



Fachhochschule für  
Interkulturelle Theologie  
Hermannsburg

## The Churches of the Reformation in their Social and Political Responsibility for the One World:

### Case Studies and Country Analyses from Africa, Asia, America and Europe

University of Applied Sciences for Intercultural  
Theology Hermannsburg (FIT),

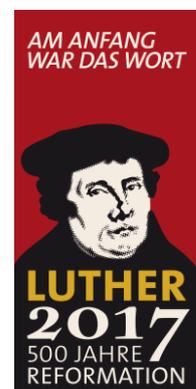
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**- ABSTRACTS -**



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Weitere Förderer:



## What is „One World“? On the history and interpretation of the term

**ULRIKE SCHRÖDER**

*One Reformation, One World?  
Revisiting Reformation as a Global Concept*

In the context of the 500<sup>th</sup> anniversary of the reformation in the year 2016, the importance of this event for the history and shape of the modern world is frequently emphasized in the public as well as in academic scholarship. The Association of Protestant Churches in Germany (EKD), for example, highlights the global importance of the reformation in its current focus theme for 2016 “One World” and even goes as far as understanding the Wittenberg events as the “decisive spark” for a series of religious reform movements and as a proof for the “global nature of the reformation.” Furthermore, the idea of “reformation” frequently serves in interreligious perspective as a comparative model to denote processes of religious reform in various religious traditions. Both examples pose the question how critical scholarship should deal with such claims and how it should assess the global significance of local historical events in comparative perspective. The paper explores different uses of the term “reformation” with special reference to interreligious contexts and discusses how the hegemonic narrative of “reformation” can be assessed from the perspective of recent approaches to writing history /-ies in global perspective.

**JORGE GUERRA GONZÁLEZ**

*One World? What brings us together, what splits us apart?*

Mother Earth, Qachuu Aloom, Pachamama, Ñuke mapu, Hou tu, Gaia. We are one world, one people. The one living on Earth. Some indigenous cultures see all human beings as its passengers – we are temporarily here. Those cultures would not understand any propriety on Its surface – how daring just to think about it, the Earth will outlive any of us!; nor to misuse their gifts – why taking more than we need?

We are one world hence, if we want or not. We share the same destiny. So we are responsible for our destiny, for the Earth, for ourselves. There should be only one answer: „Respect our Mother“ as you can read it on some T-shirts on the occasion of in some Earth-Summits. And of course: respect your human fellows. After ongoing digitalisation and perfecting of travelling – at affordable prices – we are more and more conscious of ourselves as belonging together.

And though, we are not acting like this. Nice words, good purposes, shared feelings have not helped enough.

It seems not to be any more a question of information, even if information is a necessary – but not a sufficient – condition of change. Look at the best informed, the “Western”/or “Northern” world: we are very well informed about climate change and its consequences, but CO<sub>2</sub> emissions are still growing – also in all those countries – resources being gained, as if nothing happened. Oil crisis, Oil prices have much influence on sustainability than ourselves.

In the same sense it is probably neither a question of consciousness or sense of duty. Perhaps because as we do not really have a rewarding or anything to fear either if we do respect our Mother Earth, or our human fellows – in this generation of concerning future generations – or if we do not.

It seems to be a question of will in the end of the day Do we really want to live solidarily, sustainably, responsibly?

No question: if we really wanted, we would achieve it.

But we look around: MDGs that did not really work. SDGs that are not binding. The complicated concept of development – meaning mostly economical growing, even if know that this goal is time-limited –, Paris-Agreement, highly celebrated, but just convincing as a first step - after long stagnation because of our much stronger national interests.

Does it mean, we do not really want to... be together as one? If so, why?

In fact after thinking about it we may see, that the reasons why or why not bring us to the same conclusion: Because we are human beings. Thus indeed: One world. Why not beginning from the beginning – and explore other more convincing, better targeted alternatives?

## “World-Wide Impact of the Reformation” (“Weltwirkungen der Reformation”)

**CHRISTINE LIENEMANN-PERRIN**

*Public Theology emerging in Protestant Churches in the Global South*

Contemporary political ethics in churches of the global South can hardly be proved as a direct impact of the sixteenth century Reformation. However, some motifs emerging in their theology stay in a long tradition of Protestant thinking on the role of the church in the public sphere. After periods of colonialism and/or authoritarian rule in the first half of the 20<sup>th</sup> century, several Asian, African and Latin American nations have tried with more or less success to establish rule of law, democracy and social welfare state. Protestant churches supporting these processes have reflected their role in ‘nation building’, ‘reconstruction’ of the nation and citizenship awareness in terms of the so-called public theology, that reformulates Protestant ethic traditions from various centuries.

**DAVID DANIELS**

*African Christians, the Black Atlantic and the long Protestant Reformation*

This paper will explore the understudied topic of African Protestants in the Reformation era. To frame this study, African Protestants will be placed in relationship to African Catholics and Ethiopian Orthodox to provide a comparative focus. The Black Atlantic will serve as the context to situate African Protestants as they are scattered in places such as Angola, Cape Colony, Brazil, Curaçao, Virginia Colony, and New Netherlands. Like its European parallel, African Protestants emerge out of Roman Catholicism. African Protestants also, though, emerge out of African primal religions. This dual heritage informs the way that African Protestantism develops during the Reformation. The Long Reformation from 1517-1660 will define the historical period in which African Protestants will be studied.

DANIEL JEYARAJ

*Impact of Lutheran Reformation on India:  
Retrospect and Prospect*

Walter Leifer's work entitled *India and the Germans: 500 Years of Indo-German Contacts* (1971) includes references to few German Lutherans, who served in India; however, eminent personalities like the first German Lutheran Pietists to India, namely Bartholomäus Ziegenbalg (1682–1719) and Heinrich Plütschau (1676–1752) or the well-known Raja Guru Christian Friedrich Schwartz (1726–1798) or Karl Graul (1814–1864), the famous Director of the *Leipzig Evangelical Lutheran Mission* do not get the attention that they deserve. Ziegenbalg and Plütschau vowed at their ordination to preach nothing but Lutheranism and remained faithful to their pledge. In the process of communicating the distinct elements of Lutheranism (e.g., justification by faith, the teachings about the Two Kingdom), they invariably interacted with and learned from the adherents of Tamil bhakti religions and the Jesuits. Tamil Lutheran congregations came into being in areas, where the local Tamils were familiar with similar teachings (e.g., the *Thenkalai* teachings in Sri Rangam). By the time Schwartz died, Indian Lutherans lived and worked in several metropolitan cities along the East Coast of India beginning from Tranquebar in the south to Kolkata in the north. Graul emphasized the Lutheran character even further and charged his representative to instil it into the hearts and minds of the Tamil Lutherans. His perception of caste, however, found its opponents mostly in ranks of Anglo-American missionaries in South India. In any case, he and his successors ensured the continuation of the Lutheran congregations into the 19<sup>th</sup> century in key Tamil centres. At the same time, they also lost many of their congregations to the Anglicans in Tanjore, Trichy, Palayamkottai, Chennai and Kolkata. No sooner the English East India Company (1813, 1833 and 1853) made provisions for Christian engagements in the fields of education, health care, and social work, Lutherans from North America, Germany, Sweden and Norway sent their representatives to various parts in India. The arrival of the Swedish Lutherans in India, particularly during the two World Wars, laid the foundation for an episcopal ecclesial church hierarchy. At present, the *United Evangelical Lutheran Churches in India* represents 12 different Lutheran denominations in India; together about four million Lutherans live in India.

Indian Lutherans hailed from socio-cultural backgrounds that oppressed them for millennia. Lutheran interpretations of the Gospel of Jesus Christ aided in the liberations of these *Dalits* and *Adivasis*. Their leaders receive theological training in colleges and seminaries approved by the Senate of Serampore. Yet, all Lutheran churches, even after 310 years of unbroken history, are not independent either theologically or economically. Leadership crisis is rampant and it stems from the privileges of the few to occupy or even to sell immovable properties, control admission of students into educational institutions or to appoint teachers and trainers. Lack of historical awareness of their congregations and long-term plans to train leaders in theology, economy, politics, and the like keep the Lutherans backward particularly in comparison to the Pentecostals and Charismatics. A rediscovery of Luther's writings, the owning of Lutheran history in India through in-depth analysis of archival materials, and a determined, pragmatic vision for the betterment of Lutheran congregations beyond their temporary projects and relief works might revive their presence in India.

## What is „Reformation“? On the history and interpretation of the term

WANDA DEIFELT

*Ecclesia Semper Reformanda*  
*Intercultural and Interreligious Contributions to the Reformation*

This presentation will focus on the ongoing need for reformation in the church, addressing in particular the challenges faced by churches in the Global South. Drawing from Martin Luther's ecclesiology (the notion that the church is both the visible and invisible body of Christ), and given the hybrid cultural identities and fluid religious affiliation of many believers in Latin America, what contributions can intercultural and interreligious conversations offer to a contemporary notion of Reformation?

THOMAS KAUFMANN

*The Reformation as Historiographical Model*

The lecture will focus on the genesis and the historical development of concepts of interpretations of the Reformation in Germany and internationally. It aims to make the current dissonances in the international historiography of the Reformation transparent and also touch on the role of the different worldwide recollections of the Reformation.

## Nigeria

AFE ADOGAME

*From European to African Reformation:*  
*African Indigenous Churches in an Age of Globalization*

Allan Anderson's appropriation of 'African Reformation' as book title (2001) in his exploration of African Initiated Christianity in the 20<sup>th</sup> century throws up challenges in contrasting the so-called Protestant Reformation of the middle ages with this relatively new religious revolution in Africa and its impact and relevance for the 21<sup>st</sup> century. The demographic growth and mobility of African Indigenous Churches (AICS) in many cases has been at the expense of the historic, European mission-related churches. The import of African Indigenous Churches (AICS) is not only located in the unique expression of African Christianity they exhibit, they also constitute international ministries and groups that have implications on a global scale. Although some observers had earlier described these new forms of African Christianity as 'protest movements' or 'protestant churches', their resilience beyond the colonial and immediate post-independence era say something of their global religious, social and political responsibility within the context of World Christianity in the 21<sup>st</sup> century. This will be the main concern of this paper.

**SHOBANA SHANKAR**

***Christian Women in Northern Nigeria:  
Confronting Vulnerability in a majority Muslim Society***

Until 2014, Christian Northern Nigerian girls and women seemed altogether invisible to outsiders, who for years had focused on Muslim women living under a system of Islamic law (*shari'a*) that, to non-Muslims, seemed particularly oppressive to women and the poor. When the terrorist group Boko Haram abducted 276 girls from a boarding school in Chibok in northeastern Nigeria, national and international grassroots campaigns to save them sprang up. Yet it is striking that Christian Northern Nigerian womanhood, while very much in the public eye, still suffers from a kind of invisibility and silence. This is especially significant since the Protestant churches in Northern Nigeria have fostered and encouraged women's service in the public sphere, specifically in education and health for all women, regardless of religious affiliation.

This paper explores the apparent paradox of Christian women's public yet silent history through examining the gender dynamics of women's increasing physical and social mobility in majority Muslim Northern Nigeria. At root, Protestant and Muslim communities have defined belonging in very different ways. While many Christian Northern Nigerian communities trace their history to slave descent and thus the sense of their freedom and citizenship to physical mobility, Muslim communities have tended to prioritize domestic enclosure, especially for women, as a marker of class mobility and respectability. This paper suggests we ought to examine Christian and Muslim women's roles and ideas together to shed light on changing gender norms and religious codes, more so than holding male behavior as the standard for women, as secular Western feminism often does.

**MUSA PANTI FILIBUS**

***The Struggle for Gender and Equality and the Witness of the Church***

This paper reflects on the vulnerability of Christian women in Muslim dominated northern Nigeria, exploring various levels and nature, with implications for the witness of a reforming church. While Nigerian women generally suffer discrimination and violence in various dimensions due to political, economic and cultural factors among others, Christian women in Muslim dominated northern Nigeria face more dangers, especially in view of new wave of Islamic terrorist activities in recent years. The situation is compounded by lack of clear laws guaranteeing equal rights for women. When in March 2016 the Nigeria's Senate took up a bill on gender and equality, many local and international observers had hoped that the passage of the bill would set new direction in the struggle against factors that often expose women to insecurity, violence and exploitation. However, majority of the lawmakers voted against the bill, some even citing religious reasons, a decision seen as a major setback to efforts to address women's vulnerability and reinforcement to attitudes that fuel gender abuse and discrimination. What do these developments mean for women in general and Christian women in northern Nigeria in particular? In the spirit of the reformation, what are their implications for the witness of the church?

## Ethiopia

**JÖRG HAUSTEIN**

*Lutheran or Pentecostal?  
Protestantism in Ethiopia today*

Pentecostal and Charismatic movements are the most important factor in the upsurge of Protestant Christianity in present-day Ethiopia. At the same time, the long-standing presence of the Ethiopian Orthodox Church, the fairly late arrival of Pentecostalism, and the presence of a large Oneness Pentecostal church make Ethiopia a unique case within Africa. The paper surveys the historical development of the movement, paying special attention to the political suppression that the movement endured and the theology it developed in response. It goes on to delineate some of the present theological challenges, such as inter-church relations, the impact of Charismatic movements on mainline evangelical churches, and the current role of Pentecostalism in the political and economic development of the country, as well as in inter-religious relations between Christianity and Islam.

**HAGGAI ERLICH**

*Christians, Muslims and Ethiopia – History and its Message for Today*

There are several contemporary issues in Ethiopia and in her relations with neighboring countries. They are all of acute importance and are all directly connected to old religious legacies and messages, Christian as well as Islamic. One is the relations between Muslims and Christians in a country which used to be dominated by Christianity and now is far more pluralist. The Other is the debate between Muslims whether to accept the new Ethiopia and be a contributing partner and those who still want to win Ethiopia for Islam. A third issue is the internal debate among Christians about how to preserve the integrity of their ancient state in facing internal various challenges and continue Ethiopia's current pace of development. A fourth issue is how to face the threat of radical Islam from the outside, from African neighbors as well as from the closely connected Middle East. Last but not least how to continue building the Great Ethiopian Renaissance Dam on the Blue Nile reaching understanding with Egypt and her dependence on the river's waters. This last issue has also a long history revolving around Christian, Islamic, and Christian-Islamic messages of old history. The paper will summarize the interplay between the religious backgrounds and the concrete issue and dilemmas. It was in Ethiopia where Christians and Muslims first met –the Muslims call it the first Hegira – an event which left a variety of messages still behind today's politics. The Christians, for their part, are also inspired by formative medieval encounters with Muslims. This multi-faceted dialogs between religious-historic concepts and concrete contemporary issue is still moving the developments in Ethiopia and her worlds.

## South Africa

IGNATIUS SWART

*The Enduring Power of Development in Post-Apartheid South Africa:  
What have the Religious Sector and its Leadership achieved?*

This paper represents a South African application of the theoretical framework on the “power of development” as (global) public discourse and practice developed some years ago in an important anthology by Jonathan Crush and his fellow authors (from across various social science disciplines).<sup>\*</sup> Based on such an application, it is argued that post-apartheid South Africa constitutes an exemplary case of how the notion of development has been continuously reinvented by those in power (noticeably by the state and its intellectual fraternities) as public discourse and practice through a succession of “National Development Plans” (which have ranged from the Reconstruction and Development Programme to the most recently endorsed National Development Plan). From the vantage point of this analytic position, this paper undertakes a critical reflection of the way in which the theological-ecclesial and religious sector more broadly speaking have engaged itself, from a noticeably initial enthusiastic interest, with the promotion of development as public discourse and practice in the post-apartheid dispensation. More specifically, in this reflection the paper identifies and takes special account of the engagement of actors that have led the religious engagement with development (including academics in the fields of theology and religion), in relation to how development has unfolded as a changing public discourse and practice of power in the post-apartheid dispensation.

\* Crush, J. (ed.), *Power of Development*. London & New York: Routledge, 1995.

ITUMELENG DANIEL MOTHOGAE

*Reformed Theology:  
Where is Zacchaeus in the Church in a South African Context?*

While in the West Reformation was a significant event, it is important to take note that Christianity was introduced to South Africa to fulfil a particular mandate which involved serving a certain clientele. The Church became a cultural link between the old and the new environment. Biblical texts were used as a technology of power in constructing a hierarchy of being resulting in the marginalization of women, the engendering of a patriarchal system and the gendering of Modimo. It is the intention of this paper to argue that reformed theology used biblical texts to construct racial hierarchies. The Truth and Reconciliation Commission exonerated the church from the injustices and horrors of apartheid. It is without doubt that the church sanctioned apartheid policies and benefitted from it in the form of land, economy and politics. Furthermore, the construction of the hierarchy of being also brought about two types of churches namely, the White and Black church. Both of these churches are characterised by the disparities warranted by the notion of reformed theology predestination. Twenty two years since the democratic dispensation the Church has not accounted for its involvement in the dislocation and destruction of Black people. Decolonial turn proposes the dismantling of relations of power and conceptions of knowledge that foment the reproduction of racial, gender, and geo-political hierarchies. Decolonial turn is used as an analytical tool. Conclusions and challenges will be drawn.

## China

FUK-TSANG YING

*State-Church Relationships in Reform China:  
Retrospect and Prospect*

The Third Plenum of the 11<sup>th</sup> Central Committee of the Communist Party of China (CPC) in December 1978 marked the advent of reform and opening in China. During the past 38 years, the socialist economy of China has been turned upside down. Although reform and opening have been mainly expressed in the economic sphere, economic reform could not help but have a profound impact on other aspects of the society. On one hand, the ruling CPC turned from the political messianism of the era of Mao Zedong to rationalism and pragmatism, and the de-ideologization process in the intellectual realm eventually lead to the new prospects of intellectual freedom. On the other hand, China gradually threw off the shackles of a politicized society, while the relationship between the Party-State and society underwent a complicated restructuring and reestablishment. No one should doubt that such transformations have had a fundamental impact in the religious sphere.

This article aims at exploring the church-state relationships in Reform China. In Chinese language, the meaning of *zheng* and *jiao* has different implication. *Zheng* (state) may refer to the government or to politic, while *jiao* (religion) may refer to a religious organization or to a religious faith. Consequently, church-state relations cover four aspects: the relations between government and religion, between government and the church, between religion and politics and between the church and politics. This article will critically review and access the first two aspects in China since the Reform and Opening up.

KATRIN FIEDLER

*Servants, Not Prophets:  
Chinese Protestant Churches and Their Witness in Society*

The Chinese Protestant church does not lend itself easily to be examined under the angle of “The churches of the Reformation in their social and political responsibility for the One World.” As a politically marginalized group of tiny social proportions, it is not in a position to engage significantly in prophetic service at home or abroad. Isolation during the Cultural Revolution and the politically imposed premise of complete church autonomy (Three Self) mean that ecumenical awareness and a feeling of responsibility for issues that go beyond the immediate congregation, let alone the Chinese context, is low. Only in the past decade have Chinese churches started to become involved on a larger scale in witness through social services, and only on a domestic scale. Hence, the Chinese case presents an intriguing ambivalence between China as a significant global player on the one hand and an almost exclusive focus on domestic issues within Chinese churches on the other hand.

NA CHEN

*Conversion as an Overlapping Development of Indigenous Tradition  
Understanding the Practice of Xiao among Chinese Christians*

The cultural conflict between the Christian missionaries and the indigenous people has been a consistent concern throughout the history. A famous case was the Chinese Rites controversy between the 17<sup>th</sup> and 18<sup>th</sup> centuries. The focus of the issue is the Confucian value of *Xiao* (孝), of which the English term of “filial piety” is a barely acceptable translation. Whether *Xiao* is considered as a religious or secular value, it has been a controversial issue in both the Christian orthodoxy and orthopraxy. It is reported, however, in some Christian communities the Confucian value of *Xiao* is taken as the major positive yardstick in the judgment of behavior among local Christians. Using the case of Li Village in west Henan province, this study attempts to examine the interaction between the incoming Christianity and the indigenous Confucianism and to reach a deeper understanding of religious conversion.

Indonesia

ANDAR PARLINDUNGAN

*Reformation and Wider Outlook Works:  
Change and Challenges of the 500 Years of Reformation  
in the Context of Indonesian Churches*

Dr. Robinson Butarbutar, an Indonesian theologian, expressed his understanding of reformation in the context of Indonesian churches. He states, “The Christianity in Indonesia is neither vocal nor a sufficient role model in promoting the biblical/theological teaching on anti-corruption as part of the work of eradicating poverty.”

The arrival of Christianity in Indonesia, especially in the late 18th century and the beginning of the 19th century, coincided with colonialism and imperialism. The colonists were also predominantly Christian. Thus Christianity was stigmatized as the “colonial religion” (religion of the Netherlands). *De Indische Kerk* was the Netherland Church, which 400 years ago entered the island of Indonesia after the VOC army seized Fort Victoria in Ambon from the hands of the Portuguese. *De Indische Kerk* was a state church, whose authority was influenced by the colonial government. At the same time, it must be recognized that there were missionaries from the West who were not bound by the colonial or imperialist system. They were even considered, in fact, as enemies by the colonialists. The Christians in Indonesia recognize well Dr. Ingwer Ludwig Nommensen in Batak land, Albert Christiaan Kruyt in Sulawesi, Douwe Klaas Wielenga in Sumba, Carl Wilhelm Ottow and Johan Gottlob Geissler in Papua land. We are proud of the commitment of German missionaries who were being sent to northern Sumatra, such as Ingwer Ludwig Nommensen, August Theiss and Otto Marck. For the Christians in Indonesia, these missionaries are even more important than the Reformer Luther. They are considered the ones who have brought the light of the Gospel to the people. They are known as the liberators, who introduced a new era of modern civilization through the Gospel, development, health, and education. Nevertheless, the stigma is still there. Christians are still seen as less nationalistic people, although a number of Christians were involved in the struggle for independence. Christians are identified from their cemeteries, which have a cross.

**KIKUE HAMAYOTSU**

***Religious Freedom for All?  
State, Islam and Interfaith Relations in Indonesia today***

The recent surge of violence and intolerance against religious minority communities, including Christian churches, in Indonesia have raised a broader issue in regard to religious freedom, minority rights, and relations between faith communities in emerging multi-religious democracies. This paper looks into comparative regime policies towards religion after independence to gain a better understanding of the state-church relations, in both majority and minority communities, after democratic transition. In particular, I will pay special attention to the attitudes and perceptions among Muslim religious elites towards Christian minority communities and ask why religious minorities, especially Christians, are at times perceived as a threat to peaceful inter-religious relations and national stability despite the predominance of the Muslim-majority community in Indonesia, the world's largest Muslim democracy. This paper finds that this threat perception changes over time depending on the regime formation; that is, the secular elites' quest for – and consolidation of – state power. My findings repudiate the structuralist's proposition of "secularization" and the primordialist's claim about an "ancient hatred" between Islam and Christianity, instead concluding that religious freedom and tolerance (or a lack thereof) is largely conditioned by *political* competition among secular and religious elites *within* the majority community.

**SIMONE SINN**

***Strengthening Participation and Dialogue  
The Agency of Religious Communities vis- à-vis Socio-political, Educational,  
Economic and Ecological Challenges in Indonesia today***

Since the regime change in 1998, Indonesia has seen significant change in many spheres of life. After the end of 32 years of militarist rule under Suharto two important societal developments have been set in motion: from authoritarian rule to democratic governance and from domination to dialogue. Almost immediately, the move into this direction then also triggered counter-movements and setbacks. Diversity is often regarded as a hallmark of Indonesia, yet at the same time the interplay of this diversity continues to be fragile. In the midst of noticeable economic growth, poverty remains a key challenge and ecological concerns significantly increase. Whereas authoritarianism has been a pervasive reality in the socio-political sphere in past decades, exclusion and segregation have become topical issues that threaten social cohesion today. Religion is regarded as an important matter in personal as well as public life in Indonesia. Therefore, religious communities play a crucial role either in supporting or hindering the move towards participatory governance and dialogue. The presentation will outline societal developments and identify counter-dynamics. In view of this, it will focus specifically on the role of religious communities in these processes.

## India

RAMAKRISHNAN SAHAYADHAS

### *Church in the Public Domain in Contemporary India and its Perils of Pluralism*

What we experience in India today is a phenomenal decline of the secular forces and the resurgence and revitalisation of the *religiously-charged-communal-forces* with enormous potential to influence, shape, and transform public policies in favour of the majority over against the religious and ethno-cultural minorities. It is a neo-nationalist discourse within the doctrine of patriotism that is ensconced in the dominant religion with a monocultural vision of the nation state to be a global super power envisioned within the principle of *one nation, one people, one culture*. At present, this brand of nationalism is aggressively promoted with the *developmental* idiom that is appealing to all segments of people. Nonetheless, the serious repercussions of such nationalist impulses are manifold, especially for those defined as *others* by the neo-nationalist discourse scaffolded by the formidable Hindutva ideology, which is a middle-class elite-led discourse on nation state fully couched in the tenets of the dominant religion. Christian community (or the Church) exists in this ambience in India. In such a context, what is the Church going to do? Is it going to succumb to its self-destructive lifestyle and also to succumb to the pressures from Hindutva? My own sense is that the time has come for the Church to break its own shackles and work towards searching for newer paradigms of mutual coexistence that are conceptually strong and practically viable as we envisage envisioning one world with all its diversities. This essay is a modest attempt to investigate the current nationalist discourse that is belligerently promoted in India and to seek for *an-other* India that would ensure equal space for every entity that comes to intersect in the public domain, without privileging or smothering one over the other. As this essay emanates from a theologian, it also envisages making use of the politics of one of the Church doctrines in order to draw insights and/or melding principles of mutual co-existence in a pluralistic environment.

EMMA TOMALIN

### *Religion, Development and Marginalisation in India: Caste, Conversion and Christianity*

The caste system in India continues to shape people's lives and opportunities in potent ways, with those who are both Dalits (members of groups previously termed 'untouchables' or 'outcastes') and women experiencing multiple levels of discrimination and oppression. While most Dalits in India are Hindus, many, including women, have converted to Christianity and also to Buddhism, for a range of reasons including to raise their status and dignity.

My aim in this paper is to first briefly examine the conversion of female Dalits to Christianity from the colonial period to the present day. Second I will look at how the plight of female Dalits has today been framed by development actors, with a particular focus on Christian NGOs, and the extent to which this is viewed as an issue that is religious, political or social.

DAVID SELVARAJ

*Conversion to the Margins: Towards a Mission Paradigm of Accompaniment*

In this brief essay, I will make a proposal that the church in India endeavour to make a shift in her mission paradigm. Using the Accompaniment Model of Mission as proposed by the Division of the Global Mission of the ELCA and the work of Kim Marie Lamberty of the Catholic Relief Services, I will argue that the church in India must

Take seriously her call *to be* in God and hence mission, which would entail taking seriously the world in which she is planted. In so doing the church has to make a paradigm shift and can learn from others, making a similar journey

Besides the above models of Accompaniment, proposed by the church, this essay will extend the argument that the church, must also convert and learn from people in the margins and other Civil Society Institutions who are in solidarity with those in the margins. By way of making this argument I will draw from my personal experience of working through a secular Civil Society Institution and accompanying girl children from the dalit – devadasi communities in North Karnataka and a ‘continuing church’ in the northern regions of Sri Lanka.

Conversion as reflected in the title lays an emphasis on *transformation*, a total change. Applying Romans 12:1-2 this would entail offering ‘bodies’ as a living sacrifice, a resistance to conformity and a renewal of the mind. The conversion to the margins calls for an examination of the current or dominant ‘common sense’ and an immersion into a radically different hermeneutics and praxis of mission. Discussing *margins*, I will draw on the work of the Italian Marxist, Gramsci to suggest that the term marginality is not to be restricted to victimhood. On the contrary marginality, if reflected on and nourished, is the site of resistance and openness to alternate possibilities. The essay will argue that Gramsci offers a pedagogy to become sharers in the life of the people at the margins, providing hope and a transformation of society. In doing this we follow Jesus, a man of the margins, whose rootedness and consciousness of God enabled him to be the good news.

**Brazil (and Argentina)**

FELIPE GUSTAV KOCH-BUTELLI

*Religion and Transformative Development:  
The Social and Political Responsibility of the Protestant Churches in Brazil*

This paper will be presented in three moments of reflection. The first one will offer an overview on the role of religion in Brazilian Public space in a historic perspective considering the social and political situation nowadays regarding the engagement of religion in Brazilian public space. In the second moment the concept of development will be briefly debated critically reflected considering the results of the developmental agenda in Brazilian and most of Latin American societies. The concept of transformative development will be suggested as a central notion guiding the policies of protestant churches and church related institutions on the fulfillment of their social and political role in the public space, as part of the whole civil society. Representatives of some humanitarian and developmental institutions related to protestant Churches and ecumenical bodies will be interviewed, in order to provide us a vision of the main notions of development and engagement in society which guide their agendas and initiatives. It will be pointed out to which extent this notion responds, as a Christian and Protestant

voice, to the Brazilian reality as a southern country living and struggling under a globalized and neoliberal capitalism.

**Keywords:** Religion – Public Space – Protestant Churches – Transformative Development

**FRITZ HEINRICH**

*Between Brazilian 'Coolness' and German 'Rigorousness':  
Hybrid Lutheran Identities in a Dreamed Paradise*

In July 1824 the first German speaking peoples arrived at the bank on the middle course of the river Rio dos Sinos, about 40 km north of Porto Alegre. Most of them were Protestants. These 39 persons, like the increasing number of those who arrived later during the next months, years, and decades, followed the advertising of Dona Leopoldina, the Habsburg empress consort of Dom Pedro I. They brought with them their Bibles, song and prayer books, and a Lutheran pastor with his assistants. But they had left behind loved ones, hunger, scarcity, and poverty whilst dreaming of a better life in the supposed tropical paradise on the other side of the world. Initially reality turned out to be everything but not the land of milk and honey.

Anyway the new environment became their new home and a century later the descendants could serve 'café com leite' if they wanted to. But regarding their political, cultural or religious identity or loyalty: where was their heart bound at, where did they belong to? At least these were the questions used against the Brazilian Germans in the 40ies of the 20<sup>th</sup> Century when Anti-German campaigns supported the foreign affairs against Hitler's Regime. Some of them lived in Brazil meanwhile in the fourth generation and they still spoke in their traditional German Dialects, read German newspapers, went to German schools, attended German services and prepared their dishes in a German style.

While the Brazilianisation advanced in terms of language, lifestyle and everyday life, in particular the religiosity apparently remained not only Lutheran but as well somehow German bound. On the other hand, it was not earlier than 2004, 180 years after the first immigrants from Germany arrived in São Leopoldo, that Martin Luther approached the banks of the Rio dos Sinos: Now and not in the horizon of any Reformation Jubilee a monument with his bust was placed on the campus of the Escola Superior de Teología (nowadays Faculdades EST), the Lutheran university founded in 1946.

However, through all generations round anniversaries of the Reformation could be celebrated. These events provide a wide range of opportunities for debates and activities through which the people who are involved can revise, communicate and reestablish at least their religious if not cultural self-assurance. By that these recurrent events represent a series and a system of interrelated statements and utterances through which each generation expressed what they found acceptable, valid and true regarding their religious self-conception.

Therefore, to elucidate the contemporary situation through an archeological analysis of its genealogy it seems fruitful to look back at the 450<sup>th</sup> anniversary of Reformation and how it was celebrated and commemorated at the EST in 1967 as a discursive monument of a stratum that contributes to Brazilian 'Germaness' or German 'Brazilianess' in the horizon of the 500<sup>th</sup> anniversary at the beginnings of 21<sup>st</sup> Century. 50 years earlier Brazil was ruled by a military dictatorship and many of the people grew up and were educated who later, in many cases until now, shaped the society in general as well as the German-Brazilian communities in particular.

**HEIKE WALZ**

***“Where there is a Need, Rights are born”  
The Churches facing Human Rights and Religious Pluralism in the Society in Argentina***

The slogan “Where is a Need, Rights are born” is quite popular in Argentina. Human Rights have developed as a key element to change the society in the recent history of Argentina, especially since the last military dictatorship (1976-1983). Within a postcolonial framework it seems that Human Rights questions have been a controversial issue since the European conquest in Latin America in the 15th/16th Century. During the last decades Human Rights have been translated, appropriated and reframed within the local Argentinian context. In which way have the various churches been engaged with the social and religious movements for Human Rights in Argentina? What can “Reformation” mean in the Argentinian religious landscape? What kind of characteristics can be identified in the special case of Argentina, in comparison with Brazil?

**Russia**

**ANDREI DESNITSKY**

***Waltzing With the Kremlin:  
ROC and the State in present day Russia***

Religious freedom was reintroduced in the USSR by M. Gorbachev in 1988 while Orthodox believers were celebrating the thousandth anniversary of the “Baptism of Russia”. By now, the Russian Orthodox Church (ROC) has been free from the communist oppression for almost thirty years, and these years were full of political and economic changes. Russia moved from the state socialism to the most liberal society and then to an autocratic regime based on “traditional values”. Meanwhile, even if ROC didn’t change internally, its relations with the state didn’t remain the same as they were in the nineties. It obviously changes with the third term of Vladimir Putin when traditional values and national identity became the core of the new ideology.

On the one hand, the leaders of ROC didn’t want to associate closely with the state, on the other, more and more often they were deliberately choosing rhetorical strategies and practical measures that looked rather positive for Kremlin. In return, it was more and more looking for direct political support. The main principle behind this process is usually called “church and state symphony”, using the old Byzantine model, but in the twenty first century it looks really different. The paper will give a few practical examples of these tendencies and provide some general observations of this process.

**OLGA KURILO**

***The Role of the Evangelic Lutheran Church in Russia in times of Political Transition***

The Evangelic Lutheran church in Russia experienced in the 20<sup>th</sup> century many political changes which were connected with First World War and October Revolution, Second World War, the collapse of the USSR and Perestroika. As a consequence of emigration, deportation and assimilation its identity was

radical transformed. At the beginning of the 20th century the Evangelic Lutheran church could be defined according to its members, pastors and language of church services as German Church. By the end of the 20<sup>th</sup> century the most important Lutheran church in Russia became a church with German tradition. The primary focus of the paper is the social and political role of the church in 20<sup>th</sup> and 21<sup>st</sup> century. It will discuss how the changing of the church's identity has influenced the role of the church in the 20<sup>th</sup> century and what its challenges are facing now.

**BRADN BUERKLE**

***Not "A Faith of Protest and Mere Denial"  
Lutheranism for the Post-Soviet World***

While Fyodor Dostoevsky (together with many in his country before and after him) considered Protestantism to be built exclusively around negating, churches of the Reformation have played a significant, constructive role in Russian society. Today their place differs significantly from pre-Revolutionary times, and in the post-Soviet context the churches are still in the process of formulating their own identity and taking on responsibility. At the center of our attention in this regard will be the post-Soviet history of the Evangelical Lutheran Church of Russia.

**Germany**

**TIM KUSCHNERUS**

***The Churches, the State and Advocacy for the One World in Germany***

The relation of the churches and the state in Germany is unique. Based on the principles freedom of religion, neutrality of the state and self-determination of all religious actors one can speak of a separation between state and church. The roman catholic German Bishops' Conference (DBK) and the Evangelical Church in Germany (EKD) have the status of corporate bodies under public law (*Körperschaften öffentlichen Rechts*). This special status does not exclusively refer to Christian churches and is open to other religious groups. The partnership of churches and state particularly manifests itself in the diaconal commitment of churches, in the area of religious instruction in public schools or in the military chaplaincy in the Federal Armed Forces. Since 1962 DBK and EKD do cooperate with the state also in the field of development in a structured pattern.

In 1973 the Advisory Commission of EKD for Development issued the Memorandum "The Development Service of the Church – A Contribution towards Peace and Justice in the World". One of the key insights of this path breaking document about development cooperation was to go beyond charity and the funding of projects in the Global South. The need to strengthen advocacy initiatives for a just world economic order and for structural changes within the industrialized countries was emphasized. Consequently in the same year DBK and EKD have set up the Joint Conference Church and Development (GKKE), a platform comprising both churches and their development agencies. Until today GKKE has addressed ecumenically many issues of global injustice and has engaged itself in advocacy and dialogues with the German Government, Parliament and private sector. To mention only a few: various activities to foster German policy coherence for development, dialogue with pharmaceutical companies to improve access to medicines in developing countries or the yearly publication of a report about German arms exports and initiatives to drastically reduce these exports.

The relation of the churches and the state in Germany is indeed unique. This is also due to the fact that EKD and its 20 Lutheran, Reformed and United regional churches and the DBK and its dioceses are each with around 23 million members equally strong. They don't have to compete with each other. They have realized that in light of growing disbelief and material greed a common witness is more credible and powerful; likewise advocacy for global justice, peace and integrity of creation does have a much stronger impact carried out ecumenically.

AMÉLÉ ADAMAVI-AHO EKUÉ

*The Missing Link:  
How Migration shapes the Discourse on Development*

Migration has become a fashionable term in public and academic discussions over the past years. Behind the proliferous usage, however, is veiled a lived reality of millions of people seeking temporary refuge or permanent residence outside their lands of origin. It is interesting to observe how primarily the economic and political implications of this lived reality come into play in the context of development discourses. This contribution will seek to unpack the ways in which migration is used in the public discourse on development, and mainly pursue three lines of thought in this respect.

First, awareness will be raised for the plethora of forms by which migration can shape development discourses. The current situation of migrants and refugees in Europe, often described as “crisis”, builds the background for one such attempt to extrapolate a societal state of affairs, and by extension real experiences of real people, for rationalising political and social claims. The emphasis on the economic development of migrants' countries of origins, by way of illustration, can be read as genuine interest in the amelioration of living conditions, otherwise prone to constitute driving forces for emigration . It can however also be deciphered as the masked endeavour to legitimise restrictive migration regulations against the background of indirect discourses of fear vis-à-vis immigration.

Furthermore, it will be established that these discourses on migration and development constitute constructions of spaces by which in any given societal context issues of identity and belonging are sought to be elucidated. Migration is therefore not only a key factor with regard to the understanding of contemporary economic dimensions in development discourses, but serves to highlight the chances and challenges of societal cohabitation and to bring to the fore the hard questions: what does it mean to be humane? How do we want to live together? Which values mark the contours of our belonging?

Last but not least, attention will be dedicated to the question on how the religious dimension interplays with the discourses on migration and development. The role of religious communities, worldviews and normative principles, for instance, as catalysts for people's agency as they transition from one context to the other will be examined. This exploration will help to lay the foundation for the objective of this conference contribution to shed light on the canvas of migration and development discourses from an often underscored religious perspective, which can provide a propitious opportunity for untangling hidden dimensions of a heated public debate in Germany, Europe and worldwide.

**MARGRET OBAGA & WILLIAM OBAGA**

***North-South Church Partnerships:  
An Intercultural Dynamic of Christian Mission today***

This paper discusses an evolving paradigm of the South-North church partnerships in the context of intercultural engagement among the churches of the Reformation now established globally. It will be

argued that the South-North partnerships promise the narrowing of denominational and cultural priorities in an increasingly ecumenical Christianity and the culturally globalized inner and overseas environments. The evolving south-north church partnership models develop mutual relationships to foster community through exchange of employees and volunteers, education, fellowship, compassion, mission and development. Furthermore, the rapid globalization of socio-economic partnerships in the secular arena requires the church's concerted response. Such response can speak into inter-religious dialogues, socio-economic injustices, violence against women and children, and environmental and political injustices. The South-North church co-operation also allows for intentional conversations around the difficult questions related with mindset and culture change in global power structures within these partnerships, closing the gaps in culturally-informed priorities and approaches, and cultivating intercultural communication with Christian communities in the diaspora, especially those from the southern hemisphere residing in the northern hemisphere. In these partnerships, the globalized churches of the Reformation can strengthen each other's capacity for continual reflection on current theological and missiological thinking at the denominational level while recognizing the necessity of broader ecumenical participation. Thus, the church's social and political responsibility draws together global Christians to jointly wrestle with the contemporary issues of our one shared world.

**USA**

**CHARLES AMJAD-ALI**

***US Mission:  
Racism, Evangelical Revival, Associational Ecclesiology and Modernity***

The US Protestant mission originating in the evangelical revival was to serve the needs of the expanding US "frontier" after the Civil War of 1861-65. There was a clear need for new church plantation and for the conversion of the increasing immigrant population to particular expressions of evangelical Christianity; the "conversion" of growingly maligned and marginalized first nation people; the newly "freed" African-American slaves in the postbellum South; and finally for the urban mission to convert the ever growing Catholic immigrant community in the cities. US Protestantism was mostly based on, and informed by, the Anabaptist (16th century), Baptist (early 17<sup>th</sup> century), Congregationalist (17th century) and Methodist (18th century) approaches for their theological and ecclesiological episteme and missions. Even when they had denominational roots in the Reformation churches like the Lutherans, Calvinists and Anglicans/Episcopalians, they transformed their theology, especially in terms of sacraments and their respective understanding of *cuius regio eius religio*. In the US most Protestants had an intensely individualized faith and a voluntary associational ecclesial model based on the evangelical revival. This first led to the inland mission in the US, and then to overseas mission. The latter concern led to the formation of the American Board of Commissioners for Foreign Missions (ABCFM) in 1810 which was directly based on the London Missionary Society.

The US mission clearly had two-fold focus: 1. a highly individualized personal conversion; and 2. a cultural Americanization with its concomitant modernity which went with it. What is given little or no attention, however, while valorizing and aggrandizing US missions is the deep overwhelming racism prevalent at all levels of the society at the time and thus also in its missionary structures. This racist element must have a more vital epistemological role in any critical study and analysis of mission for any relevant contemporary understanding of it. Because of the lack of this analytical tool we fail to take seriously the hard racist premise of the US social construction vis-a-vis the first nations, as well slavery and therefore we end up in nihilistic gyrations hiding behind hyperbolized and exaggerated “achievements” of missions in terms of numbers of conversions and the “civilizing force.” We therefore have a difficult time in truly articulating a critical understanding of mission in light of the gospel of Jesus Christ.

**MARION GRAU**

*Anglican Mission in Colonial US Contexts:  
Some Episcopal Case Studies*

Anglican missionary presence often coincided with colonial presence. In various ways Anglican missionaries found themselves with divided loyalties between indigenous, slave and settler populations. Using case studies from early colonial Anglican missions of the SPCK and a more recent and ongoing case from Native Alaska Episcopalians, this contribution will try to look at some features of Episcopal missionary and denominational dynamics. It will include a brief look at the U.S. global impact of the consecration of an openly gay U.S. Episcopal bishop in and various responses to this action near and far, among them the global perception of actions taken by a U.S. denomination identified with US colonial and financial powers.

**HARTMUT LEHMANN**

*The Reinvention of Lutheranism in Eighteenth- and Nineteenth Century North America*

The Lutherans who emigrated from Central Europe and Scandinavia to North America in the course of the eighteenth and nineteenth centuries experienced a completely new religious and social situation as they had to organize themselves independent of state protection. As a result, they had to conceive their churches as part of a relatively loose system of Protestant denominations. Unity was hard to achieve as continuous waves of Lutheran immigrants led to pluralism, in fact to frequent secessions, to regional and even local fragmentation. The twentieth century was different. Now the political aberrations of German Lutherans placed a heavy burden also on the shoulders of their American brothers and sisters.

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