67.
- Recommended:
 - Diane Coole and Samantha Frost, "Introducing the New Materialisms," *New Materialisms: Ontology, Agency, and Politics*, pp. 1-45.
 - Marcia Mount Shoop, *Let the Bones Dance: Embodiment and the Body of Christ*; or Michelle Voss Roberts, *Dualities: A Theology of Difference*; or Sharon Betcher, *Spirit and the Obligation of Social Flesh*

Week 12

Dec. 5

Virtuality, Connectivity

Reading

- Xochitl Alvizo, "Being Undone by the Other: Feminisms, Blogs, and Critique," in *Feminism and Religion in the 21st Century*, pp. 47-56.
- Watch Tamara Lomax, "Mediating Feminism, Race, and the New Media," lecture at Lehigh University, March 25, 2015. Watch at: <https://vimeo.com/125159232>
- Maria Pilar Aquino, "Theology and Identity in the Context of Globalization," 418-436
- Kwok Pui Lan, *Globalization, Gender and Peacebuilding*

Expanded List of Books for Individual Presentations

- Kelly Brown Douglass, *Black Bodies and the Justice of God*
- Sarah Coakley, *God, Sexuality, and the Self: An Essay 'On the Trinity'*
- Jeannine Hill Fletcher, *Motherhood as Metaphor: Engendering Interreligious Dialogue*
- Gail Ramshaw, *God Beyond Gender: Feminist Christian God Language*
- Karen Baker Fletcher, *Dancing with God: The Trinity from a Womanist Perspective*
- Catherine Keller, *Face of the Deep*
- Wendy Farley, *Gathering Those Driven Away: A Theology of Incarnation*
- Ivone Gebara, *Out of the Depths: Women's Experience of Evil and Salvation*
- Tracey Hucks, *Yoruba Traditions and African-American Religious Naturalism*
- Ellen Armour, *Deconstruction, Feminist Theology, and the Problem of Difference*
- Wonhee Anne Joh, *Heart of the Cross: A Postcolonial Christology*
- R. Marie Griffith, *God's Daughters: Evangelical Women and the Power of Submission*
- C Laurel Schneider, *Beyond Monotheism: A Theology of Multiplicity*
- Leila Ahmed, *Women and Gender in Islam*
- Marcia Mount Shoop, *Let These Bones Dance*
- Mercy Amba Oduyoye, *Daughters of Anowa: African Women and Patriarchy*
- Melissa Raphael, *The Female Face of God in Auschwitz*
- Sharon Betcher, *Spirit and the Obligation of Social Flesh*
- Patricia Hill Collins, *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment*
- Eboni Marshall Turman, *Toward a Womanist Ethic of Incarnation*
- Monica Coleman, *Making a Way out of No Way: A Womanist Theology*