

SYLLABUS

Course	HBX698 Reading the Hebrew Bible Through Postcolonial Eyes
Dates/Time	July 11-15 / 8:30am – 11:30 am
Instructor	Dr. Ira D. Mangililo Lecturer in Hebrew Bible and Feminist Theologies at the Faculty of Theology of Satya Wacana Christian University, Salatiga, Indonesia.
Description	This course introduces postcolonial hermeneutics as a reading strategy that challenges the biblical texts, especially the Hebrew Bible as metanarratives composed by the center for interpreting the empire. Viewing the text through this lens allows us to explore the dynamics of the relationships between the colonizer/colonized and alerts us to the powerful rhetorical instruments of imperialism. This course also focuses on the present context in which the biblical text has been used to promote, both as a tool of domination and as a resource for resistance to, the unjust excesses of imperialism.
Competencies	<ul style="list-style-type: none">- Be familiar with postcolonial approaches to biblical interpretation, especially the Hebrew Bible.- Define the key concepts of postcolonialism such as ambivalence, mimicry, hybridity and the third space.- Demonstrate an understanding of the political impact of empires on the composition of the Hebrew Bible.- Discuss how postcolonial approaches can enrich our understanding of how the biblical text has been used to promote, both as a tool of domination and as a resource for resistance to, the unjust excesses of imperialism.
Readings	Recommended texts <ul style="list-style-type: none">- John McLeod, <i>Beginning Postcolonialism</i> (Manchester University Press, 2000).- Leo G. Perdue and Warren Carter, <i>Israel and Empire: A Postcolonial History of Israel and Early Judaism</i> (London. New Delhi. New York. Sydney: Bloomsbury, 2015).

Schedule

- July 11: Postcolonial Theory
- What is postcolonial theory? Defining postcolonial theory and method.
 - John McLeod, *Beginning Postcolonialism* (Manchester University Press, 2000), 1-66.
 - Mapping the Empire and Orientalism
 - Alexander Lyon MacFie, *Orientalism: A Reader* (New York: New York University Press, 2000), 89-111.
- July 12: Key Concepts in Postcolonialism
- Ambivalence, mimicry and hybridity.
 - Homi K. Bhabha, “Of Mimicry and Man” and “Signs Taken for Wonders,” from *The Location of Culture*.
 - Third Space
 - Edward W. Soja, “Thirdspace: Toward a New Consciousness of Space and Spatiality,” from *Communicating in the Third Space*, 49-61.
 - Jonathan Rutherford, “The Third Space: Interview with Homi Bhabha,” in *Identity: Community, Culture, Difference*, ed. by Jonathan Rutherford (London: Lawrence and Wishart, 1990), pp. 207-21.
- July 13: Postcolonialism in Biblical Studies
- R. S. Sugirtharajah, “Charting the Aftermath: A Review of Postcolonial Criticism,” and Fernando F. Segovia, “Biblical Criticism and Postcolonial Studies: Toward a Postcolonial Optic,” in *The Postcolonial Biblical Reader*, 7-44.
 - Bible as tools of the empire
 - R. S. Sugirtharajah, “White Men Bearing Gifts: Diffusion of the Bible and Scriptural Imperialism,” from *The Bible and the Third World*, 45-73.
 - Israel and Empire
 - Leo G. Perdue and Warren Carter, *Israel and Empire: A Postcolonial History of Israel and Early Judaism*, 37-128.
- July 14: Reading the Exodus and Conquest Narratives through Postcolonial eyes (Exodus 1-20; Joshua 1-6)
- Musa W. Dube, “Method in Ancient Imperializing Texts,” in *Postcolonial Feminist Interpretation of the Bible*, 57-83.

- Robert A. Warrior, “A Native American Perspective: Canaanite, Cowboys, and Indians,” in R.S. Sugirtharajah (ed), *Voices from the Margin: Interpreting the Bible in the Third World*, 277-285.
- Randall C. Bailey, “He Didn’t Even Tell Us the Worst of It!” in *Union Seminary Quarterly Review* 59 (2005), 15-24.

July 15: Postcolonial Feminist analysis of the Rahab story

- McKinlay, Judith E. McKinlay, “Reading Rahab and Ruth,” from *Reframing Her: Biblical Women in Postcolonial Focus*, 37-56.
- Lori L. Rowlett, “Disney’s Pocahontas and Joshua’s Rahab in Postcolonial Perspective,” in *Culture, Entertainment and the Bible*, 66-75.
- Erin Runions, “From Disgust to Humor: Rahab’s Queer Affect,” in *Postscripts* 4.1 (2008), 41-69.

- Critical Engagement: Reviewing what we already learned and questions asked during the learning process; where we go from here?

Note: This is a full-day class for MDiv students; afternoon tutorials are required for them.