

speaking—entails being embedded in and constituted by multiple dynamic relationships that we forge, navigate, and negotiate via creativity under the constraints or the limits on human freedom imposed by material, social, and religious norms of bodiliness, sex, gender, sexuality, and race (chapter 4).

I highly recommend this book for undergraduate courses in feminist theology and in religious studies focused on women and religion or comparative/interfaith studies.

ROSEMARY P. CARBINE
Whittier College

Teaching Global Theologies: Power and Praxis. Edited by Kwok Pui-Lan, Cecilia González-Andrieu, and Dwight N. Hopkins. Waco, TX: Baylor University Press, 2015. viii + 216 pages. \$34.95 (paper).

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This book is the culminating project of a series of presentations and discussions, begun in 2009 and continuing over several years, that promoted the need to keep the backdrop of a global context in mind when teaching theology. Technological advances, global consumerism, widespread travel, and related factors have led to an increasing accessibility and interdependency that mandates that theological teaching and learning move from a particular to a global context as the locus for theological education. This is not to say that local contextual theologies are unimportant, but rather that local theologies now have greater global significance.

The chapters are divided into three overarching parts. In part 1, “Global Theology and Why It Matters,” Kwok Pui-Lan addresses some of the ambiguity surrounding the concept of global theology by offering four different approaches to it. She raises several challenges to teaching global theologies, including the need for theological education to be relevant and adaptive to, and for, a world with fast-changing needs; global theology as token diversity; and more practically, the lack of published resources if one should choose to teach global theologies. Also in part 1, William Dyrness examines the historical roots of Christianity and more specifically its colonial strains, which help to shape current postcolonial and religiously hybrid responses; and Veli-Matti Kärkkäinen argues that a comparative theological approach, in which the first task is understanding one’s own religious identity, is needed in order for dialogue and learning to occur with integrity.

In part 2, “Identity, Power, and Pedagogy,” Cecilia González-Andrieu critically reflects on the struggle of systemic educational inaccessibility for many underprivileged applicants to higher education. She brings to light the ways in

which the admittance process is a painstaking system for both the denied applicant and those who make the decisions to accept or deny. Miguel de la Torre's chapter on identity cross-dressing considers identity construction and power in light of shifting contexts. There is critique here for those in both dominant and nondominant positions as he cautions against our unconscious parroting and acceptance of unexamined theologies that colonize. Lai Pan-Chiu reflects upon the challenges of teaching Christian theology in a global and transnational context. She names the inherent Western bias of Christian theological sources and concepts, offering Chinese, Confucian, and other Asian concepts to curb and reappropriate this bias. Dwight Hopkins closes the section with an essay on a pedagogy for being human, offering three crucial pieces in teaching theology in a transnational context: conversation, questioning, and opening traditions to new perspectives.

Teresia Hinga begins the final section, "Praxis and Responsibility," with an essay advocating that conscientization to global ethical realities is key to the world's transformation and liberation. Loida Martell-Otero furthers this idea, proposing that persons must speak in true relationship with one another in order to move from mere intellectual and theoretical exercise to a holistic change that encompasses a person's ways of being and living. Eleazar Fernandez concludes the book, offering key elements of a transnational pedagogy and curriculum, including the need to accept that we all are transnational and "glocal," and thus must understand that a multicultural hermeneutic is the way forward if teaching theology is to continue to be relevant and prophetic.

This book, suited best for graduate studies and incorporation into upper-level undergraduate lectures, is an admirable and recommended resource for any theological educator's library. It delivers in its commitment to integrating a wide variety of ecumenical voices around teaching theology and globalization. However, its strength is also one of its limitations, as it achieves ecumenical diversity but, in doing so, implicitly suggests that teaching global theologies is mostly a Christian endeavor. Perhaps *Teaching Global Theologies from Christian Perspectives* might have been a more appropriate title. Lastly, in light of the editors' stated aim that the volume will present "successful pedagogies" and "best practices" in teaching theology, some chapters deliver a praxis approach while others primarily emphasize theories and concepts. Nevertheless, a pairing of this book with Eleazar Fernandez's edited book, *Teaching for a Culturally Diverse and Racially Just World* (2014), would make for a rich combination of resources.

MARK CHUNG HEARN
Seattle University