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BOOK REVIEW

Mary Mee-Yin Yuen and Regina Wentzel Wolfe, eds., *Displacement and Disqualification: Asian Feminist Theological Perspective*, Quezon City, Philippines: Claretian Communications Foundation, INC, 2022. Pages v+ 241, ISBN 978-621-426-161-1.

The book entitled *Displacement and Disqualification: Asian Feminist Theological Perspective*, the ninth publication of EWA, released on the occasion of the eighteenth anniversary celebration of the Ecclesia of Women in Asia (EWA), began in 2022 in Thailand. It is the collection of papers, on different perspectives of migration (p. vi), presented at the ninth biennial EWA conference held from January 15-19, 2020 at Monash University, Selangor Darul Ehsan, Malaysia. (P.vi).

The present edited volume comprises five parts. The first part, titled "Migration and Displacement Overview," entails two sections where Grace Ji-Sun Kim introduces the concept of intersectionality in view of demonstrating its place in the better comprehension of migration and lived experience of migrants (p. 4). The author demonstrates how an intersectional approach can empower migrant women workers as essential revitalizers of inter-religious life (p. 17). She holds that, in Malaysia, such an approach will bring women migrant workers and wider society closer (p. 20). After Kim, beyond its theological significance, intersectionality remains as a valuable tool for understanding the current circumstances, personal identities and socio-cultural situations of migrants (p. 22). In the second section, the realm of theology, this method is very significant. According to Kim, it is a valuable tool for understanding the current circumstances, personal identities and socio-cultural situations of migrants (P.22). Erica Siu-Mui Lee introduces an alternative way of thinking about migration in Asia, exploring it in terms of progress, decline and redemption (p. 30). To accomplish this, she contrasts Pope Francis' teaching on migration, including some of his suggested solutions, with Lonergan's theory (p. 43).

The second part, "Women on the Move: Migration and Displacement in Context" consists of four sections. Mary Mee-Yin discusses, in the first section, the change of young women during the

migration process. She reminds that those women are not mere victims; instead, they are forming new identities, exercising freedom and enhancing agency and self-determination capacity (p. x). She brings in a general picture of internal displacement and migration in China. She proposes some ethical practical notes to those engaged, especially to those concerned in the Church and other organizations, in improving women's competence in the face of displacement and migration (p. 48). She puts forward Mary, an active agent of God's transformation and liberation, as a model for women seeking to maintain their agency and identity (pp. 54 and 64). Daniella Dung Nguyen focuses on the vulnerability of poor women and girls subjected to sexual and labour exploitation in a hedonistic and commercial culture (p. 65). Dung Nguyen emphasizes God's invitation to all Christians to further God's reign on earth by erecting structures promoting love and peace (p. 75). Rasika Sharmen Pieris' contribution, 'Forced Displacement of Others from Their Own Land: A Feminist Theological Reading of Hagar,' depicts the resistance of Tamil refugees and women in Sri Lanka, who were forced from their territories (p. 80). Pieris views the biblical account of Hagar from the perspective of woman theologian Delores Williams (p. 86). In the fourth section of the second part, Diane Veloso indicates the urgent need for cultural interpretations of religions, both Islamic and Christian, that perpetuate gendered violence (p. xi).

The third part presents examples of existing or potential pastoral responses that the Church can offer to displaced and disqualified women. Having two sections, part three, 'Migrant Women and the Home Alters,' illustrates how home altars play a central place in Filipino migrant women workers in Macau. Since it narrates the stories of their lives, the altars are a necessary component of their devotion (p. 128). These altars represent their relationship with the divine, families, guests and themselves (p. 129). Worship at the home altar is also a powerful space for migrants to come together and feel at home (p. 149). Regarded as a table of divine presence, hospitality, and migrant women empowerment, the home altar can be transformed into a liberating ecclesial space for women migrants (P.156).

The fourth part looks at displacement through the lens of biblical narratives. Vashti and Esther, two displaced and replaced queens in the Bible, are interpreted by Sanchez (p. 159). When women oppose dominance, as per Sanchez, they are displaced and disqualified from positions of power. Examples of women employing various resistance and survival techniques reveal how women transcend Vashti and Esther stereotypes (p. 160). Sanchez interprets the stories of Vashti and

Esther in the present Philippine context (p.168). According to Castello, in the following chapter, holds that women's displacement and disqualification continue giving a negative impact on today's culture of Filipino women.

The fifth part concentrates on the Church's displacement and disqualification of women. Kochurani Abraham addresses the issue of gendered displacement and disqualification in the ecclesiastical setting preventing women from contributing as productive members of the Church (p. 198). Women occupy a central place in the economy of redemption. The story begins with a woman giving birth to Jesus and continues with women following Him, women at the foot of the cross and women at Pentecost. Xiaoping Guo discusses the role of the Catholic women in the Church in China. She argues that, owing to the patriarchal hierarchy that is often coupled with a lack of formal theological training, neither the presence and voice of Catholic women in China are completely realized nor their contributions are publicly acknowledged (p. xiii). As a result, they are effectively barred from leadership positions and full participation in the Chinese Catholic Church's ecclesial activity (p. 212).

This book examines thus the circumstances causing women to be displaced and disqualified as well as the roles played by the Church and society in this displacement. It suggests that women must introspect not as victims of an unjust structure but as possessors of the strength and courage. Only in such a situation, women can challenge unjust structures of society even rejecting any theology justifying any form of oppression.

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