



The European Society for Intercultural Theology and Interreligious Studies

<http://www.esitis.org>

Fifth Biannual Conference

April 15 - 18, 2015 in Lublin / Poland

Shifting Locations – Reshaping Methods

How New Fields of Research in Intercultural Theology and Interreligious Studies Elicit Methodological Extensions

P r o g r a m

v56

http://www.kul.pl/konferencja-esitis,art_59893.html

Intercultural theology and interreligious studies are two rapidly growing and interrelated fields of specialization in theology and religious studies. Since the 1990s, there has been an increasing number of studies dealing explicitly with the complex issues of the encounter between religions and cultures. Academic communities and associations in these areas have been founded, professorships and master programs have been established, and journals that welcome contributions on intercultural theology or issues related to religious diversity and interreligious learning are being published. For more than ten years, the European Society for Intercultural Theology and Interreligious Studies has been contributing to the further development of both academic fields by organizing biannual conferences concerned with questions on the cutting edge of these fields.

One issue that has become increasingly clear to scholars involved in the fields of interreligious studies and intercultural theology is the complexity of the subject. To probe deeply into the nature of interreligious encounters on the one hand and the need to approach such encounters from various angles requires more than simply formulating theories and reflections on the purpose of interreligious encounters or generating abstract reflections on inculturation. What is needed are approaches that look at the various locations in which interreligious/intercultural meetings are occurring and the specific challenges at stake. A variety of methodologies are being applied in connection with the latter: discourse analysis, performance theories, postcolonial analysis, historical critique, empirical theology, the sociology of religion, just to mention a few. This conference focuses precisely on the methodological issues involved in *intercultural theology and interreligious studies*.

Tuesday 14 April 2015

Optional: Preconference Warsaw Tour

http://www.warsaw-citytours.com/the_jewish_warsaw_tour.html or similar
13:00 -18:00, followed by dinner and overnight stay in Warsaw
Further information will be provided
(cost not included in conference fees)

Wednesday 15 April 2015

Pre-Conference Board Meeting (13:30)

16:00 Registration: Anna Pointner et.al.

17:00 -19:00 Session 1

Opening

Chair: **Ulrich Winkler**, Salzburg / Austria

Welcome and Introduction to the Theme of the Conference

Kajsa Ahlstrand, Uppsala / Sweden



Prof. of World Christianity and Interreligious Studies,
Uppsala University
<http://katalog.uu.se/empinfo/?id=N6-244>

Methods in Intercultural Theology after the Cultural Turn

Judith Gruber, New Orleans / USA

Intercultural Theology calls for an epistemopolitical paradigm change in the study of religion and culture: It emerged from the desire to leave the modern-colonial paradigm of earlier mission studies behind and instead searches for anti- or counter-hegemonial ways of encountering the cultural and religious other. Drawing on postcolonial and other cultural studies, the paper suggests a methodological framework which allows for this postmodern-postcolonial shift in the study of religion and culture envisioned in the project of Intercultural Theology.



Judith Gruber is Assistant Professor of Systematic Theology at Loyola University New Orleans. Her research focuses on postcolonial theology, intercultural theology and method and theory in systematic theology. Publications include *Theologie nach dem Cultural Turn. Interkulturalität als theologische Ressource* (Kohlhammer 2013).
<http://chn.loyno.edu/religious-studies/bio/judith-gruber>

19.00-20.30 **Dinner and Reception**

20.30 **Cultural program**

Thursday 16 April 2015

9.00-10.30 Session 2

Shifts in Intercultural Theologies Facing Marginalization and Poverty: Liberation and Postcolonial Theologies

Chair: Jorge E. Castillo Guerra, Nijmegen / The Netherlands

This session looks at the impact of new methodological developments in theology and how they currently affect religion. Since it began, Latin American liberation theology has been characterized both by its thematic approach and as a new way of doing theology. After a necessary differentiation between various types of oppression, liberation theology became interested in the cultural aspect of liberation. As a result, liberation theology engaged in an interreligious dialogue with Latin American people. What does this shift mean for reflection on the experience of a liberating God in everyday life? What theological methods are emerging from this interreligious and intercultural dialogue? For postcolonial theology, colonization did not end with the independence for the nations involved but continues to operate through the political, cultural, and mental structures of these new nations. Postcolonial theology criticizes processes that perpetuate all kinds of asymmetries—economic, cultural, ethnic, sexual, and religious. Since it aims to transform society, postcolonial theology reacts to the neo-colonialism of the globalization process that has been identified as new forms of the restoration of the empire. What theological methods have been developed in postcolonial theology? What is the scope of the hermeneutical postcolonial development of theology as a critical theory?

Polylogue with the Poor and the Marginalized: Hermeneutical Shifts in Intercultural Liberation Theologies

Josef Estermann, Lucerne / Switzerland

Classic liberation theology focused on the economic and social situation of the poor in the sense of “people” as a new theological subject. Over the past forty years, however, this approach has been differentiated due to the “cultural turn” and the irruption of indigenous peoples as well as the feminization of poverty and the ecological question. This process of the “interculturalization” of liberation theology can be seen as a hermeneutical shift from a dialogue to a multiple and diverse polylogue. Intercultural liberation theology is challenged at this time by new forms of criticisms (Eurocentrism; crisis of European civilization; decolonial and postcolonial thought; postsecularism).



Josef Estermann

Until 2013 Josef Estermann worked at Instituto Superior Ecu­m­é­nico Andino de Teología, La Paz (Bolivia). As of this year he is a lecturer at the University of Lucerne and director of the Romero House in Lucerne (Switzerland). He studied theology at the University of Lucerne, philosophy at the University of Amsterdam, and holds a PhD in Philosophy from Utrecht University. He also worked as a researcher and lecturer at different universities in

Bolivia. He has written numerous books and articles on intercultural philosophy, liberation theology, Andean theology and Andean philosophy. His publications include: *Cruz y Coca: Hacia la descolonización de la Religión y la Teología* (2013); *Apy Taytayku: Religion und Theologie im andinen Kontext Lateinamerikas* (2012) *Compendio de la Filosofía Occidental en Perspectiva Intercultural* (five volumes) (2011) and *Interculturalidad: Vivir la diversidad* (2010).

Postcolonial Contributions to Intercultural Theologies

Marion Grau, Berkeley / USA (CA)



Marion Grau is Associate Professor of Theology at the Church Divinity School of the Pacific, the Episcopal seminary at the Graduate Theological Union in Berkeley. Dr. Grau teaches classes in Systematic and Constructive Theology. Her areas of interest include constructive approaches to soteriology, theological hermeneutics, ecology and economy, mission and postcolonialism, divine agency, critical theory and

theology, religion in contemporary society, gender and sexuality in theology, and process theologies.

She is the author of *Rethinking Theological Hermeneutics: Hermes, Trickster, Fool* (Palgrave MacMillan, 2014), *Rethinking Mission in the Postcolony: Soteriology Beyond Imperialism* (T&T Clark/Continuum, 2011), *Of Divine Economy: Refinancing Redemption* (T&T Clark/Continuum, 2004) and the edited volume *Interpreting the Postmodern: Responses to Radical Orthodoxy* (T&T Clark/Continuum, 2006).

<http://gtu.edu/academics/faculty-directory/d-f/marion-grau>

<http://cdsp.edu/academics/faculty/profiles/dr-marion-s-grau>

10.30-11:00 Break

Beyond the Text : New Methodologies in Intertextual Studies and Comparative Theology/ Extension of the Texts

Chair: Anne Hege Grung, Oslo / Norway

The study of religion (and comparative theology follows this lead) has tended to focus on written documents and canonical scriptures that can be subjected to various hermeneutical analyses that enable the disclosure of meaning and truth. Thus, religion is associated primarily with the realm of beliefs and convictions, which, in the opinion of most religious scholars and theologians, are translatable into doctrinal statements.

But this text-oriented approach to religion also encounters opposition. Scholars like King, Asad, Goody, and Ong have called this literary bias the most important factor in the misrepresentation of religions. They have argued that the importance attached to sacred texts as central to the identity formation of religious communities is typical of a Western Christian understanding of religion that is too cognitive and elitist. The critique of textual bias does not mean that one can no longer engage in interreligious hermeneutics or that comparative theologians should give up their commitment to interreligious reading practices. It is clear that religious texts continue to play an important role in religious traditions. Nevertheless, the central place that has been attributed to them should be nuanced, according to this view.

To understand religion, it will thus not be enough to merely devote oneself to the textual dimension of religions; one will have to engage in a comparative study of the performative dimension of religions and the role religious texts play in them. This entails including the study of the reader and interpreter of the texts as well as the rituals. What happens to the study of religious traditions when the aim is not to view them as one-dimensional, text-oriented, fixed, and static entities but to deal with the complexity of the relational, interpretative and performative?

On the Ritual Dimension of Interreligious Studies

Marianne Moyaert, Amsterdam / The Netherlands



Marianne Moyaert holds the Chair of Comparative Theology and Hermeneutics of Interreligious Dialogue at the VU University Amsterdam. She recently obtained funding for a four-year research project *Crossing Borders: Interreligious Ritual Sharing as a Challenge to the Theology of Interreligious Dialogue* (2014–18). In 2015 she published an edited volume (with Joris Geldhof) on cross-ritual behaviour entitled

Ritual Participation and Interreligious Dialogue Boundaries, Transgressions and Innovations (Bloomsbury). Her latest monograph is *In Response to the Religious Other: Ricoeur and the Fragility of Interreligious Encounters* (Lexington, 2014). She teaches courses in hermeneutics, interreligious dialogue and philosophy of religion. She also coordinates the master program *Building Interreligious Dialogue*, VU University Amsterdam.

<http://www.godgeleerdheid.vu.nl/nl/over-de-faculteit/medewerkers/wetenschappelijk-personeel-m-s/m-moyaert/index.asp>

Comparative or Interreligious Theology? Readings and Relations Oddbjørn Leirvik, Oslo / Norway

The terms “comparative” and “interreligious” theology are sometimes used interchangeably but may also denote different modes of doing theology. “Comparative theology” is often defined as a reading practice, aiming at “learning from one or more other faith traditions” (Clooney). In contrast, “interreligious theology” could be seen as a more relational and interactive effort aimed at doing theology together – across religious traditions. The contextual reference for my discussion will be the introduction of Islamic theology at universities and faculties of theology in Europe. Will these initiatives change the ways in which theology is done in academia, through institutionalized cooperation between theologians from different traditions?



Oddbjørn Leirvik is Professor of Interreligious Studies at the Faculty of Theology, University of Oslo, Norway. His main fields of competence are Islam and Christian-Muslim relations and Systematic Theology. His latest book is *Interreligious Studies. A Relational Approach to Religious Activism and the Study of Religion* (2014). Leirvik was a member of the ESITIS board from 2005-2013. <http://folk.uio.no/leirvik/>

12.30-14:00 Lunch

14.00-15.30 Session 4
Short Paper Session

Group 1 – auditorium C-1031 (10th floor)

Marius M. van Hoogstraten (Berlin, D)
Openness to the Other and Religious Difference Insights from Philosophy

Susanne Scholz (Dallas, TX)
Reading Patanjali’s Yoga Sutras like the Bible in Sunday School: An Examination of the Hermeneutical and Methodological Assumptions among Contemporary Western Yoga Practitioners

Douglas Pratt (New Zealand)
Religious Extremism and the Return of Crusade: Reactive Co-radicalization as Response to Perceptions of Threat

Sybille C. Fritsch-Oppermann (Petershagen, D)
What is life? The Being Subject of All Beings as Hermeneutical Outcome of Buddhist-Christian Studies – Eliciting Methods of Intercultural Theology and Philosophy Towards Natural Science

Group 2 – room C-805 (8th floor)

Marina Kvist

Cultural Parallels in Interreligious Studies

Yaser Ellethy (Amsterdam, NL)

Muslim Intra-cultural Identity: A Premise for Multiculturalism or Monoculturalism?

Klaas Bom (Amersfoort, NL)

An Exploration of the Use of Group Model Building for Intercultural Theology

Anne Kull (Estonia)

Deeper than Screen: Embodied Emotions Go Online

Andreas Kunz-Lübcke

Resistance in Heaven and on Earth. Post-colonial Approaches to Biblical Hermeneutics

15:30-16:00 Break

16.00-17.30 Session 5

Shifts Towards *Lived Religion* in Community Studies

Chair: Norbert Hintersteiner, Münster / Germany

"Lived religion" is a concept that is in vogue. Even though "lived religion" and its German equivalent, "gelebte Religion," were already in use in the first decade of the 21st century, since the publication of Meredith McGuire's *Lived Religion* in 2008 the term seems to have emerged as a distinct approach. It proposes a better method of studying religion by paying less attention to denominations and traditional forms of religiosity and more attention to individual habits. It tends to explore non-institutional religion, individual and popular religion, the tensions between lived and prescribed religion, the role of history in the making of lived religious traditions, the problems of detachment and involvement, the status of "insider knowledge," and issues of validity, verification, and reflexivity, etc. While revisiting the shifts in the field of "lived religion," this session offers insights from distinct engagements with them: the presentations explore how lived religion approaches can be applied to and combined with cultural and sociological religious community studies, leading to a rethinking of religious identity, commitment, and hybridity.

Researching Lived Religion Interculturally

Elizabeth Koepping, Edinburgh / UK

While people who identify with a 'religious tradition' may well do so with recourse to the idea or the actual use of a written text, the relation of that text to the practice of literate and non-literate identifiers – itself a problematic concept – has to be established, not assumed. 'Texts' in religion include the performed and cultural texts of all the different segments, clusters and layers of people who might identify to a varied extent to a church, mosque or shrine, and these influence, if not dictate, if and how the written text is used. It is thus the *whole* text which frames and informs, and is

far wider than, what individuals do in relation to what *scholars* call religion. Moreover, the doing is as likely to be an expression of cultural tropes as of 'religion.'

Working as an anthropologist and moving into practical theology, my foundation from the beginning, back in 1970, has been that 'religion' must be approached from what people *do* in relation to what *they* see as texts they feel to be relevant. Eight years of conversations with lay and ordained people in sixteen countries on Spousal Violence in faith contexts (mainly Christian but also Muslim, Hindu, Confucian and local religion) suggest that cultural attitudes to 'being a human' far outweigh those contained in religious texts. Getting to that point, in delicate and potentially dispiriting research into basic theology using anthropological approaches, has highlighted various methodological and ethical issues involved in multi-site, multi-denomination research on 'that which should not occur' and which nice people certainly should not mention.



Revd. Dr. Elizabeth Koepping

World Christianity and Religious Studies, University of Edinburgh, School of Divinity
Chaplain to the English Church, Heidelberg

Methodology in Lived Religion: Sikhs and Marriage

Jagbir Jhutti Johal, Birmingham, UK

The central question in Johal's research is how the Sikh community can preserve its religious identity and the identity of individuals growing up in a pluralistic society. Researching this as a Sikh academic working on the Sikh religion, the question Johal asks is: What is it that I do and why? And what good does my research do, i.e. does it provide the tools, for insiders and outsiders, to understand the religion and community better? To answer the above questions Johal here explores Sikhs and marriage.

Over a period of 60 years, the moral and religious practices of the diaspora Sikh community have been maintained and (re)constructed in response to the influence of cultural and religious diversity, and this is particularly evident in the realm of marriage. Particular focus will be on how and why this has happened and on the *methodologies of lived religion* Johal has used in the UK to understand the Sikh community. How is the community responding to a religious decline in values? How does a religious community that lays emphasis on Sikhs marrying only Sikhs deal with the increase in interfaith marriages? What role do religious leaders play in regulating change. And how does the community actually respond, particularly when meaning and identity is affirmed through certain religious ceremonies but actual religious observance has declined (the role religious ceremonies play in the lives of those who may not otherwise call themselves religious)?



Jagbir Jhutti Johal

Department of Theology and Religion, University of Birmingham, UK

Jagbir Jhutti Johal is interested in Sikh theology and contemporary issues facing Sikhs in the West. Her particular interests lie in gender issues and notions of equality. She is currently working on two papers: one on interfaith marriages in the Sikh diaspora, and the second on gender feticide in the West. She was

appointed to the Commission on Religion and Belief in British Public Life: Community, Diversity and the Common Good last year.

Department of Theology and Religion, University of Birmingham, UK

<http://www.birmingham.ac.uk/staff/profiles/tr/jhutti-johal-jagbir.aspx>

17.30-18:00 Break

18:00-19:00 Session 6
GM (General Meeting)

Friday 17th April 2015

9.00-10.30 Session 7
Unveiling Power Relations: Critical Discourse Analysis
Chair: Kajsa Ahlstrand, Uppsala / Sweden

Developments in linguistic and social theories have allowed new theoretical approaches for researching religion as discursive practices embodied in social constructions. Consequently, this leads to a deepening of the multidisciplinary understanding of religion as a discursive construction with the ability to legitimize, disclose, and impose a specific understanding of reality. Self-perception and the perception of the other, the construction of identities and power relations are, among other things, analytical perspectives that Critical Discourse Analysis deals with in the field of religion. What theoretical and methodological contributions are being introduced by this new approach to studying religion in Europe? What is the relevance of Critical Discourse Analysis for the study of the role of religion in the public space or in policies of integration of non-Western immigrants? This session will focus on these questions from a theoretical perspective (part I) and from a case study in the Netherlands (part II).

Theoretical Frameworks in the Critical Analysis of Discourses on Religion

Kocku von Struckrad, Groningen / The Netherlands

apologized for his absence, substitute Ulrich Winkler

The study of religion from a discursive point of view has gained a great deal of momentum in the last ten years. The lecture maps the theoretical frameworks of discourse analysis and discusses the differences between approaches that are more linguistically oriented and those that come from a more structuralist background. The discursive study of religion is presented as a suitable way to analyze the changing constellations of what is

constructed as “religion” in their contexts of meaning making, power structures, and academic settings.



Kocku von Stuckrad is Professor of Religious Studies and currently Dean of the Faculty of Theology and Religious Studies at the University of Groningen (The Netherlands). He has published extensively on topics related to the history of religion in Europe, method and theory in the study of religion, the discursive study of religion, esoteric and mystical traditions in European intellectual history, the history of astrology, religion, and (philosophies of) nature, and

on religion and secularity. His most recent book is *The Scientification of Religion: An Historical Study of Discursive Change, 1800-2000* (Berlin: De Gruyter 2014). Professor von Stuckrad is currently President of the Dutch Association for the Study of Religion (NGG).

<http://www.rug.nl/news-and-events/people-perspectives/inbeeld/vonstuckrad>

<http://www.kockuvonstuckrad.com>

Indonesian Muslim or World Citizen? Religious Identity in the Dutch Integration Discourse

Frans Wijzen, Nijmegen / The Netherlands

In this contribution Wijzen demonstrates how he and his research assistants use socio-cognitive discourse analysis in the study of the relation between the identity discourse of non-Western immigrants in the Netherlands and the integration discourses of Dutch citizens and the relation between these contemporary discourses and colonial discourses. These relations are analyzed in terms of interdiscursivity through which people draw upon mental maps stored in their long-term memories. Wijzen uses data generated through interviews with Indonesian Muslims in The Hague and has three parts. In the first part he analyzes the contemporary discourse on the return of religion to the public domain in the Netherlands, particularly perceptions of Islam as an ignorant and dangerous religion. In the second part he analyzes the ways in which Dutch colonial administrators and missionaries perceived Islam in the Dutch East Indies, their construction of religion (*agama*), and its separation from traditional law (*adat*). In the third part he looks at how Indonesian immigrants in The Hague position and identify themselves and conceive of their religious identity in relation to their integration into modern Dutch society.



Frans Wijzen

is a professor in the Department of Empirical and Practical Religious Studies, Radboud University Nijmegen, the Netherlands, and a professor in the Department of Sociology and Anthropology, University of Dar es Salaam, Tanzania. His published works include: *Seeds of Conflict in a Haven of Peace: From Religious Studies to Interreligious Studies in Africa* (Amsterdam/New York: Editions Rodopi, 2007),

and *Religious Discourse, Social Cohesion and Conflict: Studying Muslim-Christian relations*. Oxford: Peter Lang, 2013.

<http://www.ru.nl/nim/about-us/staff/>

The Construction of Knowledge beyond Linguistics. A Response to Frans Wijsen's Sociocognitive Discourse Analysis on Islamic Extremism
Ulrich Winkler, University of Salzburg / Austria



Ulrich Winkler

Prof. at Center for Intercultural Theology and the Study of Religions, Department of Systematic Theology at the University of Salzburg / Austria
<http://www.uni-salzburg.at/ztkr/ulrich.winkler>

10.30-11:00 Break

11.00-12.30 Session 8
Short Paper Session

Group 3 – auditorium C-1031 (10th floor)

Shannon Frediani (Corralitos, USA)
Spiritual Formation (Claremont)

Lidia Rodríguez, Luzio Uriarte (Bilbao, E)
A Study of Religious Pluralism: Experience-base Methodological Contributions

Gé Spelmann (Breukelen, NL)
Learning Religion. How to 'Become' a Convert

Gorazd Andrejc (Cambridge, GB)
Making Sense of the Variety of Uses of Wittgenstein in Comparative Theology

Group 4 – room C-925 (9th floor)

Paul Hedges (Singapore)
Methodological Polymorphism: Towards Interreligious Studies in a South East Asian Context

Kari Schorstein Haug (Stavanger, N)
A Presentation of the Research Project: Cracks and In-Betweens: Investigating Religious and Cultural Gaps Between the Secular and the Sacred

Leo D. Lefebure (Georgetown, USA)
When God is Red and Christ is an American Indian: North American Indian Christian Experience

Jorge Castillo Guerra (Nijmegen, NL)

Deprivitazation of Religion from the Social Capital of religious organisations by Migrants

12.30-14:00 Lunch

14.00-15.30 Session 9

Controversies among Historians on the Cultural Legacies in Post-socialist Europe. Poland as a Case Study

Chair: Stanislaw Grodz, Lublin /Poland

What has happened to the heritage of interreligious relations in the Polish-Lithuanian Commonwealth? Has it been lost, erased, or forgotten? Is this heritage only of historical value with no relevance for the present when society has entered a situation of cultural/religious plurality?

Have the scholars (of religion, historians, sociologists, and others) reflected on the transition of the society of the former Commonwealth from a multicultural situation to a monocultural one and to the present plurality of the nation states that emerged in the 20th century? What impact has this (lack or presence of) reflection/research had on the study of religion? How does it shape interreligious relations (especially Christian-Jewish ones)?

How was that heritage referred to during the Soviet domination in the second part of the 20th century? How was it presented to the general public and taught in schools? Have there been noticeable changes in approach (and research methods) to that legacy? How did it impact intercultural/interreligious relations? Have there been any significant changes in the post 1989 period?

Do intercultural theology and interreligious studies feature in the topics of interest for scholars of religion? What are the reasons for their presence or lack of them?

Interreligious (and Religion-State) Relations in the after-1945 period

Piotr Mazurkiewicz

Prof. at the Institute of Political Sciences, University of Cardinal Stefan Wyszyński, Warsaw



Researching the History of Catholic-Jewish Relations in Poland

Stanisław Krajewski

Philosophy of Religion Professor, University of Warsaw; vice-chairman of the Polish Council for Christian-Jewish Relations, Warsaw



15:30-16:00 Break

16.00-17.30 Session 10
Sightseeing in Lublin

& Conference Board Meeting (18:00)

Saturday 18th April 2015

9.00-10.30 Session 11

Researching and Studying Religion: Locked into the Dichotomy between Theology and Religious Studies

Chair: Stanislav Grodz, Lublin /Poland

To scholars of religion in the secular state research and education system, their colleagues working in church-affiliated research and education institutions engage in the “confessional” study of religion and are thus considered as “biased,” “nonobjective.” And vice versa – to church-affiliated scholars, scholars in state institutions are usually “hidden or post-Marxists” who approach religious issues in a “reductionist” way. This old dichotomy was reinforced in the eastern bloc during the second half of the 20th century when the study of religion was used as an ideological tool to undermine and discredit the Christian church. In recent decades, the borders

have been breached, but that old approach seems to have deep roots with respect to the research and study of religion. There seems to be no search for new methods of overcoming the dichotomy. And if (or when) the shifts in method take place they still retain the old division. Theology is still considered the “domain of the clergy” (and the clergy seem to guard that notion and practice).

Is it just an outdated (“traditionalist”) way of studying religion or does the context make it a sustainable and efficient/adequate way of studying religion? What is the way out of the dichotomy? Should there be one? What methods could contribute to overcoming the dichotomy?

To what extent does the training of clergy and religious leaders include the need to be open to the changing religious situation in the region? How are the religious leaders trained to deal and cope with religious plurality (especially when they come from a background of having been in the dominant position)? Does this problem apply only to the central and eastern parts of Europe? Or is it more widespread?

Christian Theology and Study of Religion: Enemies or Allies?

Andrzej Bronk & Henryk Hoffmann



Andrzej Bronk

Emeritus Professor of Philosophy, Catholic University of Lublin



Henryk Hoffmann

Institute for the Study of Religions, Jagiellonian University, Cracow

10.30-11:00 Break

Conflict Resolution and Post-Conflict Theologies

Chair: Marianne Moyaert, Amsterdam / The Netherlands

In the field of theology and interreligious dialogue in the Global South in the 1980s and 1990s, the academic focus was on developing a non-Western Asian theology of liberation that focused more on socioeconomic divisions in society. After the Cold War we moved into an era of religious, ethnic, and ethno-nationalist conflicts in many parts of the world, a shift that demands research concerning the role of religions in conflict and peace, including post-conflict and post-war contexts. Theologies within conflicts as well as post-conflict theologies have emerged in response to this demand. They have been influenced by theories in conflict analysis and peace (political science). This session will explore the impact of conflict and peace theories on theology and the interplay of the two domains.

From Liberation Theologies to Theologies of Truth, Memory and Hope

Jude Lal Fernando, Dublin / Ireland



Jude Lal Fernando

Assistant Professor for Intercultural Theology and Interreligious Studies, Irish School of Ecumenics, Trinity College, Dublin

<https://www.tcd.ie/ise/staff/j-l-fernando.php>

The Call to Reconcile and Forgive: – Theological Perspectives on Moving Beyond Violent Conflict in and about Northern Ireland

Geraldine Smyth, Dublin / Ireland

This paper explores some of the interrelated issues and symbol structures of forgiveness and reconciliation from both secular (including cultural and political) and theological (mainly Christian) perspectives and, in the first part, argues the value and necessity for increased and in-depth dialogue between these realms.

The second part aims to correlate some key biblical and theological topoi – suffering, sin, remembrance and repentance – as these connect to the challenges of forgiveness and reconciliation within divided societies, and with particular reference to the conflict in and about Northern Ireland and the work of peacebuilding there. An argument will be made for articulating theological and social models that are paradoxical, inclusive, interrelational and transformative, and for retrieving theories and symbolic expressions of loss, memory and mourning in the work of reconciliation and peacebuilding.

The third part of the paper presents a contextual theological reflection on the Christian role in peacebuilding in a still divided Northern Ireland, framed by narrative faith journeys through mourning into renewed hope. Theologically, it makes a case for the transcendent, gratuitous and reconciling scope of forgiveness as core to the

ecumenical call to healing division and to building theological and social hope within a divided society.



Geraldine Smyth

Adjunct Associate Professor, Irish School of
Ecumenics, Trinity College Dublin

<http://www.tcd.ie/ise/staff/g-smyth.php>

Call for papers

<http://www.esitis.org/conference-2015/>

The deadline for abstract submissions is Monday, February 27, 2015.

Jointly Organized

with the
Institute of Fundamental Theology, Catholic University of Lublin (Katolicki Uniwersytet
Lubelski Jana Pawła II.)

<http://www.kul.pl/kul,21.html>

<http://www.kul.pl/institute-of-fundamental-theology,258.html>

Venue

John Paul II Catholic University of Lublin
Al. Raclawickie 14
20-950 Lublin, Poland
John Paul II Collegium – auditorium C-1031 (10th floor)

<https://goo.gl/maps/2bQtW>

Accommodation

Conference participants are asked to arrange accommodations themselves.

These are some recommendations; more can be found on e.g. www.booking.com

Hotel Mercure Lublin Centrum (***)

<http://www.mercure.com/gb/hotel-3404-hotel-mercure-lublin-centrum/index.shtml>

The hotel is situated next to the university main campus (the conference venue).

Recommended hotel for the speakers and ESITIS board. Speakers please contact for bookings
Stanislaw Grodz stangr@kul.lublin.pl

Apartamenty Pokoje DreamZone

<http://www.dreamzonelublin.eu/>

Hotel Europa (****)

<http://www.hoteleuropa.pl/>

Krakowskie Przedmieście 29, 20-002 Lublin. About 15 minutes walk to the conference venue,
or 2 bus stops; 5 minutes from the Old City.

Campanille Lublin (***) <http://www.campanile-lublin.pl/en>

ul. Lubomelska 14, 20-072 Lublin. About 20 minutes walk to the conference venue, or 2 bus
stops.

Hotel Victoria (***) <http://www.hotel.victoria.lublin.pl/en.html>

ul. Narutowicza 58/60, 20-016 Lublin. About 20 minutes walk to the conference venue, or 2
bus stops.

Budget accommodations:

Hostel Królewska (6, Królewska Street) – about 20 minutes' walk from the conference venue,
or 3-4 bus stops

<http://hostelkrolewska.pl/en/offer/>

Folk Hostel (23, Krakowskie Przedmieście – entry from 20, Zielona Street) – about 15 minutes
walk to the conference venue, or 2 bus stops

<http://folkhostel.pl/en/folk-hostel-2/>

Cent Hostel (6, Ewangelicka Street) – about 15 minutes walk to the conference venue, or 1 bus stop

<http://www.nocowanie.eu/accommodation/lublin/hostels/116617/>

Logos Hotel (*) <http://hotellogos.lublin.pl/> ul. Akademicka 4, 20-033 Lublin; just by the university campus

Travel

Warsaw Airport (with easy train or bus connections to Lublin)

<http://warsaw-airport.com/index.cfm>

Modlin Airport in Warsaw area (mainly Ryanair - with train and bus connections to Lublin)

<http://www.modlinairport.pl/>

Lublin Airport

<http://www.airport.lublin.pl/en/>

Train: Warsaw Airport to Warsaw Central Station WARSZAWA CENTRUM operated by Szybka Kolej Miejska (Fast Urban Railway) SKM line S3 (takes about 20 min)

Train Warsaw Central to Lublin

The train journey from Warsaw Central to Lublin takes about 2 hours and 20 minutes. Departure from Warsaw Central about every two hours.

For the train schedule (including the city train from the airport) see:

<http://www.rozklad-pkp.pl/bin/query.exe/pn?>

Minibuses Warsaw–Lublin

One can also go to Lublin by minibus. The journey takes about 2 hours and 15 minutes. The minibuses (white with the green logo: CONTBUS) are fully air-conditioned and seat 20. The bus stop is about 100 meters from the Warsaw Central train station. They leave about every hour, and tickets can be purchased from the driver. A few daytime services begin at the Warsaw airport and go to Lublin via Warsaw city centre. <https://www.contbus.pl/CustomerLogin.aspx>

Conference Registration

<http://www.esitis.org/ESITIS-2015-Registration>

Registration deadline, Feb 28.

Payments via bank account payment or credit card

Conference Fee

Includes tea/coffee breaks, light supper on Wed, lunch (Thu, Fri, Sat), city tour

ESITIS members: 85.00 EUR

Students: 70.00-

Students from Eastern Europe especially may apply for conference funding; send application with your curriculum vitae and stating reasons for such funding to

stangr@kul.pl

Non-ESITIS members: 155.00- EUR

(If you like to become an ESITIS member see the point “membership” at

<http://www.esitis.org> *You pay as an individual member 45,- EUR per year and get an international Journal for interreligious studies for free.)*

Contact Person in Lublin

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Anna Pointer, Salzburg

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<http://www.uni-salzburg.at/index.php?id=66503>



<http://bi.gazeta.pl/im/a4/a3/c9/z13214628V,Lublin-stare-miasto--Panorama-Lublina---widac-kosc.jpg>