

ANALYSIS OF THE DEVELOPMENT OF FEMINIST THEOLOGY IN CHRISTIANITY

The study of the history and development of feminist theology is extremely important and relevant for contemporary religious studies. The article analyzes the stages of development of feminist theology and identifies its most prominent representatives. This turns out to be necessary for a comprehensive analysis of such a phenomenon as feminist theology, which is part of a more global theology of liberation. The same analysis made it possible to identify the causes of the emergence of feminist theology, trace the sustainability of its development, and clearly outline the main concepts that are relevant today. The article also provides a description of the most important feminist theologians and their fundamental works. The author concludes that the development of feminist theology has been a complex and lengthy process to which numerous feminist theologians have contributed over the years. Feminist theologians have explored alternative interpretations of Christianity that promote greater gender equality and social justice, and challenge patriarchal institutions and beliefs in Christianity. The article argues that the emergence of feminist theology marked a significant change in Christianity. Feminist theology questioned patriarchal norms and ideologies, recognizing women's spirituality and promoting a more inclusive and egalitarian understanding of faith. Despite resistance from more fundamentalist Christians, the movement has had a significant impact on promoting social justice and greater gender equality in Christian organizations and practices.

Keywords: feminism, Christianity, theology, feminist theology, theology of liberation.

The topic of feminist theology research is highly relevant in today's society as it examines the intersection of gender, religion, and power. In order to create a more inclusive and egalitarian theology, feminist theology study examines how traditional religious doctrines and practices have contributed to the persistence of gender inequality and patriarchal systems. Given the persistence of gender-based violence and discrimination in many communities as well as the historical exclusion of women from leadership and authority roles in religion, this research is especially significant. Feminist theology study can support greater gender equality both inside and outside of religious institutions by examining how gender influences religious beliefs and practices.

In conclusion, research on feminist theology is very important since it aims to promote more gender equality within religious traditions and oppose patriarchal institutions. Also, it offers crucial insights into the struggles faced by underrepresented groups within religious organizations and can support the development of theological perspectives that are more inclusive and diverse.

The issues we have raised are fragmentarily studied and analyzed by such contemporary researchers as Deo Nandini, Isherwood Lisa, McPhillips Kathleen, Handasyde Kerrie, McKinney Cathryn, Pryor Rebekah, Lassiter Katharine, Nyhagen Line, Halsa Beatrice, Paludi Michele, Ellens Harold, Raphael Melissa and others. To a certain extent, their research focuses on the exploration of such categories as gender, power, feminism, faith, and women's movements. The concepts they examine relate to a range of issues, such as feminist theology and Christianity, women and power in religious contexts, post-Christianity and feminism, and women's rights and religion.

So, being a subset of the larger feminist movement, feminist theology first appeared in the 1960s and 1970s, making it a relatively new development within Christianity. The movement aimed to promote a more inclusive and egalitarian view of Christianity while also challenging patriarchal systems within the religion. Feminist theology is often influenced by the principles of liberation theology, which emphasize the importance of social justice and solidarity with marginalized communities [5]. Feminist theologians often draw on these principles to critique the ways in which religious institutions have historically

perpetuated oppression, and to advocate for more inclusive and just forms of religious practice.

A variety of historical and cultural factors, such as the growth of the feminist movement in the 1960s and 1970s, the increased visibility of women's voices and experiences in society, and the broader questioning of traditional authority structures within Christianity and other religious traditions, all influenced the development of feminist theology.

The development of feminist theology has occurred in several stages.

1. The first wave of feminist theology (1960s–1970s). This period saw the emergence of feminist theology as a distinct field of study, as women began to challenge the patriarchal structures and beliefs within Christianity. The emphasis was on showcasing the contributions of women to the development and practice of Christianity as well as investigating how patriarchal presumptions had influenced Christian theology. In this initial wave of feminist theology, notable philosophers including Rosemary Radford Ruether, Elizabeth Schussler Fiorenza, and Mary Daly are included. Other generations of feminist theologians built on their work as they explored and contested the intersections between gender and religion [7].

2. The second wave of feminist theology (1980s–1990s). Feminist theologians started exploring the theological implications of gender and power at this time. They investigated alternative perspectives of Christianity that upheld the spiritual potential of all persons, regardless of gender, and they questioned conventional readings of the Bible and Christian dogma. Some notable figures in the second wave of feminist theology include: Beverly Wildung Harrison, known for her work on the intersection of feminist theology and social justice. Also Katie Cannon, Emilie Townes, Ada María Isasi-Díaz, Kwok Pui-lan.

3. The development of feminist ethics (1980s–1990s). Feminist theologians started to create a specific subject of feminist ethics in response to the growing knowledge of gender-based oppression. This involves investigating the moral implications of gender and power as well as finding strategies to advance social justice and gender equality within Christian organizations and practices [3]. These are some noteworthy researches with significant contributions to this area: Beverly Wildung Harrison, Katie Geneva Cannon, Carol Christ, Letty Russell.

4. Intersectional feminism (1990s-present). Within the discipline of feminist theology, intersectional feminism has recently come into its own. This entails identifying the ways that gender intersects with other types of oppression, such as race, sexual orientation, and class, and investigating how these intersections affect the perspectives and experiences of disadvantaged groups. Some notable figures in intersectional feminist theology include: Dr. Emilie M. Townes, Kwok Pui-lan, Nancy Eiesland, Ada Maria Isasi-Diaz, Sharon Welch.

5. Global feminism (2000s-present). Within the topic of feminist theology, there has been an increasing focus on global feminism in recent years. This entails appreciating the variety of women's experiences and viewpoints around the globe and investigating how settings related to culture, politics, and the economy affect issues of gender and power [2]. Representative personalities: Mercy Amba Oduyoye, Chung Hyun Kyung, Musimbi Kanyoro.

It is important to add that feminist theology has been shaped by a number of prominent theologians and scholars who have challenged traditional Christian beliefs and advocated for greater gender equality and inclusivity within the church. These and many other theologians and scholars have made significant contributions to the development of feminist theology, challenging patriarchal structures and beliefs within Christianity and advocating for greater gender equality and inclusivity within the church. Some feminist theologians explore the idea of a "divine feminine," which represents a more inclusive and egalitarian vision of the divine that recognizes the spiritual potential of women. This concept is often used to challenge traditional patriarchal notions of God and to promote a more inclusive and diverse vision of spirituality [7].

The most prominent works of feminist theologians are: "The Church and the Second Sex" (1968) by Mary Daly, "Women's Spirituality" (1979) edited by Carol P. Christ and Judith Plaskow, "In Memory of Her" (1983) by Elisabeth Schüssler Fiorenza, "Sexism and God-Talk" (1983) by Rosemary Radford Ruether, "Transforming Power" (1990) by Mary Hunt, "Womanist Theology" (1991) by Jacquelyn Grant, "She Who Is" (1992) by Elizabeth A. Johnson.

The main concepts associated with feminist theology is that female marginalization in Christianity has been exacerbated by patriarchal structures and beliefs, which is one of the main goals of feminist theology [6]. Asserting that conventional readings of the Bible and Christian doctrine have frequently been used to excuse the subordination of women, feminist theologians sought to present alternative interpretations of the Bible and Christian doctrine that affirmed women's spiritual potential and equality with men.

Feminist theology also placed a strong emphasis on women's experiences and viewpoints while acknowledging how gender influences how we perceive the divine and the

world. The goal of feminist theologians was to question the male predominance of conventional theological studies and to place women's perspectives and experiences at the center of the theological debate [2].

The value of variety and inclusivity within Christian communities has also been emphasized by feminist theology, which likewise aims to question the ways in which traditional Christian organizations have neglected or excluded certain groups including women, people of color, etc. A more inclusive and diverse vision of Christianity that respects the spiritual potential of every person, regardless of gender, color, or other circumstances, has been pushed for by feminist theologians.

Finally, intersectionality – the ways in which many oppressions interact and influence our experiences and perspectives – has gained relevance in feminist theology. In their theological work, feminist theologians have attempted to address concerns of race, class, sexuality, and other aspects. They have also argued for a more comprehensive and integrated understanding of these issues.

Overall, the rise of feminist theology has marked a significant change within Christianity by questioning patriarchal norms and ideologies, recognizing women's spirituality, and advancing a more inclusive and egalitarian understanding of the faith. Despite resistance from more fundamentalist Christians, the movement has had a considerable impact in advancing social justice and greater gender equality within Christian organizations and practices.

To conclude, we have been able to reveal the stages of development of feminist theology as part of liberation theology. The evolution of feminist theology has been a complex and lengthy process to which numerous feminist theologians have contributed over the years. Feminist theologians have explored alternative interpretations of Christianity that promote greater gender equality and social justice, and challenge patriarchal institutions and beliefs in Christianity.

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АНАЛІЗ РОЗВИТКУ ФЕМІНІСТИЧНОЇ ТЕОЛОГІЇ В ХРИСТІАНСТВІ

Вивчення історії та розвитку феміністичної теології надзвичайно важливе й актуальне для сучасного релігієзнавства. Наведено етапи розвитку феміністичної теології та визначено її найвидатніших представників, що необхідно для всебічного аналізу такого явища, як феміністична теологія, яка є частиною більш глобальної теології – теології визволення. Виокремлено причини виникнення феміністичної теології, простежено сталість її розвитку, а також чітко окреслено основні концепції, що актуальні й сьогодні. Зроблено висновки: розвиток феміністичної теології – складний і тривалий процес, кожен етап якого характеризується своїми специфічними феміністичними концептами, розробленими відповідними феміністичними теологами. Феміністичні теологи досліджували альтернативні інтерпретації християнства, які сприяють гендерній рівності та соціальній справедливості, а також ставлять під сумнів патріархальні інституції і сталі вірування у християнстві. Стверджено, що поява феміністичної теології ознаменувала значні зміни в християнстві: переосмислення патріархальних норм та ідеології; визначення жіночої духовності як окремого релігійного феномена і, водночас, впровадження більш інклюзивного та егалітарного розуміння віри. Попри опір з боку більш фундаменталістських християн, цей рух істотно вплинув на просування соціальної справедливості та гендерної рівності в численних християнських організаціях і практиках.

Ключові слова: фемінізм, християнство, феміністична теологія, теологія визволення.