

(Un)Making Violence Against Racialized Women through Critical Religious Pedagogies: Christian Womanist, Muslim and Jewish Feminist Perspectives

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1. Introduction - Boyung Lee

- 1) A Brief Introduction to Critical Pedagogy, and Why It is a Must, Not an Option for religious educators in unmaking violence against women of color.
- 2) Uncritical (religious) education as a major tool for social sanctioned violence against minoritized people, particularly women of color.

2. Possibilities of Critical Religious Pedagogy to Unmake Violence Against Women of Color - Three Perspectives

I. A Christian Womanist Perspective - Laurie Garrett-Cobbina

1. The roots of US higher education
 - a. Connection to the trans-Atlantic slave trade and grief/trauma of Africans forced into chattel slavery by Europeans
 - b. Connection between education, trans-Atlantic slave trade, genocide of indigenous nations the Americas, and Christianity
 - c. Academy refines and popularized language of race and develops intellectual discourse of white supremacy
2. Critical pedagogy and black psychology
 - a. Race as a pedagogical path
 - b. Race as a significant source of grief in the education experiences of black women
 - c. Emotional organization of education relationships: communal knowing vs. communal feeling
 - d. Connecting the capacity to learn with the capacity to copy with accumulated experiences of grief and trauma
3. How can critical pedagogy take up the humanizing task of creating a mode of associated living that is healing and emancipating?
 - a. Christian grief perspective
 - b. A black women's grief perspective
 - c.

II. A Jewish Feminist Perspective - Elizabeth Ingenthron

1. Violent oppressive logics in Jewish thought and religious education.
2. Heteropatriarchy and White Supremacy in Jewish thought and education.

- a. Disinvestment in Jewish tradition and cultural practice
- b. Investment in whiteness - i.e. education about Israel and Zionism in Jewish Religious Education
- 3. Implications of violent oppressive logics for Jewish women
 - a. How Jews became white (Karen Brodtkin, Charles Mills, Noel Ignatiev, David Roediger, James Baldwin)
 - b. Muted Judaism with Ashkenazi dominance
 - c. Jewish women of color, white Jewish women and the radical diaspora (Melanie Kaye/ Kantrowitz, Rabbi Lynn Gottlieb, Judith Butler)

III. A Muslim Feminist Perspective - Reem Javed

- 1. Perceived and actual oppression of Muslim women
- 2. What is Islamic education? Brief overview
 - a. Tawhid
 - b. Vicegerent and servant of God
 - c. Female believer
- 3. Two main scriptural texts: Quran and Hadith
 - a. Quran authored by God
 - b. Hadith authored by men, authoritatively weaving misogynistic context of the time into the text as the truth
- 4. Islamic Education and *Tawhid*
 - a. Spiritual and emotional violence against the female believer and its impacts on her ability to learn.
 - b. *dhulm*, or injustice, in *Tawhid*, when such content supersedes the essential message of Islam.
- 5. Critical pedagogical solution from a Muslim perspective

3. Conversations and Conclusions