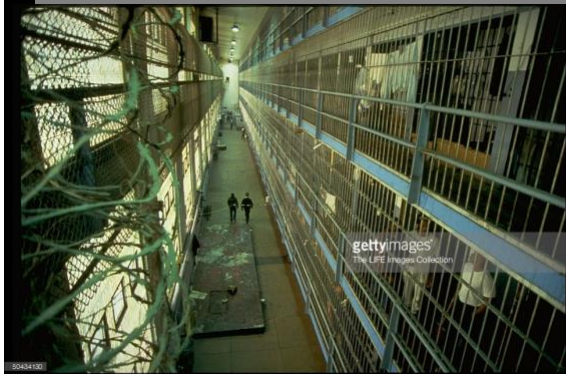


CRITICAL RACE THEORY AS THEOLOGICAL CHALLENGE – TH 3583



Professor: Mark Lewis Taylor
Fall 2019 Class Times:

DISCERNING

Will we erect borders that insulate “us” against “them,” the “others”? . . . Or will we as Americans embrace a truth observed by Herman Melville over a hundred years ago? “The blood of the whole world” flows through us, he wrote. “We are not a narrow tribe.”

Ronald Takaki

. . . “white cosmology” . . . “white speech” . . . “white silence” . . . are already operating in power before theology as an academic discipline utters its first word. [**James W. Perkinson**](#)

[Teresa’s white friends]...looked out of their starvation eyes and saw Indians. And not really did they see Indians. They saw only their own hopeless fear. Their own unowned rage. Their own unfelt grief. So they hated Indians. Or petted them...Talking of the victimization they would not own.

Paula Gunn Allen

What would anti-racist theology look like? It would be first a theology that comes out of an antiracist political struggle.

James H. Cone

Unless the stone bursts with telling, unless the seed flowers with speech, there is in my life no living word. The sound I hear is only sound. White sound. Words, when they fall, are pock marks on the earth. They are hailstones seeking an underground stream.

[**Joy Kogawa**](#)

For privileged Western whites to escape their dominant imaginary and write about others, they must have a different memory, one that would allow them to see through their own cultural complacencies.

[**Anouar Majid**](#)



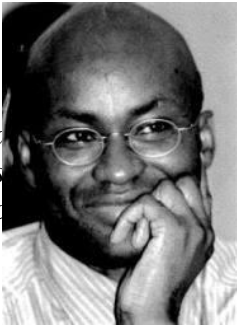
As I was completing this book [Manifest Destinies: The Making of Mexican American Race], one morning over breakfast my ten year old son asked, “Mom, are we white?”

[**Dr. Laura E. Gómez**](#), Professor of Law and American Studies

THEORY



What in fact is racism? It is primarily a way of introducing a life that is under power's control: the live and what must die . . . it is the right to kill . . . Racism first, or in other words, with colonizing genocide.



. . . more so than class thinking (the ideology that defines history as a struggle of classes), race has been the ever present political thought and practice, especially when it reveals the inhumanity of, or rule over, foreign peoples.

[Achille Mbembe](#) 2

Race is the most efficient instrument and the most obvious and omnipresent manifestation of the colonality of power. **[Anibal Quijano](#)** 3

In the United States, race has been both the primary means of social hierarchy, as well as the site of the most significant resistances.

[Malini Johar Scheuller](#) 4



. . . I tend to invoke what sociologists Stephen Cornell and Douglas Hartmann have called the legacy of race as 'the most powerful and persistent group boundary in American history, distinguishing, to varying degrees, the experiences of those classified as non-white from those classified as white, with often devastating consequences. **Laura E. Gómez** 5



Just as America's narrative of Anglo-Saxon exceptionalism produced an ideological framework, cherished white property/white supremacy, to sustain the super-ordination of the white body, it generated a theo-ideological framework to sustain the subordination of the black one. Both racialized paradigms provide a protective cover for the grand narrative of Anglo-Saxon exceptionalism that actually shapes American identity.

[Kelly Brown Douglas](#) 6

1 'Society Must Be Defended': Lectures at the Collège de France. Picador Press, 2003. 254, 255, 257.

2 "Necropolitics," trans. Libby Meintjes, in *Public culture* 15 (1): 11-40, 17.

3 Anibal Quijano, "Questioning 'Race'" *Socialism and Democracy* 21:1 (2007), 45-53.

4 *Locating Race: Global Sites of Post-Colonial Citizenship*. CUNY, 2009. 22.

5 *Manifest Destinies: The Making of the Mexican American Race*. NYU Press, 2007.

6 *Stand Your Ground: Black Bodies and the Justice of God*. Orbis Books, 2015, 50.

AIMS

1. To enable course members' growth in reflecting critically, and historically, on contemporary forms of white supremacy and racism.
 2. To understand Christianity's relation to the problems of white supremacist and racist phenomena, such that Christianity is seen complexly as both reinforcing the problems *and* resisting them.
 3. To reflect critically on different theological works that enable Christian faith to be anti-racist in practice, and to facilitate course member's creation of their own anti-racist strategies in belief and practice.
-

TEXTS

SPECIAL NOTE: Do not purchase all of these books right away. During the first class session, the instructor will offer more insight about the texts. In addition, I have placed descriptors in parentheses to let you know how much reading will be from each. For discounted books see the [PTS Virtual Bookstore](#).

BAPTIST, Edward. *The Half Has Never Been Told: Slavery and the Making of American Capitalism*. Basic Books, 2016.

BONILLA-SILVA, Eduardo. *Racism without Racists: Color-blind Racism and the Persistence of Racial Inequality in America*. 4th edition. Rowman & Littlefield, 2014. (A fair amount of reading here toward the front end of the class. Important to have as a resource.)

BROWN DOUGLAS, Kelly. *Stand Your Ground: Black Bodies and the Justice of God*. Orbis Books, 2015. (Affordable and all of it is assigned. Important to buy)

DU BOIS, W. E. B. *Souls of Black Folk*. With an Introduction by John Edgar Wideman. Library of America 1990. (Or, other available version.) (We are only reading a small amount of this book, one chapter.)

_____. *Darkwater: Voices from Within the Veil*. Supreme Design Publishing, 2011. (or, other available version). (Again, we're only reading one chapter of this book – *crucial*, though.)

DUNBAR-ORTIZ, Roxanne. *An Indigenous People's History of the United States*. Beacon Press, 2015. (Several chapters of this 2015 American Book Award-winner will be used. Recommended for purchase but you can probably make it on library sources.)

GOMEZ, Laura. *Manifest Destinies: The Making of the Mexican American Race*. NYU Press, 2008. (A couple key chapters from this book will be used.)

JENNINGS, Willie James. *The Christian Imagination: Theology and the Origins of Race*. Yale University Press, 2011. (Required to buy. We'll be reading almost all of it.)

JENSON, Robert. *The Heart of Whiteness: Confronting Race, Racism and White Privilege*. City Lights Publisher, 2005. (Recommended for all, but especially for white students who want a clear statement from a white activist and thinker about why all this is important for white folk.)

KENDI, Ibram X. *How to be an Antiracist*. New York: One World, 2019.

LEE, Jung-young. *Marginality: The Key to a Multicultural Theology*. Fortress Press, 1995.
(Recommended)

RAHEB, Mitri. *Faith in the Face of Empire: The Bible through Palestinian Eyes*. Orbis Books, 2014. (We will read all of this book. I recommend buying it, since it is not expensive.)

TINKER, George. *American Indian Liberation: A Theology of Sovereignty*. Orbis Books, 2008.
(Recommended; we won't read all of it, but much in it. The major theological text on American Indian experiences of structural violence.)

Valuable Works on Reserve to Consult

ALCOFF, LINDA MARTÍN, *The Future of Whiteness*. Polity Press, 2015.

BELEW, Kathleen. *Bring the War Home: The White Power Movement and Paramilitary America*. Harvard University Press, 2018.

CARTER, J. Kameron. *Race: A Theological Account*. Oxford University Press, 2008.

CONE, James H. *The Cross and the Lynching Tree*. Orbis, 2011.

FEAGIN, Joe R. *The White Racial Frame: Centuries of Racial Framing and Counter-Framing*. Routledge, 2010.

FIELDS, Karen E. and FIELDS, Barbara J. *Racecraft: The Soul of Inequality in American Life*. Verso Books, 2012.

OKIHIRO, Gary Y. *Third World Studies: Theorizing Liberation*. Duke University Press, 2016. Extremely valuable for understanding the growth of white racist regimes and how whiteness works against all people of color *and* against whites of conscience. It also has the value of showing histories of coalition building against white domination.

TAKAKI, Ronald. *Iron Cages: Race and Culture in Nineteenth Century America*. (New York: Routledge, 1979/ 2000.

TURMAN, Eboni Marshall. *Toward a Womanist Ethic of Incarnation: Black Bodies, The Black Church and the Council of Chalcedon*. Palgrave Macmillan, 2016.

YANCY, George. Editor. *Christology and Whiteness: What Would Jesus Do?* Routledge, 2012.

(We'll read about three essays from this. A valuable resource for a theologian to have, but you can probably get by with just the library versions.)

COURSE PROCEDURE

The *three-hour block* of class time on Mondays will be used, largely, for instructors' lectures, audio-visual work and class dialogue. Other matters of procedure are these:

1. The material read and encountered in this class on race and racism always tends to overflow – intellectually but also emotionally – beyond the allotted and planned times for our course experience. I consider this a good thing. At the same time, I also urge everyone in and outside of the course classroom to engage one another with patience, empathy, courage, and intellectual rigor. In engaging one another, don't back down easily cheaply, but listen to one another, deeply. Never let go of the possibility of changing your mind, faith and practice.
2. Certain words – even if the intention feels to you to be innocent or part of a larger positive point – should not be uttered in this class. I refer to the N....-word, the B...word, the Ch....word, the W..-word, the F..-word – and any other terms whose performative power has been used to defame and disparage racialized minorities, women, those in the LGBTTIQ community or other groups in this country. Again, you may intend some virtuous effect, or feel no ill will, but some words just have to be retired and avoided. I say this not out of some “white liberal squeamishness” that is afraid to acknowledge the ugly invectives we whites and our ancestors have hurled at peoples of color, but because of the destruction they still perform, and especially in this Seminary community which still displays a hegemony of white power.
3. For the logic at work in the layout of readings in the course agenda, see the introductory paragraphs that are inset within the “AGENDA” below, introducing Part One and Part Two. If you have having difficulties of any kind during the semester please let your instructor know as soon as possible.
4. If you are finding the reading and topics challenging, if you have questions about what is expected of you for assignments, or if there are personal matters that are preventing you from fully engaging in the course, please contact me. I can only help, however, if you make us aware of your situation.
5. For General PTS Course Guidelines, see the end of syllabus beginning on page 15.

REQUIREMENTS

1. On-time regular attendance at all class sessions. Coming to class with the assigned **readings completed** by class time so that you are ready to be an active participant even if you are not always able to speak. (25% of course grade; small, but often a key swing factor in borderline cases.)
2. **The “Anatomy of White Racism” Midterm.** This will be a 6-8 page paper (typed double-spaced paper) on the topic of the “anatomy of racism.” In other words, this is an exercise in which you sketch

out for yourself the basic structure and dynamics (“anatomy”) of white racism, as you understand it, and after your experience and reading in the first half of this class. (Imagine you are trying to explain “white racism” to a friend or family member.) Mid-term is **due by midnight on Monday, Oct. 28** (35 %). Please email these mid-terms to the instructor.

3. **The “Theology for Anti-Racism” Final Paper.** This will be a 6-8 page paper, giving a sketch of a key aspect of Christian theology (a basic vision, a key symbol, belief, doctrine) that *you* argue is crucial for transforming practices and social settings pervaded by white racism. This paper functions as a theological response to your “anatomy of racism” midterm. Please be sure to explain *how* your chosen aspect of theology functions toward an anti-racist theology. You may draw from any of the readings for this assignment, especially those assigned after the Reading break. **Due by 4:30 pm on Thursday, Dec. 19.** (35 %). Please upload final papers to Black Board. The Dean of Students Office surveils this BB submission site closely.
4. **Student Panel Presentation.** Make a 3-5 minute presentation as part of *one* of the three student panels scheduled for this course. These panels will take place in the second half of our Monday sessions. (20 %) The topics presently proposed are as follows:
Topic 1: “How I Experience This Course’s Theory, So Far”
Topic 2: “Breaking the Theological Silence on Race/Racism”
Topic 3: Topic: “Beliefs for an Anti-Racist Theology”

OR – AND IN PLACE OF REQUIREMENTS 2, 3, AND 4 ABOVE, I PROPOSE THIS FOR YOUR CONSIDERATION:

Student Research Teams. Participate in and organize intensively through the semester on one of four research teams. I would provide regular times during the 3-hour Monday slot for teams to meet with one another, and times also for the teams to report to the full class. There would be one progress presentation by your team reporting to the plenary form at about midterm, and then toward the end of classes there would be a final panel presentation by your team. Your panel presentations (no written hand-in required for these) will constitute another 30 % of your final grade (15% for each panel). Then, each student will submit their own Research Team Report, seeking to meet criteria for this report that I would make available to all of you well in advance. The criteria would include such elements as clarity in writing, displayed evidence of your having read widely and thoroughly the assigned reading, and the persuasiveness of the conclusions you advance on the basis of your collective and individual work in the Team. This would constitute 45% of your final semester grade. (Research Team Options: “The Seminary Slavery Report”, “White Power Movements Today,” “White Racism & U.S. Wars and Empire,” and “Intersectionality Shakedown.”)

COURSE OUTCOMES

1. Enrollees by the end of the class will display a growing capacity to analyze the contemporary phenomenon(a) of white racism as structural violence, and several aspects of its historical background. The extent to which this capacity has developed by course’s end will be assessed from performance in the mid-term essay on an “Anatomy of White Racism.”
2. Registrants will also display a developing ability to understand and construct Christian theological

discourse in ways that engage critically the phenomena of racism. The extent to which this theological capacity has emerged will be evident from the theological proposals that the student develops in his or her final essay on Christian theology and racism.

3. Course members will show integrative skills which are interdisciplinary, and which bridge inter-faith, church/world and religious/secular divides. This will be measured *not only* by sensibilities shown in the writing of submitted papers, *but especially* through quality of panel presentations.

AGENDA

PART ONE

REGIME(S) OF WHITE SUPREMACY -THEOLOGICAL PROLEGOMENA

In Part One, after the video, *Race: the Power of an Illusion*, our reading moves from historical study of race-and-Christianity within the global colonial periods, into the national formation of the United States. Jennings on the colonial frame and Kendi, Douglas and Baptist on slavery and white supremacy are essential reading here. This will enable us, by mid-term, to discuss this material history (of colonization and U.S. formation) as effective upon and within the consciousness of U.S. subjects (not only the racialized and exploited “others,” but also the consciousness of those who can claim to be and pass as “white).” Race will be exposed as “a lie” but as one with debilitating, often lethal, effects in and through the consciousness and practices dependent upon the notion of race in history. We will thus have in place a first picture of white supremacy’s “structural violence.” Intrinsic to this history of structural violence is the formation of Christian *and* White supremacy by North American theological education, which provided both institutional and ideological legitimation of slavery and white supremacy. Thus we will keep before us Princeton Seminary’s relation to slavery as one window out onto the interplay between racism and Christianity.

Sept 9 “RACE” AND THE NEED FOR “ANTIRACISM” [118pp]

In Class: Video, *Race: The Power of an Illusion*. Website video guide:

http://www.pbs.org/race/000_General/000_00-Home.htm.

- Ibram X. Kendi, *How To Be an Antiracist*. New York: One World, 2019
(optional video segment: Kendi on [Democracy Now!](#))
- Kathleen Belew, “[The Right Way to Understand White Nationalist Terrorism](#),” *The New York Times*, August 4, 2019.
- Jo Becker, “[The New Nativists](#): The Global Machine Behind the Rise of Far-Right Extremism,” *The New York Times*, August 10, 2019.

Sept 16 COLONIZING CHRISTIANS/WHITE RACISM’S RISE (143 pp)

1. **PRINCETON SEMINARY & SLAVERY: Report of the Historical Audit**

Committee. 1-53, 58-9. [Petition](#) by PTS Association of Black Seminarians.

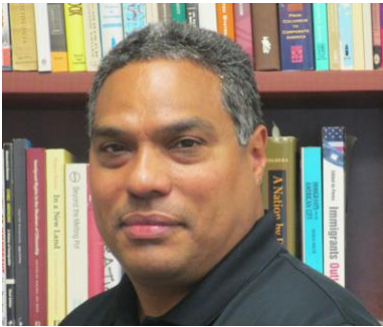
2. **Jennings, W. J. (right)** *The Christian Imagination*, “Intro.” (1-11), “Zurara’s Displacing Christian Vision,” “Racial Becoming” (15-38, 60-64); “Acosta’s A Tradition Shaped Acosta,” (65-72).
3. **Fletcher, Jeannine Hill.** “Preface” and “How Christian Supremacy Gave Birth to White Supremacy,” in Fletcher, *The Sin of White Supremacy*, ix-xiii, and 3-44.



Tears:
Laugh:

Recommended:

1. **Baptist, Edward E.** Baptist, *The Half Has Never Been Told*, “Introduction: The Heart, 1937” (xiii-xxvii), and “Feet, 1783-1810” (1-37). These **Red-letter** entries throughout the syllabus are “The Baptist Track” - for those who’ve already read Jennings.
2. **Bonilla-Silva (below)**, *Racism Without Racists*, “Acknowledgments” (ix-xi), “Preface to the 4th edition” (xiii-xv); “The New Racism” (25-31 and 53-62); “Race Matters in Obamerica” (255-63), and “The Color-Blind Emperor Has No Clothes” (301-09).



3. **Craig Steven Wilder**, *Ebony and Ivy: Race, Slavery and the Troubled History of America’s Universities*. Bloomsbury 2014.



4. **Richard Jensen**, “Introduction: Just a Joke?” in Jensen, *Heart of Whiteness*, xiii-xx, and “Race Words and Race Stories,” 1-26.

SEPT 23 COLONIZATION & BUILDING THE U.S. NATION-STATE [124 pp]

1. **Jennings**, *The Christian Imagination*, “The Pachacuti (Upheaval) of the World and Christian Theology” (72-102), “Acosta and the Origins of Pedagogical Imperialism” (112-16).

Baptist, “Heads – 1791-1819,” in *The Half Has Never Been Told*, 39-74.

2. **Bonilla-Silva**, “The Central Frames of Color-Blind Racism,” *Racism without Racists*, 73-78, 95-6. (Recommended also: 79-95).
3. **Douglas**, “Prologue”, “Introduction”, and “America’s Exceptionalism,” 3-23.
4. **Kendi**, “Power” and “Biology,” in *How To Be an Antiracist*, 35-43 and 44-55.

(Right, Jefferson’s proposed design for the U.S. seal, showing “Hengist” and “Horsa,” revered by Jefferson as Saxon exemplars, see Douglas, 12-13.)”



SEPT 30 COLONIZATION & BUILDING THE U.S. NATION-STATE

1. **Jennings**, *The Christian Imagination*, “Equiano’s Words”: “The Story of a Slave Ship” (169-180), “Equiano as the Second Adam” (186-203).

Baptist, “Left Hand, 1805-1861,” in *The Half Has Never Been Told*, 111-44.

2. **Dunbar-Ortiz (right)**, *Indigenous People’s History of the United States*, xi-xiv, “Intro: This Land,” 1-15, “Bloody Footprints” 56-77, “Birth of a Nation” 78-94.



3. **Douglas**, “American Exceptionalism” (continued), 23-47.

OCT 7 WHITENESS & “THE SOULS OF WHITE FOLK” (DU BOIS) [111 pp]

1. **Jennings**, *The Christian Imagination*, “White Space and Literacy”: “Misplacing Scripture” (207-220), and “The African American Compromise,” “Living Inside the White House” and “Seeing Mangled Space” (234-49).

Baptist, “Tongues 1819-1824” in *The Half Has Never Been Told*, 145-69.

2. **W. E. B. Du Bois (below photo)**, *Darkwater*, “Introduction” (3-11), and “The Souls of White Folk,” 34-52.
3. **Douglas**, “The Black Body: A Guilty Body,” in Douglas, *Stand Your Ground*, 48-89
4. **Fletcher, Jeanine Hill**. “The Witchcraft of White Supremacy,” in Fletcher, *The Sin of White*

Supremacy, 45-81.

4. **Bonilla-Silva**, *Racism without Racists*, “The Future of Racial Stratification in the U.S.,” 225-246.
- 5 **Kendi**, “Class” and “Space,” in *How to be an Antiracist*, 151-65 and 166-80



(right, Du Bois)

OCT 14 “DOUBLE CONSCIOUSNESS” – OR TRIPLE, MAYBE MORE? SELF AND IDENTITY IN STRUCTURAL SYSTEMS_____ (161 pp)

1. **Kendi**, “Ethnicity,” “Body,” “Culture,” “Behavior,” “Color,” “White,” and “Black” in Kendi, *How to be an Antiracist*, 56-150.
2. **W. E. B. Du Bois**, *The Souls of Black Folk*, “Of Our Spiritual Strivings,” Chapter 1. Library of America edition, 7-15.
3. **George Yancy**, “Desiring *Bluest Eyes*, Desiring Whiteness: The Black Body Torn Asunder,” in Yancy, *Black Bodies, White Gazes: The Continuing Significance of Race* (Rowman & Littlefield, 2008), 183-219 (E-reserves)
4. **Choi, Ki Joo**. “Identity,” *Disciplined by Race: Theological Ethics and the Problem of Asian American Identity*,” 1-34.

[MID-TERM BREAK OCTOBER 15-27]

OCT 28 WHITENESS & THE “DARKER NATIONS” – DEEP IN THE USA & ABROAD (116)

1. **Douglas**, “Manifest Destiny War,” 105-132, and “Excursus: From Tacitus to Trayvon,” 133-34.
2. **Fletcher, Jeannine Hill**. From “Ch. 3, When Words Create Worlds” read “Contours of a Weighted World: Material Realities,” “Structural White Supremacy as a Kingdom of Evil,” “Retroductive Warrant for Desk Murderers”, pages 82-106.

3. **Gómez, Laura E.** “Where Mexicans Fit in the New American Racial Order,” in, *Manifest Destinies*, 47-71.
4. **Choi, Ki Joo**, “Racism” in *Disciplined by Race*, 67-108.

PART TWO

CHALLENGING WHITE SUPREMACIST REGIME(S) – Theologians’ (Re-)Constructive Work

In this Part Two, we lift to prominence the religious and theological dimensions of the issues, giving primary attention now to the ways theological discourse has been developed by theologians who reflect deliberately on the complexities of race and racism. The general progression of this part is *from* discussion of theology’s frequent silence in the face of white racism, *to* specific theological proposals of critique and resistance from the writings of theologians who are Palestinian Christian, American Indian, Asian-American, Latinx and, again, African-American.

NOV 4 A THEOLOGICAL TURN [112 pp]

1. **Douglas**, “A Father’s Faith: The Freedom of God,” and “Jesus and Trayvon,” in *Stand Your Ground*, 137-170, and 71-203.
2. **Fletcher, Jeannine Hill**. “Ch. 4, The Symbolic Capital of New Testament Love,” 107-13 only. “Ch. 5, Christ Crucified,” “A Ghostly Grace,” “Lamb of God, You Take Away the Sin of the World,” “The Color of the Christ,” pages 129-155.
3. **Cone, James H.** “[Theology’s Great Sin: Silence in the Face of White Supremacy](#),” in *Black Theology: an International Journal* 2.2 (2004): 139-152.



Recommended:

Jennings, “Those Near Belonging,” 250-88, and “Conclusion,” 289-94. (Especially this one!)

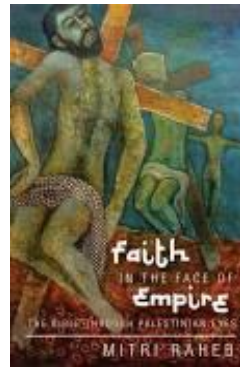
Baptist, “Breath 1824-1835” in *The Half Has Never Been Told*, 171-213. (Can you finish the book?)

James W. Perkinson, “Upstart Messiahs, Renegade Samaritans, and Temple Exorcisms: What can Jesus’ peasant resistance movement in first-century Palestine teach us about confronting ‘color-blind’ whiteness today?”, in George Yancy, *Whiteness and Christology*, 136-153.

NOV 11 PALESTINIAN CHRISTIAN CRITIQUES AND THEOLOGY [160]

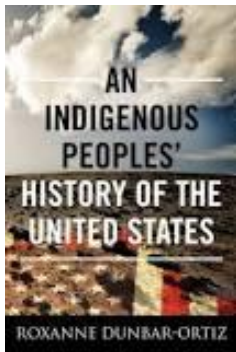
1 Fletcher, “Ch. 5, Christian Love in a Weighted World,” 156-86.

2 Mitri Raheb. *Faith in the Face of Empire: The Bible through Palestinian Eyes*. Orbis Books, 2014 (complete)

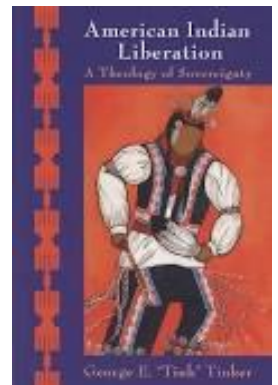


NOV 18 AMERICAN INDIAN CRITIQUES AND THEOLOGY [101 pp]

1. Dunbar-Ortiz, *An Indigenous Peoples’ History of the United States*, “Culture of Conquest” 32-44, and “Cult of the Covenant,” 45-55.



2. Tinker, *American Indian Liberation*, “Creation, Justice and Peace: Indians, Christianity and Trinitarian Theologies,” 36-56, “Christology and Colonialism: Jesus, Corn Mother and Conquest,” 84-111, and “Abjection, Violence, Missions and American Indians: Missionary Conquest in an Age of Pluralism,” 112-25.



DEC 2 ASIAN-AMERICAN CRITIQUES AND THEOLOGY (115)

1 CHOI, Ki Joo. “Introduction,” “Culture,” “Agency, and “Relationality” in *Disciplined by Race*, xi-xxi, 36-66 and 109-77. ([Choi's blog](#))

- 2 **WONG, Tian An.** “[Asian American Liberation Theology: A Past We Never Knew Was Ours](#),” *Inheritance*, online, June 6, 2019. Also read, at least three essays in the unpublished *Readers in Asian American Theology* (either the 1973 reader or the 1976 one), both compiled by Roy Sano. They are mentioned with a link at the end of Wong’s essay, but [I reproduce the link to the Readers here](#). When selecting your essays from the Readers, make sure at least two are by a woman writer. Thanks!

Recommended:

Kwok, Pui-lan, “Theological Counterpoints: Transnationalism and Political Theology in the Asian Pacific,” *Journal of Race, Religion and Ethnicity*, Vol. 3, Issue 2.5 (2012). Sopher Press.

Lee, Sang-hyun. *From a Liminal Place: An Asian American Theology*. Fortress Press, 2010.

Lee, Jung Young. *Marginality: The Key to Multicultural Theology*. Fortress Press, 1995.

DEC 9 LATINO/A-AMERICAN CRITIQUES AND THEOLOGY [84 pages]

1. **María Pilar Aquino**, “Theological Method US Latino/a Theology,” Espín & Díaz, eds. *From the Heart of Our People: Latino/a Explorations in Catholic Systematic Theology*. 1999, 6-48.

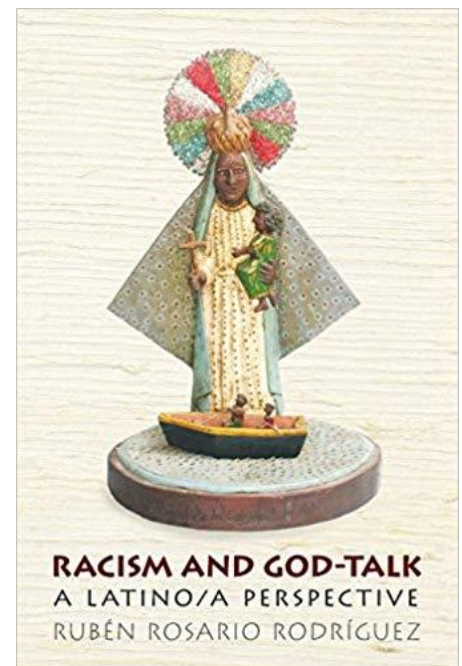
2. **Ada María Isasi-Díaz**. “Reconceptualizing Difference: A New Mestizaje-Mulatez,” and “Identifícate con Nostotros: A Mujerista Christological Understanding,” in Isasi-Díaz, *La Lucha Continues: Mujerista Theology*. Orbis Books, 2004, 69-87, and 240-64.

3. **Kendi**, “Gender” “Sexuality,” “Failure,” “Success,” “Survival,” in *How to be an Antiracist*, 181-238.

Recommended:

Rubén Rosario Rodríguez, “Beyond Black and White: Understanding Race in North America,” “Exploring *Mestizaje* as Theological Metaphor,” and “The *Mestizo* Christ,” 25-68, 69-110, 176-211.

Ignacio Ellacuría. “The Crucified People: An Essay in Historical Soteriology (1978),” in Michael Lee, ed., *Ignacio Ellacuría: Essays on History, Liberation and Salvation*. Orbis Books, 2013, pages 195-224.



GENERAL PRINCETON SEMINARY GUIDELINES TO REMEMBER!

Course Description and Requirement Features of the Course

“A study of new theories of racism and white supremacism, as a challenge to constructive and systematic theologies. Readings focus on theorists of “race” and racism, with special attention to the U.S. contexts of “white studies” and issues in Asian American, African American, and Latina(o) studies. Theological readings concentrate on contemporary theologians explicitly addressing issues in U.S. ethnicity and white racism.”

- This course fulfills the general distribution requirement in theology.
- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the general requirement for Christian Responses to Issues of Race and Ethnicity.
- This course is eligible for Th.M. student enrollment.
- 3 credits. (MA(TS) Capstone eligible)

PTS Attendance Policy

According to the *Seminary Handbook* (6.5.2), “It is normally expected that an enrolled student will attend a minimum of 80 percent of class periods. Failure to satisfy this minimum attendance requirement constitutes grounds for failure of the course.” In this important course the instructional staff expects near perfect attendance, with absences for illness and other serious matters.

PTS Academic Integrity Policy

As the *Seminary Handbook* states: “Freedom of inquiry can flourish only in a community that recognizes that intellectual integrity in one’s academic work lies at the heart of its mission” (7.1). All students are expected to maintain integrity in all their academic submissions and oral presentations and abide by the academic integrity policy. Plagiarism includes but is not limited to unattributed quotations, unattributed paraphrasing, unauthorized multiple submissions, false citations, and false submissions. Please refer to the *Seminary Handbook* for specific terms, definitions, and institutional policies related to the norms of academic integrity.

Is This a “Capstone Course” For You?

For some students in the class who are in certain Masters programs, this course may serve as a “Capstone Course.” Please familiarize yourself with the requirements for such a [Capstone course](#), and then inform your professor(s) in this course if you are selecting this course to meet a Capstone requirement.

Academic Support

The Office of Academic Support offers individualized instruction and workshops to guide PTS students towards more efficient and effective academic study skills and strategies. Professional staff provides free and confidential instruction in areas such as time/project management, academic reading and writing, exam preparation and test-taking strategies, and study strategies. To schedule an appointment, contact the office at academic.support@ptsem.edu or visit in person at Stuart Hall, B-16.

Accessibility Accommodations

PTS provides reasonable accommodations to students with disabilities who have self-identified through the Office of Academic Support. Students must register with the office (Stuart Hall, B-16 academic.support@ptsem.edu) for disability verification and determination of eligibility for reasonable academic accommodations. Requests need to be made at the beginning of the semester, or as soon as possible for newly approved students.

Food in the Classroom

In keeping with the seminary’s policy, **no food** will be allowed in the classroom. Beverages (i.e., water, soda, juice, tea, coffee) with lids are permitted (*Seminary Handbook*, 9.4).

Grading Scale

We will use the following grading scale, as recommended by the PTS Office of Academic Affairs. The “A+” is *rarely* given. Also, remember that grading is not an exact science, however much we seek fairness and deliberation through use of percentages and numbers. Your evaluators need to make judgments based on the virtues of student performance viewed from a comparative perspective of all student’s abilities in the course, but will also take into account the particular abilities and limitations of each student. So, your evaluators need at times to practice a discerning art in evaluation.

A+	97-100
A	94-6
A-	90-3
B+	87-9
B	84-6
B-	80-3
C+	77-9
C	74-6
C-	70-3
D+	67-9
D	64-6

D-	60-3
F	0-59

Disclaimer

The course syllabus should not be understood as an inflexible contract with the members of the class, but the terms will be honored to the greatest extent possible (*Faculty Manual* 13.3.1). Moreover, in order to accommodate class members' special talents and needs, and to respond to changing current conditions setting the contexts for classroom study, social action and Christian ministry, the instructional staff may change the syllabus. If that happens, ample time will be given to the class and this should not pose to the student any unexpected or inordinate burden, financially or in terms of time given to the class.