Postcolonial studies’ refusal to press for a particular religious stance as final and ultimate opens the door to interreligious dialogue and an openness to other expressions of faith and the Divine. Amid this backdrop, one can have one’s own theological, confessional, and denominational perspective. But this does not preclude one from inquiring into a variety of religious truth claims. This backdrop helps to negotiate a deeper and fuller understanding of the Divine that draws on various religious and cultural contexts.

This book aims to develop a more inclusive understanding of Spirit. It does this in hopes of liberating the oppressed. Liberation does not just happen by itself but arises from a public consensus of a democratic dialogue between the text and context. In the midst of postcolonial studies striving for liberation, postcolonialism recognizes a plurality of oppressions that exist today.

One oppression is making those who are different from us the Other. The Other is not a homogenous category, but rather multiple identities based on class, sexual orientation, ethnicity, race, and gender. Within the complexity of perceiving the Other, postcoloniality is concerned with acquiring a new identity. One legacy of colonialism is an intermingling of people and cultures and the result of a hybridized identity. Hybridity has become an important category that paves the way to openness and new ways of thinking, which has positive implications for theological discourse.

Postcolonial studies seek to undo, reconfigure, and redraw contingent boundaries of hegemonic knowledges. These processes point not toward a new knowledge, but toward an examination and critique of knowledges. The examination of multiple ways of knowing and understanding gives us a larger discourse and the opportunity to rethink how one has perceived the world, the planet, and the Divine, thereby, offering an awareness that the old concepts and perceptions may no longer fit or be relevant to us today. We, therefore, need to reimagine and redesign new ways of thinking for our present age.

G. J.-S. Kim, *The Holy Spirit, Chi, and the Other*  
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This is pertinent to our theological and religious discourse as we examine and explore the hybrid ways of knowing and experiencing the Divine. This chapter will examine the postcolonial concept of hybridity and the necessity of a theological hybridity. It will then present the notion of the self in order to understand more fully the concept of the Other. This chapter will set the stage for Chapter 5, which presents a hybrid understanding of Spirit.

**Hybridity**

Hybridity is a potent lens through which to explore interculturation in the postcolonial world. The word “hybrid” has been used in the sciences and developed from biological and botanical origins. According to Robert Young, hybridization is a mixture of two things as it brings together and fuses, but also maintains, separation. Hybridity is making one from two distinct things, so it becomes impossible for the eye to detect the hybridity of a geranium or a rose. Nevertheless, the rose exists, like the vine, only insofar as it is grafted onto the different stock. In Latin, “hybrid” means the offspring of a tame sow and a wild boar. A hybrid can also be defined as a mongrel or mule, an animal or plant, produced from the mixture of two species. It is a complete mixing of things that produces a new item or being. It is out of this biological use that postcolonial theorists use the term “hybrid” to describe our present identity and location. In many ways, we are all mixtures of different cultures, ethnicities, and religious identities.

**Hybridity and Fusion**

Hybridization involves fusion, the creation of a new form, which can then be set against the old form, of which it is partly made up. It is like an evolutionary process that molds and changes individuals and societies. It combines with other ideas, concepts, and beliefs, to come up with a new and different understanding of self, context, and the world. It lifts up the reality that we are not pure, pristine, and simplistic, but rather, complex, chaotic, interdependent, and complicated. Hybridization is constantly occurring, which implies that new concepts and forms are always emerging.

We do not live in homogenous communities but in mixed cultures with interculturation continually taking place. There is not one culture but many cultures that are all interrelated and interwoven together. However, hybridity is not simply the mixing of two languages or the juxtaposition of two cultures, as if the two were on equal footing. This image of cultures as simple entities of equality is never true since one culture is more powerful, dominant, and stronger than another. Thus hybridity involves an