

## Postcolonial Imagination And Feminist Theology

*A theologically informed look at the postcolonial self that forms as Korean immigrants confront life in the United States. Theologian Choi Hee An explores how Korean immigrants create a new, postcolonial identity in response to life in the United States. A Postcolonial Self begins with a discussion of a Korean ethnic self ("Woori" or "we") and how it differs from Western norms. Choi then looks at the independent self, the theological debates over this concept, and the impact of racism, sexism, classism, and postcolonialism on the formation of this self. She concludes with a look at how Korean immigrants, especially immigrant women, cope with the transition to US culture, including prejudice and discrimination, and the role the Korean immigrant church plays in this. Choi posits that an emergent postcolonial self can be characterized as "I and We with Others." In Korean immigrant theology and church, an extension of this can be characterized as "radical hospitality," a concept that challenges both immigrants and American society to consider a new mutuality.*

*Contributors examine white feminist theology's misappropriations of Native North American women, Chinese footbinding, and veiling by Muslim women, as well as the Jewish emancipation in France, the symbolic dismemberment of black women by rap and sermons, and the potential to rewrite and reclaim canonical stories.*

*This volume highlights the relevance of globalization and the insights of gender studies and religious studies for feminist theology. It focuses on the changing global contexts for the field and its movement towards new models of theology, distinct from the forms of traditional Christian systematic theology and of secular feminism.*

*A theology in tune with postcolonial theory has the potential to creatively inform and transform ecclesial practice. Focusing on the relation of theology to postcolonial theory, Postcolonial Theologies brings together a wide diversity of authors, many of them fresh and exciting theological voices, in essays that are stunningly creative and prophetically lucid. All essays are theologically constructive, not merely deconstructive or critical, in their visions for Christianity. Forming a sort of doctrinal landscape, they emerge under the themes of theological anthropology shaped by ethnicity, class, and privilege; a Christology that intersects the claims of Christ and empire; and a Cosmology that imagines a postcolonial world.*

*A Postcolonial Self*

*Postcolonial Preaching*

*Asian and Asian American Women in Theology and Religion*

*Colonial Practices and Post-Colonial Theologies*

*Women, Gender, and Empire in the Study of Paul*

*An Introduction to Womanist Biblical Interpretation*

*Sensory Experience As Constructive Theological Imagination*

In this important contribution to post-colonial theological studies, the argument is made that religious practices and teachings imposed on colonized peoples are transmuted in the process of colonization. The very theological discourse that is foisted on the colonized people becomes for them, a liberating possibility through a process of theological transformation from within. This is offered as an explanation of the mechanisms which have brought about the emergence of the current post-colonial consciousness. However, what is distinctive and unique about this treatment is that it pursues these questions with two basic assumptions. The first is that the religious expressions of colonized people bear the outward marks of the hegemonic theological discourse imposed on them, but change its content through a process called "transfiguration." The second is that the crises of Western Christianity since the Reformation and the Conquest of the Americas enunciate the very process through which post-colonial religious hybridity is made possible. This book unfolds in three parts. The first (the "pre-text") deals with the colonial practice of the missionary enterprise using Latin America as a case study. The second (the "text") presents the history of Western modernity as interpreted by insiders and outsiders of the modern project. The third (the "con-text") analyses some discursive colonial practices that are theologically grounded even when used in discourses that are not religious. Some of the questions that this book engages are: Is there a post-colonial understanding of sin and evil? How can we understand eschatology in post-colonial terms? What does it mean to be the church in a post-colonial framework? For those interested in the intersection of theology and post-colonial studies, this book will be important reading.

This edited volume showcases theological reflections on the Hong Kong protests by scholars and activists from different national and cultural backgrounds. It discusses the meaning of crucifixion, atonement, the suffering Messiah, justice, the demonic, and the roles of the Church in a time of global unrest and social ferment and protest.

Intersectional Theology: An Introductory Guide offers a pathway for reflective Christians, pastors, and theologians to apply the concept of intersectionality to theology. Intersectionality is a tool for analysis, developed primarily by black feminists, to examine the causes and consequences of converging social identities (gender, race, class, sexual identity, age, ability, nation, religion) within interlocking systems of power and privilege (sexism, racism, classism, heterosexism, ableism, ageism, nativism) and to foster engaged, activist work toward social justice. Applied to theology, intersectionality demands attention to the Christian thinker's own identities and location within systems of power and the value of deep consideration of complementary, competing, and even conflicting points of view that arise from the experiences and understandings of diverse people. This book provides an overview of theories of intersectionality and suggests questions of intersectionality for theology, challenging readers to imagine an intersectional church, a practice of welcome and inclusion rooted in an ecclesiology that embraces difference and centers social justice. Rather than providing a developed systematic theology, Intersectional Theology encourages readers to apply its method in their own theologizing to expand their own thinking and add their experiences to a larger theology that moves us all toward the kin-dom of God.

Postcolonial Politics and Theology seeks to reform and reimagine the field of political theology—uprooting it from the colonial soil—using comparative lenses of postcolonial politics and theology to bring attention to the realities of the Global South. Kwok Pui-lan traces the history of the political impacts of Western theological development, especially developments in the U.S. context, and the need to shift these interlocking fields toward non-Western traditions in theory and practice. A special focus of the book is on the changing sociopolitical realities of American Empire and Sino-American competition, illustrated in Donald Trump's slogan of "Make America Great Again" and Xi Jinping's hope for a "China Dream." The shifting of U.S. and Asian relationships highlights the need to move our theological and political categories away from a vision of strongman domination and toward a postmodern, postcolonial, and transnational world, especially exemplified in the Asia Pacific context. Throughout, Kwok overturns the idea of centering one cultural framework and marginalizing others in favor of living with a multiplicity of deeply contextual theologies. She explores how these theologies are being developed in global, postcolonial contexts, through struggles for democracy and civil disobedience in Hong Kong, by efforts to reclaim selfhood and sexual identity from exploitative colonial desire, through the work of interreligious solidarity and peacebuilding, and in the practice of earth care in the face of ecological crisis.

*Embodying Knowledge*

*Occupy Religion*

The Next Generation

Asian and Asian North American Women's Religion and Theology

Inheriting Our Mothers' Gardens

A Postcolonial Feminist Practical Theology

Discovering the Bible in the Non-Biblical World

Theological education, like theology itself, is becoming a truly global enterprise. As such, theological education has to form, teach, and train leaders of faith communities prepared to lead in a transnational world. The teaching of theology with a global awareness has to wrestle with the nature and scope of the theological curriculum, teaching methods, and the context of learning. Teaching Global Theologies directly addresses both method and content by identifying local resources, successful pedagogies of inclusion, and best practices for teaching theology in a global context. The contributors to Teaching Global Theologies are Catholic, mainline Protestant, and evangelical scholars from different racial and ethnic backgrounds, each with sustained connections with other parts of the world. Teaching Global Theologies capitalizes on this diversity to uncover neglected sources for a global theology even as it does so in constructive conversation with the long tradition of Christian thought. Bringing missing voices and neglected theological sources into conversation with the historical tradition enriches that tradition even as it uncovers questions of power, race, ethnicity, class, gender, and sexuality. Teachers are offered successful pedagogies for bringing these questions into the classroom and best practices to promote students' global consciousness, shape them as ecclesial leaders, and form them as global citizens. --Joerg Rieger, Wendand-Cook Professor of Constructive Theology, Perkins School of Theology, SMU Theologies have often pointed to the cross as a place of suffering and sacrifice, while feminist critiques have frequently argued against interpretations of the cross as patriarchal valorizing of suffering. Wonhee Anne Joh points toward a new interpretation of the cross as a place of love, where God and humanity come together in a surprising way. Interpreting the cross as performing a double gesture that has a subversive effect, Joh argues that the cross works simultaneously to pay homage to and to menace complex oppressive powers. Utilizing the Korean concept of jeong, Joh constructs a theology that is feminist, political and love-centered, while acknowledging the cross as source of pain and suffering. Joh's innovative vision is a call for political love that is stronger than powers of oppression.

Postcolonial theology has recently emerged as a site of intense intellectual and political energy and has taken its place in the interdisciplinary field of postcolonial studies. This volume is animated by the conviction that postcolonial theology is now ready for a second, deeper phase of engagement with postcolonial theory, one that moves beyond the general to the specific. No critic has been more emblematic of the challenging and contested field of postcolonial theory than Gayatri Chakravorty Spivak. In this volume, the product of a theological colloquium in which Spivak herself participated, theologians and biblical scholars engage with her thought in order to catalyze a diverse range of original theological and exegetical projects. The volume opens with a topography of postcolonial theology and also includes other valuable introductory essays. At the center of the collection are transcriptions of two extended public dialogues with Spivak on theology and religion in general. A further dozen essays appropriate Spivak's work for theological and ethical reflection. The volume is also significant for the larger field of postcolonial studies in that it is the first to focus centrally on Spivak's immensely suggestive and vital concept of planetarity.

Philosophy for Understanding Theology has become the classic text for exploring the relationship between philosophy and Christian theology. This new edition adds chapters on postmodernism and questions of the self and the good to bring the book up to date with current scholarship. It introduces students to the influence that key philosophers and philosophical movements through the centuries have had on shaping Christian theology in both its understandings and forms of expression.

Caretakers of Our Common House

Postcolonial Imagination and Feminist Theology

Doing Christian Ethics from the Margins: Second Edition Revised and Expanded

Heart of the Cross

Meeting God on the Cross

Spivak, Postcoloniality, and Theology

An Introduction to Theology

*This book represents a major contribution toward the development of a global feminist theology. The personal histories and experiences of women of African, Asian, Anglo-American, and Latin-American heritage recounted here make it possible to analyze the social and historical contexts*

of their Christian faith. Their insights into the lives of those who have been oppressed or excluded, in the Third World or in the United States, clear the way for understanding the partnership of men and women everywhere.

Asian American Christianity is one of the fastest-growing forms of American Christianity, and it has already proven to be one of the richest and most innovative movements in North American religion. With a deep understanding of their roots in classic Christianity as well as the diversity of Asian culture, these theological voices have contributed some of the freshest and most provocative work of recent decades. This volume brings together women who are searching for authentic Christian dialogue in a world of hybridity and changing context, and it represents one of the most significant areas of growth and vitality in contemporary Christianity.

Occupy Religion introduces readers to the growing role of religion in the Occupy Movement and asks provocative questions about how people of faith can work for social justice. From the temperance movement to the Civil Rights movement, churches have played key roles in important social movements, and Occupy Religion shows this role is no less critical today.

\* A serious look at the larger cultural, theological, and philosophical issues that face black religion today \* A new way of evaluating slave narratives, suffering, and the role of the churches

An Intercultural Theology of Migration

Postcolonial Politics and Theology

From Feminist Theology to Indecent Theology

The Next Step

Unraveling Empire for a Global World

Feminist Theology in Third World Perspective

Women's Development in Communities of Faith

Movement, smell, vision, and other perceptual experiences are ways of thinking and orienting ourselves in the world. And yet the appeal to experience as resource for theology, though a significant shift in contemporary scholarship, has seldom received nuanced investigation. How do embodied differences like gender, race, disability, and sexuality highlight theological analysis and connect to perceptual experience and theological imagination? In *Meaning in Our Bodies*, Heike Peckruhn offers historical and cultural comparisons, showing how sensory experience may order normalcy, social status, or communal belonging. Ultimately, she argues that scholars who appeal to the importance of bodily experiences need to acquire a robust and nuanced understanding of how sensory perceptions and interactions are cultural and theological acts of making meaning.

The author has developed a new approach to doing theology, which examines Liberation Theology and Feminist Theology and marks a shift from these traditional critiques, resulting in what the author refers to as 'Indecent Theology'. The author uses Queer theory and Post Colonial analysis to show more clearly how this shift, especially from gender to sexuality, has occurred. The book also looks towards the future possibilities of a theology done in times of globalisation. To help to clarify this theoretical subject, the book is broken down into three areas. The first section deals with the genesis of Indecent theology, and includes material that is foundational, but not widely available until now. The second section looks more closely at just what Indecent Theology is, and the third section considers the future of Indecent Theologies, and ties up the questions raised in the earlier sections. Dr Marcella Althaus-Reid B.Ed, B.D, Ph.D was born in Argentina, and began her studies of theology in Buenos Aires. She is now senior lecturer in Christian Ethics, Practical Theology and Systematic Theology at the University of Edinburgh.

Many churches, even those that are well-intentioned, are often girl-denying places. Weaving together theological, psychological, and biblical sources. Hess examines how theologies of self-sacrifice thwart both the spiritual and the psychological development of women by subverting their necessary self-assertion. The importance of self-differentiation and cognitive autonomy and of caring and connection are discussed, using as illustrations biblical stories, excerpts from novels, and an in-depth look at eating disorders.

In *Postcolonial Preaching*, HyeRan Kim-Cragg calls for a postcolonial approach to preaching that takes identity, liturgy, migration and practice seriously. To address our current context, she proposes six concepts as essential elements of postcolonial homiletics: Rehearsal, Imagination, Place, Pattern, Language, Exegesis.

Postcolonial Feminist Theology

Chalice Introduction to Disciples Theology

Korean Immigrant Theology and Church

Indecent Theology

After Heresy

*Teaching Global Theologies*

*Readings on Poverty, Sexual Identity and God*

Postcolonial Imagination and Feminist Theology Westminster John Knox Press

Was Paul an opponent of imperialism or a participant in the patriarchal social codes of his day? Joseph A. Marchal moves beyond this too-simple dichotomy to examine the language of power and obedience, ethnicity, and gender in Paul's letters.

Gudmundsdottir argues that a feminist theology of the cross serves a dual purpose in feminist christology: it discloses the patriarchal distortion of traditional christology, and can also reveal lost dimensions in the understanding of the person and work of Jesus Christ.

Drawing on the experience of migrant women domestic workers, theological ethics, and liberationist theologies, this book offers an intercultural theology of migration that arises from the (dis)continuities, (im)mobilities, and (dis)empowerment embedded in the encounter between gender, class, race, culture and religion in the context of migration.

Postcolonialism and the Hebrew Bible

A Constructive Theology of African American Religious Experience

The Politics of Heaven

Creating a Ripple Effect

The Hong Kong Protests and Political Theology

Meaning in Our Bodies

The burgeoning field of postcolonial studies argues that most theology has been formed in dominant cultures, laden intrinsically with imperializing structures. An essential task facing theology is thus to "decolonize" the mind and free Christianity from colonizing bias and structures. Here, in this truly groundbreaking study, highly respected feminist theologian Kwok Pui-lan offers the first full-length theological treatment of what it means to do postcolonial feminist theology. She explains her methodological basis and explores several specific topics, including Christology, pluralism, and creation.

Beverly Harrison has long fought for women and others at the margins, challenging the subjugating ways in which women's intellectual contributions, their gifts of ministerial leadership, and their reproductive capacity and sexual identity have been defined. This collection of essays and lectures, presented over the course of her career, demonstrates the progression of Harrison's contribution to the field of Christian ethics and the evolution of her thought in response to changing social realities.

A survey of the principal themes of patristic writing, touching on the major Greek and Latin fathers of the church, now revised.

As a Chinese woman, a feminist theologian, and a biblical scholar, Pui-lan Kwok brings a new perspective and voice to the task of hermeneutics. Her multidimensional reading of the Bible draws on a tradition much older than that of the West while it simultaneously incorporates the insights of contemporary feminist and Third World theologies. Seeing herself as "wanderer" between the worlds of East and West, Pui-lan Kwok draws on the work of contemporary biblical scholars, as well as the millennia-old commentaries on the Book of Change, the Dao de Jing, and the Bhagavad Gita. Her creativity and imagination come into play as she gradually, inseparably links reader, text, and context. The first three chapters locate the context from which she approaches the Bible as an Asian woman. Pui-lan considers Asian traditions as well as the social biography of Asian peoples and discusses the complex issues of using the Bible in feminist theology. Chapters Four and Five approach the unique Asian context with its long traditions of orality and exegesis of ancient scriptures. Chapter Six analyzes the challenges of Asian critics to western interpretations of scripture and raises sharp issues of colonial oppression. Finally, *Discovering the Bible in the Non-Biblical World* shows how the multiple oppressions of women provide a context for rediscovering the Bible's liberating message. "Must reading for anyone engaged in biblical studies, cross-cultural education and feminist theology. I highly recommend this richly instructive and powerful book." Elisabeth Schassler Fiorenza Harvard Divinity School "An important addition to the fast-growing literature on Asian biblical discourse." R.S. Sugirtharajah University of Birmingham "A significant contribution to the hermeneutical conversation arising from the global context of reading of the Bible." Sharon H. Hinge Wesley Theological Seminary

Divinity and Empire

The Oxford Handbook of Feminist Theology

Feminist Social Ethics

Philosophy for Understanding Theology

Christ, the Cross, and the Feminist Critique

Asia and Theopolitical Imagination

Beginning to Read the Fathers

***Indecent Theology brings liberation theology up to date by introducing the radical critical approaches of gender, postcolonial, and queer theory. Grounded in actual examples from Latin America, Marcella Althaus-Reid's highly provocative, but immaculately researched book reworks three distinct areas of theology - sexual, political and systematic. It exposes the connections between theology, sexuality and politics, whilst initiating a dramatic sexual rereading of systematic theology. Groundbreaking, intriguing and scholarly, Indecent Theology broadens the debate on sexuality and theology as never before.***

**A postcolonial interpretive perspective brings together class, gender, race, sexuality, psychology, and ideology. Here an international group of authors focuses on biblical texts using postcolonial methodology, explores interactions between Bible and colonial context, and considers theoretical issues.**

**Asian women comprise more than a quarter of the world's population, and the forms in which they express feminist theology are many and varied, extending through grassroots movements, theological networks, ecumenical conferences and journals. Those involved in the process include community organizers, theological students, church leaders and social activists, among whom even the concept 'feminism' assumes many definitions and substitutes. Kwok Pui-lan's introduction to this huge subject begins with a survey of the social, political and cultural contexts of Asian women's experiences, and then traces the emergence of feminist consciousness and the organization of women's networks. She describes the resources of Asian feminist theology and the appropriation of Asian religious traditions, and considers the reconstructions of the concept of God in inclusive categories. Finally, she summarizes Asian women's critique of the patriarchal church and outlines the search for a new spirituality that express women's embodiedness and sexuality.**

**An Introduction to Womanist Biblical Interpretation provides a much-needed introduction to womanist approaches to biblical interpretation. It argues that womanist biblical interpretation is not simply a byproduct of feminist biblical interpretation but part of a distinctive tradition of African American women's engagement with biblical texts. While womanist biblical interpretation is relatively new in the development of academic biblical studies, African American women are not newcomers to biblical interpretation. Written in an accessible style, this volume highlights the importance of both the Bible and race in the development of feminism and the emergence of womanism. It provides a history of feminist biblical interpretation and discusses the current state of womanist biblical interpretation as well as critical issues related to its development and future. Although some African American women identify themselves as "womanists," the term, its usage, its features, and its connection to feminism remain widely misunderstood. This excellent textbook is perfect for helping to introduce readers to the development and applications of womanist biblical interpretation.**

**Postcolonialism, Feminism and Religious Discourse**

**Planetary Loves**

**Creative Exchange**

**Justice in the Making**

**Off the Menu**

**Postcolonial Theologies**

**Intersectional Theology**

**Developing out of a series of public lectures given to a large audience of non-theologians, this is one of the most attractive introductions to theology which has appeared so far. Perhaps, as Dorothee Soelle points out, in fact, "introduction" is not the right word, for this is above all an invitation to share her enthusiasm for theology, her delight in the beauty and the power of religious and theological language and the themes it expresses. The book covers all the major areas of modern theology. After discussing the nature of systematic theology and comparing orthodox, liberal, and radical approaches, it looks at the use of the Bible in theology. Then follow chapters on creation, sin, feminist liberation theology, the understanding of grace, Black theology, Jesus, cross and resurrection, the kingdom of God and the church, the theology of peace, the end of theism, and the question of God. Each chapter is followed by a bibliography, and Dorothee Soelle, who is familiar with theology on both sides of the Atlantic, has herself revised these for the English-language edition. This book engages with the critical tools of Edward Said (1935-2003) and traces the voyage of various postcolonial feminist theologians. Along four intersecting lines, postcolonial feminist theology unfolds as addressing cultural othering, religious othering, gendered othering, and sexual othering. In critical solidarity with those constructed as other postcolonial feminist theology, the book challenges the norms of Western theology. (Series: ContactZone. Explorations in Intercultural Theology - Vol. 16)**

**Kamitsuka cautions the feminist theological community against the possibility of excluding some segments of the female population in its quest for liberation. She directs her readers attention to the fact that most feminist theologians are writing from a position of privilege as white, heterosexual women. Applying postmodern and postcolonial thought to better explore feminist theology, Kamitsuka argues that the feminist theological movement needs to consider a broader range of issues affecting women today. Focusing on womens experience as portrayed in literature, biblical narrative, and ethnographic writing, Kamitsuka examines the assumptions of first-wave feminist theology and reflects on the roles of race and sexuality and their possible impact on feminist theological trends.**

**A multi cultural collection of third-wave feminist voices, this book reveals how current feminist religious scholars from around the world are integrating social justice and activism into their scholarship and pedagogy.**

**Interdependence**

**A Postcolonial Christology**

**Feminist Theology and the Challenge of Difference**

***Diasporic Feminist Theology***

***An Introductory Guide***

***Pilgrims in the Wilderness***

***Power and Praxis***

*How do we navigate the question of identity in the fluid and pluralist conditions of postmodern society? Even more, how do we articulate identity as a defining particularity in the disappearance of borders, boundaries, and spaces in an increasingly globalist world? What constitutes identity and the formation of narratives under such conditions? How do these issues affect not only discursive practices, but theological and ethical construction and practice? This volume explores these issues in depth. Diasporic Feminist Theology attempts to construct feminist theology by adopting diaspora as a theopolitical and ethical metaphor. Namsoon Kang here revisits and reexamines today's significant issues such as identity politics, dislocation, postmodernism, postcolonialism, neo-empire, Asian values, and constructs diasporic, transethnic, and glocal feminist theological discourses that create spaces of transformation, reconciliation, hospitality, worldliness, solidarity, and border-traversing. This work draws on diverse sources from contemporary critical discourses of diaspora studies, cultural studies, ethnic studies, postmodernism, postcolonialism, and feminism and feminist theology from a transterritorial space. This book is a landmark work, providing a comprehensive discourse for feminist theology today.*

*This book presents personal narratives and collective ethnography of the emergence and development of Asian and Asian American women's scholarship in theology and religious studies. It demonstrates how the authors' religious scholarship is based on an embodied epistemology influenced by their social locations. Contributors reflect on their understanding of their identity and how this changed over time, the contribution of Asian and Asian American women to the scholarship work that they do, and their hopes for the future of their fields of study. The volume is multireligious and intergenerational, and is divided into four parts: identities and intellectual journeys, expanding knowledge, integrating knowledge and practice, and dialogue across generations.*

*This book calls attention to an urgent need for postcolonial feminist approaches to practical theology. It not only advocates for the inclusion of colonialism as a critical optic for practical theology but also demands a close look at how colonialism is entangled with issues of race, ethnicity, gender, class, disability, and sexual orientation. Seeking to highlight the importance of the interdependence of life, the author challenges and contests the notion of independence as the desirable goal of the human being. Lifting up the experiences of overlooked groups--including children at adult-centered worship, queer and interracial youth in heterosexual and white normative family discourse, and non-human species in human-centered academic and theological realms--the book contributes to expanding the concerns of practical theology in ways that create healthy community for all human beings and non-human fellow creatures. It also takes up issues of multiple religious belonging and migration that practical theology has not sufficiently explored. These illuminating new possibilities promise to renew and even transform church communities through the inclusion of often-neglected groups with whom God is already present.*

*Theology of the Multitude*

*Introducing Asian Feminist Theology*

*Faith, Feminism, and Scholarship*

*Thinking about God*