

## **“Inhabiting Paradox: God and Feminist Theology for the Third Wave”**

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**Resources**

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### **KEY TERMS**

**Dialectical Process:** Human beings externalize (1), objectivate (2), and internalize (3), as they create and maintain society. 1: “The ‘stuff’ out of which society and all its formations are made is human meanings externalized in human activity.” 2: “once produced, the tool has a being of its own that cannot be readily changed by those who employ it.” 3: human societies reabsorb the cultural products because they “forget” that they had a role in constructing them. (Peter Berger, *The Sacred Canopy*, 8-15, passim).

**Feminist:** One who is committed to and advocates for the equal humanity of women.

**First Wave:** generally associated with the women’s suffrage movement of the 19<sup>th</sup> century. Issues: the vote for women. Includes Sarah Grimke, Elizabeth Cady Stanton, Matilda Joslyn Gage, and many others.

**Second Wave:** generally associated with the women’s liberation movement of the middle and late twentieth century. Issues: reproductive freedom, workplace equity, educational parity. Includes Betty Freidan, Gloria Steinem, Mary Daly, Rosemary Radford Ruether, and many others.

**Third Wave:** generally associated with the very late twentieth and early twenty-first century. Issues: race/class/gender/sexuality and other intersectional realities of human life, global women’s issues, political activism. Includes Rebecca Walker, Jennifer Baumgardner, Amy Richards, and many others – usually those raised with benefits secured by the first and second waves.

**Intersectional Analysis:** A way of thinking that accounts for and speaks to the multiple axes of privilege and oppression that shape every human life and every human community, attentive especially to race, class, gender, sexuality, age, ability.

### **SUGGESTED READING / RESOURCES**

Jennifer Baumgardner and Amy Richards. *Manifesta: Young Women, Feminism, and the Future*. (Farrar, Straus and Giroux, 2000).

Peter Berger. *The Sacred Canopy: Elements of a Sociological Theory of Religion*. (Anchor Books, 1990).

Carol Christ. *She Who Changes: Re-imagining the Divine in the World*. (Palgrave MacMillan, 2004).

Mary Daly. *Beyond God the Father: Toward a Philosophy of Women's Liberation*. (Boston: Beacon, 1973).

Rory Dicker and Alison Piepmeier. *Catching a Wave: Reclaiming Feminism for the 21<sup>st</sup> Century*. (Northeastern Press, 2003).

Philip J. Hefner. *The Human Factor: Evolution, Culture, Religion*. (Minneapolis: Fortress, 1993.)

Elizabeth Johnson. *She Who Is: The Mystery of God in Feminist Discourse*. (Crossroad, 1992).

Vivien Labaton and Dawn Lundy Martin. *The Fire This Time: Young Activists and the New Feminism*. (Anchor Books, 2004).

Joy Ann McDougall. "Feminist Theology for a New Generation" *The Christian Century*, July 26, 2005. 20-25.

Valerie Saiving Goldstein, "The Human Situation: a Feminine View." *Journal of Religion* 40:2 (April 1960) 100-112.

Deanna Thompson. *Crossing the Divide: Luther, Feminism and the Cross*. (Minneapolis: Fortress, 2004).

Rebecca Walker. *To Be Real: Telling the Truth and Changing the Face of Feminism*. (Anchor Books, 1995).