PHILLIPS THEOLOGICAL SEMINARY
SYLLABUS DISCLAIMER

The following syllabus is the teaching and learning guide for the last time this course was taught. It will give you a good idea of the descriptions of the course, how it was taught, the reading, the papers and other assignments, the intended outcomes, and the workload. By examining this syllabus and others, you will be able to form an impression of what graduate theological education at Phillips Theological Seminary requires of students.

Due to periodic curriculum revisions, course names and/or numbers may be different on this syllabus than what the name and/or number of the current offered course may be.

This syllabus is provided for your information only. The faculty reserves the right to revise the curriculum, and each professor reserves the right to decide how best to meet the learning goals of the curriculum. Therefore, the following syllabus is an historical artifact rather than a promise of how the course will be taught in the future, or that the course will be taught again.

By Phillips Theological Seminary copyright policy, the syllabus is the intellectual property of the individual faculty member, with usage rights granted to PTS. Please contact the copyright owner if you seek to use the syllabus, for other than your personal enrichment.
I. Course Goals:
Upon successful completion of the course, students will be better able to:

- Envision thoughtful, intersectional, context-appropriate disruptions to sexism that they encounter in their ministry contexts;
- Identify, sustain, and strengthen the habits of thought and behavior necessary for being a trustworthy partner in community struggles for gender justice; especially:
  - Rigorous analysis of privilege, including its effect on the student’s own identity and vocational context;
  - Understanding of, and attention to, intersectionality and the kind of relationships that allow intersectional analyses to flourish;
  - Appropriate and practiced caution about cultural appropriation
- Know and be able to use some basic concepts and arguments in feminist theology; and know the names, basic arguments, and thoughtful criticisms of at least three feminist theologians.

II. Means of Achieving the Goals:

- Participation in the week-long concentrated course session, in ways that show engagement with the hooks, Freedman, Johnson, and Solnit readings. (50% of final grade, see participation rubric).
- A final project (50% of final grade, see project rubric), due at midnight on December 16, that show engagement with all the assigned course readings. This project should have the following components:
  - A “thick description” of the student’s community and/or ministry context, especially as it pertains to institutional and/or systemic sexism;
  - A “thick description” of the student’s role in the community, including an intersectional analysis of how the student enjoys privilege and experiences marginalization;
  - A plan for a feasible initiative or intervention that would, if implemented, bring about a community whose practices and values better serve gender justice. This section should include:
    - A clear description of the goals for the intervention;
    - A detailed proposed timeline of all the components/steps involved in the proposed intervention, including any materials that the student plans to make available to constituents. If the intervention is a work of art, the student should provide a sketch/summary/script/etc.
    - A rationale for every component that is theological as well as simply logistical. The rationale should include cited passages from the assigned course readings.
    - A “troubleshooting” section, in which the student anticipates difficulties that might arise, and strategizes about how to address them.
  - A “meta-reflection” section, in which the student reflects upon the following things:
• The personal relationships and practices they will need to draw upon to insure that their initiative is appropriately **intersectional**;
• The personal relationships and practices they will need to draw upon to insure that their initiative does not engage in **cultural appropriation**.
• The practices (such as prayer, journaling, fitness, reading, regular meetings with co-conspirators, etc.) that they will need to be engaged in if they are to practice appropriate **self-care** during the duration of the initiative,
• The degree to which the student accepts the label “feminist” for their initiative, and their reasons for doing or not doing so. (This section may benefit from citations from the assigned readings, but it is not required here.)
• The theological texts, arguments, and/or thinkers that inform their initiative, and the reasons why. (Note: This can include strong disagreement!) This section should also include cited passages from the assigned reading.
• The development in the student’s own insight and perspectives that have changed as a result of the course, and the reasons for that development.

Because of the creative nature of the final project, it is difficult to give a page range. Therefore, please use this as a guide: Regardless of the number of pages, the project should clearly reflect around 25 clock-hours of work, and be roughly equivalent in workload and scope to a 20-25 page research paper with between 5 and 10 sources.

**III. Assessing and Evaluating Student Work**

There are 200 points possible in the course. Student grades are calculated according to the following point breakdown:

- 100 points for participation (see rubric) = 50% of final grade
- 100 points for final project (see rubric) = 50% of final grade.

Final letter grades correspond to the following percentages:

94.00-100% = A
90.00-93.99 = A-
87.00-89.99 = B+
84.00-86.99 = B
80.00-83.99 = B-
77.00-79.99 = C+
74.00-76.99 = C
70.0-73.99 = C-
67.00-69.99 = D+
64.00-66.99 = D
60.00-63.99 = D-
Below 60 = F (no credit)

Instructors’ Option to Curve: If the instructor deems that the distribution of raw scores – whether for a particular assignment or for the entire course – would give more meaningful information and yield a more appropriate grade distribution by being curved, she reserves the right to curve the grades.
Rubrics for participation and final projects are as follows:

<table>
<thead>
<tr>
<th>Feminist Theology Participation Rubric Criterion</th>
<th>Always</th>
<th>Often</th>
<th>Sometimes</th>
<th>Rarely</th>
<th>Never</th>
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| **Engagement:** Has the student volunteered at least two substantive comments per day that are recognizably related to the hooks, Freedman, Solnit, and Johnson readings? "Substantive" is understood as follows:  
  - The student bases their remarks on specific examples/passage from the reading and lesson, focusing on particularities and avoiding too much fuzzy generalization.  
  - The student’s remarks go beyond mere summary/quotation to offer the student’s own claims or questions. | 40 | 30 | 20 | 10 | 0 |
<p>| <strong>Interaction:</strong> Has at least one of those comments directly engaged a point made by another student? | 30 | 25 | 20 | 15 | 0 |
| <strong>Collegiality:</strong> In general, as the student been cordial, charitable, on-topic, and collegial, drawing connections between different students’ comments, listening to critique when it is offered, and encouraging fruitful conversation? If the student easily takes up space in a conversation, have they reminded themselves to listen, draw others out, and keep their remarks fairly succinct? If the student finds speaking in class difficult, have they engaged in the brave work of participation and interaction? | 30 | 25 | 20 | 15 | 0 |
| <strong>TOTAL POSSIBLE POINTS:</strong> | 100 |</p>
<table>
<thead>
<tr>
<th>Measure</th>
<th>5.5 pt.</th>
<th>7 pts</th>
<th>8.5 pts</th>
<th>10 pts</th>
<th>Weight</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Mechanics</strong></td>
<td>Author consistently uses incorrect grammar, spelling, and citations, according to the standards set forth in the PTS Style Guide. Author overuses passive voice. Writing style is simple, choppy, and repetitive.</td>
<td>Inconsistently uses correct grammar, syntax, spelling, formatting, and citations, according to the standards set forth in the PTS Style Guide. Author overuses passive voice. Writing style is simple, choppy, and repetitive.</td>
<td>Author demonstrates a good command of formal academic writing in English. Consistently adheres to the conventions of the PTS Style Guide with 2 or fewer minor errors in mechanics per page. Word choice and sentence structure are appropriate and interesting.</td>
<td>Has a very good command of formal academic writing in English, with virtually no violations of the PTS Style Guide. Word choice and sentence structure show particular flair, creativity, and complexity.</td>
<td>1x</td>
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<td><strong>Structure and completion</strong></td>
<td>Addresses between 60% and 70% of the components given on the syllabus, or addresses all of the components but in an inadequate way.</td>
<td>Addresses between 70% and 80% of the components given on the syllabus, or addresses all of the components but in a superficial, uneven, and rushed way.</td>
<td>Addresses between 80% and 90% of the components given on the syllabus, or addresses all of the components in a solid – if occasionally uneven – way.</td>
<td>Addresses between 90% and 100% of the components on the syllabus, or addresses all of the components in a thought-provoking &amp; subtle way.</td>
<td>3x</td>
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<td><strong>Achievement of course goals.</strong></td>
<td>Demonstrates very little achievement of any of the course goals.</td>
<td>Demonstrates inconsistent achievement of course goals, or consistent achievement of some of the course goals.</td>
<td>Demonstrates consistent achievement of all of the course goals.</td>
<td>Demonstrates distinctive and remarkable achievement of all of the course goals.</td>
<td>3x</td>
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<tr>
<td><strong>Creativity</strong></td>
<td>Project shows little evidence that the student set themselves a creative challenge or exercised creativity.</td>
<td>Project is simplistic and shows little evidence of the student’s having challenged themselves creatively.</td>
<td>Project shows evidence of the student’s having set themselves a creative challenge, though some elements are rushed and/or obvious.</td>
<td>Project shows remarkable evidence of the student’s having challenged his/her creativity, resulting in a project that meets the course goals in non-obvious ways.</td>
<td>2x</td>
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<td>Polish</td>
<td>English</td>
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<td>Project is rough, with noticeable mistakes, omissions, or areas of neglect. One gets the sense that it was thrown together hastily.</td>
<td>Project is a little rough around the edges. While it reflects some effort and care, one gets the sense that it could benefit from a few more hours’ work.</td>
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<tr>
<td>Project shows appropriate care, and reflects sustained and conscientious effort.</td>
<td>Project is so finely and carefully finished it appears nearly professional, and reflects a remarkable amount of effort.</td>
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IV. Readings

Please read the following in advance of our week together:

- bell hooks, *The Will to Change: Men, Masculinity, and Love* (entire)
  Washington Square Press, 2004

- Estelle Freedman, *No Turning Back: The History of Feminism and the Future of Women* (entire)
  Ballantine Books, 2003

- Myke Johnson, “Wanting to Be Indian: When Spiritual Searching Becomes Cultural Theft.”
  (will be posted on Moodle.)

- Rebecca Solnit, “Men Explain Things To Me.” (will be posted on Moodle.)

Please read the following any time prior to completing your projects:

- Roxane Gay, *Bad Feminist* (entire)
  Harper Perennial, 2014

- Susan Frank Parsons, ed. *The Cambridge Companion to Feminist Theology*,
  Cambridge University Press, 2002
  Part I, chapters 2 and 6
  All of Part II

- Chanequa Walkler-Barnes, *Too Heavy A Yoke*, chapter one, “This Thing Called Strength: A Portrait of the Strong Black Woman” (will be posted on Moodle)

Please remember that your projects need to show clear evidence of your having engaged with all of the readings.

V. Inclusive Language Policy

Non-masculinizing language for humanity is accurate, appropriate, the current standard for academic writing, and the policy of Phillips Theological Seminary. Therefore, masculinizing language for humanity will be treated as a lexical error in your written work, reflecting inadequate proofreading. Please only use “man” or “men” or “mankind” or “brotherhood” or “he” if you intend to refer specifically to males. If you are quoting a source that uses masculinizing language for humanity, please include “[sic]” after the instance, to indicate that it is an archaic usage.

Please also attend to other ways in which word choice can exclude, oppress, privilege, and divide. Avoid using a generic “we” in your papers, where it is unclear which perspective you intend to enshrine in that “we.” Consider a sentence beginning, “We in the church need to…” Often, when Christians from the United States say this, they really mean to refer to other Christians from the United States. Instead of
writing “we,” simply pause and think about who you really mean to designate, and then say that instead of “we.”

Many people with disabilities, and temporarily able-bodied people working in solidarity with them, have called attention to the inappropriateness of using “lame” or “blind” to mean “worthless” or “self-servingly ignorant.” Please take this criticism seriously and allow it to inform your writing and speech. It is a stated value of the class. So, too, with metaphors of darkness for evil, ignorance, and sin; this usage has historically helped to fuel the exploitation of people of color. With that in mind, please look for opportunities to embrace different metaphors.

Stereotypes are usually cheap, flimsy substitutes for the work of actual thought. Avoid them. Do not appeal to cartoonish depictions based on unfair and unfounded generalizations – whether it be of fat Americans, strong Black women, millennials who never look up from their phones, angry feminists, uneducated rural southerners, etc. If you want to suggest a general trend, then by all means do so… but do it by making a specific claim and supporting it with good evidence, sound analysis, and an awareness of your own context.

VI. Academic Integrity
Plagiarism includes, but is not limited to:

- Failing to give appropriate credit for someone else’s words.
- Not citing where you got a fact, even if it doesn’t appear in a direct quote.
- Neglecting to give footnotes for ideas that aren’t general knowledge, even if you aren’t quoting them directly.
- Copying and pasting something you’ve previously written, without also giving a footnote indicating where the material originally came from.

If you’re not sure about what plagiarism involves, please take the steps necessary to learn. Begin by consulting the PTS Student Handbook describing, and providing examples of plagiarism. Anna Holloway is also a valuable resource, and she is available for paid writing help. Students are to avoid all forms of academic misconduct. Any act of misconduct may result in failure of the assignment.

VII. Late Work
Work turned in late, without prior approval or life-altering extenuating circumstances that are unforeseen, will be penalized 1/3 of a letter grade per calendar day.

VIII Changes to Syllabus
If it serves the course goals, the instructor reserves the right to make changes to the syllabus in response to logistical problems, unforeseen weather events, or other new circumstances that come to light during the semester. To the extent that it is in the instructor’s power, she will only make these changes if they benefit the majority of students.