

Guidelines for Paper Presentation

- The paper sessions will be organized with four presenters in each session: **15 minutes** for each presentation, 30 minutes discussion, and will be hosted by moderators. This means that presenters will not be able to read full papers. **We will be very strict in time limit!**
- All presentations are to be in English. The presenter should be able to understand and respond to audience questions in English. Those who need to present in Spanish or Portuguese will have someone in the room to help in the translation and should bring a printed abstract in English of their presentation.
- A Windows laptop and projector will be made available in each presentation room. Macintosh compatibility is not guaranteed.
- Presenters should save their presentation in .pdf or .ppt format on a flashdrive (memory stick). Cloud-based storage (e.g. Dropbox, Google Drive) and presentation software (e.g. Prezi) should not be used as access to the internet is not guaranteed.
- Arrive to your session room 15 minutes before the session begins to upload your presentation to the provided laptop. Presentation from the personal laptops may be acceptable, but compatibility with the projector cannot be guaranteed.

Day 2: Friday, 05 April 2019

11h00
12h30

Paper session 1:

Decolonizing theological concepts and practices
H-208

Coordinator: Blanches De Paula

Rudolf von Sinner

Title: Populism, People and a Task for Public Theology

"Populism" is, usually in a critical way, used to name a way of charismatic leaders to relate directly to "the masses" with a tendency to disrespect traditional elites, democratically elected representatives, democratic processes and reasonable argument. In Europe, it tends to be applied to the political right fuelling xenophobia, while in Latin America it generally refers to the political left favouring social justice over freedom. Now we have the challenge of the election of a right-wing extremist in Brazil to the presidency, in a new type of populist move on the continent which to some extent has its roots in the June 2013 protests that saw, for the first time since the military "revolution" in 1964, conservative people taking to the streets. What precisely does this term mean, and can it be seen in more than just a polemical way? Concrete examples from the highly polarized pre- and post-election situation in Brazil, referring both to Bolsonaro and to former president Lula's way of populism, are analyzed. I then discuss

Ernesto Laclau's "On Populist Reason", the problems and benefits of the term are explored and linked more widely to the notion of people, which then is discussed in a liberationist theological and decolonial perspective. I conclude that a public theology is confronted with the task to carefully listen to the real existing needs, fears and wishes of concrete, localized people, while seeking to promote and preserve democracy, social justice and the rights of minorities.

Robert Mager

Title: God in national constitutions: a liberating reference?

"In the name of Almighty God!" Such are the first words of the Federal Constitution of Switzerland. God is invoked in the constitutions of various countries (Brazil, Ukraine, Indonesia, Morocco, etc.). A country's constitution spells out the fundamental law of that country; it normally transcends the games and quarrels of party politics and offers a more far-reaching view of the country's self-understanding and ideals. Constitutions are intended to be steady documents, though most countries' constitutions have been rewritten or substantially modified in the last decades, following important changes in those countries' frontiers, political regime or foundational principles. Most constitutions comprise what we could call a transcendental dimension. In some cases, this dimension is explicitly religious, with a definite reference to God or to a specific religion. In other cases, transcendence is expressed in more secular terms invoking ultimate principles, rights or values. This research analyses the different ways transcendence is expressed in various countries' constitutions. It pays special attention to instances where a reference to God is brought into play, asking: what is this God reference associated with (historical identity, social order, ethical principles)? What is its role in the constitution? Does God appear as a liberating figure, or as a beacon of social order? The communication will suggest that most constitutional references to God consider God as the foundation of national identities and are thus essentially conservative. Some references try to relate that foundational principle to a modern set of ethical values. In rare instances, God is presented as a liberating figure, but these instances are ambiguous at best.

Luis Paul Munoz Celleri

Title: Teologia e Sumak Kawsay: o diálogo com a sabedoria andina do Bem Viver

Teologia e sumak kawsay: o diálogo com a sabedoria andina do bem viver é título desta pesquisa de caráter bibliográfico que aqui se apresenta. A mesma está dentro da linha de pesquisa em Teologia, Experiência Religiosa e Pastoral, como fruto de uma dissertação conclusiva de mestrado em Teologia Sistemática. Tem como objetivo relacionar a

teologia cristã e a cultura andina, sob o paradigma do bem viver. Para atingir a finalidade dividimos o trabalho em três momentos. O primeiro corresponde à análise da cultura andina e sua compreensão da realidade na sua totalidade. O segundo momento analisa a epistemologia do *sumak kawsay* desde a contribuição, especialmente, das teorias políticas. Terceiro, a teologia andina como grande pioneira nesta articulação entre saberes andinos e cristãos. Este diálogo se consolida no encontro da cultura andina com Evangelho Cristão na busca pela vida plena. Princípio que Jesus Cristo revela na dinâmica do Reino de Deus, como utopia e exigência a ser completada.

Oholiabs Danladi Tuduks

Title: Decoloniality and inter-religious transformation among Christians and Muslims in Northern Nigeria: A practical theological perspective

Christians and Muslims in Northern Nigeria live in dysfunctional relationships with distinct religious identities. The relationship is characterized by religious discrimination, exclusion and crisis that often culminates in inter-religious violence. According to research, the dysfunctional relationship originated in the colonial period in Northern Nigeria where the religious policy promoted discrimination among the religious groups. As a result of the distinct religious identities, the privileged religious group that was favoured, maintain its status quo of being superior over other religious group(s) thus continuing in the practice of discrimination. Today, the challenge of Christian/Muslim relationship in Northern Nigeria is coloniality. The paper addresses the inter-religious challenges of coloniality and further argues for an inter-religious contextualized decoloniality. As a non-empirical study, the research was conducted through a practical theological methodology of EDNA (Exploratory, Descriptive, Normative and Action). The “exploratory” research explored the British colonial administration in relation to the religious affairs. The “descriptive” research described coloniality – the continuity of the colonially instituted practice. The “normative” task considered the models of Jesus and Prophet Mohammed for inter-religious Christian/Muslim relationship. The normative task stressed on inter-religious social cohesion for functional relationship among the religious groups. Lastly, the “action” task argued for decoloniality for facilitating inter-religious functional relationship, and frameworks for common identity, and inter-religious cooperation and transformation among Christians and Muslims in Northern Nigeria.

Liberating Hope: practical theology in action

F-102

Coordinator: Faustino Cruz

Marilyn Naidoo

Title: Living in the in-between space: transformation, identity and hybridity

As practical theologians we are interested in the critical process of action and reflection on how oppressive practices, theories and forms of knowledge are constructed and enacted. Through a research project on diversity and formation within seminaries, this paper will highlight the challenge of unequal relationships of dominance, compliance, resistance and change in religious environments which holds direct consequences for students, identity and transformation. Postcolonial theologians understand identity as fluid and changing, because boundaries are shifting or being redefined. Racial and ethnic minorities and those who have been colonial subjects often find themselves living in the in-between or Third Space, having to negotiate multiple realities all the time. We are implicated in one way or the other, though in different degrees. So how do we live in the in-between space between now and the not yet? For South Africa this space of liminality is important as we are a nation in transition. In this in-between space, one experiences disorientation, re-examination of old identities, exploration of new roles, and perhaps gains new consciousness. Postcolonial theology is a training of the imagination and an attempt to construct a religious worldview that promotes justice, peaceful coexistence and democratic practices. Anthropologist Arjun Appadurai speaks of the role of imagination as a positive force that encourages an emancipatory politics in the globalized world. This paper will explore the concept of hybridity and identity and how new designs of social life can emerge within the institutional culture of theological education.

Joseph Edappulavan OCD

Title: Dalit Christians in Kerala, India: exclusion or liberation

This study deals with the plight of Dalits who experience multiple forms of exclusion in the Catholic Church of India, specifically Kerala. They have been struggling for a dignified life in the church and in Christian communities for many years. Because of the caste practices in the church some of them reconverted to Hinduism recently. It is in the light of this context that this writer attempts with this study to contribute to the empowerment of Dalit faithful. The Bible and the social teaching of the Church highlight the dignity of human beings created in the image and likeness of God. The caste system degrades human dignity and, hence, has

no place in the Indian church, yet it exists in some provinces and dioceses. In the church of Kerala there have been many attempts to abolish caste practices that create division and dehumanization among Christian communities. The results of a survey undertaken for this study, point out the urgency of action plans to abolish casteism in the church. Most of the respondents are optimistic that through education and employment Dalits can overcome all kinds of exclusion that dehumanize them in the church and in society. Education and employment are effective means to overcome segregation and discrimination. Based on the findings of the survey and the guidelines given by the Catholic Bishops' Conference of India this researcher proposes a program that aims to help consecrated people in the task of the emancipation of Dalit Catholics from discrimination and segregation.

Anita Cloete

Title: Resisting to the beat: Exploring the theological significance of Hip- Hop as act of resistance

The article wish to explore the theological significance of Hip -hop as an everyday practice of resistance that warrants practical theological reflection. Liberation theology and lived religion will be utilized as primary conversation partners in exploring the theological value of Hip-Hop. The first section pays attention to how Hip-Hop came into existence and highlights the core elements thereof like the role of memory, resistance, social analysis and critique in local and global context. These elements makes Hip-Hop instrumental in being a voice for the voiceless and marginalized as an essential aspect of popular culture in contexts like South Africa and Brazil. Moreover, it serves as socializing agent by creating social awareness of especially injustice whilst pointing to an alternative future. These cultural functions of Hip- Hop also makes it a suitable and relevant cultural text that could be used in social justice education, a must needed focus in especially theological training. The last section of the article will pay attention to why this kind of practices as part of popular culture should not only inform but also challenge our research agenda and focus in practical theology.

Bernd Schröder

Title: Refugees and migrants as a challenge for doing Practical Theology - a perspective from Germany

Since 2015, the issue of migration has deeply concerned and distressed both political landscape and (implicit) societal agreement within the Federal Republic of Germany. Amongst others, voices of different religious communities and theologians from different faith traditions are being raised. Both large churches, the Protestant as well as the Roman Catholic

church, has been engaged by repeatedly insisting on human rights and a biblically based moral obligation of welcoming strangers – and, correspondingly, many Christians have been engaged in welcoming teams and supportive action groups. The paper will shortly refer to some recent empirical, societal and political developments regarding migration and “integration” of migrants in Germany. Beyond that, sociological theories of integration which probably influence the ideological background of political stakeholders are to be named. It is against this background, that the state of relevant research in Practical (and Ethical) Theology will be summarized in order to define challenging tasks in doing Practical theology facing (global) migration. Amongst these challenges some turn out to be outstanding: Dealing with refugees – in the case of Germany, the majority of them being socialized in Arab and African countries with Muslim dominated culture – stresses the need for interreligious as well as intercultural competencies of both, regular church members and practical theologians. Thereby, education and formation of both, refugees as well as native church members become crucial as a tool for fostering mutual understanding and “inclusion”.

**Liberating Hope: practical theology in action
H-200**

Coordinator : Susanne Johnson

Albin Masarik

Title: Search for hope in postcommunist Slovakia

In the post-communist social environment in Slovakia we witness workings of arrogant minorities that use the same methods of oppression as we had under the totalitarian system of the Marxist state. The high hopes the populace had immediately after the 1989 revolution for a free and just social organisation have not been fulfilled. This deep disappointment is affecting all processes of the state and society transformation. - Corruption in politics is subject of deep disappointment and frustration (example of homicide journalist Kuciak). - Paradoxically, scepticism survives despite many hopeful changes of economy and social progress in income and rising living standards. - This can be seen in works of modern arts, like films and literature and popular music. What is in this context the role of the church, religion and Christian theology? There are many spiritual streams that attract attention of the confused populace. Christian theology has to prove its worth by being applicable to the many problems that the transformation of the post-totalitarian society brings about. Methodology: Thematic analysis of 100 Slovak evangelical sermons. Main results: (Hypothesis:) Evangelical churches in Slovakia do not deal with perceived problems in society from theological perspective. Type of presentation: oral communication The lecture will show, that eschatological hopes should be integrated as a source of hope for both this life and the eschatological future and not draw people away from the political, cultural, economic and other temporary problems.

Susanne Johnson

Title: Liberating hope and liturgies of resistance at the border: the case of el Faro Border Church in Friendship Park, California

This paper is a practical theological inquiry into practices of the El Faro Border Church by means of which this ecclesial community imagines and performs a counter-narrative that resists the false colonizing claims of the 'imagined community' known as the territorial nation-state -- more specifically, in this case, the U.S. empire. Every Sunday afternoon, the El Faro binational community gathers for worship and fellowship in the

open-air plaza of Friendship Park, situated adjacent to the Pacific Ocean and immediately by the border fence dividing San Diego, California, and Tijuana, Mexico. While there are open-air street churches across the U.S., what is unique and remarkable about this congregation is that parallel border fences built and militarized by the U.S. Department of Homeland Security (DHS) cut through the physical space of worship, dividing the worshipping community into a gathering of Christians on the U.S. side, and another gathering on the Mexico side. Drawing on decolonial theory and the lens of Performance Studies, I explore ways the El Faro community interacts with geo-political realities of the border and the U.S. empire through practices of their ecclesial and liturgical life -- a bundle of actions, arts, artifacts, architecture, all in a gestalt of dynamic interaction, what Don Saliers calls a “performative matrix.” In particular, I focus on the Eucharist as a privileged site for shaping the Christian theo-political imagination, precisely because, as William Cavanaugh suggests, “the Eucharist transgresses national boundaries and redefines who our fellow-citizens are.”

Tone Stangeland Kaufman

Title: Living without Happy Endings: Generating Theologies of Hope

How can practical theological reflection contribute to generating theologies of liberating hope in the midst of despair? Drawing on an action research project with a local church in Sweden working with refugees, this particular paper focuses on experiences of despair and hopelessness. These experiences are expressed by church professionals and volunteers serving as visitors in a detention center for refugees waiting to be deported. As part of the data generation researchers facilitated collaborative seminars with local research partners, including reflections on such experiences of despair. In these reflections the spirituality of the church as a wounded body with the cross and the passion story were pointed to as resources that the church has at its disposal to empower people to being present when no happy ending is in sight. Furthermore, we draw on Courtney Goto’s understanding of play as not only delightful or free enjoyment, but rather as “experiencing authenticity in our creative, loving search for being-with/for-one-another” and play as “participating in the ongoing process of resurrection as we lean into God’s new creation.” The seminars, then, contributed to integrating the experiences of the local research partners with theological resources in a creative and playful meaning making process. In the paper we thus make the case that these

conversations can be understood as hermeneutical spaces, where theologies of liberating hope were embodied and generated.

Becca Whitla, Néstor Medina

Title: Sentipensar: Everyday Living and Liturgy in a Decolonial Key

Using the decolonial notion of sentipensar, Néstor Medina and Becca Whitla weave together reflections on how their research could inform each other's work from their particular vantage points as a Latina/o Canadian theologian and as an Anglo-Euro Canadian liturgist. According to decolonial scholars, sentipensar is the ability to engage in intellectual activity that is integrated with embodied experience, including emotions and feelings. Medina and Whitla show how feelings, emotions, the sensual, the embodied, and the experiential are incorporated in sentipensar as sites for the production of knowledge in their respective contexts. These sites are affirmed when everyday life is understood to be a theological source, including in the experience of people who are worshipping. They ask how can other ways of knowing from the Latina/o experience inform and help to decolonize liturgical practices? And conversely, how can the use of embodied, communal liturgical expressions celebrate and affirm liberating Latina/o ritual and liturgical practices? Medina argues that Latina/o theologians in the U.S.A. and Canada have been doing theology in a decolonial key for a long time. On one hand, decolonial scholars have identified the important intersection between the cultural dimension and coloniality, especially the role of capitalism as a colonizing force. On the other, they have not yet arrived at the point of fully recognizing the importance of human activity, and especially the activity of sentipensar in community, as a crucial decolonizing impetus. From a practical theological point of view, Latina/o theologians have been describing how human activity is just such a communal force in notions like acompañamiento, comunidad, fiesta, lo cotidiando, convivencia, and teología en y de conjunto. This rich perspective of how entire communities have been articulating and expressing other ways of knowing, being, doing, and feeling by engaging the religious tradition and the cultural offer an important insight to decolonial debates. Whitla similarly understands congregational singing as having the potential to embody other ways of knowing. She claims that singing in community can function transformatively to celebrate and nurture diverse multicultural, multilingual, and multiethnic identities in Canadian churches. Yet coloniality remains pervasively operative in all aspects of our living, being, and doing, including in our singing. This reality is especially obvious in the wake of the Truth and Reconciliation process in which Indigenous communities and thinkers and their allies have challenged the critical

intellectual apparatus that made the construction of Canada possible. She shows how engaging decolonial thinking can be a strategy for interrogating, undoing, and identifying the coloniality lurking in hymnody sung in mainline Canadian denominations. At the same time, colonial hymns can be reconfigured by the communities that sing them becoming sources of strength, forbearance and hope and ritual practices from the Global South offer liberating possibilities. An examination of marginalized communities has something to teach the mainstream

Religious Practices, cultures and spirituality G-512

Coordinator: Jefferson Zeferino

René Erwich

Title: Testing the spirits. The liquid discourse as testcase for Baptist congregations in Victoria

The paper looks at the impact of the liquid thesis and discourse on Baptist congregations in the state of Victoria, Australia. Baptist churches are increasingly struggling with cultural changes and most of the time grow because of the influx of immigrant churches. The erosion of institutional markers and boundaries forces communities into a variety of experiments with different types of developing church. The related liquefaction raises the question of how church and spiritualities are embodied, but even more, puts the reading of dominant culture at the center of the developments as a big challenge. What types of communities and what types of spirituality will arise out of this new dynamic? This major question is at the heart of this paper and is based in actual research.

Mark John Cartledge

Title: "Liberation Theology opted for the Poor, and the Poor opted for Pentecostalism": Analysing the role of the "Prosperity Gospel" in the context of Latin America

One of the most significant movements in the history of Christianity is Pentecostalism, and Brazil probably has the highest number of Pentecostal and Charismatic Christians in the world. Pentecostalism is a global phenomenon and exhibits diversity of expression, depending on a combination of factors that include culture, ecclesial traditions, and

localised beliefs and practices. Amid this religious diversity certain key ideas appear to be pervasive if not altogether universal. One of these key ideas is the so-called “prosperity gospel”, which refers to the belief that as part of the blessings of the kingdom of God believers have the right to expect both health and material benefit. One of the contradictions in this kind of religious expression is the fact that the people who appear to hold to this view most ardently are in fact the poor of Pentecostalism. Why is it the case the poorest of the poor hold onto a view that is often transmitted from the United States of America and appears to reflect the material aspirations associated with the “American dream” rather than the empirical realities of Latin American contexts? This paper seeks to identify the reasons why Latin American (and especially Brazilian) Pentecostals hold onto their belief in the “prosperity gospel”, identifying the biblical texts that are used in this hermeneutic, as well as the cultural practices that support its maintenance. From this analysis, questions are raised about what aspects might inform the so-called historic churches when seeking to negotiate their relationships with Pentecostals.

Viktor Aldrin

Title: Ecclesiastical Educational re-orientations: The Church of Sweden as neglected divorcée from the nation state

This paper examines the ecclesiastical consequences of the Church of Sweden’s present re-orientation regarding education in a post secular society. In Sweden, Religious Education is mandatory for all children, non-confessional and taught regardless of the children’s denominational orientations. In praxis, this neutrality has been understood as the majority’s religious perspective. On 1 January 2000, the Swedish state officially declared itself religious neutral and the former state department the Church of Sweden became a denomination among others. The separation between state and church in Sweden had, however, already begun in the early 1910’s, when Christian Education changed from a Lutheran education into an ecumenical Protestant education. In the 1960’s Christian Education was changed into Religious Education. Christianity was now considered one of five world religions, albeit being the dominant. In the 1990’s, a new national policy of general education was announced with strict ‘non-confessional’, non-religious demands. All confessional elements were banned from education, since these were considered prohibited religious impact on children. This led to a major crisis in the Church of Sweden, being shaped by a Lutheran understanding of a mutual relation of state and church. The long-term historical process

has been previously examined (Aldrin, 2018). Since then, the Church of Sweden has launched an independent program of education and has started several private confessional preschools. This paper focus on the present re-orientation of the Church of Sweden, and its new educational ambitions. What ecclesiastical consequences have such a change in the self-understanding of a church and its role?

Sabrina Müller

Title: Lived Theology Impulses for a Pastoral Theology of Empowerment (connected to "Section 2 Religious Practices, cultures and spirituality")

The goal is to discuss the concepts of my book "Gelebte Theology – Impulse für eine Pastoraltheology des Empowerment" that will be published in German in March 2019 and in English by the End of 2019. One might ask whether the conception of volunteer work that is employed in the regional church context is better matched with the modern, individualized person than the theological language of the "priesthood of all believers." Is this why talk of volunteers is en vogue in church praxis, and the "common priesthood" is usually only mentioned in historical overviews of the Reformation? The cumbersome wording and the theologically laden concept make it difficult to speak about the "common priesthood" in a pluralistic, individualistic society. Nevertheless this concept, or parts of it, need not conflict with late-modern society. The question is rather what "priests" and "priestesses" look like today, what ways of life they lead, and how this "share in the priestly office of Jesus Christ" appears today. Since Luther's treatise "To the Christian Nobility of the German Nation" of 1520, the "common priesthood" or "priesthood of all believers" has been among the central concepts of Protestant ecclesiology. Luther emphasized that all Christians are ordained as priestesses and priests through baptism. Since the Reformation, the conviction that every person can read and understand the Bible for themselves, and this is no longer reserved only for clergy, has been central to the notion of the "common priesthood." This also leads to the conviction that every person is responsible for his or her religious convictions and thus also possesses the capacity for theological maturity and the faculty of theological speech. How theology is produced and expressed by the priesthood of all believers, how the internet changes the hierarchies and how ordained and lay people can be on par with each other are the central pieces of those reflections.

Panel discussion

Auditorium H

Birgit Weyel, Wilhelm Gräb, Wilhelm Gräb, Emmanuel Y. Lartey, Emmanuel Y. Lartey, Cas Wepener, Cas Wepener

Title: Decolonizing theological concepts of practices. Towards a transcultural, postcolonial Practical Theology

13h30

Paper session 2

15h00

**Decolonizing theological concepts and practices
H-208**

Coordinator: Edward Foley

Mika Vähäkangas

Title: Decolonial Incarnation – Kimbanguist Doctrine as an Ontological Decolonization of Mind

The Kimbanguist Church is the largest African Instituted Church. Its foundation lies in the ministry of Simon Kimbangu who was condemned to death by Belgian colonial authorities after only half a year of healing, preaching and prophesying in 1921. The penalty was transformed into life imprisonment and he died in 1951. The Kimbanguist movement was fiercely persecuted until the eve of the Congolese independence 1960. The church was registered by the authorities with a rather standard Protestant doctrine and it was also accepted in the World Council of Churches in 1969. Alongside the official doctrine there was, however, “popular faith” considering Simon Kimbangu the promised consoler, i.e. incarnation of the Holy Spirit. Thus, the official doctrine of one incarnation in Jesus of Nazareth, expressed in French and in writing, trumped in the formal structures while the Kikongo and Lingala oral forms of faith were sidelined. Thus, at the official level, Francophone European-style written expressions of faith were given ontological primacy. Today, the Kimbanguist faith in Simon Kimbangu as the incarnation of the Holy Spirit is found also in written forms and in French. It has effectively become the official teaching of the church. Therefore, one can maintain that by lifting up an African incarnation the Kimbanguist Church challenges the ontological primacy of the Protestant doctrines formulated in a European style. Kimbanguist doctrine of Incarnations, in spite of its genuinely religious nature, has clear decolonial political repercussions.

Michael Stoeber

Title: Indigenous and Roman Catholic Canonizations of Nicholas Black Elk: Postcolonial Issues and Implications of “Black Elk Speaks”

The story about the influential Lakota holy man and healer—Black Elk Speaks (1932)—has become widely popular and an authoritative guide for North American indigenous spirituality. However, given Nick Black Elk’s conversion to Roman Catholicism and his work as a Roman Catholic catechist some twenty-five years prior to its publication, controversy surrounds this book. How does Black Elk’s Roman Catholicism color the dynamics of the Lakota (Teton Sioux) spirituality in the book? What is the role of colonialization in the dynamics? How are we to understand Black Elk’s transforming identity in light of this apparent shift to Lakota—Roman Catholic multiple religious belonging? How has the work supported contemporary shifts in Roman Catholic spirituality? These questions have now been further complicated by the recent initiation of the cause for the sainthood of Black Elk by Roman Catholic authorities. How might this process towards canonization function to continue the Roman Catholic Church’s role in colonialism? How might it actually work to support the Indigenous spirituality that Black Elk articulated so influentially? Falling under the IAPT Conference themes “Decolonizing theological concepts and practices” and “Religious practices, cultures, and spirituality,” this paper presentation will explore these questions. In reference to postcolonial theories of C. Keller, H. Bhaba, G. Tinker, as well as to various commentaries on Black Elk’s spirituality, it will highlight liberation theology in analyzing the religious hybridity of Black Elk. It will also show how Black Elk’s nomination for canonization might support certain shifts in various areas of Roman Catholic spirituality, in light of Lakota influences: to respectful approaches to visionary mysticism and dreams, to a transformed sense of spiritual intimacy with nature, to ecological consciousness and responsibility, and to positive affirmations of embodied spirituality.

Edward Foley

Title: Liturgical Inculturation as Decolonization but faux Decolonialization: A Roman Catholic Case study

Roman Catholic Eucharistic worship is steeped in western traditions and law. Since Vatican II (1962-65) there has been permission for the inculturation of worship, including the Eucharist. This study will explore to what extent such inculturation is true decolonization, while continuing to be a faux decolonialization. Theorists distinguish between colonization

and coloniality: the former a political, social, geographic and administrative reality, the latter an epistemic legacy that endures long after foreign political subjugation or control has ended. While these are quite distinctive frameworks, the process of undoing each is unfortunately served by the same verb: decolonizing. This presentation will distinguish between the process of decolonizing and decolonializing when exploring inculturation in Roman Catholic Eucharist. The thesis being tested here is that inculturation as a form of liturgical decolonization returns the “sacred land” or liturgical terrain—e.g., language, architecture, vesture, music, etc.—to various indigenous peoples, societies, and even countries. Such decolonizing, however, is not necessarily a decolonializing. The epistemic frameworks and European (even medieval) imagination foundational for the legal and theological frameworks that officially define Roman Catholic Eucharist are seldom if ever challenged much less changed. The underlying question is whether Roman Catholic Eucharist—and by extension, officially sanctioned ritual of any traditional religion with global adherents—can ever achieve true decolonialization. The suspected answer to that question is no; the strategic response proposed in the light of this “no” lies in the realm of prophetic eschatology

Johann Albrecht Meylahn

Title: Trans-fictional Praxis as non-colonial thought: giving LIFE a chance

In this paper I will bring the idea of a trans-fictional praxis as non-colonial thought into conversation with decolonial thinking, specifically from the perspective of practical theology. The paper will begin with an exploration of trans-fictional praxis and why it opens the possibility of non-colonial thought where LIFE is given a chance. Non-colonial thought will be interpreted in the light of Laruelle’s non-philosophy whilst bringing it into conversation with various decolonial as well as postcolonial schools of thought.

Liberating Hope: practical theology in action

F-102

Coordinator: Elaine Champagne

Diego Silveira da Cunha

Title: Transformation in The Logic of The Spirit: from conflict to liberation through discipleship

This paper deals with the study of transformation under the lens of the Logic of the Spirit, a theological perspective developed by James E. Loder.

Closer to this broad theme is the Loderian process of transformation – conflict, scanning, insight and liberation (and verification) – through the relational practice of discipleship. The logic of transformation permeates every aspect of the human process of maturation, especially regarding the capacity to produce resignification for the current axioms of reality. For transformation occurs, conflict is needed: a rupture in the current conviction of reality must be established. From then on, the Logic of the Spirit emerges as an underlying pattern of seeking solutions and rebuilding a new, more complete reality as a response to the initial conflict, providing liberation for a new worldview. Through the interaction with discipleship relationship, transformation as a fruit of God's relationality can be more easily reached, and caring relationships nurtured, by mutual practices that lead to maturity. This may be a pertinent approach to transformation and caring relationships, as a church role, so prevalent in liberation theology. Therefore, anchored in Leonardo Boff, the concepts of transformation and discipleship will be connected to the necessary care of a holistic spirituality, which reflects in a resignification to the reality of caring related to being.

Maake Jonathan Masango

Title: Lebarating the elders: an African Perspective

The concept of aging in the olden days of Africa was based on Respect. This way of living is batressed by an African idiom which says "Moriri o mosweu ke leruo" (White is is wisdom) Globalisation is challenging this concept and way of Life. The aged are nolonger respected, and are abused in such a way that Ubuntu is no longer part of our way of African life. The paper will work on restoring this concept and finally share healing methods of caring for the aged.

Katharina Krause

Title: People Living with Dementia Celebrating Christian Worship: Issues of Vulnerability in Ethnographical Research

Everyday conceptions of people living with dementia view them as struggling with an irrecoverable loss of autonomy. This perception generally goes hand in hand with assumptions of increased vulnerability. Consequently, people with dementia see themselves spoken for and cared for by well-meaning others trying to shield them against harm. Such care,

however, may have an opposite effect: reduced to presumed special needs, the cared-for are made ,other'. Practical Theology is not immune to such practices of essentialisation. In my paper I consider this problem by pointing out tendencies of patronizing empathy towards people living with dementia in pastoral care. Alternative attempts to navigate issues of assumed vulnerability are discussed using examples from a larger research project of mine – an ethnography of Christian worship in residential homes. Questions about including people with dementia as collaborative research partners are considered next to methodological concerns, which to me seem to be of even greater impact. Approaching the field from the angle of Situational Analysis (Adele Clarke) I am able to follow people with dementia taking an active part in defining and influencing the situation, rather than concentrating on their supposedly different needs or the question whether these are answered by the professional in charge of the worship service. In this perspective worship presents itself not as a one-man-show but as a joint accomplishment: different human actors contribute alongside a variety of nonhuman elements to make it happen.

Elaine Champagne

Title: Liberating hope in palliative pediatric care

The spiritual care of dying children and their families requires both sensitivity and competence. Parents – and adults, in general – not only recognize a certain intrinsic value in children, but also see them as important symbols of hope and as promise for the future (Herzog, 2005). Hence, our sense of hope may be challenged when we encounter a child who is facing death. What is “hope” when a child is dying? What might a dying child hope for? Is there hope to be found in the narratives of the persons involved in caring for the child? If so, where can we find it and why is it so important? In this paper, I will discuss the surprising turn that certain conceptions of death and hope can take in the context of pediatric palliative care. From the field of spiritual theology, I will adopt a phenomenological perspective on the experience of children and families, and then reflect dialogically from a “situated” posture, using Christian sources (Waaajman, 2002). Particular attention will be given here to the importance of bodies and space, desires and fears, as well as to the role of narrative in order to deepen the meaning of hope in situations that seem bereft of it.

Coordinator: Valburga Schmiedt Streck

Valburga Schmiedt Streck, Christoph Schneider-Harpprecht

Title: The Decolonization of the Digital World and Practical Theology

Information and Communication Technology (ICT) developed an enormous power to shape social and individual life because they are able to convert all aspects of physical reality into digital formats, to connect them, to collect an immense amount of data worldwide and to create complex instruments of technical control. Digital processes, the internet, intelligent machines have the potential to transform the world in a new way. This can be interpreted from the point of view of coloniality and decoloniality. Digitalization opens access to nearly all of human knowledge. Social players, governments and economic companies use the potential of cyberspace for their own interest. Big Data-analyses result in personal profiles that are used to control consumers activities and motion profiles. Internet portals can assess individual behavior, output and results of activities. Social digital networks (SDN) and life logging bracelets permit the surveillance of individuals and can direct their behavior. In a similar way smartphone and apps control individual life so that privacy is practically eroded through controlling and directing via Facebook, Instagram and others. Artificial intelligence, self-learning systems in medicine, care, autonomous locomotion up to autonomous weapon systems can decide independent from direct human control. Practical Theology is challenged to research the influence of digitalization in social and individual life, to identify their colonizing effects, to face the ethical problems, to defend ethical standards and basic human rights. The contribution will describe decolonizing effects of digitalization and identify strategies of colonization from the ethical point of view of Practical Theology.

Juanita Meyer

Title: Investigating the nature of, and relation between masculinity and religiosity/spirituality(R/S) in a postcolonial and post Apartheid South Africa: A postfoundational practical theological exploration

This paper narrates a section of the larger research study, which reflects on how South African men understand their masculine role from within their specific religion/spirituality, by measuring the nature of the relationship between the constructs of masculine ideology and religious orientation, in the development of a male gender identity. Subsequently the first level of exploration includes the distribution of two inventory scales to a wide selection of men in South Africa, in determining the nature and degree of correlation between the two concepts of 'masculinity' and

'religiosity/spirituality' from this specific sample of men. The research question to be answered is: Is there a correlation between the results of the two inventory scales (MANI II/MRI and I/E-Revised) which measures male attitude norms on the one hand; and religious orientation on the other hand, of a selected sample of South African men? This question will be answered through the administration of two widely validated and reliable inventory scales aimed at measuring male ideology and representations (cf. Luyt 2005a; 2015; 2017) and religious orientation (cf. Gorsuch and McPherson 1989) respectively. Consequently, the researcher aims to motivate her choice of employing these scales, before a postfoundational practical theological and narrative approach to research will be used in 'thickening' the discourses resulting from these inventories; and narrates what she hopes to achieve through the employment of these specific methodologies. The researcher concludes with a suggested research methodology, which aims at the decolonisation of the constructs of masculinity and religiosity/spirituality, in the specific context of postcolonial and post Apartheid South Africa

Nevin Reda

Title: Islamic Feminism, Domestic Violence and Spirituality: Hope in Qur'an 4:34

Pamela McCarroll (2014, 48) defines hope as "the experience of opening of horizons of meaning and participation in relation to time, other human and nonhuman being, and/or the transcendent," a definition that allows for expressing the difference that Islamic feminist, spiritually integrative readings can make to the interpretation of Qur'an 4:34. Historically, this verse has been utilized to support notions of male superiority over women, wife-beating and women's subservience to men. Although Islamic feminists have resisted such interpretations and provided alternatives, this paper contends that hope lies in the verse's spiritual dimension and the tangible techniques that it utilizes to combat wife-beating. The paper links the verse to Sufi conceptualizations of the spiritual path, tying wife-beating to the unbridled, ego-centric behaviours of the animal self (al-nafs al-ammara) and connecting the tangible techniques to the process of elevating the animal self to the next stage—the self-critical self (al-nafs al-lawwama) with its practices of self-examination, ethical reasoning and restraint. A close reading of the verse suggests that it utilizes both positive and negative intervention strategies to constrain and overcome wife-beating. As a positive intervention, the verse establishes a foundation of care and a practice of men giving to women, focusing attention on the important spiritual contributions of women in the relationship. As a negative intervention strategy, the verse forbids the oppression of women and highlights the consequences of wife-beating—that women may

decide to leave an abusive relationship and men's fear of such an outcome.

**Workshop
Auditorium H**

Pamela Couture

**Title: Academic Writing in English As a Second (or First!) Language:
Revising Your Writing for Publication**

Day 4: Sunday, 07 April 2019

**11h00
12h30**

Paper session 3

**Decolonizing theological concepts and practices
H-208**

Coordinator: Rudolf von Sinner

Wilhelm Graeb

Title: Decolonizing Theology: What that means in the perspective of liberal Western theology reflecting African Initiated Churches (AICs) as actors decolonizing theology

Decolonizing theology what means that and how is it working in an African context? This paper shows that decolonizing theology needs a theological hermeneutics of lived religion resp. a theology as a hermeneutics of lived religion. Such a theology doesn't universalize its statements but reflects theological knowledge produced in a specific context as a kind of situated knowledge. Referring to a research project about AICs the paper describes these churches as potential agents of decolonizing theology and religious praxis as well. The paper is structured as follows: 1. A colonizing theology – what could that be? 2. Decolonizing theology – how does it works? 3. The procedure of a decolonizing theology: A critical hermeneutics of lived religion; 4. AICs as a challenge for a liberal Western theology; 5. AICs as actors of decolonizing theology and religious practices – short outline of a research project

Ian Alfonso Nell

Title: Developing a competency framework for religious leaders from a post-colonial perspective: A South African perspective

Assessment of students for ministerial practice and religious leadership is traditionally done through assignments and oral examinations, which often only concentrate on the knowledge component and outcomes of the programme. This has mimicked a view of religious leaders as intellectuals preaching over the heads of the congregants and not being in touch with the pastoral and contextual needs of the members. This normally leads to a disjuncture between knowledge, practice and context. This disjuncture signals a need for a broader set of competencies than simply working with and analysing texts in religious leadership and formation. This also responds in part to the reality that the practice of religious leadership in South Africa takes place within a rich diversity of post-colonial settings and practices. The central research question of this study are therefore formulated as: What are the central ingredients for developing a competency framework for religious leaders from a post-colonial perspective at a research-intensive university in South Africa? In answer to this question, this paper looks at the ways in which a competency framework can help to translate generic graduate attributes into a set of competencies that is specific to the field of religious leadership in taking the post-colonial context of the ministry serious. Developing a competency like “engaging socially” which the task of leading followers to engage in the social needs of the public to serve the common good and to liberate people from oppressive social and political conditions, should be one of the central components of such a framework.

Alfred Richard Brunsdon

Title: “Selfishly backward” or “selflessly forward?” A white male’s insider-perspective on the challenges and opportunities of decolonisation for Practical Theology in the South African context

Depending on the *Sitz im Leben* of the practical theologian, the issue of decolonisation will be a greater or lesser reality. For South Africans, decolonisation has become part of their daily bread. Decolonisation can be regarded as a second wave of liberation in post-apartheid South Africa. Following on the first wave, or even the tsunami of transformation, is the urgent call for the decolonisation of colonial knowledge, structures and epistemologies that endured in the new dispensation. Squarely in the aim of decolonisation efforts are institutions of higher learning, and by implication, all disciplines taught there, including Theology. The non-negotiability of the decolonisation of higher education is evident in the recurring violent protests and mass actions as expressed in different “#Mustfall” campaigns over the last few years. This paper will argue that

the current decolonisation drive in South Africa is urging local practical theologians to make an important choice, namely to move “selfishly backward” or “selflessly forward”. In other words, maintaining current practices or exploring alternatives in a new context. This choice is embedded in the reality that a significant number of practical theologians in South Africa are white males, which may, from a decolonisation perspective, be deemed part of the colonisation legacy. Against this background, the paper will attempt to provide a reflective insider’s perspective on the challenges and opportunities this create for practical theology. The contribution is offered as a paper presentation which aligns with the conference track of decolonising theological concepts and practices.

Hee-Kyu Heidi Park

Title: Decolonizing the Concept of Justice: Moving beyond the Oppressor/Victim dualism

The history of colonization and war left its specters haunting the Korean soil, influencing the multilayered socio-political dynamics of Korean people. Mixing with such historical specters, the neo-liberalism created yet another layer of complexity. The dualism of oppressor/victim that brews with such specters has intricately woven into the social fabric, generating a particular sense of justice that inhibits empathy and compassion. Entering into this scene after twenty some years of journey in the United States as a Korean or Korean-American practical theologian, I realize I face a reality that seems both very familiar and unfamiliar simultaneously. The theological concept of justice I encountered after my return to Korea is particularly fluid and often challenges my own understanding of justice, rendering constant theological reflections on my experiences. Thus, this paper attempts to utilize my peculiar location as a researcher, i.e. a former marginalized foreign scholar with a hyphenated identity in the United States, returning to her homeland significantly changed after her departure. As the time of research marks about a year after my return, I occupy a postcolonial space with a time mark. My hybridity is constantly changing as the time passes. Such change can reveal an interesting perception development process. A reflection on the same concept at different time point in her adjustment process can result in intriguing practical theological reflections on it. Documenting my time-marked experiences in higher education, I reflect on the concept of justice and ponder about the possibility of its decolonization.

Decolonizing theological concepts and practices

H-200

Coordinator: Sini Hulmi

Roberto Ervino Zwetsch

Title: Use and abuse of the name of God – Reflections on the last general Brazilian Elections (2018)

Is currently in Brazil that in the historical political practice candidates mention the name of God in their curriculum vitae to promote their names and moral religious dignity between eventually electors. There are many sociological studies about the relation on religious and political praxis in Brazil. The present text seeks this line of investigation but with a new approach from theological perspective. I suppose that in the last general Elections in Brazil we could see an explicit use and abuse of the name of God from candidates, who assume they are exclusive message to the people who believe in God. I want to explore this use and abuse from a specific example of the President elected Captain Jair Bolsonaro.

Kaia S. Rønsdal

Title: Decolonising Hospitality?

Starting from the Artic North, and the so-called refugee crisis of 2015, this paper aims to discuss the concept of hospitality. The discussion will focus on the concept in relation to contemporary post-colonial discourse, as well as Scandinavian creation theology, and particularly the notion of calling. Fieldwork narratives from lived life experiences and practices of human encounters on the Norwegian/Russian border, based in phenomenological and spatial methodology is the material used to exemplify, describe and illustrate. The paper aims to address guest/host binaries, analyse the roles and relationships in migration encounters, as well as imagine and (re)conceptualise the concept of hospitality and its (possible) content.

Tom Beaudoin

Title: Containing Nothing: Practical Theology and the Pantheon in Rome: Work in Progress

This presentation will share my work in progress focused on the Pantheon in Rome. In the background is practical theology's heritage centering in church practices, focused on how practice-minded accounts of the Christian theological tradition's origins, concerns, and effects serve pastoral agents. In the foreground is my situation of Christian-heritage theology in the USA learning to come to terms with the ambiguities of Christian power, in a multireligious and multiseular world, and in the face of rising disaffiliation from churches. Practical theology along such an axis faces a deep crisis of purpose and identity: Is (critical contextual

interpretation of) the Christian gospel its foundational source, and is the making/retention of Christians—the advocacy of Christianity—essential to its task? My work in progress, *Practicing Nothing*, explores this crisis, on the way to a practical theology proceeding from more-than-Christian foundations, toward multireligious and multiseccular habitations, so as to facilitate new critical and appreciative knowledge in the study of religion and diverse wellbeing in view of the common good. The focus of my study is how the experience, practice and conceptualization of “nothing/ness” as a name for what matters most may serve as a gathering point for a more-than-Christian practical theology. My upcoming research treats the Pantheon in Rome as a place with which to experience: to experiment imagining built and bodied Christian heritage open to multiple traditions in a way that serves and promotes affiliational and (non)religious multiplicity, and reads that diversity back on the meanings of theology’s ordinary stories and sources. Disciplined attention to the history and contemporary experience of the Pantheon as more-than-Christian may generate more fitting accounts of what practical theology in my situation can be “about,” as I explore ways that the Pantheon exemplifies “containing nothing.” I look forward to collegial sharing and discussion about how to research this well. I will be on site in Rome during fall 2019 and spring 2020.

Sini Hulmi

Title: Decolonialization in the North

Christianization of Finland began 1000 years ago. Already at that time there were Finnish and Sámi people, the latter being the only indigenous people of the European Union. Religion and culture of Finns and Sámis consisted of their ancient beliefs originating from old finno-ugric heritage. Although the Christian church succeeded in removing old features of old Finnish and Sámi culture, traces of these can be seen even today. The Sámis have for centuries been suffering from colonialization. In last decades the importance of their old culture has been understood even in the church and its worship. The possibility of combining peoples own culture and christian worship is discussed – not only among Sámis but also among Finns, although they all nowadays live in a multicultural society. My aim is to investigate, how are special cultural elements in both Finnish and Sámi cultures and the perception of the sacred combined with the worship in the Evangelical Lutheran Church of Finland. Research material consists of liturgical texts and spiritual songs, and the art and architecture of some church buildings. Their expressions are compared with the key beliefs and values of the Finnish and Sámi people. Preliminary results show, that local cultural features have to some extent been taken into account especially in the non-verbal expressions. The time of decolonizing has gradually

begun also in Northern Europe, but further reflection is needed on how the value of local cultures in worship could become more visible.

Liberating Hope: practical theology in action
F-102

Coordinator: Julio César Adam

Júlio César Adam, Valburga Schmiedt Streck

Title: Practical Theology - Latin America - Decoloniality: in search of a method

If we understand Practical Theology as the theoretical reflection of religious praxis in the context of Latin America from the paradigm of decoloniality, what would be its method? The reflection on the method of Practical Theology in Latin America was in close dialogue with Liberation Theology and its see-judge-act method. This means that doing Practical Theology in this context has always had a strong relationship with the practice of exclusion and socio-political vulnerability. All theology was seen with a second action, since practice and life, especially the context of the poor, was the locus theologicus par excellence. What does this mean from a decolonial perspective? In a decolonial perspective, would the method see-judge-act be the most appropriate? To what extent will seeing the reality be influenced by this paradigm? To what extent would judging from scripture and theological tradition be a way of reinforcing a certain coloniality? In the same way, to what extent action, religious practices, whether the ministry or religious forms in the context of culture and society, can express decoloniality. On the other hand, Latin America has contributed internationally to research practices in the social and human sciences, such as the Participatory Research (Carlos Rodrigues Brandão and Paulo Freire) and Participatory Action Research (Orlando Fals Borda). This paper therefore problematizes this question: which method will serve Practical Theology in Latin America from a decolonial perspective?

Anne-Marie Ellithorpe

Title: Friendship and the Fostering of a Liberating Social Imagination within Aotearoa Track Liberating Hope: practical theology in action

This paper explores the potential for the concept and practices of friendship, both personal and civic friendship, to contribute towards a liberating social imagination within Aotearoa. This is considered most

specifically in relation to the struggle of New Zealand Maori for social and institutional transformation, and environmental sustainability. This research is based on a mutually critical correlation approach, drawing on writings by Maori, biblical texts, other theological resources, and writings of Aristotle. Within this paper I acknowledge that a diseased social imagination, inconsistent with a Christian theology of creation, has contributed to the history of colonization within Aotearoa, and to practices of prejudice and exclusion. Further, the policies and practices of neoliberalism continue to contribute to new forms of colonization. I argue for a renewed theological and social vision of “what is possible” to inspire, catalyze change, support indigenous resistance to colonizing practices, and to provoke greater collaboration in the struggle for a better future. I identify an ideal of theologically based civic friendship as contributing to such a vision, and as a constructive ideal for shaping relationships between Maori and Pakeha as Treaty partners in Aotearoa (NZ). I further advocate for such a vision to be accompanied by practices that can endure (without “settling” for) the messiness of current realities.

Anete Roesse

Title: The way of making religion of the women in Brazil in 21st century: a study from decolonial feminism and communitarian feminism.

The research in question is an ethnography of doing religion of women in contemporary religious context in Brazil, of those who assume protagonic movements that break standards of the modern colonial perspective. Previous researches have verified the phenomenon of women who found their own churches in the peripheries of large Brazilian cities. This research has observed the phenomenon in a city in the countryside of Rio Grande do Sul/Brazil and did analyses from an ethnography study, decolonial theory and communitarian feminism. The survey results point out that women create way of making religion as a response to dissatisfaction, persecution and the decision to defect from a modern colonial patriarchal religious pattern. In this context, they create a rupture and an ‘escape’ from an oppressive religious system. Their way of making religion, as they do, implies, then, the creation of small refuges - protection churches/religions/communities. They understand the gaps of chaos and desert – breaking with the colonial modern religion of patriarchal order. Their new way of making religion involves the creation of small communities: a political-spiritual proposal. That says something fundamental about the back, the women return to the origins, i.e. to life in community, which says about ‘living well’. They are communities that congregate in a small rented house or in the female pastor’s own house; they create religion in a domestic key: they domesticate religion; they create religion of small communities based on affection, proximity, and binding management. The female pastor’s churches/religions/communities will be dysfunctional capital projects, as Rita Segato asserts, they do not co-exist with the capital project, and the large religious temples projects. They function as domestic religiosity, - linked to daily life, closely attentive to the

demands of work and employment, with health and healing, with bonds/affection/proximity bonding-community, care and protection of people.

Christian Scharen

Title: Post-Settler Colonialism Blues: Decolonizing White Practical Theology in the United States

This paper takes its beginning by bringing together and extending recent work in practical theology in the USA. In response to critiques by Courtney Goto among others, Katherine Turpin and Thomas Beaudoin wrote a chapter on "white practical theology" in the volume *Opening the Field of Practical Theology*. While this is a start, Goto's critique asked for a much more confessional and self-critical trajectory that I am seeking to work out in relation to my own family history of settler colonialism in the upper midwest. This paper draws on the case study of an iconic American pioneer settler colonialist, Laura Ingalls Wilder. Her tales of homesteading the land stolen from the native peoples are the author's own, as he is a direct descendent. Further, views populating her books, like "the only good Indian is a dead Indian," mirror actual statements by, for instance, Governor Ramsey, the first Governor of the State of Minnesota where Laura's family homesteaded, and I now live. Through an examination of colonialism in the United States case in particular, I will make use of the theological category of sin as important for decolonizing white practical theology, learning from Chickasaw theologian Lisa Dellinger's critique of that doctrine's use in the European dismissal of the basic humanity of native peoples in the Americas. In conclusion, I will extend my work with colleagues in *Christian Practical Wisdom: What it is, Why it Matters*, as a means to suggest a trajectory of repentance and repair for white Christian communities.

Religious Practices, cultures and spirituality

G-512

Coordinator: Birgit Weyel

Blanches De Paula

Title: Pastoral Counseling: An Unforgettable Face of Mission

Pastoral Counseling: an unforgettable face of the mission, addresses the intimate relationship between pastoral care and the proclamation of the gospel in Latin America. Informal dialogue, daily conversations, visits to the friend, to the neighbor, are some ways that have welcomed listening to the pains of abandoned children and old people, violated women, men with no direction. It has also nurtured new hopes and discoveries of meaning for people who are invisible and affected by prejudice and exclusion. The research points to general dimensions of the Protestant mission in Latin America, especially in Brazil, highlighting actions of announcing the good news that occur informally. In the second moment, it drafted a drawing of the praxis of pastoral counseling from geographies of daily life that transcend the temple. The research ends with challenges for the re-signification of the praxis of pastoral counseling from the valorization of Latinity and the reaffirmation of its importance as a mission of God in Latin America

Birgit Weyel

Title: Practices and arrangements in the field of funeral practices. A praxeological approach

The paper gives attention to the ties between practices as a form of cultural actions and arrangements, as they are shaped by material objects and artifacts. Practice theory, according to its claims, can help provide understanding of the dynamics operative in the ritual field of death and funeral. These are often described by terms like change, shift or instability. Taking practice theory as its starting point, this paper develops an alternative perspective on the realm of "the social" and the developments in the field of funeral practices. Dichotomies such as subject and object, the individual and the society, structure and action can be left behind, because of a relational perspective of a "total nexus of interconnected human practices" (Theodore Schatzki). In particular, the materiality of "the social," sometimes neglected in Protestant theology, can be recognized: the use of artifacts, technology, pictures and spaces, alongside the relevance of linguistic meanings ("discursive practices"). Funeral practices are taken as an example to unfold the benefits of this approach in a research program of Practical Theology.

Manuel David Stetter

Title: The Dead as Intermediators of Transcendence. Non-ecclesial Funerals in Germany

Churches in Germany face a growing presence of funeral ceremonies officiated by ritual actors who are independent of any religious community. Practical Theology has only just begun to research these non-ecclesial funerals more thoroughly, primarily by analyzing the self-conceptions of the celebrants. This paper, however, gives attention to the ritual performance itself focusing on its practices related to the dead. Two observations have led to this focus: Firstly, although many independent ritual guides describe their activities as clearly orientated towards the living, it's the dead who are the performative center of their ritual practice. Within the framework of practice theory, it is not least the corpse, covert in the coffin or cremated in the urn that can be regarded as a decisive "participant" of the funeral ceremony (Stefan Hirschauer). Secondly, the religious references that are inscribed in these ceremonies are embedded directly in these practices. They do not take the form of general afterlife beliefs but are deeply entangled in the practices related to the specific deceased staging him or her as an "intermediator of transcendence" (Antje Kahl). As indicated, this way of dealing with the dead cannot be reduced to discursive practices alone. Rather, it includes interactions with the corpse and the use of other ritual things such as personal mementoes of the bereaved or large-sized portraits of the deceased. The paper tries to explore some of these practices in order to contribute to a deeper understanding of religious practices in the context of a pluralized funerary culture.

13h30
15h00

Paper session 4

Decolonizing theological concepts and practices H-208

Coordinator: Jaco Dreyer

Ilíria François Wahlbrinck

Title: Between ethics and care: ways to a hermeneutics of care?

In this reflection it is sought to draw relations between theology, science, art and poetry considering the human being able to develop itself in its process of self-knowledge and human formation. It also seeks to understand how care relates to them considering that, in the search for a human formation, it is something basilar. Of qualitative character, a dialogical methodology is proposed, starting from bibliographical research, under hermeneutic approach. It seeks to creatively weave a

critique of scientificity, imposed as imperative to those who write scientific articles, casting questions about the applicability of its rules considering that the human being is a complex unit that can not be objectified, at risk of being dehumanized. How, in the elaboration of scientific articles, the writer makes use of language, one of his fundamental characteristics, it is asked: are the traces that the personal mark that is essentially carried not ignored under the norms of science? It is written by establishing relationships with subjects studied and reflected in the Graduate Program of Faculdades EST and the subject proposed as the research topic of the woman who proposes it. Communication is proposed.

Annemie Dillen

Title: (De-)colonisation of hospital chaplaincy. Practical theological views on outcome research

Hospital chaplains in Europe are confronted with the increasing need to give evidence of the outcomes of their work, preferably by solid quantitative empirical findings. This is especially true in secularized countries and institutions, where the relevance of hospital chaplaincy is not evident and where all medical interventions have to be evidence-based. The idea of outcome-oriented chaplaincy was developed in the US (Vandecreek & Lucas, 2001), and is empirically developed in Europe by ERICH (European Research Institute of Health Care Chaplaincy), and a growing group of researchers, including the authors of this paper. However, one could critically question how 'power' and 'colonisation' is at work in this empirical research about outcomes. Is the theological basis and aim for hospital chaplaincy replaced or diminished ('colonised') by an empirical outcome oriented language, as many indigenous languages or practices have disappeared or have been reduced salience by many colonisers? Is the power of the outcome oriented questions, language and methods a way of repressing ('colonizing') methods inherent to hospital chaplaincy, such as 'being present' with patients, having time, offering religious rituals, and doing what others cannot do, forget or do not want to do (all forms of social care and prophetic advocacy for the dignity and rights of patients by chaplains)? Or is it possible to consider the outcome-oriented research and chaplaincy approach as a coping mechanism of chaplains and researchers in order to resist ongoing colonizing tendencies in the field of health care? In other words, is the choice to speak the language of health care institutions a way to resist to the reduction of chaplaincy mandates and the power of economic benefits? Can outcome oriented chaplaincy and research be a prophetic voice and resist the total dominance of market capitalism, which is it itself 'colonising' the world of

health care (cf. Habermas). This paper will give various and complex answers to these questions, explaining the characteristics and the aims of outcome oriented chaplaincy research in dialogue with decolonial views and pastoral theological reflections.

Simon Shui-Man Kwan

Title: Decolonizing “Protestant” Death Rituals for the Chinese Bereaved

Most churches in Hong Kong claim the identity of conservative-evangelical, and seemingly their theology is heavily conditioned by missionary Protestantism—but only seemingly. This paper attempts a postcolonial interpretation of this “seemingly” by unconcealing the hybridity of the Protestant death rituals practiced here. The traditions of Chinese death rituals give much emphasis to the continuation of bond between the bereaved and the dead, while it has been a practice of the missionary Protestantism here to cut the bond. For example, it is still not uncommon for a pastor to request a new convert to remove all the ancestor tablets, which are traditionally believed to be where the souls of the deceased reside, in his/her house. The deceased is imagined to be existing in the future—resurrection, and in the past—memory, but not in the present, and so there is no way to continue the bond with the deceased in the literal sense. However, the findings from a qualitative research study reveal that this cutting-the-bond theology, to borrow the terminology of Helen Cameron et al.’s “four voices of theology,” is more espoused than operant. A variety of postcolonial resistance strategies are there to work against the missionary Protestant theology of cutting the bond. However, the resistance is not spectacular, as theorized by Homi Bhabha. This paper suggests to understand it with reference to James Scott’s “everyday resistance,” or Bhabha’s “sly civility,” the Chinese imagination about the intermediate state, and the psychology of the continuation of bond in the field of bereavement studies. This paper will examine how all this practically works together to decolonize those Protestant death rituals for the Chinese Bereaved

Auli Maria Vähäkangas

Title: In Search of transcultural Theological Approaches to death and dying

Death and dying belong to everybody’s life but still they are issues, which are not widely discussed in the Western societies. In many non-western societies, it is opposite. The death of a person stops the whole community and relationships in the community are important for grieving family

members. Grief research has focussed on continuing bonds for the past twenty years (Klass et al. 1996; Valentine 2008; Klass 2009). This research has mainly used concepts and theories developed in the Western world with few exceptions from the Majority world as well (Steffen & Klass 2018; Evans et al. 2017). This presentation analyses transcultural theological approaches to death and dying in the writings of Esther E. Acolatse and Douglas Davies. Acolatse criticises the romantic view of African relationality and notions of the self (Acolatse 2009b) but sees that new African relationality has important implications for pastoral ministry at the end of life (Acolatse 2009a). Douglas Davies's dividual theory of grief is grounded on traditional Asian understanding of relationality. Dividuality denotes an idea of multiple personhood (Davies 2017). The aim of this presentation is to map cultural and theoretical backgrounds of the concepts used by Acolatse and Davies and to evaluate how useful these are for decolonizing the concepts and practices connected with death and dying.

Decolonizing theological concepts and practices H-200

Coordinator: André Sidnei Musskopf

Ezequiel Hanke e Celso Gabatz

Title: Theology in plural times a contemporary descolonial perspective

Contemporaneity, with all its complexity, demands the construction of theologies that are capable of encompassing plurality on the horizon of human experiences. The task of decolonizing theology and recreating its content, implies not only a newness in the object, but also requires a newness in the subjects. A new type of consciousness and posture is needed. According to Boaventura de Sousa Santos, the dialogue between human rights and progressive theologies is a good possibility for the development of emancipatory practices. In this direction, a closed, private, monolithic theological perspective runs the risk of not being heard or assimilated. It is not possible to start fruitful dialogs from exclusive references. The revealed contents of the faith are transmitted by contextualized subjects and will always be linked to the paradigms of an epoch. Consciousness based on the current conjuncture can be the starting point for the emergence of new theological paradigms, through the emergence of new places of enunciation and affirmation of historically subalternized knowledge, according to Spivak. In the search for approximate answers, this communication aims to reveal paths and possibilities in the field of Christian theology, longing for an understanding

of the faith that is public and committed to the causes of the world and human beings. The approach also advocates the need to listen attentively to the clamor of human rights by problematizing contemporary sociocultural and geopolitical dynamics.

Miriam Löhr

Title: Postcolonial Studies and Practical Theology – Opportunities and Requirements

The central concern of the present research project is a theologically and methodologically reflected application of postcolonial studies to Practical Theology. It is based on the conviction that postcolonial theology is not a specialist field or an optional, interchangeable method. Instead it is an attitude, a position. Doing postcolonial theology touches all questions in the field of religious education, homiletics or church theory. These reflections are based on the basic assumption that every scientific thought is contextual, i. e. every scientific question, hypothesis and insight is influenced by one's own context. This includes the person (gender, social environment, culture, religion, economic situation), the scientific setting, financial resources, freedom of research etc. The context is also shaped by a country's political system, existential threats or violence. Thinking contextually is not a lack of objectivity – quite the contrary: reflecting one's own context deconstructs supposedly equal power structures. Contextual theologies continuously try to transform invisible structures into more transparent relationships without researchers abandoning their own perspectives. Practical Theology as a kaleidoscope of lived religion, church, academic theology and society offers many possibilities for raising questions about the power of interpretation. These questions are becoming more and more important in a world which is increasingly shattered by rising numbers of authoritarian governments, threats of violence (often justified on religious grounds), religious fundamentalisms, economic and ecological crises. This research project intends to evaluate the opportunities that Practical Theology and its interdisciplinary approaches can offer, globally and locally. It is planned to empirically substantiate the results.

Johannes van Oorschot

Title: Liberating routine? Routine and liberation as a mode of participation in a practice-theory based Practical Theology

How do social practices change and what criteria can there be to define this change as liberating? The paper engages these issues using the

practice theory approach from Theodore Schatzki to develop a concept of change in Practical Theology. Thus, it focusses on the idea of routine as a concept overcoming the binary opposition of conservative repetition versus social change and tries to show how practices organized by practical understandings, rules, and teleoaffective regimes indeed change through repetition and the change therein. In doing so, the paper argues that (1) practice theory is as a theory not predisposed to conservatism, that (2) the change of social practices comes from within practices themselves, and that (3) it is the task of Practical Theology to develop a specific understanding of the different opportunities and constraints the elements constituting a practice have in changing routines (for example human actors, non-human actors). Starting out on this endeavor, the paper argues that – alongside understandings of liberation as a specific kind of practice like ‘solidarity’ (Gutiérrez) – it is theologically fruitful while analyzing practices to understand liberation as a formal criterion concerning the quality of participation in a practice. Connecting this with Schatzki’s practice theory, liberation as a dimension of practice (theory) can be understood as the way in which an individual participates in and has influence on the routine of a given practice.

Eber Borges Costa

Title: Contributions to a Pedagogy of Care in Christian Education

The objective of this research is to articulate Education and Theology searching for a paradigm for a pedagogy of care in Christian Education more attentive to the world’s clamors, more careful with people than with institutions, especially those who more suffer from neglect and carelessness. The way in which the pedagogical practice was constituted in the Protestant Christian communities in Brazil is generally linked to a markedly colonialist model of Church, prevailing tendency towards fundamentalism and conservatism. Therefore, the decolonial studies are an important reference for the deconstruction of this concept, for the criticism of the practices that provoked and for the proposal of a new model. To follow the path of the construction of the concept ‘Christian Education’ and to understand the contours that it acquired and the practices that provoked, this study starts from a documentary research. For the analysis of these primary sources, the research has as main theoretical references Boaventura de Souza Santos, Paulo Freire and Henrique Dussel. The research seeks to understand the place of the church as a teaching, learning and caregiver community in today’s society, proposing a review of its educational practices and pointing to contributions to the construction of a pedagogical practice that

prepares it for a presence in the world that promotes justice, peace, tolerance and love, finally, a pedagogy of care.

Liberating Hope: practical theology in action
F-102

Coordinator: Amy Caastel

Clelia Peretti

Title: And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. (Matthew 25:40)

This inquiry aims to understand the limits and possibilities of access to social protection systems in Curitiba by people in a houseless condition through the observation of their experiences. The motivation to choose this theme stemmed from the experience in developing the Human Dignity and Life Promotion project from August 2015 to December 2018—a partnership between the Anglican Communion and the Roman Catholic Church at São Tiago Cathedral in Curitiba. This ecumenical project encompassed many actions through the Houseless People Pastoral: sheltering of the socially vulnerable; sharing meals and the gospel; promoting community experiences, dialogues; referring people to psychological care; and creating partnerships with the Public Defender's office. This is a qualitative inquiry that employs phenomenology for data analysis; the theoretical foundations come from literature review. The first part contextualizes the phenomenon of houselessness, exposes its main characteristics both locally and nationwide, and analyzes the first advancements in nation-level discussions about the phenomenon that are reflected at the local level. The second part discusses social protection and assistance systems associated with the inclusion of people in a houseless condition. Finally, we describe the services of social integration offered by the Houseless People Pastoral and relay the accounts of the experiences from the Human Dignity and Life Promotion project.

Raymond J Webb

Title: Economic Inequality: Stealth Colonialism?

This paper makes the claim that, although there have been worldwide improvements in average child mortality rates, overall health care, standards of living, and literacy rates, this does not mitigate the life-threatening assault on human dignity and flourishing which the income

gap between rich and poor represents. When a few invade and settle the space of others, this is colonialism. The "overall improvement" position is espoused by, among others, Steven Pinker, Hans Rosling, Peter Diamandis, and the Gates Foundation, while the "neo-colonial crisis" argument advocates include Charles Pickety, Samuel Moyn, Frank Michelman, and the Harvard Social Project. Since the material world is improving, why is there concern about the income gap and what principles might illuminate the situation? One concern is that "agency" has not increased for most people. Sufficiency does not equal equality, as Moyn notes, questioning the adequacy of human efforts and information to achieve the goal of equality. Cartels, "legal monopolies." and enormous accumulations of wealth by a few people all squeeze or eliminate the agency of the many. For example, the same fortunes that privately raise world standards in basics fund electin advertising in many situations. In reality, health care, the economy, employment, governmental direction and control, and climate protection are affected by a small percentage of the population. Suggestions for solutions are drawn from the work of social theorist Margaret Archer on agency and the contribution of Christian social teaching over the past 130 years.

Nadine Francis Bowers Du Toit

Title: Born Free? Born Free for what?: Exploring the lived experiences of Christian youth in South Africa

South Africa is one of the most unequal countries in the world and this economic inequality between rich and poor, despite the demise of Apartheid, remains racially skewed. Recent events such as the student #Feesmustfall protests against economic inequalities and economic injustice in higher education, the spate of racial slurs and denials of Black pain on social media and the re-racialisation of South African society through identity politics; indicate that South Africa faces significant challenges with regards to dealing with the 'sins' of its past and the complexity of our present life. The term "born free" is popularly ascribed to the generation born or raised after the end of the Apartheid era. Young people are, however, questioning this freedom because this inequality is most visible in the marked differences in where they live, the schools they go to, their parental income groupings, language and race. Marginalized youth are labelled as depoliticised, selfish and apathetic on the one hand, however, recent youth protest action reveals them as powerful agents of change with regards to challenging issues of equal access to tertiary education, institutional racism and a decolonised curriculum on the other hand. This paper seeks to unpack the emerging findings of a current research study focussed on how Christian young adults engage the lived

theologies of inequality in Stellenbosch, South Africa. It seeks to explore their experience and lived theologies by posing the question: “In what ways do the lived realities of the continued and intensified realities of inequality in post-apartheid South Africa, impact on the lived theologizing and political agency of the “born free” generation of South Africans (18-35 years) with regards to issues of social justice, inequality and reconciliation?”

Amy Casteel

Title: Making Progress or Perpetuating Power? – a look at (de)colonial approaches in Theologies of Migration

Theologies of Migration are written, in part, to address the imbalance of power inherent in the formal systems of migration currently enforced across the globe. Across history, groups of people have always moved. It's woven into the fabric of legends and folklore around the world as a wanderer archetype like Odysseus or Tang Sanzang or Hawaiiloa. Migration also features as a major device in the plotline of the Christian faith from the Patriarchs to the apostles. However, contemporary migration does not enjoy the same freedom of movement, as is reflected in the vocabulary. The terms migrant, asylum seeker, refugee, and expatriate are nuanced by power and its relationship to the traveler. Contemporary studies on religion in migration are framed using terms like 'barrier' or 'coping' in terms of acculturation, betraying an underlying colonial bias. Are the policies of receiving countries simply mirrored by church congregations in receiving wanderers in terms of their labels rather than as full brothers and sisters? Where do we identify such colonial legacies and then how do we de-link those from Christian practice? A review of current literature, coupled with the responses of 29 adolescent migrants to Belgium, challenge our embodiment of the Christian practice of hospitality. Can re-imagining the concept of hospitality help construct a theory which frees us to embrace others fully?

Liberating Hope: practical theology in action
G-512

Coordinator: Ary Fernandez-Albán

Ary Fernández-Albán,

Title: Decolonizing (Our) Theological Assumptions and Ecclesial Practices: A Cuban Perspective

Drawing on decolonial theoretical insights, I briefly and generally reflect on the impact and influences of North Atlantic-Eurocentric theologies and ways of being church in most Protestant and Evangelical denominations in Cuba. In light of the complexities of the current social context in Cuba and some of its challenges for churches, I question the adequacy of some theological assumptions and ecclesial practices inherited from culturally colonizing missionary endeavors in past and present times—regarding missiology, worship, Christian education, evangelism, and diaconal ministries—to face such challenges.

Mai-Anh Le Tran, Rodolfo Nolasco

Title: Ecstatic Re-Enchantment: A Contemplative and Positive Mimetic Approach to Decolonizing (Homo)sexuality

This proposed presentation asks the question: What spiritual practices (of body, mind, spirit) might facilitate a decolonialization of the victimage mechanism deployed against the LGBTQ community, for a liberative inter-individuality that re-sacralizes a “collateral practical theology” not of “less than,” but “alongside”? The presentation charts two disciplinary courses for exploration: one from pastoral care, the other from religious education. Through the lens of pastoral care and counseling, we propose a contemplative and positive mimetic approach that gazes mindfully upon the Triune God who is for us and over against nothing or no one at all. This mutual gazing creates an attitude of spaciousness and hospitality that mirrors the kenotic example of Jesus Christ who draws in a dynamic “faith beyond resentment” and into a life of flourishing and communion. This exploration draws from post-colonial theology, spirituality, mimetic theory, psychology and neuroscience to bear on a pastoral theological experiment. Through the lens of religious education, we propose the possibility of mimetic learning, or the activities of “fractal mirroring of ecstatic re-enchantment,” when skin-to-skin contact within the context of beloved community inspire a positive mimesis that breaks open new realities and new actions for bodies formerly desacralized by the violence of “disimagination.” Strategies of “good mimesis” are explored in light of a Freirean-like resurrectional consciousness, toward communal efforts at “renewal of moral conscience, restoration of communal agency, reconstruction of critical analysis, resilience in self-reflective dialogue, and reconciliation through passionate action.” This exploration draws on critical pedagogy, postcolonial theory, and social psychology.

Jeanne McCarley Stevenson-Moessner

Title: (De)colonizing the image of female beauty: the industry of plastic surgery in Texas and Brazil

Plastic is capital. We readily think of the plastic of credit cards and debit cards for the financial power they give us. At this time, there is a burgeoning industry of plastic surgery in Texas (USA) and Brazil. This type of Plástica introduces an economy of appearances in which physical beauty is the valued product. In my area of Dallas, Texas, women's social gatherings can include Botox parties in the place of bridge (card) parties or garden clubs. Using an ethnographic study of beauty and plastic surgery among Siliconadas in Brazil and comparing it with research on cosmetic or aesthetic plastic surgery in Dallas, Texas, I will draw some findings of interest to us as practical theologians. Specifically, this research looks at self-esteem of women opting for augmentation or alteration of their physical self and at how colonialism, post-colonialism, and de-colonialism has addressed and impacted this issue. This paper explores asymmetries of power that impact individual and group social identity. For those whose history has been shaped ontologically, theologically, and psychologically by colonial forces, detaching from the lure of the "colonial gaze" and its ideal of beauty is an arduous task. Freedom from the images and the industry of "beauty" as defined by the elite, by media, by capitalism, by film, by conquerors, and former slave holders is an issue for practical theology in both research and action as we seek to Liberate Hope and Self-Esteem.

Thomas Yisa Abraham

Title: The role of the church in re-dressing stigmatization associated with VVF-HIV/AIDS among young adult females in Nigeria

This study focuses on the problem of VVF-HIV/AIDS, stigmatization, the threat to the human dignity of women and the role of the church, with specific reference to the role of Evangelical Church Winning All (ECWA). In order to show this, models of practical theology methodology were used as theoretical and methodological basis for the study. Practical theology is as a study area deals with the praxis of God, i.e. salvific and eschatological involvement and engagement with the trajectories of human lives and the suffering of human beings. Within the context of theological reflection, it involves man's attempt to express and portray the presence and will of God in such a way that meaning in life and comfort is contextually disclosed and discovered (Louw, 2008:71). Having established the latter, the focus falls firstly on the description of the conditions addressed in the study about VVF-HIV/AIDS and its prevalence in Northern Nigeria. A detailed contextual study also shows that a variety of factors impact negatively on the status and well-being of women in the area. Traditional, cultural, economic, political and religious factors are either uniquely

applicable to or aggravate the status and well-being of the subjects of the research, namely women suffering from VVF-HIV/AIDS in Northern Nigeria. It specifically involves the social and political context in which they live. It also shows that the existence and extent of these factors increase the vulnerability of women to contracting the HIV as well as VVF. The extent to which these factors, in combination with the latter conditions specifically promote the stigmatization of these women and the forms such stigmatization takes are also explored. Moving on to the issue of human dignity: a historical overview is given of the concept and it is defined for the purposes of the study. The extent to which the human dignity is affected in the study area is then investigated in light of their context, with particular reference to the women suffering from VVF-HIV/AIDS. It is concluded that the stigmatization to which the VVF-HIV/AIDS sufferers in Northern Nigeria are subjected, indeed constitutes a serious threat to their human dignity. In answering the question of whether the church (ECWA) has a responsibility towards these women and to address the issue of their stigmatization, two pastoral theological perspectives were used, that of the nature of the church and that of the concept of human dignity from a theological perspective. According to this perspective human beings have been created in the image of God. Having established that, on theological grounds, such a responsibility exists, a possible pastoral theological model for addressing the issue of the stigmatization of women suffering from VVF-HIV/AIDS was proposed. The church's response to the challenge of VVF-HIV/AIDS is to come from its deepest theological convictions about the nature of creation, the unshakeable fidelity of God's love, the nature of creation, the nature of the body of Christ and the reality of Christian hope. The creation narrative, which affirms that humanity is created in the image of God, links human beings to the love of God, which is modelled in the incarnation of Jesus. Moving on to the data analysis, the extent of the challenges of VVF-HIV/AIDS sufferers and the level of knowledge of the pastors of the subject of the stigmatization of young adult females sufferers of VVF-HIV/AIDS and their treatment of the issue were evident. Finally, recommendations were drawn up in order to provide basic understanding and awareness to ECWA on how to objectively address the problem of VVF-HIV/AIDS in Northern Nigeria.

Religious Practices, cultures and spirituality
Auditorium H

Coordinator: David Csino

Friedrich Schweitzer

Title: Refugees' Religion and the Advocatory Task of Practical Theology

While the situation and experiences of refugees in Europe have received a lot of attention in public debates and in the media, the role of their experiences and needs concerning religion have been rarely addressed in this context, at least aside from sometimes conflictual encounters between Muslim and Christian refugees in respective shelters and camps. Against this background, a team of Protestant, Catholic and Muslim researchers at Tübingen (Germany) conducted a research project with qualitative interviews with Muslim refugees. The interviews were mainly conducted in Arabic, with the help of bilingual students of Islamic theology. The transcripts were evaluated in cooperation between Muslim and Christian interpreters whose backgrounds included familiarity with different countries and cultures. Interview questions referred to the situation before leaving the country, during the flight and after arriving in Germany. The focus is on religion as a resource for survival and for being able to adapt to different contexts and challenges. The role of practical theology in this context – of the project presented as well as of parallel projects in other places – is interpreted as advocatory, i.e. speaking up for the needs of refugees beyond the immediate necessities of everyday life. The advocatory role is considered of growing importance for practical theology in post-colonial Western contexts – a development which builds upon earlier experiences concerning disadvantaged persons and groups in society but which now includes additional, most of all interreligious dimensions.

Ferdi Petrus Kruger

Title: The connectivity of remembrance as mediating space for the healing of memories evoked by decolonization.

Decolonization contains a cry of sadness or a sighing voice, something that is described as the in-between spaces of paradox. In South Africa for instance, people are living in a country that has left behind a painful past, but the same country has not yet reached its destination. The painful past creates an obstruction for people to experience a meaningful present and future. The voice of decolonization therefore bears witness of a vivid memory of things in the past that are still remembered. Memory work is thus connective and not merely reproductive of existing relations, facilitating acts of 'affiliation across lines of difference. People are in need of social contexts where they can learn anew to see and learn to care for people's memories. One of the pivotal acts in liturgy has to do with preaching as a mediating act of enabling listeners to look into the right direction. Mediation, viewed from a practical theological viewpoint has to do with communicative aspects that mediate the Gospel to private life,

social establishments and the public sector. When people are remembering they are actually reminded of what is often dismembered, disconnected or things they already know. Religious language, when it reflects the Biblical message, opens up a new horizon for people and can turn things upside down in an unexpected, surprising way. The narrative of the Biblical message, after being told from the world of the text, refigures the world of the listener by opening up a new horizon and a new perspective.

Kirstine Helboe Johansen, Elisabeth Tveito Johnsen

Title: Christmas in secular spaces. Enacting Christian Cultural Heritage in a Nordic context.

In a Nordic context, references to Christian cultural heritage in political debates, in election campaigns and in discussions about immigration and integration have become frequent. At the same time, it is undefined what this heritage more concretely consists of. In a contemporary situation, churches are not the sole interpreters of Christianity. Secular institutions are vital agents enacting this heritage for the upcoming generation. This is particularly evident during traditional Christian festivals, such as Christmas. Preparing a comparative project examining Christian cultural heritage in Denmark and Norway, we conducted a pilot study on Christmas in public schools and national broadcasting. In these countries, both institutions are legally committed to reflect the historically dominant religious heritage as well as cultural and religious diversity. With this approach, we follow Kim Knott who points out that to understand contemporary religion, scholars must examine how religion is practiced, handled and constructed in apparently secular spaces (Knott 2014). This paper presents an analysis of interviews with school leaders and television producers in Norway. Inspired by Theodore Schatzki's practice theory, our concern is not Christmas as a stable entity, but as constantly emerging. Utilizing this approach, we inquire the understandings, rules and normative teleologies expressed by our informants (Schatzki, Knorr-Cetina et al. 2001, Schatzki and Schatzki 2010). Knowledge about how these institutions enact Christian cultural heritage is pivotal in order to understand how hegemonic religious and cultural practices are dealt with.

David Csinos

Title: Creativity Unleashed: Toward a Practical Theology for Christian Leadership in a World in Flux

What might a practical theology of Christian leadership look like amidst the profound cultural shifts in which the present-day church is caught up? Ongoing social forces such as pluralism, decolonization, and the shifting position of Christianity within contexts in which it historically held power are calling aspects of western society into question. The practice of congregational leadership has yet to adequately consider these and other profound shifts in religious milieu. Common understandings of Christian leadership continue to be influenced by assumptions of western domination, imperialism, and colonialism, as well as theologies of God that ascribe authority to the leader as agent of change. In this paper, I respond to these perspectives of leadership by appropriating Gordon Kaufman's theology of God as "serendipitous creativity" in order to move toward a practical theology of Christian leadership that responds to growing pluralism and the shifting role of the church in our world. Such a view of cosmic creativity relativizes claims of divine and human authority by embracing the inherent mystery embedded within a conception of God as uncontrollable, unplanned (serendipitous) creativity. Relying on this view, a practical theology of Christian leadership moves away from an explicit and implicit focus on the authority of the leader, embraces the mysterious emergence of new realities, and empowers all within the community of faith to participate in creative transformation as it unfolds among and around them. I am proposing this presentation as the communication of a paper.

Day 5: Monday 08 April 2019

11h30

Paper session 5

**Decolonizing theological concepts and practices
Auditorium H**

Coordinator: Auli Vähäkangas

André Sidnei Muskopf

Title: When the gay is white and comes from the countryside – decolonial reflections on race, sexuality and ecology

Decolonial Studies have pointed to the need to consider three interrelated aspects: colonialism, racism and patriarchy. In this claim it is possible to see the influence of feminist studies and race and ethnicity studies in its later developments, both through the need to engage with gender and

sexual diversity (queer) studies and the perspective of intersectionality. In this paper I reflect, through an autobiographical approach, on the role of the “sexual theologian” (Marcella Althaus-Reid) in relation to race and ethnicity and ecology looking at the particular context of German/European immigration to/colonization of southern Brazil. This reflection will take into account the discussions on “whiteness” and the “uninterrogated coloredness” (Emilie Townes) on one hand, and ecofemism and ecofeminist theology (Nancy Cardoso; Ivone Gebara) on the other hand. It will also reflect on issues of memory, experience and ancestry and their role in the production of theological knowledge and practice, particularly in relation to the feminist perspective of situated knowledges (Sandra Harding) and knowledges from the South (Boaventura de Souza Santos). The main goal of this exercise is to experiment with the intricationalities of dealing with race/ethnicity/origin and gender/sexuality in the context of colonialism applied to a very particular and personal experience. This will point to issues to be considered in the theological work (theoretic and academic, but also in religious and ecclesiastical contexts) as a task for its “practitioners” (individually or in “communities of practice”).

Jaco Dreyer

Title: Ubuntu as an African ethical tradition and the challenge to decolonize practical theology: reflections from a (white) practical theologian

Practical theology in South Africa developed in a very close relationship with practical theology in Europe and North America, with little attention to African intellectual and religious traditions. This is a great anomaly, as practical theology is particularly concerned with the study of "lived religion". One example of this anomaly is the relative neglect of the African tradition of ubuntu in practical theological scholarship. Practical theologians who study lived religion in the African context often ignore the local traditions and foreground "Western" moral theories or perspectives. The aims of this paper are, firstly, to reflect on how our current practical theological scholarship could be enriched by engaging with the tradition of "ubuntu ethics", and secondly, to reflect on this task from the perspective of decolonial theory. Ubuntu is a very contested notion. I will thus first explore the possible meanings and uses of ubuntu. I will opt to view ubuntu as an African ethical tradition, and more particularly, a (living) tradition of values, norms and practices that originated in Southern Africa. Next, I will examine how ubuntu ethics could enrich our practical theological perspectives by relating it to "Western" moral theory, in particular, the "little ethics" of Paul Ricoeur. The last step will be to reflect

on the possibilities and limitations of this task to "decolonize" practical theology. I will in particular reflect on the difficulty of this project by problematizing my "positionality" as a white South African practical theologian with a limited understanding of African traditions.

John Razu

Title: Caste As The Tool Of Internal And External Colonization Of India: Affirmative And Liberative Dalit Praxis

After more than seven decades of independence, Dalits, the so-called (untouchables) about one-fifth of India's population lives in segregated section of the overwhelming majority of Indian villages. To this day, in several parts of the country it is risky to walk with foot-wear on; in some parts separating the Dalits by raising huge walls to the height of 40-60 foot; have no access to the burial grounds/burning Ghats and cemeteries for the Dalits in several villages and host of others being practiced—all in the name of 'Untouchability'. For all these, caste is the base structure that unites others facets too. The root of caste is the Latin *castus*, which means "chaste" or "pure"/"separated". The word has been transliterated through the Portuguese *casta*. Which means "race" or lineage", and was first used in the 1700s in reference to Hinduism's system of social stratification.

Hinduism as a religion and caste as its tool for centuries used a schema or an order for the Indian society to function. Therefore, caste as a social system played the pivotal part during colonial periods and in the post-independent India as well. Hinduism is effectively employs caste by stratifying who should be on top, middle, bottom and outside thereby legitimizing and reinforcing why the society is ordered in this way—who should be where and by "interpreting" why do they fall in those rungs? It is apparent that the Indian society is hierarchically organized. In such a inhuman and de-humanized social structure, the so-called "Untouchables"—the Dalits fall outside the *varna* means color and thus considered as 'Untouchables' and so get involved in menial labor such as cleaning and carrying the human excreta, burying the corpses and carcasses and removing the skins of the dead animals and working in the leather tanneries.

As against the backdrop: **Firstly**, while attempting the conceptual and theoretical understanding of caste, adequate treatment will be given to Hinduism which is the key and major propelling force that safeguards the system of caste that is surviving for many centuries and the ways with which caste is consolidating and integrating socio-economic, political, cultural and religious realms unfolds its dominance. **Secondly**, an in-depth analysis will be carried out on the very contradictions that though the so-called "Untouchables" belong to this land for thousands of years and yet treated as "the Other" and "the Polluted" both during the periods of colonization and post-Independent India as well. **Thirdly**, an in-depth analysis be carried out into the terrains of the so-called "Untouchables" and the atrocities meted out by them in recent times. **Fourthly**, the change of nomenclature from the so-called "Untouchables" to Dalits and from objects of vote bank politics to major players in Indian politics via Dalit Praxis by becoming the subjects of Indian history be given due weightage and focus.

Roy Lazar A

Title: Inculturation or Alienation? Crisis of Identity and Pastoral Practice of the Church in the Post-colonial Era

Christian presence in India dates back to the first century of the Christian era as St. Thomas is believed to have preached the Gospel in the peninsula and had been martyred in Chennai where a monumental church stands on his cemetery. Christian community or communities have preserved their 'foreign' identity and religious practices in spite of sporadic trials to adopt the native cultural symbols and practices. Attempts to indigenize the Christian life-style and practice, especially liturgy and architecture have been resisted by the native Christians as alien to their new faith and spurned by the Hindus (mostly Hindutva ideologists) as agimmick for conversion. In such paradoxical situation Christian faith and practices are seen as colonial hangover, hence, the Hindu fundamentalists have launched 'Ghar wapsi' (Come back, home!) movement inviting the Christians to return to their 'fathers' religion while the Christian fundamentalists insist on sticking on to their western identity and practices. In such precarious situation redefining Christian identity and measures for relevant and meaningful pastoral practices are to be discerned and initiated. A theory of practice sustaining such pastoral experiment is the content of this paper.

**Liberating Hope: practical theology in action
G-512**

Coordinator: Jefferson Zeferino

Jefferson Zeferino

Title: Theological Practices in Brazil: Publicness, Liberation, and Pluralisms

Through pastoral (Clodovis Boff and Leonardo Boff) and poetic (Ferréz) narratives that describe the condition of distressing poverty in Brazil, alongside with the ambience of religious and cultural pluralism in the country, the present research embraces the technical discussion on theological discourse that has to face this complex reality formulating a theoretical language that conjugates liberation and publicness. David

Tracy's comprehension of Practical Theology and on public argumentation criteria are helpful to develop a public-practical-discourse. In a context of pluralism (cultural and religious diversity in society, as well as the pluralism of sciences in Academia) it is reasonable to formulate a discourse that may be intelligible to wider audiences. In Brazil, the debate on the role of Theology in Academia is a present matter. Despite of the presence of graduate programs since the 1970's, it is important to notice that the regulation of the undergraduation by the Ministry of Education (MEC) in 1999, the debate on national curriculum guidelines, and the recent dialogue regarding epistemology in the field of Religious Studies have been raising further investigations on the issue. It justifies the emphasis on a public discourse, i.e., to formulate theological ideas in a way that they may be comprehended by different sciences and religions, working on commonalities (De Gruchy), bilingualism (Bedford-Strohm), and with an anthropological starting point. In a complementary view, this anthropological basis points out to what Susin calls the plus human (mais humano) – the reality of pain and sorrow. Therefore, Theology is here understood as a public, practical, contextual and liberationist discourse

Constanze Thierfelder

Title: The importance of God images for liberating hope - a psychoanalytical perspective

It is common knowledge that external oppression is mostly linked and enhanced by inner representations. By colonizing the inner world the suppressive system gains power and plausibility. God images may be part of this oppressive inner structure or they may help to resist and give the strength to overcome suppression and liberate hope. Drawing on Ana-Maria Tizzuto's theory of "The birth of the living God" and on Martin Altmeyer's analysis of the development of self-images I will show the oppressive and liberating forces of God images. The example of an autobiographic novel of internal and external liberation from a suppressive system will underline the importance that inner representations and especially God images have when individuals and groups oppose an oppressive system. What does this mean for Pastoral Care but also for the decolonialisation of Practical theology?

Beatrice Alice Green

Title: Christ Today, a Guise to Recognise

In line with continuing research into movement towards a new level of consciousness, prompted by many years of research into the work of Bede Griffiths OSB, this paper builds on one presented at the Association of Practical Theology in Oceania conference in Suva, November 2018, "The

Different Guises of Christ". My theme then centred on the challenge for us as stewards of creation and co-creators in Christ in an increasingly complex global society, to be open to reconfiguring our perspectives and approaches in response to the need for an integral approach. We are being blessed both with the call to a new level of consciousness and with the means to achieve it, wherein the unique contributions of all peoples can co-operatively find solutions to present crises. For this present conference the paper develops a particular theme that emerged in question time on the topic of the Resurrection; the story of a family with a son with schizophrenia and his most recent poem drew great interest. This paper analyses how the story itself and the son's creative output demonstrate an integral approach based in faith in the Resurrection, intuitively grasped. It shows the importance for today of 'deep listening', and valuing the Word incarnate in every member of creation. The paper includes a brief survey of Ken Wilber's 4 quadrant integral map, with a positive critique through recourse to the more recent works of Steve McIntosh. The paper is direct spoken communication along with a Power Point presentation.

Louis Marcelo Illenseer

Title: A theological Reading of the Afro-Catholic religious expression denominated "Festa do Maçambique"

This summary presents a theological Reading of the Afro-Catholic religious expression denominated "Festa do Maçambique de Osório". This reading is accomplished from the point of view of the hermeneutics of lived religion, which analyzes relevant aspects of the religious expression, resistance and memory of the quilombola people of Morro Alto, Osório-RS, according to their own understandings and normativities against a Eurocentric theological reading based on the rhetoric of modernity and the logic of coloniality.

Liberating Hope: practical theology in action
F-102

Coordinator: Diego Silveira da Cunha

Israel Mazzacorati Gomes, André Daniel Reinke

Title: Eucatástrofe e Evangelho: sentido de vida, espiritualidade e compromisso histórico

A comunicação apresenta o conceito de Eucatástrofe a partir do artigo Sobre histórias de fadas, de J. R. R. Tolkien. Discute a eucatástrofe como um dos valores dos contos de fada, que aqui servem como indicadores da recusa humana ao triunfo do mal, revelando a necessidade vital de uma

Grande Narrativa que sirva como fonte de sentido e virtude. Seguindo os passos da tese de Tolkien, faremos a relação das histórias de fadas com o Evangelho como uma tentativa de mostrar a narrativa do Evangelho como resposta ao anseio humano de sentido. Dois objetivos são perseguidos. O primeiro é defender a importância de uma leitura bíblica que reconheça e promova a sua Grande Narrativa, de modo que o resgate da linguagem essencialmente narrativa da Bíblia configure-se como uma solução possível para diversas áreas da teologia prática, tais como homilética, aconselhamento e diaconia, em tempos de fragmentação confessional e polarizações teológicas, pluralismo religioso, relativização de absolutos, espiritualidade sincrética, individualista e materialista – um escape dos extremos teológicos/doutrinários, para além de leituras relativistas e historicistas da Bíblia. Visto que a Grande Narrativa bíblica está estruturada entre criação e consumação, e que se desenvolve no drama da reconciliação, o segundo objetivo visa que ela seja utilizada como a fonte cristã por excelência para a superação de uma espiritualidade materialista e individualista, pois convida a uma ética pessoal e pública, uma fé de compromisso histórico ao mesmo tempo que consciente de uma realidade transcendente

Jonadab Domingues de Almeida

Culto: e temporalidade: as influências da aceleração do tempo no culto cristão

This research reflects on the times and temporalities of Protestant Christianworship in the Brazilian context and the world around them, in the effort tounderstand the temporality of postmodernity with its "accelerating" tendencythat impacts on all aspects of life, including the religious life and the celebrationof the cult, this as a meeting place for people, even with therapeuticpossibilities. In relation to temporality, the Christian Worship must establish thebases and referential of its existence and identity in the origins of the Christianfaith, as well as, it must position itself in the present time and discern itsimplications, in the challenge of experiencing faith and service to thecommunity and the world today, just as it needs to look ahead with hope andindicate the horizon of what is intended as goals in the journey of faith and life.

Vhumani Magezi

Title: Liberation from colonial referential theological prism trap in Africa: towards a practical theology of the present

Theology and practical theology in Africa has tended to be influenced by Western theological thinking and developed as a response to what is perceived as Western theological influence on Africa. This has resulted in some kind of theological trap where theological reflection and

construction is described, analysed and understood in reference to Western theology. This reference approach has weakened theological reflection due to limited categories being developed outside the referred existing categories. For practical theology to meaningfully engage with current issues in Africa, it needs to focus on African contextual issues and their dynamics to develop relevant categories. These categories should reflect and embrace the complexity of contemporary Africa with its challenges and opportunities. This task entails shifting theological approaches that hinge on reference to colonial theological categories to exploring fresh categories that engage with contextual realities. To understand this task, practical theological approaches will be discerned from pragmatic African theological patterns as theology seeking language and identity (*theologia quaerimus lingua et identitatis*).