

CONCLUSION

Patriarchy is the social context in both the Old and New Testaments and this social context has been incorporated into religious ideology in many levels. However, the prophetic liberating tradition can be appropriated by feminism as normative principles of biblical interpretation, which in turn criticised and rejected patriarchal ideology. The prophetic tradition is a plumb-line of truth and untruth. In God's kingdom the corrupting principles of domination and subjugation will be overcome.

In the preceding sections of our study we find that women are captivated, suppressed and are looked at as subordinated to male domination in the Hranghol society in particular. Even at the wake of Christianity, women are still limited to men's approval even for worship, labour, social and economic life. As such, it is lamentable enough that even in the Christian context women remain under male domination directly or indirectly. Therefore it is high time that the church should be awakened to develop liberation theology.

The various forms of liberation theology have challenged the so-called the objectivity and value neutrality of academic theology. The basic insight of all liberation theologies, including feminist theology engaged for or against the oppressed.⁵² Intellectual neutrality is not possible in a world of exploitation and oppression. If this is the case, theology cannot talk about human existence in general or, about biblical theology in particular without critically identifying those human existences where God speaks in the text in terms of symbols.

At this juncture it is necessary to inquire after the commitment of academic, historical theological scholarships and church traditions developed by the western culture or indigenous. After freeing from doctrinal infringement of ecclesiastical

⁵² Elisabeth Schussler Fiorenza, *In Memory of Her*, Crossroad, New York, 1985, p. 6