

## Women in the Bible and Theology

7.1 Module Overview									
Module Number		Module Title	Women in the Bible and Theology						
Stage of Principal Programme			2	Semester	2	Duration. (Weeks F/T)	12	ECTS	5
Mandatory / Elective (M/E)	E Core	Hours of Learner Effort / Week	2						
Analysis of required hours of learning effort									
Teaching and Learning Modalities					✓if relevant to this module	Approx. proportion of total (hours)			
Contact Hours									
In person face-to-face					✓	28			
Synchronous									
Indirect/Non-Contact Hours									
Asynchronous									
Work Based									
Other:									
<ul style="list-style-type: none"> <li>Independent, self-directed reading</li> </ul>					✓	36			
<ul style="list-style-type: none"> <li>Research, preparation and completion of assessments</li> </ul>					✓	46			
<ul style="list-style-type: none"> <li>Exam preparation</li> </ul>					✓	15			
Total						125			

Pre-Requisite Module, if any. Module # and Title	The Bible: Interpretation & Inspiration	
Co-Requisite Module, if any. Module # and Title	N/A	
Maximum number of learners per instance of the module	120	
Specification of the qualifications (academic, pedagogical and professional/occupational) and experience required of staff working in this module.		
Role e.g., Tutor, Mentor, Lecturer, Research Supervisor, etc.	Qualifications & experience required	Staff - Learner Ratio X:Y
Lecturer	A minimum level 9 qualification in Theology or closely cognate area	1:120
Tutor	A minimum level 9 qualification in Theology or closely cognate area	1:20

Assessment Techniques – percentage contribution					
Continuous Assessment	40%	Proctored Exam – in person	60%	Practical Skills Based	
Project		Proctored Exam - online		Work Based	
Capstone (Y/N)?	N	If Yes, describe			

## 7.2 Minimum Intended Module Learning Outcomes (MIMLOs)

MIMLO On completion of this module a learner will be able to:	Related MIPLO #
1. Find, read and critically analyse a research-relevant academic journal article, to produce a well-crafted theological and exegetical critique,	2
2. Understand the canonical and traditional development of the characterisation of selected biblical women,	2, 8
3. Use the tools to analyse the interaction between feminist theory and Christian interpretation in the feminist retelling of biblical narratives and theology.	2

## 7.3 Indicative Module Content, Organisation and Structure

This module examines the methodology and sources of Christian feminist theology, building a bridge from women's experience in the biblical ANE to the global Christian experience, perspective and ministry of women today.

The structure of the module allows learners to understand the canonical and traditional development of the characterisation of selected biblical women: their stories, prophecy, and leadership. Learners will become familiar with the tools to analyse the interaction between feminist theory and Christian interpretation in the feminist retelling of biblical narratives:

- A selection of global contemporary feminist theology with focus on such exegetes as Johnson, Schüssler Fiorenza, Tribble, and Nakashima Brock
- the feminist approach to biblical interpretation
- gender equality and interaction in the Bible and Israel (Eve, Bathsheba, Jezabel, Hagar, Tamar)
- female prophecy and leadership in Israel (Miriam, Deborah, Esther, Abigail)
- the women of the Gospels (Mary the mother of Jesus, Mary Magdalene, and the Samaritan woman)
- Pauline women (Prisca, Phoebe, Junia and women of the Roman Church) and contemporary female ministry.

The content of the module will address the programme themes of equality and inclusion and is research-led. This content addresses intersectionality by exploring and studying traditional biblical texts and imagery through both the feminist and social justice lens, reflecting on biblical women in the context of questions and issues of contemporary life.

## 7.4 Work-based learning and practice-placement (if applicable)

N/A

## 7.5 Specific module resources required (if applicable)

N/A

## 7.6 Application of programme teaching, learning and assessment strategies to this module

Lectures will be delivered in two-hour lectures over a twelve-week period. The lecturer models the skills of exposition, analysis and critique in delivering the content and draws attention to the process. Lectures will facilitate the development of individual skills through critical reading and interpretation of recommended biblical, theological and magisterial texts, and group discussion of key concepts and terminology.

In keeping with the principles of UDL, there are multiple means of engagement in terms of lecture visual aid and resource type (VLE audio-visual/apps/podcasts; visual and infographic guides to the Bible available in the library), in addition to hard copy and on-line reading, with lecturer's slides posted the day before so that

learners may download in advance, should they wish. In-class activity will include collaborative close, active reading of scriptural texts through the lens of women's issues both from ancient and contemporary points of view; women's historical contributions; and a selection of contemporary scholarly writers such as Anne Carr; Elizabeth Johnson; Elisabeth Schüssler Fiorenza; Phyllis Trible and Rita Nakashima Brock.

Assessment for the module consists of continuous assessment (40%) and a proctored written examination (60%).

**Continuous Assessment (40%):**

- 500-word critical reaction to a self-selected peer-reviewed theological article. Learners are required to source and critically review an article of their choice from the JSTOR database on a given research topic (20%)

This assesses the learner's ability to find, read and critically analyse a research-relevant academic journal article, and produce a well-crafted theological and exegetical critique (MIMLO 1).

- 5-minute Verbal PowerPoint Presentation, 3 minutes fielding questions, (20%).

Verbal 5-minute PowerPoint Presentation on a randomly chosen female biblical character from a Learner-selected list, to include use of audio-visual aids. (20%: 10% Presentation / Marks allocated to the Learner's use and final submission of PowerPoint: 10%).

This assesses the learner's critical understanding of the biblical female character, while also assessing the learner's presentation and digital skills. Feedback will be given on the day. The feedback and/or questions and other peer-learning from the Presentation Session ought to show evidence of having been incorporated into the Final Submission (10%), via email on a date following its presentation. Results will be available the following week (MIMLO 2).

**Exam:**

The two-hour proctored exam allows Learners to demonstrate their understanding of the core concepts, theological methods and approaches studied in the module. This form of assessment encourages learners to learn the basic skills of explaining, evaluating and applying approaches to biblical and magisterial texts (MIMLO 2, 3).

7.7 Summative Assessment Strategy for this module		
MIMLOs	Technique(s)	Weighting
1	<b>500-word critical reaction</b> to a self-selected peer-reviewed theological article. Learners are required to source and critically review an article of their choice from the JSTOR database on a given research topic (20%)	<b>20%</b>
2	<b>5-minute Verbal PowerPoint Presentation, 3 minutes fielding questions, (20%).</b> Verbal 5-minute PowerPoint Presentation on a randomly chosen female biblical character from a Learner-selected list, to include use of audio-visual aids. (20%: 10% Presentation / 10% Final PowerPoint submission): Marks allocated to the Learner's use of PowerPoint: 10%.	<b>20%</b>
2, 3	<b>Exam</b> 2 questions in 2 hours, linked to the close readings of texts during lectures; and required readings. The answers will be assessed using the College Written Assessment Marking Criteria Guidelines.	<b>60%</b>

7.8 Sample Assessment Materials	
Assessment will be composed of three parts;	
1.	<b>Article Review: 500 words (20%):</b> Learner to source and critically review an article of their choice from the JSTOR database on the research topic 'Retelling female biblical narratives'. (20%)
2.	<b>Presentation: 5-minute presentation, 3 minutes fielding questions, (20%).</b> Verbal 5-minute PowerPoint Presentation on a randomly chosen female biblical character from a Learner-selected

list, to include use of audio-visual aids. (20%: 10% Presentation / 10% Final PowerPoint submission). Possible list names might include Abigail, Bathsheba, Deborah the Judge, Eve, Junia, Mary the mother of Jesus, Mary Magdalene, Ruth, and the Samaritan woman. The Presentation provides feed-forward for its final submission.

3. **Exam:** (60%). Sample Questions:

- Examine the three steps of the feminist theological method according to Anne Carr. Learners ought to present their understanding of Carr's feminist theological method and analyse her: 1. Critique of tradition; 2. Recovery of women; 3. Theological reconstruction.
- Critique the two ways Phyllis Trible recovers the biblical character of Eve. Learners ought to present their understanding of Trible's feminist theological method; analyse her presentation of how both male and female originate from Yahweh; and her argument that Eve acts out of her own initiative, exercising her freedom and agency.
- Critically examine two arguments for the exclusion of women from ordination according to Pope John Paul II. How is this countered in contemporary feminist theology? Learners ought to demonstrate their familiarity with *Ordinatio Sacerdotalis*'s argument that 1: as the first apostles were men and Jesus did not ordain any women, and that since the priesthood is a continuation of the apostolic tradition, future priests can only be male; and 2: The Roman Catholic Church has always exclusively ordained men, and therefore no change can be made because this is what had always been taught. Learners ought to reference movements such as the Junia Project in their answer.

These assignments provide a variety of modes of engagement and assessment. Marking of assessments will be in line with the Marking Assessment Guidelines as outlined in Section 3.3 of the College's [Regulations in Relation to Assessment and Standards](#) unless otherwise indicated.

## 7.9 Indicative reading lists and other information resources

### Indicative Core Reading:

Baumert, N., *Woman and Man in Paul: Overcoming a Misunderstanding* (Collegeville, MN: Liturgical Press, 1996)

Brock, Rita Nakashima and Rebecca Ann Parker, *Proverbs of Ashes: Violence, Redemptive Suffering and the Search for What Saves Us* (Boston: Beacon Press, 2001).

Carr, A.E., *Transforming grace: Christian Tradition and Women's Experience* (San Francisco: Harper & Row, 1988).

Day, Peggy L., *Gender and Difference in Ancient Israel*, (Minneapolis: Fortress Press, 1997)

Schüssler Fiorenza, E., (ed) and Hermann Häring (ed), *The Non-Ordination of Women and the Politics of Power* (London: SCM Press, 1999)

Sowle Cahill, L., *Sex, Gender and Christian Ethics* (Cambridge: Cambridge University Press, 1999).

Trible, P., *Texts of Terror: Literary-Feminist Readings of Biblical Narratives* (Minneapolis: Fortress Press, 1984)

### Indicative Other Reading:

Bauckham, R., *Gospel Women. Studies of the Named Women in the Gospels* (Edinburgh: T & T Clark, 2002).

Christ, Carol P., 'Embodied Thinking: Reflections on Feminist Theological Method', in *Journal of Feminist Studies in Religion*, 5.1 (1989), 7–15.

Clifford, A., *Introducing Feminist Theology* (Maryknoll, N.Y.: Orbis, 2001).

Johnson, E.A., *She Who Is: The Mystery of God in a Feminist Theological Discourse* (New York: Crossroad, 1992).

### Indicative Other Resources:

<https://juniaproject.com/>