

GARETH GRIFFITHS
AND HELEN TIFFIN

Postcolonial Bibilical Reader

T. N. Huu-Thien

Postcolonial Bibilical Reader:

The Postcolonial Biblical Reader R. S. Sugirtharajah, 2005-12-23 This wide ranging Reader provides a comprehensive survey of the interaction between postcolonial criticism and biblical studies Examines how various empires such as the Persian and Roman affected biblical narratives Demonstrates how different biblical writers such as Paul Matthew and Mark handled the challenges of empire Includes examples of the practical application of postcolonial criticism to biblical texts Considers contemporary issues such as diaspora race representation and territory Editorial commentary draws out the key Exploring Postcolonial Biblical Criticism R. S. points to be made and creates a coherent narrative Sugirtharajah, 2011-03-29 Exploring Postcolonial Biblical Criticism History Method Practice offers a concise and multifaceted overview of the origins development and application of postcolonial criticism to biblical studies Offers a concise and accessible introduction to postcolonial biblical studies Provides a comprehensive overview of postcolonial studies by one of the field's most prominent figures Explains one of the most innovative and important developments in modern biblical studies Accessible enough to appeal to general readers interested in religion The Postcolonial Biblical Reader R. S. Sugirtharajah, 2008-04-15 This wide ranging Reader provides a comprehensive survey of the interaction between postcolonial criticism and biblical studies Examines how various empires such as the Persian and Roman affected biblical narratives Demonstrates how different biblical writers such as Paul Matthew and Mark handled the challenges of empire Includes examples of the practical application of postcolonial criticism to biblical texts Considers contemporary issues such as diaspora race representation and territory Editorial commentary draws out the key points to be made and creates a coherent Postcolonial Biblical Interpretation Jeremy Punt, 2015-01-08 In Postcolonial Biblical Interpretation Jeremy Punt narrative reflects on the nature and value of the postcolonial hermeneutical approach as it relates to the interpretation of biblical and in particular Pauline texts Showing when a socio politically engaged reading becomes postcolonial but also what in the term postcolonial both attracts and also creates distance exegesis from a postcolonial perspective is profiled The book indicates possible avenues in how postcolonial work can be helpful theoretically to the guild of biblical scholars and to show also how it can be practiced in exegetical work done on biblical texts Writing/Reading the Bible in Postcolonial Perspective Steed Vernyl Davidson, 2017-10-20 An examination of postcolonial studies as a revolutionary discourse that presses for a vigorous postcolonializing of the Bible With an assessment of previous work in the field intersectional work with sexuality The Oxford Handbook of Postcolonial Biblical Criticism R. S. terrorism technology and ecology are set as future tasks Sugirtharajah, 2023 The Oxford Handbook of Postcolonial Biblical Criticism is a comprehensive treatment of a relatively new form of scholarship Generally speaking postcolonialism aims to critique and dismantle hegemonic worldviews and power structures while giving voice to previously marginalized peoples and systems of thought This approach has inevitably engaged with the text and reception of the Bible a scripture that Western colonizers introduced to and often imposed upon

their colonial subjects With a globally diverse list of contributors the Handbook aims to cover the perspective and context of the authors of the Bible as well as the modern experiences of imperialism resistance decolonization and nationalism

Exploring Postcolonial Biblical Criticism R. S. Sugirtharajah, 2011-05-02 Exploring Postcolonial Biblical Criticism History Method Practice offers a concise and multifaceted overview of the origins development and application of postcolonial criticism to biblical studies Offers a concise and accessible introduction to postcolonial biblical studies Provides a comprehensive overview of postcolonial studies by one of the field s most prominent figures Explains one of the most innovative and important developments in modern biblical studies Accessible enough to appeal to general readers interested Reading the Bible as a Postexilic Biblical Author Read T. N. Huu-Thien, 2025-01-31 Millions of Christians read the Bible not only to know what happened in ancient biblical times but also to find God's message to them Consequently the Bible is the best selling book of all time However scholars have observed that over the past two hundred years biblical interpretation in the West has traditionally focused mainly on studying what the text meant For Western biblical scholars the study of what the Bible means to readers today falls within the realm of theological studies rather than biblical studies In contrast Asian biblical interpretation is holistic studying both what the text meant and what it means Interestingly this book demonstrates that long before any modern biblical reading approaches emerged the Chronicler as demonstrated in the book of Chronicles read his biblical sources to actualize the messages of those biblical materials in ways relevant to his postexilic audience The Chronicler's reading is similar to Asian biblical readings This book proposes a reading approach that synthesizes the strengths of the Chronicler's reading and two modern biblical reading approaches employed by Asians to achieve the dual aim of biblical interpretation and make biblical reading meaningful and applicable to modern readers Α Postcolonial Commentary on the New Testament Writings Fernando F. Segovia, R. S. Sugirtharajah, 2007-09-27 Since its emergence a few years ago postcolonial biblical criticism has witnessed swift expansion and development in Biblical Studies This critical approach has been increasingly applied to biblical texts as well as modern and postmodern interpretations and interpreters of these texts yielding an ever growing body of dissertations scholarly articles and volumes In the process this approach has become increasingly sophisticated as well in matters of method and theory This Postcolonial Commentary on the New Testament Writings represents a critical benchmark in postcolonial biblical criticism Indeed the Commentary stands as the most comprehensive application to date of postcolonial criticism to the biblical texts with its focus on the entire corpus of the New Testament It places the reality and ramifications of imperial colonial frameworks and relations at the centre of biblical criticism The various entries pursue their analysis across a broad range of concerns and through a number of different approaches They show among other things how texts and interpretations construct and or relate to their respective imperial colonial contexts foreground literary rhetorical and ideological marks of coloniality and postcoloniality in both texts and interpretations reveal how postcolonial reading strategies disrupt and destabilize hegemonic biblical criticism and engage in critical dialogue with the visions and projects identified in texts as well as in interpretations Toward this end the Commentary has recourse to a highly distinguished and diversified roster of scholars making this a definite point of reference for years to come Dalit Theology, Boundary Crossings and Liberation in India Jobymon Skaria, 2022-11-03 Jobymon Skaria an Indian St Thomas Christian Scholar offers a critique of Indian Christian theology and suggests that constructive dialogues between Biblical and dissenting Dalit voices such as Chokhamela Karmamela Ravidas Kabir Nandanar and Narayana Guru could set right the imbalance within Dalit theology and could establish dialogical partnerships between Dalit Theologians non Dalit Christians and Syrian Christians Drawing on Biblical and socio historical resources this book examines a radical yet overlooked aspect of Dalit cultural and religious history which would empower the The New Cambridge History of the Bible: Volume 4, From 1750 to the Present Dalits in their everyday existences John Riches, 2015-04-13 This volume examines the Bible's role in the modern world beginning with a treatment of its production and distribution that discusses publishers printers text critics and translators and continuing with a presentation of new methods of studying the text that have emerged including historical literary social scientific feminist postcolonial liberal and fundamentalist readings There is a full discussion of the changes in understandings of and approaches to the Bible in various faith communities The dissemination of the Bible throughout the globe has also produced a host of new interpretations and this volume provides a comprehensive geographical survey of its reception In the final chapters the authors offer a thematic overview of the Bible in relation to literature art film science and other disciplines They demonstrate that in spite of challenges to the Bible's authority in western Europe it remains highly relevant and influential not least in the Americas Africa and Asia Biblical Resistance Hermeneutics within a Caribbean Context Oral A. W. Thomas, 2016-04-08 The Bible is of central importance within Caribbean life but is rarely used as an agent for social change Caribbean biblical hermeneutics focus more on the meaning of biblical texts for today and less on the context in which the texts themselves were written Biblical Resistance Hermeneutics within a Caribbean Context offers a biblical hermeneutic that acknowledges the importance of the socio ideological interests theological agendas and social practices that produced the biblical texts as well as the socio cultural context of the contemporary reader. The book examines the social context of post independence Caribbean and outlines the difficulties of biblical interpretation within Christian communities that descend from a history of slavery Current hermeneutical practices in the Caribbean are critiqued and a biblical resistant reading offered that enables the Bible to be used as a cultural weapon of resistance Toward a Postcolonial Reading of the Epistle of James Ingeborg Mongstad-Kvammen, 2013-06-15 Toward a Postcolonial Reading of the Epistle of James offers an interpretation of Jas 2 1 13 putting the text in the midst of the Roman imperial system of rank This study shows that the conflict of the text has more to do with differences of rank than poverty and wealth The main problem is that the Christian assemblies are acting according to Roman cultural etiquette instead of their Jewish Christian heritage when a Roman

equestrian and a beggar visit the assembly The members of the assemblies are accused of having become too Roman From a postcolonial perspective this is a typical case of hybrid identities Additional key concepts from postcolonialism such as diaspora othering naming of oppressors and binarisms such as coloniser colonised centre margin honour shame and power powerless are highlighted throughout the study A Postcolonial Reading of Mark's Story of Jesus Simon Samuel, 2007-04-18 This unique contribution to Markan studies reads Mark s story of Jesus from a postcolonial perspective It proposes that Mark need not necessarily be treated in an oversimplified polarity as an anti or pro colonial discourse Instead it may be treated as a postcolonial discourse i e as a hybrid discourse that accommodates and disrupts both the native Jewish and the Roman colonial discourses of power It shows that Mark accommodates itself into a strategic third space in between the variegated native Jewish and the Roman colonial discourses in order to enunciate its own voice As an ambivalent and hybrid discourse it mimics and mocks accommodates and disrupts both the Jewish as well as the Roman colonial voices The portrait of Jesus in Mark which Samuel shows to be encoding also the portrait of a community exhibits a colonial postcolonial conundrum which can neither be damned as pro nor be praised as anti colonial in nature Instead the portrait of Jesus in Mark may be appreciated as a strategic essentialist and transcultural hybrid in which the claims of difference and the desire for transculturality are both contradictorily present and visible In showing such a portrait and invoking a complex discursive strategy Mark as the discourse of a subject community is not alone or unique in the Graeco Roman world A number of discourses historical creative novelistic and apocalyptic of the subject Greek and Jewish communities in the eastern Mediterranean under the imperium of Rome from the second century BCE to the end of the first century CE exhibit very similar postcolonial traits which one may add to be not far from the postcolonial traits of a number of postcolonial creative writings and cultural discourses of the colonial subject and the dominated post colonial communities of our time Postcolonial Woman's Encounter with Moses and Miriam Angeline M.G. Song, 2015-09-01 This book is grounded in a theorization of the author's personal story including growing up as a female adoptee of a single parent in a patriarchal context and current material context as an immigrant in New Zealand Mark and its Subalterns David Joy, 2014-12-18 This book offers a fresh appraisal of the identity and involvement of the subalterns in Mark arguing that the presence of the subalterns in Mark is a possible hermeneutical tool for re reading the Bible in a postcolonial context like India Part I paves the way for a creative discussion on Mark and its interpreters in the rest of the study by looking at the issue of the spread of Christianity and missionary attempts at biblical interpretations that did not take the life of the natives into account Many insights from the postcolonial situation can be found in the contextual interpretations such as liberation feminist postcolonial feminist and subaltern Part II considers colonial rule in Palestine and examines some Markan texts showing the potential role of the subalterns It is argued that due to colonial rule the native people suffered in terms of their identity religion and culture There was conflict between Galilee and Jerusalem mainly on religious issues and the victims of domination were the poor

peasants and the artisans in Galilee A dialogue and interaction with the Markan milieu was possible in the research and so the marginal and subaltern groups were effectively understood by exegeting Mark 10 17 31 7 24 30 and 5 1 20 and showing the postcolonial issues such as the poor and their representation gender race hybridity class nationalism and purity respectively The subalterns were mainly associated with movements of resistance in Palestine The Markan proclamation of solidarity with those subalterns is significant The general conclusion presents the implications of this interpretation for a hermeneutical paradigm for a postcolonial context **Psychoanalytic Mediations between Marxist and Postcolonial** Reading of the Bible Tat-siong Benny Liew, Erin Runions, 2016-10-14 The first sustained conversation between Marxism postcolonialism and psychoanalysis in biblical studies This volume pursues critical readings of the Bible that put psychoanalysis into conversation with Marxist and postcolonial criticism In these essays psychoanalysis provides a way to mediate between Marxism's materialist groundings and postcolonialism's resistance against empire. The essays in the volume illuminate the way empire has shaped the biblical text by looking at the biblical texts silences ruptures oversights over emphases and inexplicable elements These details are read as symptoms of a set of oppressive material relations that shaped and continue to haunt the text in the ascendancy of the text in the name of the West Features Essays and responses from multiple perspectives and geographical locations including Africa Australia Oceania Latin America and North America Psychoanalysis that considers how the traumas of colonialism manifest both materially and psychically Close readings of Reading the Book of Revelation David L. Barr, 2004 The interpretation of the Apocalypse is explored through biblical texts various methods including historical literary and social analysis in combination with such reading strategies as process postcolonial and religion studies perspectives Shows how diverse methods produce divergent readings of a text Paperback edition available from the Society of Biblical Literature www sbl site org Reading the Bible as a Feminist Jennifer L. Koosed, 2017-06-12 This work provides a brief introduction to feminist interpretation of scripture Feminist interpretation is first grounded in feminism as an intellectual and political movement Next this introduction briefly recounts the origins of feminist readings of the Bible with attention to both early readings and the beginnings of feminist biblical scholarship in the academy Feminist biblical scholarship is not a single methodology but rather an approach that can shape any reading method As a discipline it began with literary critical readings especially of the Hebrew Bible but soon also broached questions of women's history especially in the New Testament and Christian origins Since these first forays feminist interpretation has influenced almost every type of biblical scholarship The third section of this essay then looks at gender archaeology feminist poststructuralism and postcolonial readings and newer approaches informed by gender and gueer theory Finally it ends by examining feminist readings of Eve Reading the Bible as a Postexilic Biblical Author Read T. N. Huu-Thien, 2025-01-31 Millions of Christians read the Bible not only to know what happened in ancient biblical times but also to find God s message to them Consequently the Bible is the best selling book of all time However scholars have observed that over the past two

hundred years biblical interpretation in the West has traditionally focused mainly on studying what the text meant For Western biblical scholars the study of what the Bible means to readers today falls within the realm of theological studies rather than biblical studies In contrast Asian biblical interpretation is holistic studying both what the text meant and what it means Interestingly this book demonstrates that long before any modern biblical reading approaches emerged the Chronicler as demonstrated in the book of Chronicles read his biblical sources to actualize the messages of those biblical materials in ways relevant to his postexilic audience The Chronicler's reading is similar to Asian biblical readings This book proposes a reading approach that synthesizes the strengths of the Chronicler's reading and two modern biblical reading approaches employed by Asians to achieve the dual aim of biblical interpretation and make biblical reading meaningful and applicable to modern readers

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