



Historical Analysis of Feminism from a World Perspective and the View of Evangelical Theology

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Abstract

This research aims to describe feminism from an evangelical perspective and worldview. Feminism originated in a nineteenth-century debate about whether women should be confined to the private realm of home and family or be welcomed into the public realm of business and politics. This research uses the Qualitative method to explore the feminist world from an evangelical perspective and the view of world religion and uses a historical methodology to find the answer to the question of feminism from any view of religion. The historical method is the key to seeing the growth and root of feminism in the world. This result explores the historical approach in the feminist world from any evangelical perspective and world religious view, where this phenomenology will never stop being discussed and discussed at every conference. Hope this research may help a researcher to develop more knowledge about feminism study in the evangelical area and may help Christian historians to develop the method of the historical to minimise the misunderstanding of the evangelical perspective on feminism and the view of world religion.

Keywords: *Feminism, Evangelical; World Perspective; Historical*

Introduction

Feminism always questions oppression and injustice which causes women to experience discriminatory treatment, harassment, humiliation, and marginalization in almost all systems and structures of society. Feminist theology cannot be easily formulated as a theology by women and about women alone. Feminist theology is not about women themselves but about God. When women do theology, their theology is based on facts and experience under the light of God's Word and concrete actions towards equality between women and men. Therefore, advocating for equality and friendship, as well as efforts towards a new way of life that is equal in the structure and system of church and society, is the agenda of the struggle of feminist theologians. This includes questions raised about religious symbols, androcentric relations between women and men, as well as relations between people who sex are usually and express an authentic vision of redemption as a form of liberation from sexism which turns out to have an unfair impact on women.

Such awareness should indeed depart from the interpretation and exploration of the Bible to seek the vision and meaning of the liberation in question. Thus, feminist theology is a theology that is encouraged to advocate for equality and partnership (partner) in which women and men strive for transformation and liberation of human dignity that is still oppressed in the life of the church and the wider community. (Titaley, 1999, pp. 9–10).

Discourse on women and their position in social life has always been an interesting topic. In the social structure that develops in society, women are placed in a minority position, especially in a generally patrilineal society, which means glorifying men in all aspects of life. (Umar, 1999, pp. 73–76).

This paper attempts to describe feminist theology from the perspective of evangelicals and from a historical perspective regarding the development and growth of feminism in a global perspective that issues of injustice and violence are theological issues that are categorized as violations of faith. So, it is necessary to reinterpret the Bible and history and read them with new eyes to discover the face of Jesus in His ministry to promote equality and side with women and marginalized people.

Methodology

This scientific work uses a research methodology with a descriptive qualitative method. A literature study approach will examine historically and biblically feminists and feminism as well as the understanding of evangelicals (evangelicals) in responding to feminists and feminism. The aim of the research is to find relationships and explain the causes of changes in measurable social facts. (Lumintang, 2016, p. 98)

Term Definition

This study has several keywords, namely, Feminism, Evangelical, and Historical. The following is the meaning of these words:

First, the word "Feminism" means the women's movement that demands full equality of rights between women and men. According to Paul Procter, in the Cambridge International Dictionary of English that feminism is "the belief that women should be allowed to have the same rights, powers and opportunities as human beings and be treated in the same way or set of activities expected to achieve that state (Procter, 1995, p. 512).

Second, the word "Evangelical Theology" is the study by which humans try to explain the God who has been revealed. Evangelical theology has its early roots in the XVI century from Martin Luther with its basis, namely Sola Scriptura (Return to the Bible). Basically, Evangelical Theology and Evangelical Movement are two different things (Wilkinson, 2016, p. 214).

History of the Feminist Movement

Feminism did not immediately spread as soon as the women's conference was held for the first time in Seneca Falls, America, in 1848. However, the women's movement then expanded towards reforming social groups, such as the abolition of slavery and the movement for social purity and simplicity. They began by having their organization in order to achieve this or social transformation. They waged campaigns on a variety of topics that are still being debated today, including child custody, property rights, divorce, access to higher education and the medical field, equal pay, and statutory protection for female workers (Walker, 1984, p. 2).

The feminist movement is a social conflict movement driven by the pioneers of feminism to break down old values (patriarchy) that strong structural-functional traditions have always protected. The

modern feminism movement in the West began in the 1960s when women collectively became aware of the oppressed group. According to Skolnick, "Some feminists denounced the family as a trap that turned women into slaves." The feminist movement based on the conflict model developed into liberal, radical, and socialist feminism movements or Marxism (Philip A Cowan, Dorothy Field, Donald A Hansen, Arlene Skolnick, 2016, p. 233).

Based on various works of literature, it can be concluded that feminist philosophy strongly disagrees with patriarchal culture. The patriarchal culture starts from the family, which is the cause of gender inequality at the family level, which then results in gender inequality at the community level. Men highly privileged by patriarchal culture become the center of power at the family level. This creates inequality and injustice for women in property ownership, access and control over resources and ultimately does not provide full benefits for women's existence.

Feminism Streams

Experts in grouping the flow of feminism provide several differences. According to Fasih, there are four schools of thought in feminism, namely liberal feminism, Marxist feminism, socialist feminism, and radical feminism. Meanwhile, Darida classifies the flow of feminism as follows, liberal feminism, radical feminism, anarchist feminism, postcolonial feminism, postmodern feminism, socialist feminism, and Marxist feminism. This flow of feminism strives to elevate women's dignity and status. However, only the way of approach, the perspective of struggle and the causes of women's oppression are seen differently (Young, 1998, pp. 14–21).

Liberal Feminism

Liberal feminism is a political theory that was first put forth in the late eighteenth century. Its explicit goal is to liberate women from repressive gender roles and attain sexual equality (also called gender justice). The message of liberal feminism remains the same despite the fact that women's social circumstances change from generation to generation, largely as a result of the influence of liberal feminists: women, as rational human beings, deserve the same social and political rights as men, and gender justice is best achieved by altering current social institutions and political systems. (Oxley, 2011, p. 258)

Liberal feminism's political platform addresses contemporary inequalities. While early liberal feminists fought for the right to vote and equal access to education, modern liberal feminists fought for equal social, political, and economic opportunities and equal civil liberties and sexual freedoms. Given that Western women in the twenty-first century do not seem to be oppressed, feminism's argument that women are socially oppressed is perhaps its most contentious claim. However, modern liberal feminists assert that men are still favored by how society is constituted (Oxley, 2011, p. 258).

Many liberal feminists (including Mill in the nineteenth century and Okin in the twentieth) contend that women's social role in the family, rather than just their biological role in reproduction or men's propensity for sexual violence (other frequently cited explanations for why women are the "weaker" sex), is the primary source of women's subordination. Since liberal feminism is the most established type of feminism, it is frequently criticized, particularly by other feminists who contend that liberal feminists ignore racial, socioeconomic, and sexual orientation differences that are crucial to a fair evaluation of women's circumstances. (Oxley, 2011, p. 259)

Liberal Feminism is a view to place women with full and individual freedom. This school states that freedom and equality are rooted in rationality and separation between the private and public worlds. Every human being can think and act rationally; this also applies to women (Baehr, 2007).

Radical Feminism

Some definitions of radical feminism emphasize it as a social movement (the women's liberation movement) that began in the late 1960s, rather than as a discrete philosophy. Others attempt to characterize radical feminism by a set of shared ideas held by self-identified radical feminists, such as a focus on women's lived experiences, an emphasis on the sexual division of labor, a belief in consciousness-raising, or a rejection of specific behaviors such as sex work. Some attempt to define a basic concept, such as those who emphasize sexism as the root oppression from which all other types emerge (Duriesmith & Meger, 2020, p. 359).

The ultimate objectives of radical feminism are sometimes stated in general terms in definitions, as in Cellestine Ware's assertion that it "works for the abolition of dominance and elitism in all human relationships." Some continue to categorize radical feminism as either liberal, Marxist, socialist, cultural, postmodern, etc (Duriesmith & Meger, 2020, p. 359).

All feminists agree that, despite liberal feminism being a politically active movement with a wide range of participants, its objectives are still not fully realized globally. Because of this, liberal feminism will always have ardent supporters and outspoken opponents (Oxley, 2011, p. 259).

This school rests on the view that women's oppression occurs due to the patriarchal system. The female body is the main object of oppression by male power. Therefore, radical feminism issues, among other things, the body and reproductive rights, sexuality (including lesbianism), sexism, and power relations between women and men.

Postmodern Feminism

Postmodern ideas are ideas that are anti-absolute and anti-authority, the failure of modernity and the different classification of each social phenomenon because of its opposition to the universalization of scientific and historical knowledge. They argue that gender does not mean identity or social structure.

Feminist theory belongs to two more inclusive categories with which it has a special affinity: social relations analysis and postmodern philosophy. Gender relations pervade and are a part of every aspect of the human experience. In turn, the interplay between gender relations and other social relations such as class and race determine any person's experience of gender relations as well as the structure of gender as a social category. Thus, gender relations have no fixed essence; they alter both within and across time (Flax, 1987, p. 624).

Feminist theory, as a form of postmodern philosophy, reflects and contributes to Western intellectual circles' growing confusion regarding the right grounds and methods for explaining and/or interpreting human experience. Contemporary feminists, like other postmodern philosophers, have raised fundamental metatheoretical problems concerning the nature and significance of theorizing itself. Given the increasingly fluid and muddled state of Western self-understandings, it is unclear what would constitute a good basis for satisfactory responses to commonly agreed-upon topics within feminist (or other forms of social) theory (Flax, 1987, p. 624).

All postmodern discourses are "deconstructive" in the sense that they strive to separate us from and make us dubious about assumptions about truth, knowledge, power, the self, and language that are frequently taken for granted within and serve as justification for contemporary Western civilization.

Anarchist Feminism

There is no precise definition of anarchist feminism. It is used so erratically in the US anarchist movement that it is challenging to define it as anything other than "antipatriarchal labor was done by anarchists, generally women." Such a concept is not enough in a society where our revolutionary movements have rich histories of thought and conflict to draw from. Anarchist feminism, which lacks a narrative of unbroken collective struggle, functions as a more "edgy" variety of feminism. This variety is best seen when it challenges patriarchy in interpersonal interaction and can be assessed by an individual's experience and capacity to adapt to particular social behaviors and segregated lifestyles. (Akemi & Busk, 2016, pp. 4–6).

Liberal, socialist/Marxist, or radical feminism all have distinct political ideologies from anarchist feminism, which has not succeeded in doing so. Instead, it rejects the sexist culture present in earlier political movements without ever outlining a constructive vision for how our movements could be organized or which theories and strategies would be most effective in achieving our objectives. The people in these areas have no choice but to gaze away forever inward, elevating their consciousness, but not for a greater purpose, in the absence of a revolutionary ideology to illuminate the path to an ever-increasing challenge state and capitalism (Akemi & Busk, 2016, pp. 4–6).

Feminism Anarchism is more of a political ideology that aspires to a socialist society and considers the state and men to be a source of problems that must be destroyed as soon as possible.

Marxist Feminism

This flow looks at women's problems within the framework of a critique of capitalism. The assumption is that women's oppression is from class exploitation and production methods. Friedrich Engels' theory was developed as the basis for this school; the status of women fell because of the concept of private property. Production activities originally aimed at fulfilling one's needs became the need for exchange. Friedrich Engels published *The Origin of the Family, Private Property and the State*, from which these lines come, in 1884. He argued that women's oppression arose with the development of classes in society. This was widely and systematically denounced as rubbish in the social sciences academy. The idea that humans had ever lived in what Engels and some anthropologists such as Lewis Henry Morgan – whose work had provided the material for Engels' book – called "primitive communism" was preposterous. This denial continued into the late twentieth century.

Socialist Feminism

Socialist feminism strives to abolish the property system. The marriage institution, which legalized male ownership of property and husband ownership of wife, was abolished like Marx's idea, which chilled a classless society without gender differences.

Socialist feminism emerged as a critique of Marxist feminism. This flow says patriarchy existed before capitalism and will change if capitalism collapses. Socialist feminism uses class and gender analysis to understand women's oppression (Lukács, 1971, p. 456).

Postcolonial Feminism

Postcolonial feminism cannot be viewed simply as a subdivision of postcolonial studies or as another type of feminism. It is an intervention, rather, that is altering the configurations of both postcolonial and feminist studies. Postcolonial feminism investigates and works at the intersections of colonialism and neocolonialism with gender, nation, class, race, and sexualities in the various contexts of women's lives, subjectivities, work, sexuality, and rights. Though such an endeavor must be

multidisciplinary in nature, it, like other postcolonial and feminist studies, largely inhabits the discursive space of cultural studies, which will be the subject of this essay. (Rajan & Park, 2000, p. 53) Like postcolonialism, the term and the object "postcolonial feminism" is a product of and mostly circulates inside the Anglo-American academic. It is a rubric and an umbrella under which some types of work are produced (or at least seem). A recognizable postcolonial feminism is associated with the work of feminists from the Third World who work in metropolitan universities, and it is defined by the objectives that they set. However, there are also significant women's movements and gender issues in many postcolonial countries that are connected to feminist studies in those countries' academic communities, as well as First World works that have to do with women and women's movements in the Third World but are rarely included in postcolonial feminist studies (Rajan & Park, 2000, p. 54).

The basis of this view is rooted in the denial of the universality of women's experiences. The experiences of women living in third-world countries (colonies/former colonies) differ from those from first-world backgrounds. Third-world women bear a heavier burden of oppression because apart from experiencing gender-based oppression, they also experience oppression across nations, ethnicities, tastes and religions. The dimension of colonialism is the main focus of postcolonial feminism, which in essence challenges colonialism, physically, knowledge, values, perspectives, and people's mentality (Rajan & Park, 2000, pp. 486–507).

Evangelical Feminism

The word "evangelicalism" has two meanings. The first is a historical definition that considers American evangelicalism's historical context as a pietistic, revivalist movement ingrained in the nation's environment of democracy, individualism, and capitalism. Those who shared the Reformation tradition of the Pietists, Puritans, Methodists, Baptists, Presbyterians, Wesleyans, and the Holiness movement are referred to as evangelicals in this sense. Those following in the footsteps of their historical forebears and who have comparable ideas and traits are known as evangelicals. As a result, while Unitarians are not considered successors to the evangelicals of the previous revivalist movements, the Presbyterian, Congregationalist, Wesleyan, and Holiness churches of the late nineteenth and early twentieth centuries. Fundamentalists then adopted the designation of evangelical, while their modernist adversaries changed their name to the "liberal" mainstream church. What is now simply referred to as mainstream evangelicalism in America is what was known as the neo-evangelical movement in the 1950s and 1960s (together with Pentecostals and, frequently, fundamentalists) (Cochran, 2005, p. 6).

The second connotation of the term evangelicalism is a sociological one. In this sense, the definition is about who is inside and outside the evangelical fold. For this reason, such a definition is more precise than the historical one and more debated among sociologists and historians of religion. It is for sociological reasons therefore that historians such as George Marsden and Virginia Brereton and sociologists like Christian Smith have struggled with defining evangelicalism. For it is whom you study that determines what you will find. For example, evangelicals from the Holiness and Reformed traditions look quite different from each other. They share a commitment to the basics of the faith and theological conservatism, but those from a Holiness background appear to be more emotional. (Cochran, 2005, p. 7)

Evangelical feminism tries to embody feminist concerns within the framework of submission to the authority of the Bible and loyalty to evangelical beliefs. The stream of evangelical feminism urges Biblical Christian feminism as a "third way" between a Christian anti-feminism and feminism that is separate from biblical teachings (Lane, 2005, p. 252).

Feminism and Christian Theology

Feminist Theology

According to the Bible Dictionary, Feminist Theology is related to modern feminism in general. It arises from the experience of suffering and oppression of women. This church argued that traditional Christianity rooted in the Bible was too masculine and that the faith had to be reconstructed to suit properly the needs and expectations of women who were equal to men, created in the image of God (Gen. 1:27). This movement rejects the superiority of men and the inferiority of women as sexual partners, which is deeply embedded in thoughts and feelings as reflected in many Old Testament and New Testament passages (Browning, 2008, p. 104).

Feminist theologians charge that Judaism and Christianity are sexist religions, with the concept of God as a man and a tradition of male leadership that has legitimized male superiority in the family and society. (Christ, 1998, p. 1) Views of dualism influence sexist religion. (Reuther, 1972, pp. 5–6) Reuther called sexism "the distortion of gender (as well as other differences between human groups) into structures of unjust domination and subordination—is central to the origin and transmission of this alienation, a fallen condition" (Rosemary Radford, 1993, p. 37).

Feminist theology seeks to reconstruct all the basic symbols of the entire Christian theological system such as the doctrine of God, the human being as male and female, creation, sin, redemption, the person and work of Christ, the Church, and hope for the future or eschatology. Misogynist and male themes in the Christian theological tradition are seen from a gender-inclusive and egalitarian perspective. (Chad Meister, 2013, p. 584) On the other hand, feminist theology also raises egalitarian themes in scriptures and Christian traditions to build new thoughts in all theological systems. (Chad Meister, 2013, p. 584).

Figures of Feminism Theology and Their Thoughts

Feminist theologians in their hermeneutics have views that are not the same, but they have a similar statement pattern that worries them, namely that they generally agree: the Bible has been written, read, interpreted, and applied from the perspective of the Patriarchate (Sakenfeld, 1985, p. 55) Feminism is the struggle for women's rights, a believer in feminism often engages in activities that are expected to achieve change. Some figures of Feminist Theology are:

Russell is a professor of practical theology at Yale school of theology. He was ordained a minister in 1985 by the Presbyterian Church USA and served as pastor and teacher in East Harlem Protestant Parish for 17 years. He is also active on the Faith and Order Commissions of the National Council of Churches and the World Council of Churches. (Abdekhodaie, 2008, pp. 17–22).

Russell describes merging feminism with Neo-Orthodox theology to develop a feminist hermeneutic theology. He asserts that the conflict between feminism and the Bible religion arises from a misunderstanding of the Bible religion. Because the message of the Bible is addressed to a patriarchal society, the form of the Bible's promises varies according to the situation and is relatively related to the patriarchal culture. (Abdekhodaie, 2008, p. 17).

Russell's ministry experience informed her understanding of theology. Working in the East Harlem ministry with poor and disadvantaged people encouraged her to adapt her thinking both theologically and socially. She discovered a liberation theology, which addressed her experience. Copeland describes Russell's theology as a "churchly feminist theology of liberation." This theology takes a feminist perspective while speaking directly to the church. According to Rosemary Ruether, Russell's goal is to build feminist theology while maintaining a prophetic voice (Abdekhodaie, 2008, p. 21).

Furthermore, Russell's theological reasoning has two complementary dimensions: thinking from the "other ends" and thinking from the "bottom." She means absolute emancipation or "New Creation" when she says she is thinking from "other ends." Her texts contain the concept of "New Creation," which reflects her eschatological philosophy, or theology of hope.

Russell, influenced by Jürgen Moltmann's Theology of Hope, argues how Christian theology is rooted in the future rather than the past. Russell believes the "usable past" should be utilized to create a "useful future." Furthermore, thinking theologically from the "other end" is supplemented by thinking socially from the "bottom" for Russell. She aims to think from the bottom up, from marginalised perspectives. (Abdekhodaie, 2008, p. 22).

As a result, these two dimensions complement one another. Russell's goal is to build a bridge between theology and society; on the one hand, she contributes marginalized people's contributions to theology, and on the other, she develops a theology that emphasizes full human liberty. This is what "New Creation" means (Abdekhodaie, 2008, p. 22).

Russell suggests the idea of partnership, by which she means the equality of all people, including white women with black women and white men with black men, to move toward complete emancipation and include the voice of the disadvantaged in theology.

Radford Reuther is the Georgia Harness professor of applied theology teaching at Garrett Evangelical Theological Seminary and Northwestern University in Evanston, Illinois. Previously he taught at Howard University School of Religion. He earned his Philosophy Doctor (Ph.D.) degree from Claremont Graduate School, California and was visiting lecturer at Yale University and Harvard University. Has several dominant writings with *Sexual, Ecclesiastical and Cultural*.

Sexism and God-Talk: Toward a Feminist Theology, written by Ruether in 1983, is considered to be her most influential work. In it, she reconstructs the key symbols of systematic Christian theology from a feminist viewpoint and develops the first comprehensive feminist systematic theology. *Sexism and God-Talk* soon established themselves as a core work for teaching feminist theology, and it still is for many. She broadened her liberationist perspective in 1989 and co-wrote *The Wrath of Jonah: The Crisis of Religious Nationalism in the Israeli-Palestinian Conflict* with her husband Herman Ruether (Scholp, 2017, p. 58).

Ruether, who taught feminism classes at Yale Divinity School (1973–1974) and Harvard Divinity School (1972–1973), started to construct her feminist theology in the early 1970s, but she broadened the scope of her work and ideas under the umbrella of liberation theology. In other words, she never concentrated on a single issue since her vision was continually expanding and she was constantly adding new liberationist ideas to her list of concerns (Scholp, 2017, p. 59).

In proposing a methodology for a feminist critique of culture, Reuther points to two preconceived notions. On the one hand, he acknowledges that all inherited cultures have male prejudices and are sexist. On the other hand, he asserts that all significant cultural work has not only legitimized sexism but has done much more than that (Scholp, 2017, pp. 17–28).

Daly was born on October 16, 1928, in Schenectady, New York, as the only child of working-class Catholics Frank and Anna Daly; Daly grew up as a devout member of the Catholic Church. She graduated from the College of St Rose in Albany, New York, with a BA in English at the age of 25. Two years later, she received her MA in English literature from the Catholic University of America in Washington, DC. Daly received his PhD in theology from the School of Sacred Theology at St Mary's College in Notre Dame, Indiana, in 1954 (Wood, 2013, p. 103).

Daly decided to quit the Catholic Church in the late 1960s because of her experience at Fribourg. Daly, who also identified as a radical lesbian feminist, abandoned all Christian symbolism after the release of her book *Beyond God the Father* in 1973, in which she criticized Christianity's foundation as a patriarchal religion and an inherently sexist religion. She then ingrained her theology into that of women's experiences.

Daly states in the *Feminist Post Christian Introduction to the Church and the Second Sex* (1975) that she would never have written the *Church and the Second Sex* if it hadn't been for the "great carnival event" of the Roman Catholic Church's Second Vatican Council in 1965. Daly attended a Vatican II meeting, hoping for profound and long-lasting reforms in the Catholic Church. Instead, she believed that the future of women in the Church was bleak (Wood, 2013, pp. 107–108).

Many still view Daly's criticism and rejection of orthodox religion as the feminist challenge to Christianity. Since 1970, Daly's feminist writings have significantly impacted the growth of feminist theology as a movement. Although many women today do not identify with Daly, they are thankful for her courageous foresight in starting the movement (Wood, 2013, p. 114).

Daly has developed a feminist criticism of Christianity and female oppression, concluding that feminism and Christianity are irreconcilable. She asserts that the patriarchal God is unnecessary for women. Daly argued that the women's movement would become the biggest single challenge to the world's main religions by rejecting and changing patriarchal faiths (Wood, 2013, p. 114).

Fiorenza has subjectivity on her mind. She thinks that the New Testament texts can be arranged so that Christian men and women can clearly express their Christian subjectivity in the historical narratives of the Christian. Christianity and the West have historically employed the New Testament's texts to oppress women. The Catholic Church's claim that since women are not men, they cannot act as Jesus Christ's representatives (ordination) clearly illustrates this (Juschka, 1998, p. 165).

Many Christian feminists interpret this as a patriarchal remark that places more value on Jesus' masculinity than on his humanity to ensure the continuation of male power systems within the Catholic church. According to Schüssler Fiorenza, it is in these situations that a stacking of the historical deck, or as in all history, is observed. Since "historical knowledge is contingent upon the self-image of the social group for whom historians speak and to which they belong," there is not a history of, but rather a history for. (Juschka, 1998, p. 165) By proposing an alternative model of interpretative standards and methodological direction for locating, comprehending, and supporting women's individual and communal activity in the past and present, Schüssler Fiorenza shifts from this "hermeneutics of suspicion" to hermeneutical combat. This action is neither a crude jab at the academic establishment's worship of objectivity nor a crude plea for women's freedom. Instead, it is a sophisticated synthesis of hermeneutics, social theory, Christian ethics, and church history that establishes criteria for evaluating and using historical texts and histories emphasizes gender system (women's oppression and resistance) as a fundamental category of historical and social analysis and promotes the heritage of Christian women. (West, 1985, p. 1).

Three things make up Schüssler Fiorenza's critique of feminist neo-orthodoxy. She first makes the case that neo-orthodox conceptions ultimately place God, rather than women, in charge of historical agency. Neo-worldly orthodoxy's skepticism can accept concepts of liberation, but it cannot place the responsibility for transformational power on the practices of oppressed peoples. Therefore, a liberationist reading of the gospel can only produce, at most, an abstract prophetic tradition, and a moral ideal with no connection to the real-world past and present of oppressed peoples. Second, contrary to the aims of its feminist spokespeople, this model idealizes the biblical and prophetic traditions by refusing to confront their oppressive androcentric features. This romanticization results in somewhat romantic statements

about the "liberating" implications of recovering prior prophetic traditions. The intention is admirable, but the result is very hollow. Simply put, the model produces theological critique, moral outrage, and ahistorical tradition-posturing, but not engaged empowerment of the oppressed. Third, neo-orthodoxy asserts a "Archimedean point"—divine revelation in Jesus Christ—that attempts to address secular (or religious post-Christian) feminist objections to Christianity's patriarchal and misogynist nature. This "Archimedean point" preserves the liberating kernel within the patriarchal husk. (West, 1985, pp. 4–5).

Katoppo, born in Tomohon on June 9, 1943. She is an extraordinarily courageous figure. In the change phase from 1990 to 1998, Marianne contributed indirectly to the acceleration of reform. Her writings in *Suara Pembaruan* were in that phase, and her presence in various international forums and her determination to establish a Democracy forum (1991) with Gus Dur and friends was one of her contributions. Marianne wrote the book *Compassionate and Free* in 1979 and has provided enlightenment everywhere.

She chose the Theology of Women as her Liberation theology. He is also involved in various organisations. Marianne is also known as a novelist with a wealth of women's themes, including "The World is Seasonless" (1976), "Raumanen" (1977) and "The House Above the Bridge" (1981).

In the church, women are seen as the other; this does not only occur in practical activities in the congregation but also in theological legitimacy that seems to come from God himself. This condition is rooted in an erroneous interpretation of the text of human creation in the events. But not only interpreters of the Bible play a role in historical interpreters withholding information about important sources of women throughout history. In order to straighten out history, he urged a historical reconstruction of the forerunners of Christianity from the perspective of feminist theology.

The Development of Feminist Theology

The development of Feminist Theology, as described in the book *a Handbook of Contemporary Theology* written by David L. Smith is as follows:

Age of Enlightenment

During the Enlightenment, women began to take their rightful place, not in personal understanding but inequality in a community and started to establish women's organizations. Advocacy for women began to be seen when John Stuart Mill, who was influenced by his wife Harriet Taylor, influenced women's changes through pamphlets and books. Steps were taken by publishing *On the Subjection of Women*. And this move was welcomed by European women, and they discussed it. In Canada, the US and the UK began to get involved in the movement in 1869 with the establishment of women's unions led by Frances Willard. She was a zealous Christian and defender of women's rights, and her footsteps were followed by other activists in the feminist movement. (Smith, 2000, pp. 242–246).

XX century

The success of the struggle for women's rights lasted until the 20th century, namely in 1920 women in various countries got voting rights. Pope Benedict XVI provided support by including women's rights in the 1925 Law, which was only accepted by many professions and in government, women and men were equal. The pressure on women began to decrease, which was felt by many workers. (Smith, 2000, pp. 242–246)

Second Vatican Council

They started Liberal Theology; the Roman Catholic Church took a very important part in the feminist movement. In the Vatican II document, namely "Guadium Et Spes" women claim equal rights and law in fact and declaration that all forms of discrimination, including sexuality, must be abolished as God's command.

From external factors, the sources that contributed to the women's movement in the second wave in North America and Europe were such as the encouragement from the Second Vatican Council for Catholic theologians to respond to the signs of the times, political and theological inspiration from Jurgen Moltmann, Johann Baptist Metz, James Cone; and the efforts of liberation theologians to “do theology from the underside of history.”(Hogan, 2005, p. 459)

Modern Feminists of the 1960s

Their movement includes politics and communication because, in history, women often find themselves only as an idol for men. Many of them were influenced by the Marxists as radical defenders. Finally, female entrepreneurs and professionals have a male-like attitude.

Women's Political Movement

When their struggle began to develop in 1960, a different view emerged. Because rules, influence, education, and politics bring them together to talk about sexuality in general as it relates to morality, an example of abortion. And starting in 1960, they united in politics with the same goal.

Womanist Theology

In the 1980s, Womanist theology emerged as a critique of white feminist theologians in North America because they did not fight for women of other skin colours, especially black women of mixed African American descent, both living in America and those living in other countries.(Evelyn L. Parker, 2013, p. 583)

Theological Criticism of Evangelical Theology, Evangelicals and Feminism

Over the centuries, the church has developed its theology in line with a patriarchal mindset that endangers women because it denies the dignity of women as God's creations created in God's image, just like men. Margareta firmly said that this is a theology of violence because it encourages violations of women's rights and spiritually kills women. The theology of violence also buries women's potential, talents, and creativity through stereotyped domestic roles so that women lose their freedom to live in God's image as God intended (Gen 1:26-28).(Ririmase, 2009, pp. 15–16).

In this section, several views of radical feminism will be disclosed and how these views can be viewed and criticized in the light of evangelical theology.

The Idea of Changing the Name of God

The idealism of feminist theology to change God's name was originally for the sake of a new liturgy in the women's church. But in the process, they rewrote Bible stories. Women are trying to rewrite the Bible story, reformulate their patriarchal prayers, and create rituals to celebrate their ancestors. Feminists seek to rename God and the vision of the Bible.

Feminist theology sees that God is not always regarded as the Father because God is also depicted as a woman giving birth (Isa 42:14), as a nursing mother (Isa 59:15), as a midwife (Ps 22:10) etc. With these several quotations from Bible verses, feminist theologians feel entitled to replace the term God the Father with God the mother, they not only propose the use of femininity in the Godhead, but they also want to replace the neutral title of God.

Chopp substitutes the metaphor of God as the Father for God as the Word as the Perfectly Open Sign. She defines the Word as creation, transformation, wisdom, song, solidarity and difference, which according to her, can be possibilities and bets for feminist discourses. He said, "It is necessary to speak of this Word as fully as possible, for only by doing so can Word, women, and words weave together emancipatory transformation.(Chopp, 1989, p. 30).

Delores William prefers to use the word Spirit to replace God's language, which tends to be gender specific.(Williams, 1993, pp. 42–43) In choosing a metaphor for the Trinity, feminist theologians prefer to call "God as Creator, Redemeer, Sustainer" rather than to the doctrinal formula so far, which refers to a particular sexual orientation (Otto, 1958, pp. 31–40).

Biblical Criticism

The idealism of the feminist theologian who wants to rename God denies at the same time two essential realities in faith and theology.

Limiting God's Existence

God exists from Himself; He has the basis for his existence in Himself. God, who is in himself, is not only independent of himself but also causes everything to depend on him. God's existence is found in the name Jehovah so that He will remain the same forever concerning His people.(Louis Berkhof, 1993, p. 92)

The use of masculine gender pronouns for the person of the Triune God is not only a matter of using phenomenal figurative language that can be replaced but also refers to a deeper ontological thought, namely explaining the broad character of the Person of God and its meaning.

False God

Even though it is widely acknowledged that God is not male, the Church's history, which men largely wrote, has continued to promote the idea that God is unmistakably androcentric. Christian feminist theologians like Elizabeth Johnson and Rosemary Radford Ruether contend that the Church needs to adopt a feminist interpretation of the divine that emphasizes female imagery to challenge this prevalent patriarchal image of God.

Both theologians advocate for a matriarchal reconstruction of God rather than just emphasizing equally the male and female divine imagery found in the Bible, which is a dramatic departure from conventional thinking. Therefore, to remedy the patriarchal nature of the Trinity, it is crucial to emphasize the variety of biblical feminine imagery for God while maintaining the liberating connotations of God as Father, Son, and Spirit for women.(Moder, 2019, pp. 86–87) This highlights the critical necessity to embrace women's equality as *imago Dei*, as Hye Kyung Heo, an Asian woman theologian, rightly suggests that the revival of God's feminine imagery can help us focus on gender equality. Importantly, Johnson and Ruether advise against associating God—especially the Spirit, who is frequently depicted as female—with motherhood since doing so oppresses women through a diminished image of feminine duties.(Moder, 2019, pp. 86–87).

Criticizing God's gender and trying to reject it based on a hermeneutical perspective is a natural thing. But is the substance of the problem about God a gender issue? Or is it God's work about a broken relationship? God's work is fighting for women's rights and substantively building relationships with lost humans. The attitude of criticizing God and then creating a God and cultivating oneself as God is an attitude that blasphemes God.

The Authority of the Bible

The Bible comes from God's mind, not from man's mind. The Bible was given by inspiration from God or revealed by God.(Paul Enns, 1989, p. 156) The meaning of inspiration given to writing the Bible is related to the recording of truth. The Spirit of God controlled and impelled people to write the 66 books of the Bible. The Bible is not only inspired and authoritative but also inerrant. God inspired certain people when writing the Bible and enlightened the minds of those who read what He inspired.

The term revelation comes from the Greek word apocalypses, which meaning "reveal" or "unveiling." As a result, revelation denotes God revealing Himself to humanity. The fact that God has shown Himself makes theology conceivable; if God had not revealed Himself, there could be no accurate or propositional assertions concerning God. God has revealed Himself in the Person of Jesus Christ, according to Romans 16:25 and Luke 2:32. This is the pinnacle of God's revelation.(Paul Enns, 1989, p. 156)

When feminist theologians find several verses that they think represent the figure of God, they are not careful in interpreting these Bible verses. They do not see the meaning of the text or verses being interpreted, whether using parables, parallels, personification, similes, or metaphors. Feminist theologians do not use caution when reading Bible verses when they discover multiple passages that they believe depict the character of God. They fail to understand how the text or verses are being understood, whether similes, metaphors, personification, analogies, parables or other literary devices.

Evangelical Theology and Evangelicals, Attitudes Supporting the Feminism Movement

An attitude that supports feminism based on the consideration that the Church values men and women in the same proportion as God values them. The difference between men and women lies in the brain system related to hormone work which ultimately causes different emotional reactions.

The establishment of its organizations, such as Men, Women, and God (in England) and Christian for Biblical Equality, demonstrated this support (in America). Argues that if the Bible is consistently understood to teach the essential equality of men and women of all racial, ethnic, economic, and age categories, it is an evangelical feminist organization. Additionally, this group has a statement of faith that distinguishes it from other evangelical groups and conveys the group's unique perspective.(Lane, 2005, p. 252).

An organization that rejects feminism is the Council on Biblical Manhood and Womanhood, an organization that supports male leadership in the family and church.(Lane, 2005, p. 252)

Evangelical Theology and Evangelicals, Accepting the Feminist Movement but Remaining in an Attitude of Submission to the Authority of the Bible

One form of the feminist movement that seeks a "third way" between anti-feminism and feminism that is separate from the teachings of the Bible is the feminist movement that remains inclined to the authority of the Bible as practiced by evangelical feminist groups. There are positive things from the feminist movement that seeks to integrate sociological studies while reflecting theologically, or other opinions on the actual interaction between text and context.

The Bible also provides a place and opens restrictions like the story of Deborah (Judges 4). Jesus' attitude and view of women (Mark 5:25-34; Luke 4:23-30; John 4). Husband and wife relationships in monogamous families (1 Cor 7; 1 Thess 2:7-8; 4:3-8; 1 Tim 3:1-2; 11). Service preparation for men and women alike (Acts 1:12-14; 2:1-4; 16-18). And women are men's partners in community service (Mark 1:29-31; 14:3-9; 16:1-8; Luke 1:25-56; 2:36-38; 8:1-3; 10:1-3; 10:36-42; 15:8-10; John 11:1-46; Rom 16:1-16).

However, the Bible also shows an attitude that does not yet reflect the ideal status of women and shows the colour of patriarchal culture, for example, 1 Corinthians 14:34-46 and 1 Timothy 2:8-15 concerning women being prohibited from formal positions as church leaders. But facing such a text, there is no need to revise or reject it. Perkins argues that the ban is because they do not have proper education.

Conclusion

Feminist theology is a creative and innovative theology. Women's experiences are explored in such a way through various and in-depth theological analyses and reflection and with the help of various scientific disciplines. This theology raises many new views and has strength in its practice. This theology shakes up existing conservative views because it reconstructs patriarchal symbols and raises women's socio-political struggles in the context of church and society. Chopp correctly said the following: "the 'achievements' of feminist theology, on its own terms, should be assessed not only through the texts produced and the ideas advanced but also through liberative changes in the lives of women and men (Chopp, 1997, p. 389).

Evangelical theology and theologians can also be the most discriminatory institutions against women. For centuries, the church has developed its theology in line with a patriarchal mindset that endangers women because it denies the dignity of women as God's creatures created in God's image, just like a boy. It is called the theology of violence because it encourages violating women's rights and spiritually killing women. The theology of violence causes the eroding of women's talents and creativity through stereotyped household roles so that women lose their freedom to live in God's image as God wills. The theology of violence places women as subordinate beings so that their rights can be violated. That is the main reason why all forms of theological discourse and biblical concepts that demean women need to be reinterpreted because they do not convey the Good News from a loving God who created women and men equally and treats them with love.

Discourse on gender is nothing but social construction and the idea of placing women in the entire structure of human life itself (identity). Women are "always" placed in a position below men is an identity construction in self-understanding. This identity also belongs to the realm of religion where religion adopts the socio-cultural structure in which the revelation was sent down and received. Feminism in the qualitative research model depends on issues that develop in social dynamics.

Religion, including Christianity, often appears as women's oppressors through sexist teachings and regulations. Masculinity has long been attached to the figures of God and Jesus Christ, thus perpetuating men to oppress women. God is believed to be male because of His awesome power that was able to deliver the covenant people, Israel and later Christians, from the hands of the invaders. After all, Jesus, who was incarnated as a male human, said that whoever saw Him had seen God.

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