(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 Brodkin, 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