

SYLLABUS
Theologies of the Global South (TH 3663)
Amy Plantinga Pauw and Clifton Kirkpatrick
Fall Term 2021

W/F 10:00 am - 11:20 am

In-person sessions will be held in Schlegel Hall, Rm. 122

All Zoom sessions may be accessed through this link:

<https://lpts-edu.zoom.us/j/98727427099?pwd=S05uamFqZmZTSEFtemgyeW8zTnRlZz09>

Passcode: 012414

“Theologians from the new (or younger) churches have made their pilgrimages to the theological learning of the older churches. We had no alternative. We have eaten theology with you; we have drunk theology with you; we have dreamed theology with you. But it has all been one-sided; it has all been, in a sense, your theology. ...We know you theologically. The question is, do you know us theologically? Would you like to know us theologically?” --Kenyan theologian John Mbiti

Course Description:

Christianity is a global religion whose population, spiritual energy, and theological heartlands are increasingly centered south of the equator and in other non-western regions. This course will examine recent theologies coming from Latin America, Asia, and Africa, and their importance for ministry in North America. It satisfies the MDiv requirement for the Ministry in Religious Diversity course.

Objectives:

1. To become acquainted with and learn from recent theologies of the global south
2. To reflect on the practice of ministry in the North American context from the perspective of theologies of the global south.

This course seeks more generally to contribute to these Student Learning Outcomes:

Students will be able to think theologically and ethically in relation to particular traditions and contemporary needs. SLO 3

Students will be able to articulate their own theological perspective, mindful of the global, multicultural, multi-religious context of contemporary ministry. QEP-SLO 2

Students will demonstrate a capacity for ecumenical and interreligious relations. QEP-SLO 3

The best way to get a hold of us is by email (amypauw@lpts.edu and ckirkpatrick@lpts.edu). We will respond to your email in 24 hours. We are generally free for virtual office hours after class on Wednesdays. If that is not a convenient time for you, please contact us and we can find another time.

LPTS CLASSROOM POLICIES:

Activities and Assessments

1. Preparation and Participation (20%)

Description: Your presence, preparation, and participation in class are essential and aspects of creating a flourishing learning environment. Reflection questions are provided in the syllabus for each class session to guide your preparation. Participation and preparation include:

- completing readings before class and being fully prepared to discuss the class topic
- thinking about the Reflection question listed in the syllabus for each class session
- engaging with colleagues through active listening and respectful dialogue
- contributing thoughtful observations, analyses, and questions
- being present with our class as we learn both in-person and at a distance

Attendance expectations: This class begins and ends with plenary Zoom sessions (*Zoom plenary* in the syllabus). In the weeks in between it will be offered in two modalities: in-person and via Zoom. Students may choose either modality and are welcome to switch between them as personal and communal circumstances warrant. Students taking the course in-person will meet on Wednesday, and students taking the course via Zoom will meet on Friday. If you are feeling sick, we ask that you not attend in-person class. According to the Seminary catalog, students are expected to attend class meetings regularly. In case of illness or emergency, students are asked to notify the instructor of their planned absence from class, either prior to the session or within 24 hours of the class session. Four or more absences may result in a low or failing grade in the course.

Zoom Etiquette:

- The “default” setting for class on Zoom will be to keep cameras on. Our hope for this class is that keeping our cameras on might help create a sense of presence with one another, even at a distance. There will be times, of course, when you might need to turn your camera off, and you should exercise your best judgment in these situations. Please feel free to be in touch with the instructors if keeping the video on for most of the duration for our class poses a hardship.
- Mute your microphone unless you are speaking.
- To the best of your ability, keep multi-tasking to a minimum.

2. Responses to videos (6 responses ~ 5% each =30% total)

Due: 6pm the day before your class session

Description: Six times throughout the semester, you will write a 250-word response addressing assigned videos and related readings. You have nine opportunities over the semester to write six responses, so please do not delay in getting started.

Response requirements:

- Identify one important theme, concept, or argument you are tracking from a video.

- Write a 250-300-word response to the video that demonstrates your understanding of the material and critical reflection on the topic you are raising. Relate the video to specific places in course readings where you see this topic or argument developed.

3. Paper and presentation on a theologian from the global south (50%)

Students will each write a 7-8pp. paper on a theologian from the global south, due Friday, November 19. Based on their choice of theologian, they will form three groups, representing Latin America, Asia, and Africa, and create a class presentation on the theology of that region during the last two weeks of the semester. We have provided a list of theologians to get you started, but you are welcome to consult with us about a theologian not on the list. For a list of theologians and their works, see “2021 Bibliography” in the “Welcome to Theologies of the Global South” announcement on Canvas.

As with all LPTS classes, this course will honor these Seminary policies:

Course Policies:

Academic Honesty: All work turned in to the instructors is expected to be the work of the student whose name appears on the assignment. Any borrowing of the ideas or the words of others must be acknowledged by quotation marks (where appropriate) and by citation of author and source. Use of another’s language or ideas from online resources is included in this policy, and must be attributed to author and source of the work being cited. Failure to do so constitutes plagiarism, and may result in failure of the course. Two occurrences of plagiarism may result in dismissal from the Seminary. Students unfamiliar with issues related to academic honesty can find help from the staff in the Academic Support Center. For more information, see the Policy for Academic Honesty in the Student Handbook.

Citation Policy: Citations in your papers should follow Seminary standards, which are based on these guides:

American Psychological Association. *Publication Manual of the American Psychological Association*. 6th ed. Washington, DC: American Psychological Association, 2010.

Turabian, Kate L., Wayne C. Booth, Gregory G. Colomb, and Joseph M. Williams. *A Manual for Writers of Research Papers, Theses, and Dissertations: Chicago Style for Students and Researchers*. 8th ed. Chicago: University of Chicago Press, 2013.

The Chicago Manual of Style. 16th ed. Chicago: University of Chicago Press, 2010.

Copies of these guides are available at the library and in the Academic Support Center.

Accessibility and Accommodation: Students requiring accommodations for a documented physical or learning disability should be in contact with the Director of the Academic Support Center during the first two weeks of a semester (or before the semester begins) and should speak with the instructor as soon as possible to arrange appropriate adjustments. Students with environmental or other sensitivities that may affect their learning are also encouraged to speak with the instructor.

Inclusive Language: In accordance with seminary policy, students are to use inclusive language in class discussions and in written and oral communication by using language representative of the whole human community in respect to gender, sexual orientation, ethnicity, age, and

physical and intellectual capacities. Direct quotations from theological texts and translations of the Bible do not have to be altered to conform to this policy. In your own writing, however, when referring to God, you are encouraged to use a variety of images and metaphors, reflecting the richness of the Bible's images for God. More discussion about inclusive language can be accessed from the Academic Support Center and from the section of the LPTS web site with information for current students.

Other Items Relating to Fall Instruction, Learning, and Technology at LPTS

- To access the library and its resources, visit: <https://lpts.edu/library/>
- To request a library laptop loan, contact library@lpts.edu
- For general help with campus network access, Outlook (email), contact support@lpts.edu
- For help with Canvas credentials, contact Carolyn Cardwell at ccardwell@lpts.edu
- For information on Student Assistance Funds to help with costs associated with learning technology and access (\$300 maximum), contact Gina Kuzuoka at gkuzuoka@lpts.edu

Required books (also on library reserve):

Peter C. Phan, *Christianities in Asia* (Chichester, UK: Wiley-Blackwell, 2011). In the syllabus as Phan)

Kwok Pui-lan, ed. *Hope Abundant: Third World and Indigenous Women's Theology* (Maryknoll, NY: Orbis, 2010). (In the syllabus as Kwok Pui-Lan)

Veli-Matti Kärkkäinen, ed., *Spirit in the World: Emerging Pentecostal Theologies in Global Contexts* (Grand Rapids: Eerdmans, 2009) (In the syllabus as Kärkkäinen)

Recommended book (on library reserve):

Virginia Fabella and R.S. Sugirtharajah, eds., *Dictionary of Third World Theologies* (Maryknoll, NY: Orbis, 2000)

Sources for Readings on Canvas:

Aram I, *The Christian Witness at the Crossroads In the Middle East* (Armenian Catholicosate of Cilicia, 2004)

Wesley Ariarajah, *My God, Your God, Our God* (Geneva: WCC Publications, 2014)

Noel Leo Erskine, *Decolonizing Theology: A Caribbean Perspective* (Trenton, NJ: Africa World Press, 1998)

Benjamin F. Gutierrez and Dennis A. Smith, eds., *In the Power of the Spirit: the Pentecostal challenge to historic churches in Latin America* (Louisville: PC(USA) Worldwide Ministries Division, 1996)

Teresia Mbari Hinga, "Of Empty Granaries, Stolen Harvests, and the Weapon of Grain" and "The Food-Energy-Water Nexus in the Age of Climate Change" in *African, Christian, Feminist: The Enduring Search for What Matters* (Maryknoll: Orbis, 2017), 107-130.

Ross and Gloria Kinsler, eds. *God's Economy: Biblical Studies from Latin America* (Maryknoll: Orbis, 2005)

- Tinyuko Maluleke, "African Theology," in David F. Ford, ed. *The Modern Theologians: An Introduction to Christian Theology in the Twentieth Century*, 3rd edition (Oxford: Blackwell, 2005), 485-497.
- Darren C. Marks, ed., *Shaping a Global Theological Mind* (Burlington: Ashgate, 2008)
- Mercy Oduyoye, "A Coming Home to Myself," in Margaret Farley and Serene Jones, eds., *Liberating Eschatology: Essays in Honor of Letty M. Russell* (Louisville: Westminster/John Knox, 1999), 105-120.
- Lalsangkima Pachuau, "The Significance and Limits of the Modern Missionary Movement in the Making of World Christianity," in *World Christianity: A Historical and Theological Introduction* (Nashville: Abingdon, 2018), 30-39.
- John Parratt, ed., *An Introduction to Third World Theologies* (Cambridge: Cambridge University Press, 2004)
- Soong-Chan Rah, *The Next Evangelicalism: Releasing the Church from its Western Cultural Captivity* (Intervarsity Press, 2009)
- Mitri Raheb, *Faith in the Face of Empire: The Bible Through Palestinian Eyes* (Maryknoll: Orbis, 2014)
- R.S. Sugirtharajah, ed., *Frontiers in Asian Christian Theology: emerging trends* (Maryknoll: Orbis, 1994)
- R.S. Sugirtharajah, ed., *Voices from the Margin: Interpreting the Bible in the Third World*, 2nd edition (Maryknoll: Orbis, 1995) and 3rd edition (Maryknoll: Orbis, 2006)
- Andrew F. Walls, *The Cross-Cultural Process in Christian History* (Maryknoll: Orbis Books, 2002)

Articles on Canvas or online:

- 7 Key Changes in the Global Religious Landscape, <http://www.pewresearch.org/fact-tank/2015/04/02/7-key-changes-in-the-global-religious-landscape/>
- Allan Boesak, "Walking Humbly with God in a Scandalous World," in World Communion of Reformed Churches, *Prayerful Preparation: Exploring the 2017 General Council Theme*, 2017, pp. 35-37
- Edmund Kee-Fook Chia, "World Christianity in Dialogue with World Religions," *Interreligious Studies and Intercultural Theology* 1.1 (2017): 125-131
- Pope Francis, "Synthesis of the Apostolic Exhortation, The Joy of the Gospel," Vatican Information Service [http://www.news.va/en/news/synthesis-of-the-apostolic-exhortation-the-joy-of*](http://www.news.va/en/news/synthesis-of-the-apostolic-exhortation-the-joy-of)
- Philip Jenkins, "How did Abortion become legal in majority-Catholic Argentina?," *Christian Century* May 18, 2021 <https://www.christiancentury.org/article/notes-global-church/how-did-abortion-become-legal-majority-catholic-argentina>
- Andre Karamaga, "Hope and Dignity for Africa," *The Ecumenical Review* 66, no. 1 (March 2014): 93-103
- Atola Longkumar, "Doing Asian Women's Theology," *The Ecumenical Review* 66, no. 1 (March 2014): 82-92
- Ofelia Ortega, "A Biblical Vision of Gender Justice." In World Communion of Reformed Churches, *Prayerful Preparation: Exploring the 2017 General Council Theme*, 2017, 49-51
- Seong-Won Park, "Toward Life-Enhancing Civilization: An Asian Ecumenical Contribution," *The Ecumenical Review* 66, no. 1 (March 2014): 104-116
- Philip Vinod Peacock, "Some Insights on Imago Dei in Light of our Present Context," *Reformed World*, 66, no. 2 (2017): 37-45

- Anantanand Rambachen, "Liberation from Caste," in *A Hindu Theology of Liberation* (New York: SUNY, 2014), 167-185
- Dennis A. Smith and Lenildo Silveira Campos, "'Concentrations of Faith': Mega churches in Brazil," in Jonathan D. James, ed., *A Moving Faith: Mega Churches Go South* (Los Angeles: Sage Publications, Inc., 2015)
- Claudia Tron, "Challenges for the Life and Mission of the Church: Our Lived Experience of Gender-based Violence," *Reformed World*, 66, no. 2 (2017): 26-36
- "China's Great Awakening," a panel at the Council on Foreign Relations on May 24, 2017
<https://www.cfr.org/event/chinas-great-awakening>
- Jung Mo Song, "Greed, Desire, and Theology" *The Ecumenical Review*, 63, no. 3 (March 2010): 251-262

CLASS SCHEDULE

September 10, 2021 (Zoom plenary)

Focus: Introduction to One Another, the Course, and our Interest in Theologies of the Global South and in the Changing Landscape of World Christianity

Reading: Michael Lipka, 7 Key Changes in the Global Religious Landscape, <http://www.pewresearch.org/fact-tank/2015/04/02/7-key-changes-in-the-global-religious-landscape/>

Edmund Kee-Fook Chia, "World Christianity in Dialogue with World Religions (on Canvas)

September 15, 2021 (Zoom plenary)

Focus: Introduction and Overview of 'Two-Thirds World' Theology

Readings: John Parratt, *An Introduction to Third World Theologies*, pp. 1-12 (on Canvas)

Andrew Walls, "Christianity in the Non-Western World," in *The Cross-Cultural Process in Christian History*, pp. 27-47 (on Canvas)

Pope Francis, "Synthesis of the Apostolic Exhortation, The Joy of the Gospel," Vatican Information Service (on Canvas hyperlinks)

Recommended: *Dictionary of Third World Theologies: Bible-Introduction, Contextualization, Globalization, EATWOT, Feminist Theologians in the Third World, Globalization, Justice, Liberation, Narrative Theologies, Post Colonialism, Praxis, Theological Methodologies*

Reflection: What are some of the characteristics of theologies of the global south that cut across different cultures?

September 17, 2020 (Zoom plenary)

Focus: **Introduction and Overview of Pentecostal Theologies of the Global South, with special attention to Latin America**

Readings: Kärkkäinen, pp. xiii-xxiv, 3-20, and 53-66

Lalsangkima Pachuau, "The Significance and Limits of the Modern Missionary Movement in the Making of World Christianity," in *World Christianity: A Historical and Theological Introduction* (Nashville: Abingdon, 2018), 30-39. (on **Canvas**)

Gutierrez and Smith, *In the Power of the Spirit*, Introduction, pp 9-25 (on **Canvas**)

Smith and Campos, "'Concentrations of Faith': Mega churches in Brazil" (on **Canvas**)

Claudia Tron, "Challenges for the Life and Mission of the Church: Our Lived Experience of Gender-based Violence," *Reformed World*, 66, no. 2 (2017): 26-36 (on **Canvas**)

Cecilia Loreto Mariz, "Pentecostalism and Confrontation with Poverty in Brazil," in *In the Power of the Spirit*, pp. 125-146 (on **Canvas**)

Recommended: *Dictionary of Third World Theologies: Pentecostalism*

Watch: *Global Pentecostalism: The New Face of Christian Social Engagement* (on **Canvas**)

Reflection: Why is Pentecostalism such a powerful force in contemporary Christianity?

September 22, 2021 (in-person)

September 24, 2021 (Zoom)

Focus: **Latin America - Liberation Theology**

Readings: Elsa Tamez, "The Bible and Five Hundred Years of Conquest," in Kinsler, *God's Economy* pp. 3-17 (on **Canvas**)

Pablo Richard, "Now is the Time to Proclaim the Biblical Jubilee," in Kinsler, *God's Economy*, pp. 43-58 (on **Canvas**)

Philip Jenkins, "How did Abortion become legal in majority-Catholic Argentina?" (on **Canvas**)

Kwok Pui-Lan, pp. 87-88

Kwok Pui-Lan, pp. 241-254

Recommended: *Dictionary of Third World Theologies: Basic Ecclesial Communities, Bible - Latin America, Christologies - Latin America, Ecclesiologies - Latin America, Hermeneutical Circle, Liberation Theologies - Latin America, Marxism, Option for the Poor, Third World Women's Theology - Latin America*

Watch: *Romero* (on **Canvas**)

Reflection: What is the "option for the poor" in Latin American liberation theology and what are its roots?

September 29, 2021 (in-person)

October 1, 2021 (Zoom)

Focus: **The Caribbean**

Readings: Noel Erskine, *Decolonizing Theology*, pp. xv-xxix (on **Canvas**)

Ofelia Ortega, "A Biblical Vision of Gender Justice" (on **Canvas**)

Kwok Pui-lan, pp. 203-216

Recommended: *Dictionary of Third World Theologies: Caribbean Emancipation Theology, Christologies - Caribbean, Decolonizing Theology*

Watch: Video on the church in Cuba (on **Canvas**)

Reflection: What is the "decolonizing of the mind" (p. xix) that Noel Erskine calls for among Caribbean Christians?

October 6, 2021 (in-person)

October 8, 2021 (Zoom)

Focus: **Middle East**

Readings: *Kairos Palestine Document*,

<http://www.kairospalestine.ps/sites/default/Documents/English.pdf>

Mitri Raheb, *Faith in the Face of Empire: The Bible through Palestinian Eyes*, pp. 125-130 (on **Canvas**)

Kwok Pui-Lan, pp. 123-137

Aram I, *The Christian Witness at the Crossroads In the Middle East*, chapter 1, "The Challenge to Christian Witness in the Middle East," pp. 19-33 (on **Canvas**)

Recommended: *Dictionary of Third World Theologies: Land, Palestinian Liberation Theology*

Watch: CBS story on Christians of the Holy Land (on **Canvas**)

Reflection: What do Raheb and the authors of the Kairos Document mean when they advocate “creative resistance” as the strategy for Palestinian Christians to witness for justice in Israel/Palestine today?

October 13, 2021 (in-person)

October 15, 2021 (Zoom)

Focus: **Theology Across the African Continent**

Readings: Isabel Apawo Phiri, “Southern Africa,” in Parratt, pp. 137-162 (on **Canvas**)

Tinyuko Maluleke, “African Theology,” in Ford, *The Modern Theologians*, pp. 485-497 (on **Canvas**)

Kwok Pui-lan, pp. 19-35

Mercy Oduyoye, “A Coming Home to Myself,” in Jones and Farley, *Liberating Eschatology*, pp. 105-120 (on **Canvas**)

Teresia Mbari Hinga, “Of Empty Granaries, Stolen Harvests, and the Weapon of Grain” and “The Food-Energy-Water Nexus in the Age of Climate Change” in *African, Christian, Feminist: The Enduring Search for What Matters* (Maryknoll: Orbis, 2017), 107-130. (on **Canvas**)

Recommended: *Dictionary of Third World Theologies: African Independent Churches, African Traditional Religion, Apartheid, Bible - Africa, Christologies - African, Ecclesiologies - African, Liberation Theologies - African, Third World Women’s Theologies - African*

Watch: Watch *African Christianity Rising* (on **Canvas**)

Reflection: Explain Maluleke’s call for African theology to move from a “reactive” liberation paradigm to a “pro-active” theology of reconstruction. Do you agree?

October 20 and 22, 2021

Research and Study Week (no class sessions)

October 27, 2021 (in-person)

October 29, 2021 (Zoom)

Focus: **African Theology - Inspiration for Global Confessions in 21st Century**

- Readings:** The Belhar Confession and Accompanying Letter, <https://www.presbyterianmission.org/wp-content/uploads/Confession-of-Belhar-text-2016.pdf>
- Dirkie Smit, "On Belonging: Doing theology Together," in Marks, *Shaping a Global Theological Mind*, pp. 153-162 (on **Canvas**)
- The Accra Confession
(<http://www.ucc.org/justice/globalization/pdfs/Accra-new-final.pdf>)
- Allan Boesak, "Walking Humbly with God in a Scandalous World" (on **Canvas**)
- Recommended: *Dictionary of Third World Theologies*: Kairos Document
- Watch:** Choral Reading of the Confession of Belhar (on **Canvas**)
- Reflection:** What difference will it make to churches in the Global North to have these confessions growing out of African theology as a part of their confessional framework?

November 3, 2021 (in-person)

November 5, 2021 (Zoom)

Focus: **India/South Asia – Christianity and Other Faiths**

Readings: Phan, pp. 9-59

Atola Longkumar, "Doing Asian Women's Theology" (on **Canvas**)

S.J. Samartha, "Hindu-Christian Funeral," in Sugirtharajah, *Frontiers*, pp. 179-182 (on **Canvas**)

Kärkkäinen, pp. 69-88

Wesley Ariarajah, *Your God, My God, Our God: Rethinking Christian Theology for Religious Plurality* (Geneva: WCC Publications, 2014), pp. 3-6, 163-181 (on **Canvas**)

Recommended: *Dictionary of Third World Theologies*: Bible – Asia, Christologies – Asia, Ecclesiologies – Asian, Inculturation, Syncretism

Watch: Video of Wesley Ariarajah (on **Canvas**)

Reflection: How would Ariarajah understand Jesus' affirmation that "I am the way, the truth, and the life" in relation to people of other faiths?

November 10, 2021 (in-person)

November 12, 2021 (Zoom)

Focus: **India – Dalit Theology**

Readings: Anantanand Rambachen, "Liberation from Caste," in *A Hindu Theology of Liberation* (on **Canvas**)

Arvind Nirmal, "Toward a Christian Dalit Theology," in Sugirtharajah, *Frontiers*, pp. 27-40 (on **Canvas**)

Philip Vinod Peacock, "Some Insights on Imago Dei in Light of our Present Context" (on **Canvas**)

Kwok Pui-Lan, pp. 103-122

Recommended: *Dictionary of Third World Theologies: Dalit Theology*

Watch: Video on Dalit Theology (on **Canvas**)

Reflection: Contrast Nirmal and Rambachen's views of the liberative potential of Hinduism for Dalits

November 17, 2021 (in-person)

November 19, 2021 (Zoom)

Focus: Korea and East Asia

Readings: Phan, pp. 217-230

Chung Hyun Kyung, *Han Pu Ri*, in Sugirtharajah, *Frontiers*, pp. 52-64 (on **Canvas**)

Kärkkäinen, pp. 89-114

Seong-Won Park, "Toward Life-Enhancing Civilization: An Asian Ecumenical Contribution" (on **Canvas**)

Recommended: *Dictionary of Third World Theologies: Han/Han-puri, Minjung Theology*

Watch: Interview with Jieun and Martin Han, who are coordinators for the churches in East Asia for the PC(USA) and based in Seoul, Korea (on **Canvas**)

Reflection: Compare and contrast *minjung* theology and theologies that seek a "life-enhancing civilization."

November 24 and 26, 2021

Thanksgiving Break (No class sessions)

December 1, 3, and 8, 2021 (Zoom plenary)

Focus: Students make presentations on theologies of the global south and their relevance for Christian life in the USA. Groups of students will make 30-minute presentations, based in part on their papers, followed by group discussion.

December 1, 2021

Africa

December 3, 2021

Asia/ Middle East

December 8, 2021

Latin America/Caribbean

December 10, 2021 (Zoom plenary)

Focus: **Wrapping up the course: how will what you have learned about global Christianity affect your ministry in North America?**

Reading: Soong-Chan Rah, *The Next Evangelicalism: Releasing the Church from Western Cultural Captivity*, pp. 143-208