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| Nota di contenuto | Roberto Sirvent and Raimundo Barreto, Introduction -- 1. Enrique Dussel, Epistemological Decolonization of Theology -- 2. Luis N. Rivera-Pagán, Towards a Decolonial Theology: Perspectives from the Caribbean -- 3. Sylvia Marcos, Mesoamerican Women's Indigenous Spirituality: Decolonizing Religious Belief -- 4. Jennifer Scheper Hughes, Mapping the Autochthonous Indigenous Church: Toward a Decolonial History of Christianity in las Américas -- 5. Verónica A. Gutiérrez, Indigenous Christianities: Faith, Resilience, and Resistance among the Nahuas in Sixteenth-Century Mexico -- 6. Michel Andraos, |

"Iglesia Autóctona: An Indigenous Response to Colonial Christianity -- 7. Yountae An, "Decolonizing the Cosmo-Polis: Cosmopolitanism as a Re-humanizing Project -- 8. Néstor Medina, Indigenous Decolonial Movements in Abya Yala and Aztlán, Turtle Island: A Comparison -- 9. Matilde Moros, Inversion and Diasporas: Decolonizing Racialized Sexuality Transnationally -- 10. Ángel F. Méndez Montoya, "¡Sin maricones no hay revoluciones! (Without queering, there's no revolutioneering!): Mexico's Queer Subversions of Public Space and the Decolonization of Marriage Heteronormativity -- 11. Nicolás Panotto, A Critique of the Coloniality of theological Knowledge: Rereading Latin American Liberation Theology as Thinking Otherwise -- 12. Elizabeth O'Donnell Gandolfo, Cuando el pobre crea en el pobre: Decolonial Epistemology in the Ecclesial Base Communities of El Salvador -- 13. Ann Hidalgo, Reimagining the Church as a Decolonial Ally: Pedro Casaldáliga's Liturgies of Repentance -- Cláudio Carvalhaes, A Decolonial Prayer, in lieu of a conclusion.

Sommario/riassunto

What does it mean to theorize Christianity in light of the decolonial turn? This volume invites distinguished Latinx and Latin American scholars to a conversation that engages the rich theoretical contributions of the decolonial turn, while relocating Indigenous, Afro-Latin American, Latinx, and other often marginalized practices and hermeneutical perspectives to the center-stage of religious discourse in the Americas. Keeping in mind that all religions-Christianity included-are cultured, and avoiding the abstract references to Christianity common to the modern Eurocentric hegemonic project, the contributors favor embodied religious practices that emerge in concrete contexts and communities. Featuring essays from scholars such as Sylvia Marcos, Enrique Dussel, and Luis Rivera-Pagán, this volume represents a major step to bring Christian theology into the conversation with decolonial theory. .
