

**SYLLABUS: TR722—THEOLOGICAL VOICES FROM A GLOBAL PERSPECTIVE
Spring 2010**

United Theological Seminary of the Twin Cities

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Description and Purpose

Our era has witnessed the emergence of theological voices, especially voices long muted and buried, that need to be taken seriously by the church, academy, and the wider society. Students in this course will be exposed to these various theological voices around the world as to their context, method, and content, and to the challenges they pose. This is done with the hope that these various theological voices will widen students' theological views and help them articulate a theological position with a global sensibility.

Requirements, Expectations, and Grading Criteria

1. Requirements

1.1. Students are required to submit a final 20-page paper (double space) which is due by May 18. The intent of this paper is to give students the opportunity to develop a theme in response to issues encountered in the course. This essay may also indicate some significant points and directions in which fruitful engagement with contextual theologies can happen. As the major paper for the course, this will count 70% of the final grade.

1.2. A student is expected to do a presentation in one of the areas covered in the course. This will count 20% of the final grade.

1.3. Class participation, leadership in small-group discussion, and project presentation at the end of the semester. This will count 10% of the final grade.

2. Expectations

The course expects class attendance from the students, careful and critical reading of the assigned texts, active participation in the reading-discussion sessions, and the use of sexually inclusive language in oral and written work.

A student must inform the professor in the event that she or he cannot attend a class session. Beyond one day absence, a student is expected to submit a two-page (double space) summary and reaction to the assigned readings.

Reading-discussion groups: While the professor provides guidance, students must assume the primary responsibility in making the reading-discussion groups work to their advantage. The life of the reading-discussion group depends upon their ownership of it.

3. Grading Criteria: General criteria for grading papers

3.1 Basic grasp of the particular themes or issues in question. In order to reach the level of basic understanding, students will have to read the assigned materials, understand the structure of the arguments presented in these materials, and be able to present their thoughts on these matters in a coherent manner. Since this is the most basic of levels, the evaluation is normally in the **C** range. Below this basic level means **F**.

3.2. Basic grasp of the themes or issues in question **and** the ability to engage in an extended exposition of their significance, placing them in their appropriate historical or theological context, and providing critical assessment of their strengths and weaknesses. This is the **B** level and presupposes the first level. What is added is the analytical and critical thinking.

3.3. If independent, constructive, and creative thinking is added to basic grasp and critical exposition, then one moves into the **A** category.

Students should keep in mind that written work will be evaluated in both content and form. Deficiencies in form will have an impact on the grade.

Texts for the Course

Required reading materials for the course are on reserve in the library. These books are also available for purchase at Cokesbury Bookstore.

A. Required Readings:

1. Ivan Petrella, ed., *Latin American Liberation Theology: The Next Generation* (Maryknoll, New York: Orbis Books, 2005).
2. Naim Stifan Ateek, *Justice and Only Justice: A Palestinian Theology of Liberation* (Maryknoll, New York: Orbis Books, 2002).
3. Eleazar Fernandez and Fernando Segovia, *A Dream Unfinished: Theological Voices from the Margins* (Maryknoll, New York: Orbis Books, 2001).
6. Emmanuel Katongole, ed., *African Theology Today* (Scranton, Pennsylvania: University of Scranton Press, 2002).
7. Michael Amaladoss, *Life in Freedom: Liberation Theologies from Asia* (Maryknoll, New York: Orbis Press, 1997).
8. R. S. Sugirtharajah, ed., *Voices from the Margins: Interpreting the Bible in the Third World* (Maryknoll, New York: Orbis Books, 2006),
9. Clive Pearson, ed., *Faith in a Hyphen: Cross-Cultural Theologies Down Under* (Australia: United Theological College, 2004), 5-22; 53-77; 185-198.

10. L. S. Tuwere, *Vanua: Towards a Fijian Theology of Place* (Suva, Fiji: University of the South Pacific, 2002), 33-51; 77-106; 133.
11. Romney M. Moseley, "Decolonizing Theology in the Caribbean: Prospects for Hermeneutical Reconstruction," *Constructive Christian Theology in the Worldwide Church*, ed. William Barr (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1997), 71-82.
12. Jens Holger Schjorring, "Church Identity in the Nordic Countries--An International Perspective," in *For All People: Global Theologies in Contexts*, ed., Else Marie Wiberg Pedersen, et al (Grand Rapids, Michigan: Wm. B. Eerdmans, 2002), 109-127.
13. Vitor Westhelle, "Is Europe Christian: A Challenge to a Viking," in *For All People: Global Theologies in Context*, 75-85.
14. Marc Ellis, *Toward a Jewish Theology of Liberation* (Maryknoll, New York: Orbis Books, 1989), 1-5; 7-24; 110-122; 123-136.

B. Recommended Readings:

1. Leonardo Boff and Clodovis Boff, *Introducing Liberation Theology* (Maryknoll, New York: Orbis Books, 1987).
2. Jean Zaru, *Occupied with Nonviolence* (Maryknoll, New York: Orbis Books, 2008).

Class Format

- 8:15- 8:20 Housekeeping, etc.
- 8:20- 8:50 Student Presentation: Providing the Context
- 8:50-10:00 Lecture
- 10:00-10:15 Break
- 10:15-11:00 Student led group discussion
- 11:00-11:30 Plenary

Course Outline

February 9: Introduction, Walk Through the Syllabus, and Introductory Lecture

February 16: Latin American Theologies

Readings:

Petrella, *Latin American Liberation Theology: The Next Generation*, xi-19; 39-61; 75-172.

Sugirtharajah, *Voices from the Margins: Interpreting the Bible in the Third World*, 13-26; 40-48.

Recommended Reading:

Boff, *Introducing to Liberation Theology*.

Group Discussion

February 23: Latin American Liberation Theologies and Theologies from the Caribbean

Readings:

Petrella, *A Latin American Liberation Theology: The Next Generation*, 20-38; 62-74.

Sugirtharajah, *Voices from the Margin: Interpreting the Bible in the Third World*, 169-188; 431-441.

Moseley, "Decolonizing Theology in the Caribbean: Prospects for Hermeneutical Reconstruction," in *Constructive Christian Theology in the Worldwide Church*, 71-82.

Group Discussion

March 2: Theological Voices from Racial/Ethnic Minorities in the U.S.

Readings:

Fernandez and Segovia, *A Dream Unfinished: Theological Reflections on America from the Margins*, 1-33; 52-71; 72-86; 87-97; 203-219; 220-227; 228-267.

Group Discussion

March 9: Theological Voices from Racial/Ethnic Minorities in the U.S. and Native Americans

Readings:

Fernandez and Segovia, *A Dream Unfinished: Theological Reflections on America from the Margins*, 119-128; 152-166; 167-181.

Sugirtharajah, *Voices from the Margins: Interpreting the Bible in the Third World*, 235-241.

Group Discussion

March 16: Asian Theologies

Readings:

Amaladoss, *Life in Freedom: Liberation Theologies from Asia*, 3-54; 93-104.

Sugirtharajah, *Voices from the Margins: Interpreting the Bible in the Third World*, 129-141; 217-226.

Group Discussion

Reading Week (March 22-26)

March 30: Asian Theologies

Readings:

Amaladoss, *Life in Freedom: Liberation Theologies from Asia*, 121-145.

Sugirtharajah, *Voices from the Margins: Interpreting the Bible in the Third World*, 347-354; 386-398; 460-462.

Group Discussion

Easter Break (April 1-6)

April 13: Theologies from Australia and South Pacific

Readings:

Pearson, *Faith in a Hyphen: Cross-Cultural Theologies Down Under*, 5-22; 53-77; 185-198.

Tuwere, *Vanua: Towards a Fijian Theology of Place*, 33-51; 77-106; 133.

Group Discussion

April 20: African Theologies

Readings

Katongole, *African Theology Today*, 1-83; 99-119.

Sugirtharajah, *Voices from the Margins: Interpreting the Bible in the Third World*, 49-63; 297-318.

Group Discussion

April 27: African Theologies

Readings:

Katongole, *African Theology Today*, 121-219.

Sugirtharajah, *Voices from the Margins: Interpreting the Bible in the Third World*, 442-453; 484-493.

Group Discussion

May 4: Theologies from the Middle East

Readings:

Ateek, *Justice and Only Justice: A Palestinian Theology of Liberation*, vii-188.

Recommended Reading:

Zaru, *Occupied with Nonviolence*.

Group Discussion:

May 11: Theologies from Middle East and Europe

Readings:

Ellis, *Toward a Jewish Theology of Liberation*, 1-5; 7-24; 110-122; 123-136.

Jens Holger Schjorring, "Church Identity in Nordic Countries--An International Perspective," in *For All People: Global Theologies in Context*, 109-127.

Vitor Westhelle, "Is Europe Christian? A Challenge to a Viking," in *For All People: Global Theologies in Context*, 75-85.

Group Discussion

May 18: Student Presentation of final Project and Course Evaluation

Policy on Extensions

The work for a course is terminated at the end of the final class session. Students' performance in the course is evaluated on the basis of work submitted by that time, unless an exception is made by the instructor, in which case a formal petition for extension must be approved by the instructor by

the end of the final class session. Extensions of course work beyond the end of the semester will be approved only under extraordinary circumstances. Each instructor will include this policy on each course syllabus as well as the criteria by which she or he will grant such extraordinary exception.

In the event such an extension is approved, the instructor shall file the extension form with the Registrar by the date grades are due. The Student Review Committee shall monitor extensions. If no petition for extension is filed, a final grade will be submitted.

An extension may be granted for a period not to exceed six months from the end of the term. If the work is not completed by the date petitioned, a final grade will be submitted. Any renewal of an extension must be approved by the instructor and filed with the Registrar prior to the due date on the original petition. No extension or its renewal will exceed six months from the end of the term in question.

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