

thinkers rather than surveying each field more systematically, a methodological choice that also makes it challenging, at times, to track all the threads in his complex argument. For these reasons, I believe other works might provide a better orientation for students new to the field of just war.

On the other hand, for readers already somewhat versed in Kwon's subject, his book has much to offer. Its interdisciplinary breadth, theological depth, and prudent realism genuinely advance the argument about *jpb*, and yield a plausible vision of what "justice after war" might look like.

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A Christian and African Ethic of Women's Political Participation: Living as Risen Beings. By Léocadie W. Lushombo. Lanham, MD: Lexington, 2023. xvi + 292 pages. \$116.00 (hardcover), \$45.00 (e-book).

In an era when gender inequality in politics remains a pressing issue, Léocadie W. Lushombo's book offers a critical examination of this multifaceted problem. Her book centers around both African and Christian ethical frameworks, and how their intersection can encourage African women to participate more in political spaces; she maintains a consistent thread throughout the book, arguing that ethical reform is necessary at both theological and cultural levels to achieve genuine gender equality, largely drawing on insights from the Circle of Concerned African Women Theologians, postcolonial critiques, feminist ethics, inculturation theories, liberation theology, and Catholic social teaching.

A notable aspect of Lushombo's work is her ability to combine African and Christian feminist perspectives, which proves her work to be not only a powerful reminder of the patriarchal systems that limit women's voices and agency in Africa, but also solid interdisciplinary scholarship that dives deep into connections between gender dynamics, cultural traditions, and theological imperatives in shaping women's political engagement. This book is broken up into four parts. In the first two parts, Lushombo delves into the issue of "anthropological poverty" and how African Traditional Religion(s) or ATR often overlooks the impoverishment of women. Central to her concerns is anthropological poverty among African women, a concept she adopts from Engelbert Mveng. The term captures a profound loss of identity and dignity stemming from historical traumas such as slavery and colonialism, which continue to be reinforced by ongoing cultural and religious oppression, as shown by the elements of ATR

where she carefully examines the barriers that inhibit women from political decision-making processes (64–74). It denies women belief in their ability to participate in human endeavors, create a better life, and prosper (170).

Lushombo shines a bright light on these major challenges and pushes for real change; in the last two parts, she proposes an integrated Christian and African ethic that challenges existing norms and presents a pathway toward empowerment for women. Despite the ways in which both have been used to shape women into the patriarchal roles they currently play, Lushombo offers that African mythology which tells stories of women in power, as well as the Christian concept of a “discipleship of equals” could be used to create a multifaceted approach to increasing women’s political participation in Africa. In chapter 7, she explains how patriarchal interpretations of religious texts reinforce gender inequalities by pushing the idea that women should stick to domestic roles which limit their involvement in political life. Lushombo not only points out a significant barrier to women’s political participation but also suggests practical steps to overcome it; she stresses the need for educational programs and workshops that teach people about gender equality in religious contexts. Her analysis is backed by concrete examples and personal stories, making her argument both compelling and relatable.

Another crucial topic Lushombo discusses is the economic barriers that prevent women from participating in politics. In chapter 8, she examines how financial constraints and economic dependence significantly limit women’s ability to engage in political activities. To address these barriers, she suggests implementing policies that provide financial support and resources for women who would want to enter politics. Finally, the concluding chapter highlights the importance of building solidarity among women and forming networks that can support their political aspirations. She believes that collective action and mutual support can amplify women’s voices and enhance their political influence (187).

Lushombo’s analysis demonstrates several key strengths. Her focus on structural reforms and cultural transformation reflects a deep understanding of the multifaceted nature of gender inequality. She does not merely call for increased representation of women but advocates for systemic changes that address the root causes of exclusion, such as deeply ingrained patriarchal norms. Her proposals for reinterpreting religious texts and reframing cultural narratives to support gender equality show a strategic approach to overcoming societal norms passed down through generations. The ultimate strength of Lushombo’s work lies in her comprehensive and integrative approach, especially the in-depth examination of African traditions and their potential to empower women. She provides a new,

intersectional way of interpreting religious texts and appreciating African culture which I believe is constructed to appeal largely to the group they are meant to liberate, something often overlooked by theologians and ethicists. Further, her use of multiple sacred texts, mythologies, and cultural traditions, along with her critical skepticism toward the function of narratives in society, provides a unique theological perspective—not to mention that her engagement with postcolonial theory and narrative criticism provides a robust framework for understanding and addressing the complexities of gender, culture, and politics in Africa. Multifaceted, diverse, equitable programs for reform like Lushombo's seem to be one of the only ways to ensure that a society uplifts all its members.

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The Personalism of Edith Stein: A Synthesis of Thomism and Phenomenology. By Robert McNamara. Washington, DC: CUA Press, 2023. vii + 297 pages. \$75.00.

One might wonder what a review for a book on the metaphysical differences and similarities between Edith Stein and Thomas Aquinas is doing in the *Journal of Moral Theology*. What, after all, do such seemingly esoteric ontological and phenomenological debates have to do with theological ethics or the moral life, with contemporary moral theological discourse and scholarship? Quite a lot, it turns out!

In *The Personalism of Edith Stein: A Synthesis of Thomism and Phenomenology*, Robert McNamara argues: “Stein’s engagement with Aquinas represents a fundamental ‘personalization’ of Thomistic anthropology, a personalization that is worked out differently in [the areas of human nature, human individuality, and the human relation to God]” (248). According to McNamara, “Stein mounts an increasingly compelling case that the personal I is indeed the predominating formative feature in the structure of human nature, and she thus reconsiders all received teachings by passing them through this personalizing lens” (258). Given the Second Vatican Council’s call for a more person-centered moral theology, the post-conciliar turn to Thomistic virtue theory and natural law as well as Pope Francis’s recent teachings in *Dilexit Nos* on the heart as the core of the person in her unique identity, Stein’s phenomenological innovations and “rereading of Thomistic anthropology” are deeply relevant to contemporary discourse in Catholic moral theology (259).

For this reason, Stein’s personalism has the potential to act as a bridge in moral methodological debates and bring a richer clarity to the continuity of post-conciliar pontificates. *The Personalism of Edith*