

Class 1b

FINDING YOUR VOICE & RECOVERING THOSE LONG LOST

Galatians 3:25-29

²⁵ But now that faith has come, we are no longer subject to a disciplinarian, ²⁶ for in Christ Jesus you are all children of God through faith. ²⁷ As many of you as were baptized into Christ have clothed yourselves with Christ. ²⁸ There is no longer Jew or Greek, there is no longer slave or free, **there is no longer male and female**; for all of you are one in Christ Jesus. ²⁹ And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise.

Defining Feminism

Definition

Feminism encompasses movements, ideologies and practices dedicated to the social, economic and political equality of the sexes.

A feminist is thus a person who advocates or works for the social, economic, and political equality of the sexes.

Defining Feminism

Joann Wolski Conn's Definition

[Feminism is] both a coordinated set of ideas and a practical plan of action, rooted in women's critical awareness of how a culture controlled in meaning and action by men, for their own advantage, oppresses women and dehumanizes men.

Defining Feminism

Three Waves

First Wave	late 19 th -early 20 th c U.S. and Europe	access to power, equal opportunity, equal rights like the vote
Second Wave	1960s-1970s Western welfare societies	more radical quest to access women's power, differential rights; aligned with other civil rights movements
Third Wave	1980s-1990s global	recognition of diversity of women's voices, of multiple axes of oppression, multiple strategies of redress, transnational awareness and activism

Approaching Texts as a Feminist

Questions during each of the 3 Waves

First Wave	late 19 th -early 20 th c U.S. and Europe	access to power, equal opportunity, equal rights like the vote
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Questions for
textual evidence

Where ARE the women?
How have men been misreading/
misusing the Bible?

Strategy

Gather evidence that (male) scholars
have been ignoring OF women
Challenge the male interpretive tradition

Approaching Texts as a Feminist

Questions during each of the 3 Waves

Second Wave	1960s-1970s Western welfare societies	more radical quest to access women's power, differential rights; aligned with other civil rights movements
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Questions for textual evidence

What are men's and women's roles?
How were they constructed in real life and in rhetoric?

Strategy

Analyze how the biblical texts construct women's roles, and how interpreters reinforce or exacerbate that.

Gather evidence of women's lives -- not merely the stories of their lives

Approaching Texts as a Feminist

Questions during each of the 3 Waves

Third Wave	1980s-1990s global	recognition of diversity of women's voices, of multiple axes of oppression, multiple strategies of redress, transnational awareness and activism
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Questions for textual evidence

Is the only relevant question whether one is a man or a woman? How are these inflected by other power imbalances? Is gender only binary? That is, are there only two?

Strategy

Analyze the impact of multiple factors on women's and men's social, economic and political positions

Genesis 2:4b-25:

The Second Creation Story Read by a Second-Wave Feminist



Bible moralisée, France, 1200s

Creation of Eve from a Sleeping Adam
(Gen 2:4:21-22)

Creation of the Church from the Crucified Jesus
(Gen 2:4:21-22)

Genesis 2:18-25

¹⁸Then the LORD God said, "It is not good that the man (האדם) should be alone; I will make him a helper as his partner." ¹⁹So out of the ground the LORD God formed every animal of the field and every bird of the air, and brought them to the man (האדם) to see what he would call them; and whatever the man (האדם) called every living creature, that was its name. ²⁰The man (האדם) gave names to all cattle, and to the birds of the air, and to every animal of the field; but for the man (ולאדם) there was not found a helper as his partner. ²¹So the LORD God caused a deep sleep to fall upon the man (האדם), and he slept; then he took one of his ribs and closed up its place with flesh. ²²And the rib that the LORD God had taken from the man (האדם) he made into a woman (לאשה) and brought her to the man (האדם). ²³Then the man (האדם) said,

"This at last is bone of my bones
and flesh of my flesh;
this one shall be called Woman (אשה),
for out of Man (איש) this one was taken."

²⁴Therefore a man (איש) leaves his father and his mother and clings to his wife (באשתו), and they become one flesh. ²⁵And the man (האדם) and his wife (אשתו), were both naked, and were not ashamed.