

<b>WORKSHOP</b>	<b>Ecumenical Diaconia</b>	<b>Room: 0.K.07</b>
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<b>Dr. Kjell Nordstokke</b>	<b>Professor emeritus VID, Oslo (Norway) with Kari Latvus, Tony Addy</b>
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In June 2018, the Central Committee of the World Council of Churches will receive a study document on Ecumenical Diaconia. It will then be sent to member churches and related agencies with the recommendation to read it and use it related to their diaconal practice. Kjell Nordstokke had the main responsibility of producing the document, supported by a reference group.

The documents presents trends, tensions and challenges in today's ecumenical Diaconia. It introduces Diaconia as faith and rights based practice, and describes how Diaconia has been practiced and reflected within the ecumenical movement. In addition to establishing a theological platform that regards Diaconia as integral part of the church's being and mission, the document also gives an analysis of the contemporary socio-political context of diaconal action, in particular the UN Agenda 2030 and its Sustainable Development Goals. The document then discusses the distinctiveness of diaconal action; it proposes to identify, map and activate distinct diaconal assets and to develop a diaconal language. In the last chapters, some actual challenges, such as funding and cooperation are dealt with.

The workshops aims at presenting the document and its main issues, as well as the ecumenical context that it intends to address.

The workshop will also invite participants to discuss how the document can be used in local churches and diaconal institutions.



<b>Paper Session 1A</b>	<b>Globalization, ecumenism, migration and the mission of diaconia</b>	<b>Room: O.K.05</b>
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<b>Jakob Egeris Thorsen</b>	<b>Associate Professor, Department of Theology School of Culture and Society Aarhus University (Denmark)</b>
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## **Migrants in Diaconal Institutions and Parishes in Copenhagen: Experiences, Possibilities, and Dilemmas**

This paper presents temporary insights from a minor research project, which the presenter is currently conducting in Copenhagen. It presents ethnographic material from a diaconal institution working with irregular and temporary migrants (primarily East Europeans and Africans with EU permits) and from a parish in a multi-ethnic and multi-religious neighborhood, where the parish church (Ev.-Lutheran) is actively engaging with migrants in diaconal initiatives that promote interreligious encounter, social justice and active citizenship. The paper explores experiences from the two initiatives, the possibilities of diaconal engagement with different types of migrants, and a range of dilemmas that arise when doing so.

<b>Ulla Siirto</b>	<b>Lecturer, D. Soc. Sc. Diaconia University of Applied Science Helsinki (Finland)</b>
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## **Conviviality or hospitality - The Evangelical Lutheran Church of Finland working with asylum seekers**

Year 2015 was a special year in the whole of Europe, since a lot of asylum seekers wandered through the continent. More than 30 000 of them arrived also to Finland, which was more than the previous annual numbers. The need of the coming asylum seekers aroused also concern among the Evangelical Lutheran Church and its parishes. Numerous workers and volunteers wanted to act for asylum seekers.

In many parishes, parish members and workers started to organize collection of clothing, distribution of food and even emergency accommodation for asylum seekers. Even though there is an official representative system for asylum seekers, the system was not designed for taking care of this many people at the same time. Supportive emergency work among asylum seekers by parishes and parish members started very spontaneously and it responded to the immediate need. This can be seen as a hospitable act, which is a Christian virtue.

Conviviality has been a framework for different researchers looking at culturally diverse life in different settings. It has also been a focus of the European Diaconia process of Lutheran 500<sup>th</sup> anniversary. The main idea of conviviality is the art and practice of living together in solidarity. This paper presents the Finnish Evangelical Lutheran Church's work among asylum seekers at the point of conviviality and hospitality.

<b>Prof. Dr. theol. Thorsten Moos</b>	<b>Chair for Diaconic Science and Systematic Theology and Ethic University of applied Science Wuppertal/Bethel (Germany)</b>
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## **Prophecy in Context - Empirical and conceptual issues of Diaconia in public spaces**

Take care for those who need help, but do not do too much interfere with politics: surveys show this as a kind of common sense attitude towards the societal role of churches and diaconic institutions in Germany. Nonetheless, German diaconia regularly goes public: by means of statement and comments on political and ethical issues at stake. But which public role does diaconia take, and how does this role relate to current concepts of “prophetic diaconia” or “public theology”?

In the proposed paper, diaconic contributions to some recent ethical debates are analysed within a framework of public religious institutions. It aims to contribute to a theory of public religion that allows considering the differences between various social forms and institutional contexts of religion. This might be helpful to better understand what “prophecy” might mean in the context of modern societies within a globalised world.

<b>Paper Session 1B</b>	<b>Globalization, ecumenism, migration and the mission of diaconia</b>	<b>Room: 0.K.06</b>
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<b>Prof. Dr. rer. pol. Martin Büscher</b>	<b>Director of Kirchliche Hochschule Wuppertal/ Bethel (Germany)</b>
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## **Globalization and Justice from an Economic and Theological Perspective – Ethics, Economics and Interdisciplinary Competences**

From a theological perspective, most often, the normative position towards globalisation, especially towards economic globalisation is clear and simple – there is a basic critique towards the mechanisms of global markets and worldwide capitalism, even a status confession in some positions. Unfortunately, these positions remain unheard. There is no access to economic rationalities or relevant institutions. Economic competencies to identify conceptual weaknesses and alternatives do hardly exist. The contribution will outline economic and theological rationalities and report about experiences of competence building in the Ecumenical School for Governance, Economics and Management (GEM- School) the author has initiated with the WCC and WCRC.

<b>Jenny Rossy Ch. Purba</b>	<b>PhD candidate University of applied science Wuppertal/Bethel (Germany)</b>
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## **Theology of Economic Globalization for a Global Diaconia towards Justice**

Diaconia is a service beyond levels from micro to macro, from local to global. In a vastly changing world which brings more complex problems demanding the church to continually reflect on its presence, its meaning, and actions in the midst of the world as well as in the process of globalization. How the church performs its actions is influenced by how it defines its theology.

In the southern hemisphere, economic inequality exists. As an example: In Indonesia, in the midst of the palm oil market which brings the greatest foreign exchange for the state and the massive profits for transnational corporations leaving behind many problems of injustice for peasants and indigenous people. Inseparably, the global economic system contributes to this injustice, the cause when traced leads to a global problem, which demanding our global awareness and global action in the process of global Diaconia together with the civil society.

Revisiting our theology of economic globalization for our global Diaconia will assist us to understand better our calling and actions towards justice.

Thomas Renkert	Institute of Diaconia Studies University Heidelberg (Germany)
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## Prolegomena to Defining the Study of Diaconia within a Global Context

Defining objects, aims, and methodologies of the study of Diaconia (Diakoniewissenschaft(en) in German) has not resulted in a general consensus so far. Among the most highly debated issues are form and relevance of the connection of the study Diaconia to its origins in Christian theology, as well as the present and future role of practice-oriented disciplines and other “applied sciences” like the study of social work or theories of nursing and health care provision.

As Diaconia is in the process of becoming more and more globalized, the study of Diaconia also has to extend its original Northern European situatedness and adopt a more international, and thus ecumenical and interreligious, but also a highly contextual perspective. Within these processes, the fundamental issue of the diaconal “essentials” that distinguish Diaconia from other forms of social engagements and service provision becomes even more pronounced, and convincing answers are needed urgently.

This paper asks what some of the possible implications of these global and plurally contextualised dynamics are for any definition of the academic field. It draws on recent theories of global justice, global social values in relation to volunteering, and contextual theology correlated with the most urgent problems humanity faces within the coming decades to give some essential pointers toward a possible definition.

Talvikki Ahonen	University of Eastern Finland (Finland)
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## Church asylum as an institution for welfare service distribution in Finland

The increasing number of asylum seekers since 2015 have in Finland been followed by several amendments that have weakened asylum seeker’s protection under the law. Partly due to these legal changes also the number of undocumented migrants has risen. According to the Finnish constitution everyone – including those residing in the country without a valid residence permit – has a right to basic welfare services, such as minimum income, housing and basic health care services. However, in the case of undocumented migrants, these rights are not always implemented.

Churches of different denominations have supported undocumented migrants by offering them church asylums, which initially aim at naturalization of those without a residence permit. At the same time church asylum is a part of diaconal work of churches, and it has another function as a welfare service provider. The paper addresses the formation of the church asylum practice as a welfare service distributor in the context of the Finnish society. It aims to point out how the church asylum practice has formed to supplement so called *institutional deficiency* that has become visible in the situation of undocumented migrants in Finland and other European countries.

<b>WORKSHOP</b>	<b>Narratives of diaconia in transition</b>	<b>Room: 0.K.07</b>
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<b>Dr. Kjell Nordstokke</b>	<b>Professor emeritus VID, Oslo (Norway)</b>
<b>Tony Addy</b>	<b>Linz (Austria)/Cesky Tesin (Czech Republic)</b>
<b>Dr. Kari Lavtus</b>	<b>Helsinki (Finland)</b>

Tony Addy has worked intensively with conviviality/LWF, Kjell Nodrstokke with Ecumenical Diaconia/WCC and I published a study about historical changes related to diaconia paradigm (Lautus, Diaconia as Care for the Poor? Critical Perspectives on the Development of Caritative Diaconia).

The Workshop will focus on the discussion about roots and old paradigma of diaconia, the moment of confusion concerning the question: "What is the core of Daconia?" And opportunities which create a new narrativ.





<b>Paper Session 2A</b>	<b>Diaconia and the challenge of poverty</b>	<b>Room: O.K.05</b>
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<b>Heikki Hiilamo</b>	<b>VID Specialized University Oslo (Norway)</b>
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## **Church poverty relief during the time of crisis – experience from the Evangelical Lutheran Church of Finland**

By Church law all local parishes of Finnish Evangelical Lutheran Church (ELCF) have to employ at least one diaconal worker who is left with considerable freedom to address local needs. In the early 1990s Finland was hit by a severe economic recession. The ELCF chose to refocus from spiritual activities and work with the elderly to help the unemployed and the poor. The global recession that started in 2008 gave new impetus for Church to combat poverty. In the context of two recessions, this study provides a quantitative review of the volume and structure of Church poverty relief.

The data is derived from annual Church statistics and municipal social assistance records. The results show that the global recession beginning in 2008 gave new impetus for ELCF's efforts to combat poverty through provision of small size financial assistance. However, results from cross-tabulation and panel data regression analysis demonstrate that ELCF did not react to re-emerging poverty as strongly as it did in the 1990s. The Finnish case does not confirm the welfare state regime secularization theory. Instead it shows that churches can be active agents in shaping welfare states.

<b>Meshack Edward Njinga</b>	<b>PhD Student, Faculty of Theology, Oslo (Norway)</b>
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## **The Kingdom of God and the Poor: Diaconal Reflections on the impacts of globalization and self- empowerment by the poor Christians in Tanzania**

This paper is a result of empirical research, which examines the emancipatory reading process of the Bible done by poor Christians in Tanzania in their contextual Bible study. It brings forth their diaconal reflections and responses as a critical reflection on impacts of globalization from what they read: From the Text, which is the text on the Kingdom of God and the Poor, to their context, which is the globalized context. This paper answers three questions as represented down here: 1. How did the poor Christians come up with reading process from the text to their context? 2. Is it possible to connect their process of reading the Bible, as poor people, with the challenging socioeconomic system called globalization? 3. What are the diaconal responses they make to the global in order to fight the situation they are facing as poor and Bible readers?

In this research, I used observation and participant centred contextual Bible study to gather the data on the impacts of globalization to the poor people as they read the Bible text. I pursue the critical reflection on praxis theory to come up with critical diaconal responses of the poor Christians here represented by the Inter religious-Village Community Banks (IR-VICOBA).

Dr. P.E.M. Meijers	UD Diaconaat Protestantse Theologische Universiteit Groningen (Netherlands)
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## **The Table of Desire. Table-fellowship as a fundamental form of diaconate**

One of the ways Jesus lived his message of the kingdom was through table fellowship - the sharing of meals, especially with outcasts and sinners. In a context of individualization and (post)secularization, meal-fellowship is still a very vital form of community, which one can find in almost all diaconal activities. There is an abundance of literature about the Eucharist in the ecclesial and liturgical context and some research has been done as well on diaconal meal sharing, but very little has been written about the connection between the two. Reflecting on diaconal practices of food-sharing in the Netherlands, I will argue that the locus theologicus of those diaconal practices around food-sharing is the Eucharist and that, on the other hand, the Eucharist comes alive through the connection with diaconal food-sharing.

Taking my point of departure in Calvin, who gave the deacons the role of servers at the Table of the Lord, I will also draw on the German poet Novalis, who in one of his most provocative poems, called the Table of the Lord a table of Desire, connecting spiritual and erotic language.

In short, by reflecting on table-fellowship, I will clarify both the distinctive christian characteristics of diaconal practices and possible contributions of diaconate to practices of solidarity, both spiritual and physical. In this way I would like to contribute to strengthen the theological fundament of diaconal practices and to liberate the Eucharist out of its ecclesial boundaries to let it come alive in the midst of our cities.

Emmanuel Awiah	Doctoral Researcher, Research Unit of Theological and Comparative Ethics, Faculty of Theology and Religious Studies, Katholieke Universiteit Leuven (Belgium)
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## **Top-down versus bottom up approaches in fighting poverty: An empirical study involving development experts in Ghana**

International research and practices in the area of development studies increasingly emphasise that to overcome poverty duty bearers must prioritise bottom-up approaches. Given the endemic nature of poverty in Ghana, coupled with increasing inequality, it is relevant to find out how its duty bearers approach poverty alleviation. To address these challenges, I present the results of a qualitative empirical research I conducted in Ghana from 27th January to 14th March, 2018. I interviewed 21 Catholic development coordinators and 13 development experts working in secular institutions to evaluate how the Catholic Church confronts poverty. The results reveal that although the leaders contribute a lot toward development, their efforts yield inadequate results. Factors that militate against the success of their efforts were identified as symptoms of top-down development such as doing things for the poor rather than empowering them to do things for themselves and poor accountability. Based on some testimonies, it was recommended that, rather than the prevailing top-down approaches, the Church must embrace a 'customised' bottom-up approach. I will discuss how these findings challenge contemporary reflections in the Catholic Church and how recent diaconal studies help us to suggest more efficient practices and models of poverty alleviation.

<b>Paper Session 2B</b>	<b>Diaconia and the challenge of poverty</b>	<b>Room: 0.K.06</b>
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<b>Mathilde Umuraza</b>	<b>PhD candidate at Theological Seminary, Institute for Pastoral Care and Diaconical Management, Wuppertal/Bethel (Germany)</b>
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## **Church and poverty reduction in Rwanda: Essays on contextual Diaconia**

Churches in Rwanda engage in poverty reduction strategy and policy as part of their diaconic work. However, a close analysis of such engagement reveals gaps in terms of theological reflections and understanding economic patterns of the poverty. Consequently, the Church shies away, when it comes to political engagement on the problematic of poverty and social justice, as they are not well equipped to develop a sound reflected argument. How can this be corrected? The author researches and analyses the context of Rwanda, to define and develop a profile and structure of diaconia which is prophetic voice against social justice and environmental degradation as well as empower and enables the poor to become agents of their destiny.

<b>Isto Peltomäki</b>	<b>Doctoral Student Theological and Social Ethics University of Helsinki (Finland)</b>
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## **Solidarity as stance on others: Solidarity in context of Evangelical Lutheran Church of Finland**

I explore how solidarity should be understood and promoted in context of Evangelical Lutheran Church of Finland (ELCF). Theology and social teaching within ELCF has not given great attention for concept of solidarity and there is no established Lutheran understanding for solidarity. This is explained by the social ethical basis of Finnish-Lutheran welfare society that is grounded on societal organized social work: taking care of people in need of support is societal organized, not based on personal solidarity. But Finnish society and parishes of ELCF are in increasing need of solidarity at the face of slow decline of Finnish welfare-system and increasing need of help, among asylum seekers and refugees in particular.

Theologically, basis of solidarity is in the idea that living as a baptized Christian is striving to live in love. Besides theological matters I will concentrate on what is actually meant by solidarity. Philosophical premise of the paper is to notice that solidarity is about interaction between two or more agents and thus solidarity can be understood by examining it in interaction. Philosophical analysis points out that solidarity is understood when it is explored as an elementary stance that defines how an agent views, regards and treats others.

<b>Dr. Jacques Walter Beukes</b>	<b>PhD Practical Theology Lecturer in Theology and Ministry Huguenot College and the University of Stellenbosch (South Africa)</b>
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## **The Church, Poverty and Development: A Social Justice Approach**

The legacy of the apartheid era is a critical component when one is investigating social injustice in a present-day South Africa. Although the South African government regard poverty, unemployment and social injustice as the key challenges to be met in order to build a healthy nation, hitherto, government actions related to addressing social injustices in post-apartheid South Africa have mainly focused on civil and political rights while the socio-economic expectations of many of the country's poor and marginalised have not been met. The link between social injustice and poverty is therefore in this paper accentuated. The consequences of poverty and unemployment affect human dignity profoundly. At the same time, one should also consider that the exclusion from practices to address poverty and unemployment is in itself also a violation of dignity. The goal of sustained poverty reduction can thus not be achieved unless social justice is emphasised. This paper will address the following aspects, namely; (1) the rationale for a social justice approach; (2) A critical analyses of Nancy Fraser's definition for social justice with regards to Recognition, Redistribution and Representation i.e. different social backgrounds, equal opportunities, equity and fairness; (3) the role or social function of the church or local congregation with regards to poverty, development and social injustice; (4) a proposed praxis for social justice. With this identification in mind, the social justice approach will endeavour dignified treatment of all people and groups, as well as equal access to services, availability of services and opportunities for development.

<b>WORKSHOP</b>	<b>Developing ReDi reports from practice</b>	<b>Room: O.K.07</b>
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<b>Tony Addy</b>	<b>Linz (Austria)/Cesky Tesin (Czech Republic)</b>
<b>Prof. Dr. Herman Noordegraaf</b>	<b>Extra-ordinary Professor for diaconia, Protestant Theological University, Groningen (Netherlands)</b>

### **Reports from Practice**

The journal "Diaconia, Journal for the Study of Christian Social Practice", which is independent but linked to ReDi, includes a section 'Reports from Practice'. The section focuses on innovative practice in Diaconia and reflections of practice as well as updates on ecumenical or confessional processes and other commentaries on current issues. The section was coordinated by an editor who sought contributions from ReDi members, Journal subscribers and others. At a meeting of representatives of the Journal and ReDi, proposals for possible ways forward were discussed. It was agreed that the basic idea of the section should be continued in some other form under the auspices of ReDi.

### **Workshop to Develop Reports from Practice**

At this workshop we aim to discuss the ways in which the Reports from the practice section of the Journal can be developed in the framework of ReDi. The needs for and scope of the section will be one item for the discussion. The other one will be to think about a concrete proposal for the new ReDi Board, which includes responsibilities. Ideally a corresponding group would take the Responsibility to give links to different regions and interests and a small editing team could be established.

### **A Draft Proposal**

Reports from Practice should become a new section in the ReDi News. The advantages of this would be: Reports from practice would be published more often (about four times a year) and therefore the information would be more up to date; the reports will be read by more people; the newsletter could also include information about organizational research projects as well as individual projects, which could strengthen a Network; an archive could be provide information for people who are further interested in the topic.

<b>WORKSHOP</b>	<b>New Research About Leadership and Diaconia – Learnings and Future Tasks</b>	<b>Room: 0.K.01</b>
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<b>Dr. Annette Leis-Peters</b>	<b>VID Specialized University (Norway)</b>
<b>Prof. Dr. Beate Hofmann</b>	<b>Institute for Diaconic Science and Diaconic Management, Protestant University, Wuppertal/ Bethel (Germany)</b>
<b>Stephen Sirris</b>	<b>VID Specialized University, Oslo (Norway)</b>

In times of secularization, scarce welfare resources and substantial changes in society many consider leaders to have a key role for preparing congregations and diaconal organizations for new tasks in new settings. Parallel to innovation, congregational and diaconal leaders are responding to the wider community by rearticulating organizational identity to achieve internal and external legitimization. The aim of the workshop is to present and discuss recent research about leadership and management in a diaconal context. It maps existing knowledge on this theme and asks how research can support and be a resource for leaders in their practical work. Based on existing studies, the workshop also identifies gaps in research on diaconal leadership.

The workshop invites short presentations (either as posters or as short paper presentations). These presentations will serve as background for a plenary discussion about current trends and future challenges in the intersection of leadership studies and diaconal studies. Contributions that are already announced are: Challenges for the European Welfare Contract; Elements of diaconal corporate culture in a pluralistic society; "Values as vessels of religion?" The role of values in framing the work of leaders in diaconal organizations; Dimensions in normative leadership studies -The Deacon as a leader in local congregations; local religious leadership and welfare state -reflections from a Nordic perspective

<b>Paper Session 3A</b>	<b>Justice, development and the mission of diaconia</b>	<b>Room: 0.K.05</b>
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<b>Prof. Nadine Bowers Du Toit</b>	<b>Associate Professor in Theology and Development of Practical Theology and Missiology, Faculty of Theology University of Stellenbosch (South Africa)</b>
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## **Mission Drift? Exploring the impact of secular donors on the work, mission and vision of Faith Based Organisations in South Africa**

Despite recent progress in the relationship between secular donors and FBO's, there remain possible points of tension with regards to the mission and vision of such donors and that of the FBO. Some scholars have in fact noted that some FBO's prefer to keep their faith identity vague in order to avoid donor estrangement and that "there are considerable and subtle challenges in managing an FBO where staff and major stakeholders come from a variety of positions on faith" (James 2008:6). Other scholars identify "mission drift" – where the original goals and values of the programme or organisation are bent or altered to secure state or other secular funding - as one of the responses to such challenges (cf. Thaut 2009:329). In Global South contexts, such as South Africa, poverty is often understood in a holistic sense and there is at times little distinction between the secular and the spiritual, which poses a challenge to more Northern and secular notions of development. It should also be noted that both during Apartheid and in a post-Apartheid context, FBO's have been key actors in addressing issues of poverty and inequality. These issues raise questions with regards to the position of the FBO as a faith based actor within civil society and the challenges of such faith based actors within this context. In this paper, findings based on an empirical study undertaken with FBO's in the Western Cape Province of South Africa with regards to the tensions and possible impact and role of secular donors versus individual/faith donors, are explored.

<b>Dr. Dennis Solon</b>	<b>Guest Lecturer, Institute for Diaconic Science and Diaconic Management, Protestant University, Wuppertal/ Bethel (Germany)</b>
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## **Connection of service and justice in Paul's letter to the Roman Christians**

This study will look for connections between service, justice and peace in Paul's letter to the Roman Christians. Initial assumption here is that Paul has a twofold understanding of service – first, service rendered to God and, second, service rendered to humankind. The question that will be addressed in this study is: What is the role of Paul's understanding of justice (and peace) in his explication of „Christian“ service? In other words, how does Paul's teaching on justice and peace inform the praxis of service? Although the study will explore occurrences of these and other relevant terminologies in the letter (also in dialogue with other Pauline letters), texts that will be given considerable attention are those found in Romans 5–8.

The basic hypothesis of this study is that for Paul, Christian service is rooted in God's justice. As a relational terminology, (God's) justice stimulates service, not only to God but also to other beings.

This line of inquiry brings forward some social aspects of justification – as based on God's justice – and is hoped to contribute something to the ongoing exploration of biblical roots of Diaconia.

Dr Willie van der Merwe	Hugenate Kollege, Wellington (South Africa)
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### **Realigning Church social services with the mission of the church: A perspective from a South African church**

Historically the Dutch Reformed Church, the oldest protestant church in South Africa, played a significant role in welfare service delivery in this country. In the previous century social services programmes of this church were closely aligned with the state for a number of reasons - the church supported the political agenda of the state and the state supported the church's social services programmes through favorable policies and financial support by means of subsidies.

Towards the end of the previous century this church went through a process of reflection regarding its role and contribution to Apartheid in South Africa and what the role of the church in a new dispensation in South Africa should be. This discernment process resulted in the addition of a new article to the Church Order of the Dutch Reformed Church explicitly grounding the identity and the mission of the church in the *missio Dei*.

This article examines the challenges posed to the social services of the church to realign itself to the current discourse in the Dutch Reformed Church on its mission. Specific attention will be given to the difficulties hindering such a realignment as well as possible strategies to enforce the realignment.



<b>Paper Session 3B</b>	<b>Justice, development and the mission of diaconia</b>	<b>Room: 0.K.06</b>
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<b>Deborah Hancox</b>	<b>Final year PhD Student, Faculty of Theology University of Stellenbosch (South Africa)</b>
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## **Beyond Diaconia, Beyond Development? Towards Conceptualising Christian Development**

Micha 8:6 calls Christians to “act justly and to love mercy and to walk humbly with [our] God”. This seemingly simple injunction has resulted in a variety of conceptualisations of the work of justice and mercy as carried out by churches, mission organisations and Christians in their daily life. The different conceptualisations, developed for different contexts and times, have all added to understanding and capacity for seeking faithful participation in God’s mission of liberation and reconciliation. However, the multiplicity of terminologies and their initial articulation within a (primarily) Enlightenment and modern era is problematic for theological reflection, training and action in a global and post-colonial context. This paper will briefly present and problematise the various conceptualisations of the Christian work of justice and mercy as diaconia, transformational development, faith-based development, integral mission and social theology. Christian development will then be presented as a unifying concept that defines a type of engagement in and with the world that is distinctly Christian and directed towards God’s missional liberation. As such, it is seen as a form of post-development within the development discourse and a form of Christian practice within the discipline of theology, most notably within practical theology. The paper will end with a brief description of the Christian development organisation as one of the primary agents of Christian development work.

<b>Prof. Dr. John Klaasen</b>	<b>Head of Department of Religion and Theology, University of Western Cape (South Africa)</b>
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## **Theology and Social justice: The role of personhood in development**

My research interest lies with the role of personhood in social justice. Instead of focusing on development in terms of the expansion of choices, as in Sen’s definition, or as a process of social development, as in Korten’s definition, I am interested in the complex process through which people come to accept responsibility for addressing their situations. This question is based on the intuition that personhood may well be crucial for any notion of social justice, precisely in impoverished contexts. Even where people are made aware of their opportunities and capabilities and where the obstacles thwarting development and growth are removed, that would not necessarily translate into accepting responsibility. There is a gap (widely acknowledged in ethical theory) between knowing what is right and doing what is right. It is here that reflection on the category of personhood, if understood within the context of interpersonal relationships, may be crucial. On this basis the crucial question for an adequate notion of social justice may be revisited: Moreover, the question is therefore not only what such a notion of personhood entails but also how individuals, families and communities come to an understanding of such a notion of personhood.

<b>Rev. Dr. Carlos Emilio Ham-Stanard</b>	<b>Professor of Mission and Diaconia and Principal of the Evangelical Seminary of Theology, Matanzas (Cuba) Former executive for Diaconia at the World Council of Churches</b>
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## **The Sustainable Development Goals: Towards a re-reading of Diaconal Mission in Latin America**

In this presentation, the author is aiming at pursuing the topic: *Globalization and Justice from a Theological Perspective*, one of the themes of the Conference. It will address briefly the history of ecumenical Diaconia globally and regionally, sharing some highlights of the different understandings of Diaconia, as part of God's mission. It will attempt to re-evaluate the social service of the Latin American Protestant churches, considering some of the United Nations' Sustainable Development Goals (ODS), in the production of which, incidentally, representatives of some faith-based organizations (FBOs) participated. Hence, it will tackle ways in which both the UN and some states appreciate the contribution that the FBOs bring to the table of global and local cooperation, both theoretically and practically. It will also address the concept and practice of ecumenical Diaconia in the region from an interdisciplinary perspective and will argue how the SDGs can serve as a practical platform in the ecumenical movement and particularly for the Latin American churches to carry-out their diaconal mission, seeking to achieve "justice, peace and integrity of creation" in the present *Kairos*.

<b>WORKSHOP</b>	<b>Ethical Issues and Controversies in Diaconia</b>	<b>Room: 0.K.07</b>
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<b>Dr Andrew Orton</b>	<b>Associate Professor Department of Sociology Durham University (United Kingdom)</b>
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Diaconia engages with complex social issues and problems, which have contested political, social and individual dimensions, and involve a range of possible related interventions. It combines this with working from a particular Christian perspective within increasingly diverse and secular societies, with associated questions of how this faith is embodied and reflected critically upon within the related organisations, practitioners and practices, and how such practitioners, practices and organisations engage with diversity and difference within themselves and wider society. Furthermore, in seeking to move 'beyond services to justice' on issues which frequently connect local, national and global dimensions, there are questions about how churches, denominations, NGOs, policymakers, and networks interact as they engage as part of wider civil society in the wider political realm. All of these challenges can result in ethical issues and controversies, as those involved seek to determine what is 'good practice' in light of their own faith, the theologies of wider churches and denominations, and wider social and professional expectations. This session will explore examples of related controversies and ethical issues which participants are encountering in Diaconia within their contexts, as they seek to practice with integrity within this context. Through this, the session will explore the potential for learning from each other's controversies in context and researching these further in comparative ways.

<b>WORKSHOP</b>	<b>CODE (Community Development)</b>	<b>Room: O.K.01</b>
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<b>Prof. Dr. Stephanie Dietrich</b>	<b>Diakonhjemmet University College, Oslo (Norway)</b>
<b>Tony Addy</b>	<b>Linz (Austria)/Cesky Tesin (Czech Republic)</b>

The workshop will update participants in the development of the CODE Research Group in VID as well as the CODE forum. Create a space for the discussion of approaches to local Diaconia, which are related to the work of CODE partners and share future plans.

Present papers that are emerging in the CODE Research Group and Forum on the following topics (as examples):

- The ecclesiological implications of Use Your Talents as an approach to development
- Seeking Conviviality as a diaconal approach in complex neighbourhoods
- Experiences of education among refugee and immigrant communities
- Churches and gender issues in a South African urban context, focus on sexual and reproductive health.
- Use Your Talents as an approach to working with congregations on development in Madagascar

<b>Paper Session 4A</b>	<b>Diaconia as Social Practice</b>	<b>Room: 0.K.05</b>
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<b>Dr Barnabé Anzuruni Msabah</b>	<b>Research Associate, University of Stellenbosch (South Africa)</b>
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## **Gendered welfare interventions? Accounting for forcibly displaced women's discourse on the crisis of dignity and care in Africa**

There is an increasing consciousness of the relationship between the gender-wellbeing binary and transformational development on the African continent. Nevertheless, not many gender policies or welfare programmes explain the reasons for and magnitudes of challenges faced by women from a transformational development perspective in an attempt to bring about sustainable solutions. In most African countries, hardly any strategy allows policymakers or development practitioners to set up approaches essential for taking care of the health consequences of forcibly displaced women. In addition, there are a few courses of actions that minimise the causal factors of injurious acts or objectifying behaviours within societies that relegate the dignity of women to nothingness. This paper addresses the question of gender and wellbeing among displaced women in Africa using South Africa and the Democratic Republic of Congo (DRC) as comparative case studies. The data for this paper was collected empirically through semi-structured interviews and focus groups in South Africa among refugee migrants from various regions of the African continent, some of whom were survivors of sexual and gender-based violence (SGBV). The paper deduces that gender and wellbeing are essential ingredients of human dignity that demand reflection and action from every layer of the social fabric.

<b>Birgitta Lounela</b>	<b>Stiftsdiakon, Strängnäs Stift, Church of Sweden</b>
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## **The way local parishes are relating to their task to do Diaconia**

Local parishes talk about their social work as well as welcome and support people (especially with social needs) in a specific way. By acting and taking social responsibility as a local congregation they do so. The thesis presents which kind of work the parish estimates as their special way of acting within the Diaconal field and if there is work that could not be done by another kind of organization. Questions is raised about reasons behind not developing more sustainable ways of working free to support unemployed.

There are specific ways of working and content behind it for the local congregation. Results show that the parishes are motivated their diaconal work with ideas from a newer idea of Diaconia (originally from Lutheran World Federation) but their way of working is more combined to traditional ways of Diaconia.

Mgr. Ing. Ondřej Fischer	Chartered Engineer, Faculty of theology, University Karlov, Praha (Czech Republic)
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## **The role of Justice in Christian professional practice**

What is the relationship between justice and services offered through Diaconia or Christian social organizations offering to serve the people in need “beyond expectations”? Often these services are professionally rooted, or at least aim to be such. This often involves the expectation to go along with specific requirements include in the *telos* of the organisation on the one hand. On the other hand, such organizations have to be fair in terms of professional approach, e.g. through maintaining equal opportunities, offering services given not on individual, but rather on universal basis. As a result, many activates offered by Diaconia organisations have had to withdraw from the network of state-funded public services and have to operate on individual basis. The paper intends to explore how to understand the contemporary working ethics imperative “to be fair in a culturally complex world” better (Rowson, 2006). More fundamentally, the aim is to juxtapose the concept justice in terms of following local laws and codes of practice within our common western culture and a call heard by many Christian organisations to respond to specific needs of an individual person or people in difficult situations while reflecting their specific culture and unique spirituality.

<b>Paper Session 4B</b>	<b>Diaconia as Social Practice</b>	<b>Room: 0.K.06</b>
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<b>Dr. jur. Hans Morten Haugen</b>	<b>Professor of international Diaconia VID Specialized University of Oslo (Norway)</b>
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## **Diaconal welfare providers in the market state: what future do they face?**

There are three aspects of equality: formal equality, equality of opportunity and substantive equality. These relate somewhat to the three dimensions of Nancy Fraser's approach of recognition (the socio-cultural realm), participation (the political realm) and distribution (the economical realm).

While diaconal actors having a holistic view of the person, promote changes in all these three realms in order to foster equality, justice and solidarity, the tendency is that these are increasingly dependent upon winning tender competitions, by the means of public procurement. This article will analyse this situation, reflecting the recent Norwegian policy initiatives, both from the (minority) government and from the (majority) opposition.

The government has not yet delivered an unanimous order from the Storting from November 2016 (102 S (2016-2017)) on "a plan with short-term and long-term measures" to achieve growth in non-profit stakeholders in the overall health and care sector.

The opposition has in 2018 (123 S (2017-2018)) asked the government to "consider how it can be ensured that actors receiving public grants for the operation of health and social services have wage, employment and pension conditions in line with what applies in public enterprises." In addition, a unanimous Storting (43 S (2017-2018)) asked for an investigation to map "cash flows" in public-funded welfare.

All non-profit nursing homes in Oslo were required to participate in a tender competition, due on 15 May 2018, and some congregation-owned nursing homes could not meet the requirements (Aftenposten 2018). Public procurement is even more widespread in child protection services, where many diaconal organisations have been active.

<b>David Stiles-Ocran</b>	<b>PhD candidate, Faculty of Theology University of Oslo (Norway)</b>
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## **Exploring Christian Social Practice in Ghanaian/African Context: methods, theories and practice**

Humanity is prone to recognize acts invented and ignore the existence and significance of the actors. Scholars of orientalism and citizenship studies have had various discourses on acts and almost nothing on actors. The purpose of the this paper is to explore the extent to which some actors,

whose function is categorized under Christian social practice, are involved in creating heterotopias (“other spaces”) that enable the “other” create their heterotopia (s) within the society. How is the “other” reasserting and craving for recognition in the public space? To what extent is a researcher a partner in assisting the “other” in their spatial construction? The methodological approach to this study is a qualitative one, and from an interdisciplinary theoretical perspective (i.e. aid of spatial theory and acts of citizenship), the author argues that offering a place and space for the “other” requires a performance of leap of faith by an actor whose actions connote acts of citizenship and production of *authentic* spaces. The researcher, with the use of ethnographical and phenomenological approaches, conducted a year fieldwork research for the empirical data. The paper concludes that pragmatic research in Christian social practice in context is a call towards researchers’ reflexivity, reflection, and action that seeks to transform the circumstance of the researched.

<b>Wayne Renkin</b>	<b>Centre for Contextual Ministry, University of Pretoria Tshwane Leadership Foundation (South Africa)</b>
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### **Just access to public health care: building a responsive inner city movement through strategic collaborations**

In the current South African public health system, the most vulnerable people in the inner city of Pretoria struggle to access adequate health care. This paper will show that in spite of the understaffed, overloaded, and at many times biased and prejudice public health care system, a more just health care system can be created through strategic collaborations between the community, government, FBO’s, NGO’s and academy. It will surface some of the challenges and exclusions vulnerable people face within the public health system and the solutions that were made possible through strategic collaborations to ensure a more just and equitable system.

An emerging movement will be described where the most vulnerable people are able to access health care and lessons learned from this broad-based, city-wide movement. Furthermore, the paper will reflect on the liberating practices of servanthood by vulnerable people, not to perpetuate oppression, but to participate in liberation and the subversion of power.

Churches and other FBO’s are uniquely situated in society to participate in the development of a more just health care system. Therefore, the article will reflect on the importance of the involvement of churches and FBO’s can participate in this movement.