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This book makes a critical survey of women in theological education in India in general and particularly Naga women in theological education. Using feminist pedagogy as a tool to bring gender justice in theological education, Dr. Limatula has argued that mere curriculum reform and insertion of few feminists theology cannot bring total transformation in theological education. Women’s issue in theological education is a justice issue. A paradigm shift from male stream scholarship of academic institutions to a feminist comprehension of the world, human life, and Christian life has to be sought for. Such a paradigm shift would produce different knowledge, a holistic vision of theological education for both women and men.
Women in Theological Education: Pedagogical Issues

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Acknowledgement

This book is a revised version of my doctoral dissertation with the South Asia Theological Research Institute (SATHRI) of the Senate of Serampore College. I am happy that it could be brought out as a book for wider reading, though I finished my study some years ago.

In this book, I have surveyed the women involved in theological education in India in general and particularly Naga women in theological education. I have used feminist pedagogy as a tool to bring gender justice in theological education. Women in theological education is one area of my interest throughout my theological journey. This piece of work was done some years back, therefore, I am pretty sure that some of the findings have already changed by now. I am also happy to note that some of the concerns that I have expressed in this book are integrated to some extent in the New BD curriculum of the Senate of Serampore College (2010). Yet, to achieve full justice for women in theological education it is still a long way to go.

I would like to express my deepest gratitude and thanks to my Supervisor and Mentor the late Rev. Dr. Samson Prabhakar who was then the Director of SATHRI during my research. It was under his able guidance and encouragement that I could complete my research successfully.

I would like to express my appreciation to Wati whose encouragement and moral support enabled me to pursue my study and also as he shouldered all the family responsibilities during my study; and loving sons Toshi, Imcha and Alem who sacrificed a lot with me during my research. I also express my heartfelt gratitude to all my family members for their prayers and moral support, especially my beloved mother who encouraged
me to undergo research yet could not wait to see the completion of my work but went to be with the Lord in the midst of my research.

I also express my thanks to Trinity Theological College, Singapore where I started my research initially and also thanks to Mission Academy of Hamburg University for giving me an opportunity to spend four months of my sabbatical where I could revise my work for publication.

I sincerely thank the BTESSC for publishing this book. I do hope and pray that this book may be of help to the readers.

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Foreword

Despite feminist movements and feminist theologies challenging and critiquing the gender issues for many decades, theological education is still suffering from the chronic symptoms of gender inequality, epistemology and pedagogical limitations. There are obstacles in integrating the vision of gender equality in the heart of theological education. Gender discrimination is found in theological curriculum, structure of theological institutions, appointment of teaching faculty, enrolment of the students and finally it reflects in the ministry of the churches. Therefore, this book is an attempt to explore feminist pedagogy and use its principles as a tool to re-envision the present theological education system in India as liberative education for all.

It is a great pleasure to publish this book, *Women in Theological Education: Pedagogical Issues* by Dr. Limatula Longkumer for the benefit of theological community who are seeking a relevant and transformative theological education in India. Dr. Limatula has made a critical survey of women in theological education in India in general and particularly Naga women in theological education. We still follow western model of theological education, an education system shaped by Enlightenment paradigm that tends to neglect the experience of the marginalized people, especially women. The structure of theological education in India is a male-oriented one. For centuries, it is men who occupied the leadership positions in theological institutions. Women faculty is still negligible in theological institutions. The ratio of women’s student enrolment is still very low in many colleges. Facilities in colleges are still very limited and churches still favour male ministers in the churches. We have a long way to go for realization of gender justice in theological education.

Using feminist pedagogy as a tool to bring gender justice in theological education, Dr. Limatula has argued that mere curriculum reform and
insertion of few feminists theology subjects cannot bring total transformation in theological education. Women’s issue in theological education is a justice issue. A paradigm shift from male stream scholarship of academic institutions to a feminist comprehension of the world, human life, and Christian life has to be sought for. Such a paradigm shift would produce different knowledge, a holistic vision of theological education for both women and men.

BTESSC is looking for scholars to write books related to the new B.D curriculum and we find this book is significant in this context. The book offers clear direction for transformation of theological education.

We thank Dr. Limatula Longkumer for her scholarly work and I hope the perspectives and suggestions offer in this book will strengthen theological education in India, especially the Serampore family.

**Mohan Larbeer**
Secretary, BTESSC