



# Book Report

## Reflection of *Making a Way Out of No Way:* *A Womanist Theology*

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In the book *Making a Way Out of No Way: A Womanist Theology*, Coleman M. connects the African American idiom "making a way out of no way" with modern context of religious pluralism, globalization, and sexual diversity. This book shows the readers a way of living in fairness towards the God. Also, it proposes a common theology that shows a dynamical way forwards for African traditional religions, the black churches, and the grassroots organizations. This paper presents a brief summary of the author's argument, the analysis of the content, and expresses the points that intrigued me in this book.

As Coleman argues, this book is like a reflection of her couple identities of an activist and a scholar. In this case, the author works in the grand tradition of her womanist ancestors who always held a reflection and an action in tandem. Due to her womanist religious scholarship and the nous, in her book, Coleman describes the symbiotic relation between the God, the ancestors, and the mankind. As the author supposes, such relationship helps to transform the world into the society the way it has to be.

In the book *Making a Way Out of No Way: A Womanist Theology*, Coleman changes the borderlines of womanism, and makes a framework that comprises more elements, which she names a postmodern womanist theology. For Coleman, this postmodern theology of womanism is a resource that transforms the oppressed and saves from the repressor, whether it is a human or a system. The author assures that when the black women improve various aspects of life, both individual and cooperative, due to some aspects of their past and present life, the womanist theological thought has a postmodern potential. In the other

words, postmodern theology of womanism presents the black women with priceless, both theoretical and practical, resources that can accurately and adequately introduce the wide spectrum of the differences among them.

Coleman is well known for her narrative approach to the theological demand. Thus, the author uses this powerful method throughout the whole book. The great example of it is her introduction to *Making a Way Out of No Way: A Womanist Theology*. In this introduction, the author tells the story of a young woman named Lisa, who found herself in the thick of the insulting heterosexual relationship. Coleman applies this story to create one of the several original examples of the challenges that a postmodern womanist theology has to address. What is more, readers can find some of these real-life examples that are cited by Coleman in practice of postmodern womanist theology.

Coleman demonstrates her postmodern theology of womanism as a significant element of the converting of the world into onwards steps of the justice. The final chapter of *Making a Way Out of No Way: A Womanist Theology* illustrates that the postmodern theology of womanism is a communal theology. It has a great potential to create the alternative communities. They may fight for the justice as it unites these communities around a general ethic. Such a communal theology exceeds those members to whom it directly applies. Although a postmodern theology of womanism may start with the black women, it has already achieved its theoretic vision with the originative converting of the entire world.

To conclude, what intrigued me the most is the beauty of this book in

articulations of the postmodern strategies which have the ability to work within or outside the religious settings. In such a spirit of uninterrupted expansion, the author has successfully established a theological scheme that determines the freedom of the black women as a reality that involves the liberation of all of them.