

## **Forschungspanel / research panel DGMW 2. Oktober 2020, 14:00-17:00, via zoom**

Zoom-Meeting beitreten:

<https://unibas.zoom.us/j/91665172193?pwd=bjNmM0hvUVZ1TS9lYVpOcE5Mb3MyZz09>

alle Informationen sind auch auf der DGMW website zu finden.

### **Programm:**

14:00-14:15 **Einführung** in den Nachmittag

14:15-14:55 **Vortrag mit Diskussion zum Jahresthema:** Deutsche Missionswerke, Akteure und Theologien im Schatten des Nationalsozialismus  
Helen-Kathrin Treutler: Forschungsmethoden und Fallstricke in der Forschung zum Nationalsozialismus

15:00-17:30 **Forschungspanel** in zwei parallelen Gruppen

1) *Interreligiöser Dialog/Entwicklungszusammenarbeit/Migration/Missionsgeschichte (dt/eng)*

Stefanie Kleierl

Doris Kriegel

Katherine Kunz

Lei Li

2) *Pfingstbewegung*

Emmanuel Mote

Leita Ngoy

Peter Oderinde

Hannes Leuschner

### **Programme:**

14:00-14:15 **Introduction**

14:15-14:55 **Lecture with discussion:** German Mission Organisations, Actors and Theologies in the Shadow of National Socialism.  
Helen-Kathrin Treutler: Research methods and pitfalls in research on National Socialism

15:00-17:30 **research panel** in two parallel groups

1) *Interreligious Dialogue/Church Development Cooperation/Migration/Mission History (dt/eng)*

Stefanie Kleierl

Doris Kriegel

Katherine Kunz

Lei Li

2) *Pentecostalism (engl)*

Emmanuel Mote

Leita Ngoy

Peter Oderinde

Hannes Leuschner

PS. Eine Reihe weiterer DoktorandInnen sind bereits fest angemeldet, halten aber keinen Vortrag / there are still more doctoral students who will participate without presenting.

## Abstracts zu Forschungspanels:

Stefanie F. Kleierl, Doktorandin Neuendettelsau

### **Der interreligiöse Dialog in Bosnien und Herzegowina heute- ein Überblick aus religiöser Perspektive**

Mein Vortrag stellt einen Auszug meines aktuellen Dissertationsprojektes dar- „Der Islam bosnischer Prägung als Brücke für den interreligiösen Dialog?“. Es geht in dem Vortrag um eine Einschätzung und Bestandsaufnahme des interreligiösen Dialoges sowohl aus bosniakischer (d.h. muslimischer), als auch katholischer und serbisch-orthodoxer Perspektive. Hintergrund ist dabei immer auch die Leitfrage der Arbeit- die mögliche Brückenfunktion des Islams bosnischer Prägung. In dieser Bestandsaufnahme wird deutlich, dass die Islamische Gemeinschaft der Bosniaken (IZBiH) aufgrund der interreligiösen Geschichte und vor allem aufgrund des Bosnienkrieges 1992-1995 vor schwierige interreligiöse und inter-ethnische Herausforderungen gestellt ist. Kann die IZBiH/ Können die BosniakInnen daher überhaupt als Brückenbauer fungieren? Eine Frage, die sich sowohl für den bosnischen Kontext als auch für den deutschen Kontext stellt. Aus wirtschaftlichen Gründen kommen heute viele BosniakInnen nach Deutschland (die 5. Immigrationswelle seit dem Zweiten Weltkrieg) und bringen auch diese Konflikte mit. Wie damit umzugehen ist, wird Teil meiner weiteren Arbeit sein.

**Meine Fragen:** Ich bin offen für alle Beobachtungen und Gedanken. Ich werde auch einen Überblick über meine bisherige Gliederung geben, und freue mich auch hier über Anregungen.

Doris Kriegel, Doktorandin Halle

### **Thema: Macht und Fairer Handel: Geschlecht als Koloniale Wissenskategorie in Theologien und Kirchen**

Dem Fairen Handel wird besonders im Feld der kirchlichen Entwicklungszusammenarbeit eine große Bedeutung beigemessen. Auch Landeskirchen, kirchliche Werke und Gemeinden formulieren Leitlinien, um öko-fair zu beschaffen. In der Theologie kommt der Faire Handel in (meist ethischen) Abhandlungen zu Weltwirtschaft, Globalisierung und Nachhaltiger Entwicklung zur Sprache.

Zentrale Zielsetzungen Fairer Handelsbeziehungen sind dabei Geschlechtergerechtigkeit und Women Empowerment. Dabei wird, mit G. Ch. Spivak gesprochen, "klar, dass arm, schwarz und weiblich sein heißt: es dreifach abbekommen". Die *Dritte-Welt-Frau* als Koloniale Wissenskategorie trägt somit vielerlei Bedeutungen, die nur in der Intersektion von Geschlecht, Sexualität, Ethnie und Klasse - also in der Überschneidung mehrerer Diskriminierungszuschreibungen - zum Tragen kommen. Damit ist über Spivaks Beschreibung hinausgehend zu formulieren: Es ist klar, dass arm, schwarz und weiblich sein heißt: es *vielfach* abbekommen, und zwar nur weil als arm, schwarz und weiblich viktimisiert. Dass diese Projektion selbst eine Form epistemischer Gewalt darstellt, wird in den Debatten des Fairen Handels nicht nur vergessen, sondern sie ist genuiner Ort dieser Projektion selbst. Nicht nur in besagtem Vergessen - aber gerade darin - liegt die Macht der kolonialen Wissenskategorie Geschlecht, die in diesem Projekt am Themenkomplex Fairer Handel in Kirchen und Theologien archäologisch-genealogisch analysiert wird. Das Projekt begegnet dabei zugleich einer prominenten Kritik gegen (vermeintliche) Engführungen postkolonialer Theorien auf kulturelle Fragen und zielt darauf ab, "die historische Gewordenheit genderspezifischer Positionierungen im globalen Süden und Norden transparent zu machen" (Castro Varela/Dhawan). Danach sollen Perspektiven für die Dekolonisierung des Fairen Handels in Aussicht gestellt werden, die Räume für Provinzialisierungen in Kirchen und Theologien eröffnen.

Katherine Kunz, Doktorandin Basel

### **Ethnographic Study of Asylum-Seeking and Home**

I am currently completing my PhD in Practical Theology at the University of Basel, Switzerland. My dissertation is an ethnographic study of asylum-seeking and home at Projekt DA-SEIN, a program for refugees and asylum-seekers at Offene Kirche Elisabethen, in Basel, Switzerland. My study reflects on the phenomenon of asylum-seeking as a tension between leaving home and creating a new home and explores the ways the Offene Kirche Elisabethen's Projekt DA-SEIN seeks to create home for asylum-seekers and how asylum-seekers who participate in the program engage in this process of home-making.

In this presentation I will share analytical results from my ethnographic research, comprised of one year of participant observation at the program totaling 55 field notes, 14 semi-structured interviews, and 69 ethnographic interviews. I will present my thematic results to the following questions: How do asylum-seekers who participate in Projekt DA-SEIN experience leaving their home to seek asylum? How do asylum-seekers at Projekt DA-SEIN navigate the challenges of seeking a new home in Basel and at Projekt DA-SEIN?

I will draw on major themes that have emerged from my analysis process. These themes include results from my initial interview questions about significant people, places, and practices in their lives, before migrating as well as in Basel. It will also explore emerging themes such as longing and absence, language and communication, agency and power, and familiarity and othering.

Hannes Leuschner, post-doc Lüneburg

### **Planned research project: Do you want to change your life? About the formation/education of a new-Christian field.**

Since 2009, I have conducted extended field research on Afro Brazilian Religions (Candomblé and Umbanda) in the middle-sized city Santo Amaro in the North Eastern State of Bahia, Brazil (e.g. Leuschner 2016). There, as all over Brazil, Latin America and the 'Global South', 'new' forms of independently organized Christianity (be they Pentecostal, neo-Pentecostal or Evangelical) are rising. Against a nominally still dominant catholic background, people in Santo Amaro have two major religious alternatives: They can either 'confess Jesus as their only saviour' or get initiated as 'children' of an African deity. My purpose of deepening exploratory research in the new-Christian field follows a threefold interest: 1) To enable an ethnographically sound comparison of two religious fields in the same city and an in-depth description of the role that religious orientation plays in terms of personal, social and political tactics and strategies. I will continue to work with the sociology of Bourdieu and Certeau that has already framed my research on Afro Brazilian religions. 2) Bringing together scholarly interest in both religion and education, I will focus on educational processes and institutions, because it is the educational are(n)a where habitus-forming processes take most consciously place and where a social field forms itself explicitly by raising its inhabitants. 3) Thereby, I intend to provide an alternative to the economic approach to the explanation of religious orientations (for Latin America: Chesnut 2003). Regarding benefits connotated by a 'conversion' to a new-Christian church, the choice for it seems so rational, that Smilde (2007) asks "Why doesn't everyone decide to believe?" I'll pick up this question in my research field, not at least to question market models of 'rationality' on their adaptability to religious faith.

Lei Li, Doktorandin Basel

### **“Heathen Civilization” with the Hakka identity characteristics—the image of Chinese culture in the textual publications of the Basel Mission (1908-1937)**

The Basel Mission was the biggest missionary society from German-speaking Europe to China from 1840s to 1940s. Missionaries in Chinese mission fields and home base of the BM formed a cross-continental network to sustain its enterprise. Mission reports from China were transformed into visual and textual materials for the BM to advertise its Chinese enterprise in the German-speaking Europe. Unintendedly, the enterprise of the BM became the channel for the folks in German-speaking Europe and China to know each other. This research will explore the image of Chinese culture constructed in the publications of the Basel Mission. It will tease out the operation of “Buchahandlung” of the BM in Basel/Stuttgart and its publications on China. “Der Evangelische Heidenboten” and “Traktate” of Elisabeth Oehler-Heimerdinger, which had the most wide readership in German-speaking Europe among all the mission magazines and missionary’s individual writings on China, would be the cases studies for the investigation. It finds out:1) there was an intertextuality between the image in the visual materials and textual materials, the image of Chinese culture in the latter was still heathen civilization; 2) however, the image was rooted in cultural and social background of its mission fields in China and it mirrored Hakka identity characteristics, the “immigrating characteristics” in particular.

**Key Words:** the BM, “Der Evangelische Heidenboten”, “Traktate”, heathen civilization, immigrating characteristics

Emmanuel Mote, Doktorand Bochum

**Topic: Reenvisioning Faith: Pentecostal/Charismatic Self-Perceptions and the Civil Society Conundrum in Cameroon**

A good number of researchers of Pentecostalism in Africa, (Adogame, 2010; Wariboko, 2017; Anderson, 2010) note that characterizing Pentecostalism is an illusive venture, as the phenomenon fluidifies with changing contexts. Among the justifications advanced for this is the exponential growth of Pentecostalism in Africa.

Through an ethnophenomenological inquiry my research intends to find how processualities involved in Pentecostal self-perceptions equip Pentecostal believers with resilience enabling strategies for negotiating downward social mobility, what Heuser (2016) refers to as the 'transformative potential'. The research will be driven by Postcolonial theory as well as Bourdieu's culture capital and habitus theories. My reference to downward social mobility is a counter thesis to the 'prosperity gospel' theories which seem to be the overarching motivation for a Pentecostal self-perception (Adetunje, 2000; Cox, 2018; Schliesser, 2018; Heuser, 2011).

Leita Ngoy, Doktorandin Bochum

**"A Theological Analysis of the Prosperity Gospel within the Evangelical Lutheran Church in Tanzania, Eastern Coastal Diocese in Dar es salaam: A Transcultural Perspective"**

After the Eastern coastal Dioceses in Dar es Salaam of the Evangelical Lutheran Church in Tanzania incorporated some charismatic features as part of the Liturgy, the prosperity gospel has become a very prominent message. It is highly contested, yet the most attractive feature of the charismatic Christianity. This study investigates the extent to which the prosperity gospel as a transcultural phenomenon has impacted the lives of congregants in ELCT-ECD. To achieve this objective, an analytical study of the theology that springs from the prosperity gospel will be analysed from a transcultural perspective. The transcultural approach is understood as a perspective that recognizes the importance of culture basing on the assumption of cultures as something always in making. It reveals cultural dimensions that have influence on the interpretation and the understanding of the prosperity gospel in ELCT-ECD. Moreover, expressions of the prosperity gospel, in ELCT-ECD will be described by analysing sermons delivered through various platforms (morning glory, fellowships, tenth offering services), and both positive and negative effects on socio-economic, political, and spiritual, aspects in ELCT-ECD will be explored. This analytical study will be done by conducting an empirical study, using a qualitative approach supplemented by a quantitative approach in selected charismatic parishes in the ELCT-ECD.

**Keywords:** ELCT-ECD, the theology of the prosperity gospel, transcultural perspective, charismatic Christianity.

Peter Oderinde, post-doc Basel

**(Dis)-Embodied Congregations and the Rising Phenomenon of Internet Churches: The Nigerian Pentecostal Perspective**

As smart phones and computers become intrinsic part of our daily routine, the popularity of Internet churches is steadily increasing across the globe. Accordingly, the Western hemisphere is leading in the aspect of digital churches. In sub-Saharan Africa, the phenomenon of Internet churches only became a recent phenomenon. In other words, the development of online fellowships is a recent event in the history of Nigerian Pentecostalism. In the midst of the Novel Corona Virus (COVID 19) pandemic, the Nigerian government issued several bans on large gatherings and open religious worship. As a result, many Pentecostal churches turned towards their online platforms to serve as the "synagogues" for worship. Others stay tuned to television for live or recorded sermons of their favorite "man of God" by becoming members of imagined communities. Recently, Pentecostal churches in Nigeria are confronted with new multifaceted problems of organizing, ministering, and catering to their members during the Covid-19 lockdown. This project/paper analyzes the effect of the Coronavirus (COVID-19) pandemic on the spatial congregation in Nigeria with specific question; how does the countermeasures of the Nigerian government to fight the COVID-19 virus pandemic impact religious gatherings, which essentializes the definition of a church in the Nigerian parlance?

**Keywords:** Internet, COVID-19, Dis-Embodied Church, Lived Experience, Imagined Community, and Pentecostalism.