

Foreword to Volume 42

This volume carries four articles. Each provokes important questions: how to affirm the full diversity of marginalized identities in theological conflict with hegemonic narratives, what the legacy of Korean ecumenical movement suggests in its mission from the margins, where the contemporary minjung movement shows up as political struggles in solidarity against social discriminations, and how to decolonize the concept of justice in encounter to the entangled postcolonial reality in a neoliberal society. All take a dialogue partner from such various areas as womanist theologies, traditional minjung theology, western political theories, and trickster theology.

Dr. Hyebin Hong's paper titled "Doing Theology with Radical Particularities" asks for a proper ethic to be able to represent marginalized groups in the constrained theological climate, which resists hegemonic norms, honors diversity, and promotes inclusivity. It examines the historical root of a cultural force that maintains the white supremacist hegemony with the politics of respectability. The politics perpetuates exclusion of minorities and deploys damaging stereotypes with various myths. This paper delves into African American theologians who attempt to overcome illusory conceptions on black identity, introducing Emilie Townes' womanist idea that suggests counter-memory to the fantastic hegemonic imagination and Victor Anderson's 'Black Theology Project' that contributes to a new politics of difference in order to support both

individual and collective struggles. The paper finally argues for the value of difference and inclusion in ethics by creating a space for the radical otherness of marginalized identities, and suggests transformative process of solidarity and mutual growth in recognition of the shared humanity.

Dr. Hiheon Kim presents a typical perspective of minjung theology in evaluation of Korean ecumenical movement in the paper “Mission and Ecumenism from the Margins: Vestiges of Transformative Spirituality in the Korean Ecumenical Movement”. Applying minjung biblical hermeneutics, it examines the contemporary mission and ecumenism that often fail to advocate liberation of the suffering and transformation of life structure. In order to find out challenges and tasks in Christian mission and ecumenism, this paper looks in the relationship of social movements and churches’ participation. Especially, it illustrates short pictures of Korean churches that the ecumenical movement survives through the conservatized darkness with religious illiteracy, even accompanied with excommunications of the creative out of churches. It finds a clue for a continuing legacy of ‘mission from the margins’ in the declaration of social mission of the National Council of Churches in Korea (NCCCK) in the centennial anniversary in 2024, and suggests persistent struggles of Christian mission and ecumenism in speaking common experiences and moving together.

Dr. Yongtaek Jeong discusses the locus and character of the contemporary minjung movement as urban political movement, which is typically revealed in the subway struggles from 2021 to 2023 in Seoul, Korea. This paper analyses the ‘solidarity against disability discrim-

ination' (SADD) as an exemplary struggle that shows a transition of minjung movement from urban social movement to urban political movement. Applying political theories, especially Jacques Rancière's idea of 'evental temporality', this contextually oriented and theoretically analyzing paper focuses three dimensions of urban political movement: introducing political temporality into public space, demand of the not-yet realized through the temporality of politics, and the emergence of political subject through event. Jeong explores in this paper the theoretical contributions of Korean minjung movements to a broader field of urban political movements in critical evaluation of the efficacy of urban political movement.

Dr. Hee-Kyu Heidi Park witnesses to the complex effect of colonization and war that leaves frequently haunting specters and shapes the dynamics of multiple socio-political strata in the paper "Decolonizing the Concept of Justice in a Postcolonial Space Haunted by Tricksters." This paper introduces a Cuban-American liberation theologian Miguel de la Torre's 'trickster theology', a theology of trickster who takes the role of boundary-crosser by using cunning and subversive methods to navigate social hierarchies, and matches the idea with author's own 'bump' experiences in order to show the unpredictable spectrality occurring in the postcolonial space of Korea. Recognizing dynamics of spectral tricksters in the neoliberal market society, it raises a challenging question about an ethical option that can emerge from the complex layers of the established social system in which oppression and victimhood fluctuate. To answer this tricky question, the paper suggests a possibility of trickster's ethics of sincerity to become a virtuoso trickster who seeks a newly

life-giving option for justice.

Two more pieces of information. One is a good news: this journal has been recently approved as a scholarly journal registered in Korea Citation Index (KCI) so that all articles from volume 41 onwards can be recognized as KCI registered articles. This achievement would expand the potential of readership and authorship. We, the editorial board, will try to accelerate the potentiality domestically and internationally by planning the work of registering this journal to A&HCI. All these progresses have been supported by a hidden work of the managing editor Dr. Sukhun Huh. The other is about the recent changes in the crew working for this journal. It is my privilege to announce that Dr. Soon-yang Choi has assumed the new chair of research ethics and I the new role of editor-in-chief from this volume. I would like to express my deep gratitude to Dr. Jinkwan Kwon for his leadership as the chief editor of this journal for the past two years. I hope that *Madang: Journal of Contextual Theology* will be a wider place of theological discussion to develop the heritage of Korean minjung theology and global progressive discourses. I ask colleagues, known and unknown, to join us in this theological adventure.

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Editor-in-Chief