

Department of Religion and Theology

Research Report for 2014 and Plans for 2015

1. Institutional Framework

a) Collaborative research frameworks

The Department of Religion and Theology registered the following three collaborative research frameworks in 2006:

- Moral education and formation towards a human rights culture
- Ecumenical theology and social transformation
- Christian ecological theology

The department also has a long-standing interest in the following field:

- Biblical, theological and contextual hermeneutics and rhetorical theory

Given the interwoven nature of these research activities an integrated report is offered here while retaining the former rubrics where appropriate.

b) Ecumenical Studies and Social Ethics

In 2010 the department submitted a proposal for a SARCHI chair under the rubric of "Ecumenical Studies and Social Ethics", incorporating several of the existing projects. This has led to a new initiative, namely a series of think tanks and public conferences on the interface between ecumenical studies and social ethics. The underlying question is how ecclesiology and ethics, spirituality and society, an ecumenical vision and moral transformation, Christianity and culture, faith and science are connected. The interest is elicited by the "and" in these paired concepts. The aim of this project is to identify key areas where this relationship between ecclesiology and ethics requires further reflection in the South African and wider African contexts, to stimulate reflection on these areas and to provide academic leadership in the debate through a series of carefully planned publications. This series of think tanks and public conferences may be listed here and are discussed elsewhere under appropriate rubrics. The progress made thus far is indicated in each case.

1. Guiding visions for the transition to a post-apartheid society (Friday 9 November 2012)
Format: Think tank with a preparatory paper by Christo Lombard on the vision embedded in the National Development Plan with prepared responses from invited participants. A publication on this crucial theme is held in abeyance towards the completion of the project
2. A critical assessment of "reconciliation" as one of the guiding visions during and beyond the transition period in South Africa (26 October 2012)
Format: Think tank with a position paper by Ernst Conradie and prepared responses by invited participants. An edited volume was published in November 2013.
3. Notions and forms of "ecumenicity" in (South) Africa (22 February 2013)
Format: A position paper by Ernst Conradie and prepared responses by invited participants. An edited volume was published in November 2013.
4. The quest for identity within so-called mainline churches in South Africa (24 May 2013)
Format: One day conference with invited speakers, namely John de Gruchy, Stephen Brislin, Thabo Makgoba, Musawenkosi Biyela, Jerry Pillay, Peter Storey and Lindsay Rinquest. An edited volume was published in May 2014.
5. Ecumenical engagement in the form of NGO's and FBO's as dynamos for social transformation in the Western Cape (2 August 2013)
Format: Think tank with an introductory paper by Charles Amjad-Ali and short statements on the vision embedded in various faith-based organisations. This was revisited at a meeting with faith-based organisations on 31 October 2014. A web-based publication, which can be updated from time to time, based on collected material from various faith-based organisations is envisaged (to be published in the first term of 2015).
6. Religion and moral formation towards responsible citizenship (30 August 2013)

Format: Think tank with a position paper by Charles Amjad-Ali and prepared responses by invited participants. The final version of the position paper has still not been received. A publication would therefore not be feasible.

7. Recognising current ecclesial reform / deform movements in South Africa (28 March 2014)
Format: Think tank with short papers by invited participants, including Edwin Arrison, Carel Anthonissen, Kate Davies, Ecclesia de Lange, Laurie Gaum, Ezekiel Mathole, Julian Muller, Ian Nell, Lilian Nortje, Miranda Pillay and JP Mogketi-Heath. A volume edited by Ernst Conradie and Miranda Pillay was submitted for publication in September 2014.
8. The Pentecostal movement and the Ecumenical movement in Africa (30 May 2014)
Format: One day conference with papers by invited participants, namely Frank Chikane, Ernst Conradie, Genevieve James, Japie Lapoorta, Ezekiel Mathole and Cephas Omenyo. Articles based on the conference papers will be submitted individually for publication in *Missionalia* by January 2015.
9. Ecclesiology, Ethics and Ecumenism (31 August – 2 September 2014)
Format: Three day colloquium co-hosted with the Department of Religious Studies (UCT) at Volmoed with three invited international scholars (Clifford Green, Larry Rasmussen and Keith Clements) each presenting lectures with responses from local scholars (including Ernst Conradie).
10. African notions of ethical leadership (2 December 2014)
Public lecture by Christo Lombard under the auspices of the launching of the Desmond Tutu Centre for Spirituality and Society: the paper on the topic “Desmond Tutu’s style of ethical leadership” was distributed in pamphlet form and will be submitted for publication, most probably in the *International Journal for Public Theology* (in edited format).
11. Ecclesiology and ethics: The state of ecumenical theology in Africa (4-6 June 2015)
Format: Three day conference to be hosted at UWC. Plenary Speakers have been finalised and a conference brochure posted. Further planning will follow during the course of 2015.

An amount of R180 000 was obtained for this project from the DVC’s office in 2013 and again in 2014. Financial details on how such funds were used will be provided separately.

c) Desmond Tutu Chair of Ecumenical Theology and Social Transformation in Africa

The vision for the establishment of an endowed Desmond Tutu Chair to support this project on “Ecumenical Studies and Social Ethics” was articulated when the original three projects were registered in May 2006. Given the availability of sufficient funds but an inability to make an appointment against this position since November 2009, the post was restructured as a rotating chair as an interim measure from 1 October 2012 to 30 November 2013. Christo Lombard occupied the chair in October and November 2012 and Charles Amjad-Ali in July and August 2013 in this capacity.

Christo Lombard was subsequently appointed in the chair for an initial period of 12 months as from 1 July 2013 until 30 June 2014 and again from 1 July 2014 to 28 February 2015. His responsibilities include to establish and to raise the profile of the chair, to do fundraising towards a fully endowed chair, to ensure that a next incumbent can be in place after July 2015 and to exercise leadership regarding the department’s three year project on “Ecumenical Studies and Social Ethics” with specific reference to the culminating conference on Ecclesiology and Ethics. It is now envisaged, pending sufficient funding, that the post can be advertised by August 2015 to be filled by January 2016.

d) The Desmond Tutu Centre for Spirituality and Society

The Department of Religion and Theology has for some time envisaged a Desmond Tutu Centre for Spirituality and Society to provide an institutional context to implement the projects associated with the Desmond Tutu Chair. In February 2014 it formally proposed the establishment of such a Centre as a third research centre in the Faculty of Arts, alongside the Centre for Humanities Research and the Centre for Multilingualism and Diversity Studies. This proposal subsequently received the support from the Dean of Arts, the Arts Faculty Board, the senior management of the university and last not but least Archbishop Emeritus Desmond Tutu himself (with the Desmond and Leah Tutu Legacy Foundation). The

establishment of the Centre was approved by Senate and Council in June 2014 and was formally launched on 2 December 2014.

A steering committee for the centre was appointed by the Arts Faculty Board in August 2014, chaired by the Dean and including the Directors of the two other research centres (PremeshLalu and Christopher Stroud), the Desmond Tutu Chair (Christo Lombard), the chairperson of the Department of Religion and Theology (Ernst Conradie) and Miranda Pillay as an additional member. The steering committee is responsible to draft a constitution for the Centre, to establish a Governing Board for the Centre and to create a trust fund that can serve the projects of the Centre, the Desmond Tutu Chair and an associated scholarship programme. Progress on all these points have been made since the approval of the Centre by Council. Prof Christo Lombard as the incumbent in the Desmond Tutu Chair was asked by the steering committee to act as interim Director of the Centre until the formal structures are in place.

In the original proposal for such a centre (drafted March 2014), which has led to the approval of such a centre by Council in June 2014, the following rationale was provided:

a) Societies in transition, including the South African society after twenty years of democracy, are necessarily engaged in processes of social transformation. Such social transformation takes place at all levels of society, including government, business and industry, civil society and universities. Reflection on and theorising about such social transformation therefore does not take place only in a university context but universities have a crucial role in helping the rest of society to make sense of social change in South Africa amidst global developments and the many stark challenges facing humans in the 21st century.

b) The University of the Western Cape describes itself as an “engaged university”. This refers to the long tradition of being responsive to the needs of local communities. However, what being “engaged” actually means in terms of projects and programmes is not always clear. It could refer to continuous education courses, outreach programmes, various forms of aid or merely marketing opportunities. Since such engagements may easily be reduced to one-directional communication, there is an obvious need for conceptual clarification in this regard.

c) All faculties at the University of the Western Cape are involved in the processes of social transformation and in academic reflection in this regard. The focus on social transformation is for example specifically mentioned in the 2012 research plan of the Faculty of Arts with reference to the role of sociology and philosophy, the Institute for social Development, Religion and Theology and Women and Gender Studies. This research plan also sketches the parameters for an envisaged “Desmond Tutu Centre for Social Transformation”. It furthermore notes that postgraduate modules in such areas are at times marketed under the rubric of “Studies in Social Transformation”.

d) The Department of Religion and Theology has contributed to such studies in social transformation through especially three collaborative research frameworks, namely on “Moral education towards a human rights culture”, “Ecumenical theology and social transformation in Africa” and “Christian ecological theology”. Since 2012 it has integrated these initiatives through a three-year project on “Ecumenical Studies and Social Ethics” (July 2012 – June 2015). This project focuses on the interplay between ecumenical theology and social transformation. This is based on the intuition that the energy behind the involvement of faith based organisations in processes of social transformation comes from a particular ecumenical spirituality, exemplified in the life and ministry of emeritus Archbishop Desmond Tutu. At the same time, such a vision is always in need of clarification and does not always translate into emancipatory praxis, while religious energy is at times used for destructive purposes. See the details in this regard above and below.

e) The establishment of the Desmond Tutu Chair of Ecumenical Theology and Social Transformation in Africa also has a narrower focus, namely to make a contribution to ecumenical discourse on the relationship between “ecclesiology” (debates on “Faith and Order”) and “ethics” (debates on “Life and Work” or “Church and Society”). There is a long-standing tension between ecclesiology and ethics which may also be found in the African context between various forms of African inculturation theology on the one hand and theologies of liberation, reconstruction and African women’s theology on the other. The aim

of the chair and of the project on “Ecumenical Studies and Social Ethics” is to stimulate and influence such debates on the African continent.

f) It may be noted that the interplay between ecumenical theology and social transformation lies at the core of the project. It is the elusive “and” that is used to juxtapose the two concepts that elicit further reflection. In short, the question is this: what are the sources of moral energy to engage in social transformation, also in the face of the many obstacles that confront such engagements, when a spirit of despondency creeps in. At the same time, one is also confronted with a lack of engagement amongst (escapist) forms of religion and the destructive and abusive impact of some (fundamentalist) forms of religion. How, then, is the interplay between spirituality and society (or social transformation) to be understood?

g) The source of inspiration for such a Centre of Spirituality and Society is undoubtedly the life and ministry of Desmond Tutu. His distinct form of spirituality and his sustained activism over many decades is well-known and need to be studied in depth. The task of the Desmond Tutu Chair is partly to treasure his legacy. The best way to do that is not necessarily by focusing on Desmond Tutu’s own person or on his many writings – which certainly has to be made available through digitalised archives. It would also be necessary to follow his example by being engaged in contemporary social issues and by tapping into the resources of his particular form of spirituality.

h) The context in which the Desmond Tutu Centre of Spirituality and Society is situated also has to be understood with reference to similar structures in the South African context, each with a distinct focus. These include the Beyers Naudé Centre for Public Theology at Stellenbosch University, the Ujaama Centre for Biblical and Theological Community Development and Research at the University of KwaZulu-Natal and the Centre for Public Theology at the University of Pretoria. The Desmond Tutu Centre will obviously need to network with such institutions and with the other two research centres in the Faculty of Arts, the Institute for Social Development and PLAAS.

i) In conversations with ecumenical partners and possible funders of the Desmond Tutu Chair, but also in meetings with the Dean of the Faculty of Arts and the University Management, it became clear that the reality of the Chair indeed logically leads to the idea of a Centre in which all the departments and initiatives at UWC, working in the areas of spirituality, social transformation, ethical leadership, etc., can consolidate their work.

j) Indeed, donors have indicated that such a bigger picture for the vision of the Desmond Tutu Chair may lead to bigger financial support, for bursaries for doctoral and post-doctoral students, but also for the specific programmes that such a Centre could accommodate in terms of teaching, research and community engagement.

The Centre will in years to come create a forum for the interaction between the four research frameworks of the Department of Religion and Theology and the agendas of a large number of faith based organisations (FBOs) in the Western Cape. Such interaction necessarily involves other role players engaged in social transformation in the Faculty of Arts, other faculties of the University of the Western Cape and elsewhere in civil society.

The significance of such a forum has to be understood in the light of the following considerations:

Several of the numerous conferences, workshops and think tanks hosted by the Department of Religion and Theology since 2000 relied on the inputs and participation of a large number of faith based organisation in the Western Cape. It may be helpful to list some of these in order to indicate the diversity of interests embedded in such organisations (more than twenty such organisations are already actively interacting with the Department):

- Centre for Christian Spirituality
- Centre for the Healing of Memories
- Inclusive and Affirming Ministries
- Institute for Justice and Reconciliation
- Kairos South Africa
- South African Faith and Family Institute
- South African Faith Communities’ Environment Institute

- The Ecumenical Foundation of Southern Africa
- The Restitution Foundation
- The Salvation Army
- The Social Justice Network

In considering this list a few further observations may be noted: Firstly, they are indeed of a very diverse nature so that the full spectrum of social challenges facing the South African society is reflected in the work of these organisations. Secondly, each of these organisations cooperates with secular organisations working in their particular fields. Thirdly, the differences between such faith based organisations, the often closely related community based organisations, the typically much larger non-government organisations and various other non-profit organisations may be noted. Finally, it is remarkable to note how many of these faith based organisations have been established upon the initiative of Desmond Tutu or are closely related to his ministries.

The Desmond Tutu Centre will focus on the interaction between the four research frameworks of the Department of Religion and Theology and the agendas of such faith based organisations. In future new focal points will most probably be defined and developed. . Such interaction with FBOs calls for further clarification:

Firstly, there is considerable expertise available in such faith based organisations – so that their staff members often participate and are invited as speakers in events hosted by the Department of Religion and Theology. The centre will create opportunities to channel the dissemination of such expertise through research output.

Secondly, precisely through such participation such colleagues also shape the insights and subsequently the research agendas of members of staff in the Department of Religion and Theology.

Thirdly, staff members of such faith based organisations have often been invited to teach in the department. In the case of the Centre for Christian Spirituality some of their staff members have offered a postgraduate module on at least four occasions in recent years, including 2014.

Fourthly, most of the staff members in the Department of Religion and Theology have been or still are deeply involved in such faith based organisations. This is not coincidental. An influential definition of (Christian) theology is that it engages in critical reflection on (Christian) praxis. This action reflection model (also described as the Act See Judge Act model or the pastoral cycle) is aimed at ensuring a close relationship between praxis and theory. This provides the source of stimulus for theological reflection but also indicates the need for adequate reflection in order to help make sense the world around us. Without theory action may lead to activism without a sense of direction.

Finally, students in the Department of Religion and Theology come from faith communities and are typically already involved in faith based organisations. Many of the students hope to find employment in community based organisations or faith based organisations, if not as ordained pastors in Christian communities. Interaction therefore also indicates the need for internships and apprenticeships for students.

In summary, the interaction that will be the focus of the Centre will have to involve two-way communication and will invite theoretical reflection on such interaction. It is in this way that the Centre will help to clarify what an engaged university entails.

All the above does not yet and in a definitive way justify the establishment of a Centre for Spirituality and Society. The Department of Religion and Theology may continue to develop its research frameworks, host events and invite participation from faith based organisations without such a centre. The various faith based organisations may also proceed with their work without such a centre. The rationale for such a centre may be explained in terms of the need for a forum within which such interaction can take place. A few comments are important in this regard.

It cannot be the role of such a centre to provide an umbrella organisation for faith based organisations in the Western Cape. It should also be obvious that it cannot do the work of

any one of these organisations as that requires very specific expertise, grassroots experience and community networks.

However, such faith based organisations typically have a common problem to ensure the reception and wider dissemination of their work. They may be regarded as dynamos of social change that are the very forefront of social transformation. Given the specialisation and the development of expertise they soon find it difficult to relate to the faith communities from which they emerged. They struggle to command the interest of others in their field of specialisation given the many challenges competing for the attention, time and financial commitments of faith communities. They therefore seek ways of ensuring the proper reception of their work in order to influence such faith communities and through that shape social transformation. In ecumenical discourse this is known as the problem of reception, namely the way in which important documents produced through the interaction between member churches are received within such member churches.

At the same time there is a need to articulate and document the kind of expertise that has been developed within faith based organisations. Moreover, there is a need to draw on resources from further afield and to widen one's horizons beyond a narrow field of specialisation. A university is indeed an attractive context for staff in faith based organisations to do so and to put common problems on research agendas.

From the point of view of the department such a centre would provide a forum for hosting or co-hosting a variety of conferences, workshops and public events. In fact, most of the conferences hosted by the department in recent years could be hosted by such a centre. This obviously also applies to the research engagements of the Desmond Tutu Chair.

It has to be noted that the narrow focus on providing a forum for interaction between a department and various faith based organisation may be deceptive if the wide-ranging agendas of each of these partners are not taken into account. The value of such a centre will lie in the ways in which such agendas will become related to each other (but not integrated) and with reference to the theme of social transformation. It will not serve as the centre, but as a centre, a centripetal force through which common agendas and common problems can be addressed.

In addition, it should be noted that it will be much easier to do fundraising for such initiatives if funds could be channelled to a centre rather than to a department at the university. It will also free members of the department from the administrative responsibilities associated with hosting such events.

Such a forum would also provide the space for inter-disciplinary dialogue on social transformation, intellectual inquiry in this regard, for attracting and hosting visitors, involving post-doctoral students, for receiving international postgraduate students and visitors for shorter periods of time.

2. Moral Education towards a Human Rights Culture

The following components have been identified since the larger research framework was established in 2006:

- a) Ethical theory
- b) Responsibility theory
- c) Moral dimensions of worldview theory
- d) Discourse on a human rights culture
- e) The "global ethic" initiative and debate
- f) Moral and religious education in Southern African schools
- g) Violence against women and children; women's issues
- h) HIV/AIDS education
- i) Gender and Homosexuality
- j) The role of religion in society to support moral cohesion
- k) The role of the formation of personhood in community development
- l) Ethical reflection on biotechnology
- m) Poverty, Unemployment and Inequality: Christian authentic hopeful action
- n) Food Contestation: The symbolic construction of food consumption in the context of food

insecurity”

Progress was made in 2014 on the following aspects while plans are also underway for 2015 in some of these areas. Significant achievements are highlighted in yellow. Where significant developments in conceptualising a collaborative project took place in 2014 for the first time, this is included where appropriate.

a) Ethical theory

In moral language a confusing set of concepts is typically used. In modules offered by the department a distinction is made between the role played by visions, virtues, values and obligations while related concepts such as goals, attitudes, principles, rules and moral codes also bear scrutiny.

Plans 2015	M Pillay	Finalise first year text book on responsible decision making
Plans 2015	D Lawrie	Finalise paper “And Justice for ... Whom? Equality, Consistency and the Challenge of Nietzsche” (for conference)

c) Moral dimensions of worldview theory

The notion of “worldviews” is widely used in a variety of disciplines. Amidst the considerable confusion in this regard the underlying problem should be noted, namely that it is in principle impossible to gain a view of the world. It is therefore a matter of social construction. What, then, are the moral dimensions of the social construction of reality and indeed of ultimate reality?

Article	EM Conradie	Conradie, EM 2014. Views on worldviews: An overview of the use of the term, worldview, in selected theological discourses. <i>Scriptura</i> 113, 1-12. http://scriptura.journals.ac.za/pub/article/view/918/885 .
Plans 2015	C Lombard & J Klaasen	Produce first year textbook on moral codes in various religious and secular traditions, against the appropriate worldview backgrounds

e) The “global ethic” initiative and debate:

MPhil thesis	R Davids	“An assessment of recent ethical discourses on globalization: comparing the critique of Joseph Stiglitz on global capital with the ecumenical globalization debates on the Accra Declaration” M Phil thesis; Supervisor: C Lombard; Graduated March 2014
Paper	C. Lombard	“Where are we now, 25 years after Independence, with the SWAPO detainee saga?”, at a conference organised by the Franco-Namibian Cultural Centre, Windhoek, 8 July 2014.
Paper	C. Lombard	“Is there any hope for South Africa? What can we do?”, Discussion paper offered at a meeting at Bellville Presbyterian church, 25 February 2014.
Plans	C Lombard	Served on a planning panel for an inter-faith Conference on “A shared moral vision for the future of South Africa?”– sponsored by Turquoise Harmony Institute. This conference has been postponed (maybe indefinitely) due to the transfer of the organiser to a new position in Madagascar.
Teaching	C Lombard	Christo Lombard taught a postgraduate module on globalisation, world religions and a global ethic in the first semester of 2014.

f) Moral and religious education in South African schools and workplaces

Following up on the two-day international conference of the Inter-religious and Inter-cultural Religious Education (IRE) group, held at UWC in September 2011, the Department was involved in various initiatives in this field:

Project	C Lombard	A bibliographic survey of theories and practices around the role of religion in moral formation: research assistants started drawing up a digital data base, also documenting Prof Lombard’s library (to be continued).
Paper	C Lombard	“Religious and Religion Education in the new Christian private school group, Curro” at a Religion Education Workshop at UCT, September 2012.

		The paper was submitted but the publication of the conference outcomes still has to be decided upon by Prof A Tayob of UCT.
Short review	C. Lombard	Short blog on the cover of: Chris van der Merwe: "Die wonder van dieGoddelikeliefde. Sinvollewaardesvir die lewe" (Cape Town: Lux Verbi, 2013 – in bookshops January 2014).
Thesis	A lita	"An assessment of the curriculum and implementation of Religious and Moral Education in Namibia based on a case study in the Oshana Region"; PhD thesis; Supervisor: C Lombard; Graduated September 2014
MA project	L October	"Whistle blowing: What is whistle blowing and for whom and what does the law offer protection in South Africa?" Ongoing M A project; Supervisor: DG Lawrie
Key note address	C Lombard	Opening address at the Curro Conference, Saint George's Hotel, Centurion, 25 June 2014: "Challenges and opportunities for BRAVE (Bible, Religion and values education) in the 21 st century"
Teaching	C Lombard	Prof Lombard taught a postgraduate module on Professional ethics with a focus on Desmond Tutu's Ethical leadership in 2014
MA Project	L Roberts	"Professionalism in legal practice: confidentiality as a test-case" (title and proposal still to be finalised). Study leader: C. Lombard.
Papers	C Lombard	Two presentations on "BRAVE" (Bible, Religion and Value Education) at the Curro conference, 25-28 June 2014, in Pretoria: 1. The rationale for a focus on "value education", based on "Bible" and other religious perspectives, with an overview of the syllabi (Grade R- 12) to heads of schools. 2. Focusing on content and methodologies within the perspective of "relevant education for the 21 st century" (Grade R to 6 teachers).

Two research assistants, namely Newton Cloete and Rochelle Davids were employed to compile a bibliography on theories and practices around moral formation in 2013 and early 2014. This has produced some eight files with bibliographic entries in this field.

g) Gendered relationships between intimacy and violence

The following contributions were made to this theme in 2014:

Paper	M Pillay	Contributed a paper on "Mighty Men, Mighty Families: A pro-family Christian Movement to (re)enforce Patriarchal Control?" to a think tank on "Ecclesial Reform / Deform movements, 28 March 2014.
Paper	M Pillay	Mighty Men, Mighty Families: A pro-family Christian Movement to (re)enforce Patriarchal Control? Paper read at Summer School, Humbolt University, Berlin, Germany. 13 June 2014
PhD Project	E Petersen	"Residential programmes for ministry to perpetrators of domestic violence"; Ongoing PhD project (2011-); Supervisors: EM Conradie et al

h) HIV/AIDS and education

Miranda Pillay contributed several papers in this area, while one of her postgraduate student is currently working in this area.

PhD project	D Lambrecht	"This Church is HIV/AIDS Friendly": A critical Assessment of Aids Care and Support groups in the False Bay Diocese (ACSA); ongoing PhD project (2011-); Supervisor: MN Pillay
Essay	M Pillay	<i>Pillay, M</i> 2014. "Igreja, gênero e Aids: o que há de errado com o patriarado?" (Religion, Gender and AIDS: What's Wrong with Patriarchy?) In Buttelli, Felipe G.K, Le Bruyns, Clint & von Sinner, Rudolf (eds). <i>Telogia Pública no Brasil e na África do Sul: Cidadania, Interculturalidade e HIV/AIDS</i> , 273-286. São Leopoldo: Editora Sinodal.
Paper	M Pillay	26 February 2014. Never a Sickness God cannot Heal, Never a Disease God Cannot Cure: Healing as Indigenous Knowledge in an AIDS Era, Stellenbosch, Humbolt, UWC, UKZN Summer School held at Stellenbosch University.
Paper	M Pillay	8 May 2014. On Human Flourishing: Integrating Individual and Societal Intervention Strategies in an AIDS Era. Annual UWC-Stellenbosch Conference of the Circle of Concerned African women Theologians held at

		Stellenbosch University.
Paper	M Pillay	25 November 2014. Patriarchy, Oppression and Gender Justice in an AIDS Era. Keynote Address at the AGM of Anglican Aids and Healthcare Trust (AAHT) held at Aviator Hotel and Conference centre, Kempton Park.

i) Gender and Homosexuality

As in past years, I AM (Inclusive and Affirming Ministries) held two workshops during the course of 2014 at UWC, facilitated by the Department of Religion and Theology (as part of the Seminar programme), and I AM also had a whole day public discourse in the foyer of the Great Hall.

j) The role of religion in society to support moral cohesion

There is, of course, a rich tradition of academic reflection on the role of religion in society and more specifically in moral formation. This role is typically explained in functional terms. However, this has become highly contested in the Western world and in Africa alike. What, then, is the role of religion (more specifically ecumenical engagement) in moral formation within the African context?

Local faith communities have traditionally played a crucial role in maintaining the moral fabric of society. This role is recognised in the so-called Böckenförde principle which holds that the moral fibre of modern (Western) societies rely on moral sources that such societies cannot themselves guarantee or sustain. The moral fibre may be explained in generic categories (values, virtues, visions, duties) but the sources of inspiration behind them are particular and cannot be captured through a generic sense of religiosity. They are typically embedded in the archetypes, symbols and belief systems of religious traditions. To sustain such moral sources, the particularity of such traditions therefore has to be taken seriously.

This role of religion in caring for the vulnerable and in dispensing aid is widely recognised as indispensable in Africa, also by international aid organizations. Churches in South Africa have a long and outstanding track record of providing social services around education, health, caring for the deaf, blind, elderly, orphans and the homeless.

This role of local faith communities in maintaining the moral fabric of society may be described in sociological terms (for example in an important study by Robert Putham and others on “American grace”) and is recognized in secular contexts, sometimes even with a sense of envy. Local faith communities rely on voluntary participation yet attract large numbers of very regular and highly committed adherents. Together, Christian churches form the largest and best supported organization on the African continent. Local faith communities typically (but not always) have trusted leaders who command considerable moral authority (which also leaves room for abusive charismatic leadership). Local faith communities draw on long-standing moral codes and traditions of wisdom that are widely accepted by their adherents. They are carriers of symbols and archetypes that people regard as persuasive and transformative. In contexts of rapid social change such moral communities help to maintain the “moral fabric of society”, that is, some stability in terms of family structures, the cultivation of virtues such as care, and an ethos of respect for others and commitment to distributive and contributive justice.

Local faith communities nevertheless seem ill-equipped to make much of a difference to issues at the local level that are regarded as national priorities and at times resist such agendas imposed from the outside. As a result the reception of ecumenical initiatives in local faith communities is widely regarded as an intractable problem. Moreover, through processes of rapid social change such moral communities become fragmented faster than they are replenished – which bodes ill for the moral fabric of society. Many religious communities in Africa have become trapped in a consumerist culture of greed and even promote such a culture, for example through the “prosperity gospel”. This may offer religious motivation for an upward social mobility but may also undermine the very sources of the moral fibre of society mentioned above. Moreover, trust in religious leadership is undermined by scandalous reports on abusive charismatic leadership, corruption, financial mismanagement and sexual misconduct by religious leaders.

This deep-seated tension between the possibilities of faith communities to maintain the moral fibre of society and their limitations to foster social transformation forms a core interest of the Desmond Tutu Centre for Spirituality and Society.

Thesis	R Leanya	"The relationship between church and state in Lesotho"; M.Th. thesis; Supervisor: C Lombard, Graduated March 2014.
PhD Project	R Davids	"The Viability of the South African National Development Plan and Amartya Sen's Theory of Ethical Development"; Ongoing PhD project (2014-); Supervisor: C Lombard
PhD Project	T Solomons	"Partnerships between Faith-Based Organisations and government in Elsie'sriver"; Ongoing PhD project (2014-); Supervisor: EM Conradie
Paper	C Lombard	"Responsible citizenship – responsible to whom and for what? Theological reflections on two post-liberation case studies." Paper read at the annual meeting of the Theological Society of South Africa, Potchefstroom, 18-20 June 2014
Paper	EM Conradie	"Sanitising religion? Poo protests against Empire in the Western Cape". Paper read at a summer school on "Imperial religion, theologies and indigenous knowledge systems", Humboldt University, Berlin, 11-14 June 2014.
Plans	DRT	Host colloquium on "Religion, Law and Justice" at UWC with participants from UWC, SU, UKZN and Humboldt University

k) The role of the formation of personhood in community development

To what extent can the influential secular models of development do justice to the category of personhood. There is a complex process through which people come to accept responsibility for addressing their situations.

During John Klaasen's recent study leave he researched the work of influential scholars Amartya Sen and David Korten. He is now busy with research towards a constructive contribution which may be developed with conversation partners such as the Orthodox theologian John Zizioulas (the author of *Being as Communion*), Desmond Tutu's ubuntu theology and John Mbiti.

This is clearly a large project that will take a number of years to complete.

Masters Thesis	M Meyer	"The capability approach to education and development." Masters thesis; Supervisor: DG Lawrie; Graduated September 2014
Paper	J Klaasen	"Towards an approach to development as missionary role: how is the category of personhood addressed in secular theories of development, with specific reference to the contributions of Amartya Sen?" Paper presented at the annual meeting of SAMS, submitted for publication in <i>Missionalia</i> .
Article	J Klaasen	Klaasen, J 2014. "The interplay between theology and development: How theology can be related to development in post-modern society", <i>Missionalia</i> , 41:2.
Article	J Klaasen	Klaasen, J 2014. "Practical theology: A critical engaged practical reason approach", <i>HTS Theological Studies</i> 70:2.
Plans	J Klaasen	Continue with the project in 2014

l) Ethical reflection on biotechnology

With the development and continued developing of medical technology, treatments become available without the time to reflect ethically on them. Given how fast things change in medical technology, it is important to constantly reflect anew. Ethical reflection, however, seems to be lagging far behind biotechnological developments. Pre-implantation Genetic Diagnosis (PGD) and Human Genetic Manipulation (GM) is fast becoming an everyday reality, although few Christian bioethical studies have been done on the impact that this could have on the larger populace, especially the local population in South Africa, where only a small percentage would be able to access these possible treatments.

Paper	M Kotze	"Human genetic engineering and social justice in South Africa: A theological reflection"; Paper read at the Humboldt Summerschool, Berlin, 11-14 June 2014
Paper	M Kotze	"Democracy and the Genetic Supermarket"; Paper read at the annual meeting of the Theological Society of South Africa, Potchefstroom, 18-20

		June 2014
Article	M Kotze	Kotze, M 2014. Human genetic engineering in the South African context with its inequalities: A Discourse on Human Rights and Human Dignity. <i>Scriptura</i> 113.
Article submitted	M Kotze	Submitted an article entitled: "Liberal democracy and the genetic supermarket" for publication in <i>NGTT</i>
Article submitted	M Kotze	Submitted an article entitled: "Human genetic engineering and social justice" for publication in <i>ActaTheologica</i>

m) Poverty, Unemployment and Inequality: Christian Authentic Hopeful Action

One of the initiatives of the Desmond Tutu Centre for Spirituality and Society is to assist in the emergence of the AHA-movement. This is a movement that focuses on Christian responsibility to address issues related to Poverty, Unemployment and Inequality. The acronym AHA refers to "Authentic Hopeful Action". It is envisaged that the Desmond Tutu Centre for Spirituality and Society will in future provide research-based support for specific working groups of the AHA-movement.

There is no need here to explain the scale and depth of the problems associated with poverty, unemployment and inequality in South Africa. Five brief comments in this regard may suffice:

Firstly, it is helpful to treat these problems of poverty, unemployment and inequality (PUI) together as they reinforce each other. For example: to alleviate poverty through social grants without addressing unemployment and employability will not do since that would still undermine a sense of self-worth and human dignity. Likewise, although poverty may be alleviated through social grants, this does not necessarily overcome growing inequality if the rich are getting richer while the poor are falling further behind and the unemployed become unemployable in a service-based economy. It may be noted that this phrase is recognised in literature across many disciplines and contexts. This will facilitate a common language in addressing the problem.

Secondly, to focus on poverty, unemployment and inequality is not to deny or relativize the full range of other social problems in South Africa. The long litany includes the impact of climate change, corruption, crime, domestic violence, (the quality of) education, elitism, exclusion on the basis of gender and sexual orientation, factionalism, the freedom of expression in the media, the impact of globalisation, HIV/AIDS, nepotism, pollution, racism, rape, sexism, social cohesion, TB and xenophobia. One may well argue for the relative priority of each of these. For example, some would argue that concerns over ecological integrity override economic feasibility since the economy depends upon the biophysical climate. Others would rightly point to the crucial role of education and training. Yet others would stress the need to establish participatory democratic structures amidst concerns over corruption. There can be no doubt that each of these problems needs to be addressed and that churches are asked to be involved in this process. However, one may also argue that each of these problems are caused by, influenced by or worsened by poverty, unemployment and inequality. The impact of poverty, unemployment and inequality on the ability to address any other concern is evident to those working in such sectors. A failure to address this adequately would affect all other sectors and will undermine social stability for decades to come. Social inequality will necessarily affect those who are affluent and / or fully employed as well. The ongoing and widespread so-called service delivery protests provide a sobering indication of the simmering tensions in the country. If these problems are not addressed adequately, the social fabric of our society may disintegrate even further – with disastrous consequences. In short, this may be regarded as the challenge of our time, another "Kairos" (moment of truth), and a key component in dealing with the other challenges of our time.

Thirdly, there is little doubt that poverty, unemployment and inequality are manifestations at the surface level of a deeper underlying problem in our society. The problem is not merely poverty, unemployment and inequality as such but the structural causes of such poverty, unemployment and inequality. This requires moral and spiritual discernment. One may mention the structural injustices of the past associated with the legacy of imperialism, colonialism and apartheid – so that there are some beneficiaries who have become undeservedly affluent while others are undeservedly poor. This calls for a focus on justice

and not merely on charity. One must consider the many forms of violence and the violation of human dignity. One would need to take into account the ideologies of nationalism, racism, classism, sexism and elitism. One would need to analyse the economic model of neo-liberal capitalism that is currently dominant. One would need to address issues of (political) power and corruption. One would have to confront the extravagant desire for affluence amongst the elite, the consumerist aspirations of the middle class and the yearning of many poor people to somehow imitate such examples. One would need to question the assumption that limitless economic growth is possible on a finite planet. One would need to unmask triumphalist theologies that legitimise the status quo, that seem to romanticise poverty and that suggest quick access to prosperity. In short, one would need to speak of realities of sin, idolatry, ideology and heresy.

Fourthly, the problems associated with poverty, unemployment and inequality require a response from all sectors of society. This of course includes civil society, Faith-Based Organisations (FBOs), and various religious traditions. This role of civil society is explicitly recognised in the National Development Plan. There can be no doubting the important role of churches in this regard given the adherence of millions of Christians in South Africa to the Christian faith. The AHA-movement will focus on the particular response of churches, ecumenical bodies, Christian organisations and individual Christians in South Africa to the triple PUI-problem. This clearly does not exclude the need for cooperation with other religious traditions, other organisations in civil society or other sectors of the South African society. The movement would obviously need to draw from expertise in all sectors of society. At best, whatever churches do to address inequality will serve as a catalyst and support for cooperative efforts in civil society. It is nevertheless important to recognise the particular responsibility of churches and the immense possibilities that church involvement opens up. This also implies that the engagement of churches in responding to the PUI-problem should take place on their own terms and given the particularity of various Christian traditions – and not merely in functionalist terms, given the potential influence that churches collectively have in society. This is reflected in the emphasis on authenticity in the name of the movement (AHA).

Fifthly, there can be no doubt that churches and Christian organisations are already deeply engaged in efforts to respond to poverty, unemployment and inequality. Such efforts are indeed commendable so that there is an obvious need to gather together examples and models of best practice. However, such efforts are seldom coordinated with other initiatives, at least not at a national level. Moreover, while some call for justice and restitution, others focus on charity, while the one is clearly impossible without the other. There is a need for some convergence, a bringing together of initiatives and of similar attempts at coordination. What is needed is a response from churches on a massive scale that would capture the imagination of the whole nation (that would prompt an “Aha”-moment of joy and surprise), that would energise people through its symbolism and that would at the same time make a substantive difference at the local level.

This concern over poverty, unemployment and inequality is expressed in numerous theological documents released in South Africa. In recent years one may mention the *Oikos Journey: A Theological Reflection on the Economic Crisis in South Africa* (Diakonia Council of Churches, 2006), *Climate Change: A Challenge to Churches in South Africa* (SACC, 2009), *A Word to the ANC* (Kairos Southern Africa, 2011) and *The Church Speaks for such a Time as this ...* (2012). The AHA-movement will take such statements forward with a view to implement responses to the triple problem of poverty, unemployment and inequality and also use it and other processes to develop a comprehensive theological rationale for the work that has to be done.

MPhil project	M Nkosi	“Restitution in South African economic policy documents, 1994-2014”; Ongoing MPhil project; Supervisor: EM Conradie
Article	EM Conradie	Conradie, EM 2014. From land reform to poo protesting: Some theological reflections on the ecological repercussions of economic inequality. <i>Scriptura</i> 113, 1-16.
Plans	DTC	Participate in the envisaged regional indabas of the AHA-movement in 2015 that will also identify specific working groups and related research activities.

m) Food Contestation: The symbolic construction of food consumption in the context of food insecurity”

The University of the Western Cape submitted a proposal to the Andrew Mellon Foundation for a project on “Food Contestation: Humanities and the Food System” in August 2014. The Desmond Tutu Centre was involved in the project proposal.

It is envisaged that the Desmond Tutu Centre will focus on one dimension of this larger project, namely on “The symbolic construction of food consumption in the context of food insecurity”.

Values and beliefs play an important role in the interaction between societal structures and human agency with regard to the production, distribution and consumption of food at all levels. This may be illustrated by Margaret Atwood futuristic novel, *The Year of the Flood* (2010) in which she describes a terrifying future in which chickens - consisting only of breasts and legs – are manufactured in factories – eaten by global citizens in a world where “the haves” live morally impoverished and fearful lives of abundance, while the majority subsist in a monstrous underworld where global warming, unregulated genetic engineering, the depletion of the world’s resources and the utter decline of all human and ethical values lead to frenzied and violent struggles for individual survival. Atwood’s novel, which links explorations of ethics, power and morality to themes of food and eating, imaginatively exposes what changing social relations and practices - unleashed by rampant neo-liberal capitalism - around food can signal.

Disciplines such as philosophy, ethics, religious studies and theology can open up exciting exploration of the complex rituals, symbolism and moral values to which food systems have been linked. Such perspectives are crucial in order to avoid reductionist notions of food security as if human only eat for the sake of survival and health. This would include addressing questions such as:

- How have pre-colonial and many non-western societies defined and experienced food in relation to processes of sociability and social cohesion?
- To what extent do certain religious and faith-based communities continue to ritualize food in ways that rekindle the sense of value, dignity and worth that commodity capitalism and corporate-driven processes around food and eating work to erode?
- Is there potential within policy research, academic study and even agro-food scholarship to foreground the linkages between food and eating and social systems of moral value and dignity?
- How can systems of food be explored in relation to experiences of human pleasure and well-being? Artists, writers and film-makers have long made the links between eating, the preparation of food and various forms of erotic, sexual and sensual pleasure. Although this seems to be threatened by a world where food production and consumption is reduced to matters of basic sustenance, how can these experiences of human pleasure and fulfilment around food and eating – both in the past and the present - be mapped out, investigated and integrated into existing work on food?

Like many other disciplines, philosophy, ethics and religious studies have experienced the impact of post-structuralism and the so-called “linguistic turn” in theoretical approaches to questions of value, belief, morality and “the good”. How can post-structuralist work on belief and value enrich studies of ways in which food has been defined, linked to cultural systems, been mobilized in knowledge and conceptual systems, and been thought about and represented?

Values and beliefs also play an important role in the interpretation of the meaning of food in general and the consumption of food in particular. Food is not merely consumed for the sake of survival but also to construct and to convey symbolic meaning. This has implications for the ways in which food is acquired, prepared and consumed. This project will explore how the social construction of food takes place in contexts of deprivation and where food insecurity is experienced. How is the consumption of food symbolically reconstructed in contexts of food insecurity?

Geographical and cultural context influence selection of food products, budgetary constraints within households constrict access to food choices, environmental considerations have an impact on food security (soil conditions, pests, drought, climate change), and housing conditions and the size and composition of the household influence how such food is prepared. Further issues include what forms of food are consumed, how food is accessed, how much of food is consumed, how food is prepared and by whom, where and in what setting food is consumed, when food is consumed, what the duration of the period of consumption is, in whose company (if any) the food is consumed, what the social atmosphere is like where the food is consumed, and what rituals and regulations accompanies the consumption of food (e.g. prayers of gratitude, setting the table, table manners, discipline, conversations). Clearly, what is being consumed is not merely food products but also meaning with considerable cultural symbolism attached to that.

Three further interrelated sets of variables are crucial to understanding the social, religious and cultural meanings and value that individuals attach to food: Firstly, cultural considerations play a role regarding the selection of food, the ways in which it is prepared and according to what recipes, whether that is consumed around a table, on a carpet or an open fire and so forth, what utensils are used to present and to consume the food and what cultural meaning food presentation conveys to others. Secondly, social values or social priorities capture not only what is important and why it is important to people. Such values play a role in what food is purchased, who is responsible for the preparation, where that is consumed, and in whose company and in what atmosphere. Thirdly, religious beliefs may well play a role, both in terms of gratitude and in existential and religious questions of why must I go hungry while others have plenty? Religious taboos around the selection of food and regulations as to how that is prepared and when it is consumed shape food consumption. Religious beliefs also govern people’s perceptions about the symbolic meaning of food and food consumption (see Versfeld 1983, Wirzba 2011). Indeed, humans are not only preying but also praying animals (see Versfeld 1983) – and that is reflected in the consumption of food. That is also why poverty, hunger and deprivation which necessitate scavenging for food inhibit human flourishing and being human. The proposed project will make use of these three sets of variables by focusing on questions of the role of cultural considerations, social value, and religious beliefs on food consumption.

In order to understand the role of religion, this project will include an inventory and mapping of faith-based organisations in and around Cape Town that are involved in one way or another in work on food security – e.g. through vegetable gardens, soup kitchens, providing food to street children, to homeless people and so forth. Further, in depth interviews and focus group discussions with the people involved in such organizations and the people who benefit from such projects as recipients will provide an opportunity to understand how religious belief motivates food provision and moderates food acquisition in food insecure communities. The question is then how the meaning of food is symbolically constructed in such contexts and how that relates to the way in which the symbolic meaning of food is understood in the faith communities that provide the source of inspiration for such organizations.

Plans	G Byarugaba	Coordinate research activities of the Desmond Tutu Centre around “The symbolic construction of food consumption in the context of food insecurity”
Plans	DTCentre	Coordinate various initiatives regarding the bigger project on Food Security.

3. Ecumenical Theology

The following components have been identified since the larger research framework was established in 2006:

- a) Mapping Systematic Theology in Africa;
- b) Bibliographic research on Systematic Theology and Ethics in African theology;
- c) The development of a series of textbooks in Systematic Theology for use in (Southern) Africa;
- d) Conferences in the field of African Christian theology;
- e) African perspectives on “Ecclesiology and ethics”;
- f) Reconciliation Processes in Theological Perspective;

- g) Ecumenical theological education in the African context;
- h) The quest for denominational identity in South Africa;
- i) Ecumenical discourse on the “God of Life”.

Progress was made in 2014 in the following areas while plans for 2015 are also indicated. Significant achievements are highlighted in yellow. Where significant developments in conceptualising a collaborative project took place in 2014 for the first time, this is included where appropriate.

a) Mapping Systematic Theology in Africa

The following postgraduate projects are currently registered in this area:

PhD Thesis	J Fischer	“The relationship between the Church and the Reign of God in the Reconstruction Theology of JNK Mugambi: A critical analysis”; Ph.D. thesis; Supervisor: EM Conradie; Graduated March 2014
PhD project	M Jambulosi	“Evangelisation and unity in 20 th century Ecumenism: A comparative study of the roles of <i>Missio Dei</i> and unity in the Lausanne Movement and the World Council of Churches”; ongoing Ph.D. research project (2010-); Supervisor: HSA Engdahl
PhD Project	A Potgieter	“Pan-African theology in the context of the United States”; Ongoing PhD project (2011-); Supervisor: EM Conradie
Paper	M Pillay	19 March 2014. Spiritual Maturity, Contradiction, Ambiguity and Paradox: Reflections on the work of Denise Ackermann. Seminar on South African Theologians at Stellenbosch University.
MTh project	K Brooks	“Deliver us from evil”: A critical analysis of soteriological discourse in African Pentecostalism; Ongoing MTh project (2011-); Supervisor: EM Conradie
Plans	H Engdahl	Book project: African Theology Ancient and Modern – the Theologies of Origen and (John) Mbiti

Hans Engdahl has made substantial progress with the book project. Here is a provisional table of contents:

African Theology, Ancient and Modern. The Scholarship of Origen and Mbiti – and the Tension between Philosophy and Theology (working title)

- Chapter 1: Purpose, Method and Structure
- Chapter 2: Mbiti and African Religion and Philosophy
- Chapter 3: Mbiti’s Ecclesiology
- Chapter 4: Mbiti’s Eschatology
- Chapter 5: Origen and Platonic Cosmology
- Chapter 6: Origen’s Ecclesiology
- Chapter 7: Origen’s Eschatology
- Chapter 8: Origen and Mbiti on the Resurrection
- Chapter 9: Concluding Remarks. Purpose, Method and Structure Revisited

d) Conferences in the field of African Christian theology

The theme of the next major conference is “Ecclesiology and Ethics: The State of Ecumenical Theology in Africa” and is planned for 3-5 June 2015. See details below.

e) African perspectives on “Ecclesiology and ethics”

The core question posed in the project on ecumenical theology in Africa as a whole is related to an understanding of the nature and forms of ecumenicity in Africa. This is shaped by tensions between ecumenical discourse on Faith and Order and on Life and Work, also captured under the tension between “ecclesiology” and “ethics”.

PhD Project	T Sakupapa	“Ecclesiology and Ethics: An analysis of the history of the All Africa Conference of Churches”; Ongoing PhD project (2013-); Supervisor: EM Conradie
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Event	DRT	Hosted think tank on "Ecclesial Reform / Deform movements, 28 March 2014 with 9 short paper contributions
Edited volume submitted	EM Conradie & MN Pillay	Submitted an edited volume on Ecclesial Reform and Deform movements for publication with SUN Press.
Plans	DRT	Plan towards a major three day international conference on "Ecclesiology and Ethics: The State of Ecumenical Theology in Africa", 3-5 June 2015
Plans	EM Conradie	Write a short essay on forms of ecumenism in Africa for a volume to be published through the World Council of Churches

f) Reconciliation Processes in a Theological Perspective

"Reconciliation" may be regarded as one of the operational concepts employed to express a vision for social transformation in South Africa towards 2030. A think tank hosted at UWC on 26 October 2012 focused on this theme. A few postgraduate projects also fall in this area:

PhD project	D Solomons	"Reconciliation as a controversial symbol: An analysis of a theological discourse in South Africa between 1968 and 2010" PhD project, jointly registered at VU University Amsterdam and UWC (2011-); Supervisors: EAJG Van der Borght & EM Conradie
PhD project	N Hosler	Brother Hauerwas: An analysis of the contribution of Stanley Hauerwas to peacemaking (2014-); Ongoing PhD project; Supervisor: EM Conradie
MTh project	L Kobe	"The relationship between remorse and offering forgiveness: Selected case studies from the South African Truth and Reconciliation Commission"; ongoing MA research project (2012-); Supervisor: EM Conradie
Event	Lund & DRT	"Gustav Aulén and Christus Victor", Colloquium held at Lund University, 28-29 April 2014.
Paper	D Solomons	Aulén and South African discourse on reconciliation
Paper	L Kobe	Remorse and forgiveness in the context of the South African truth and reconciliation commission
Paper	R Agyarko	"Gustav Aulén and Christus Victor: A reinterpretation of Aulén's three main atonement types from an [Akan] West African Context"
Paper	H Engdahl	"Aulén Deconstructed. On Inconsistencies in his Theology of Atonement and Creation": Presentation at a colloquium on "Gustav Aulén and Christus Victor", Lund University, 28-29 April 2014.
Paper	EM Conradie	"The reception of Gustav Aulén's legacy at UWC", Presentation at a colloquium on "Gustav Aulén and Christus Victor", Lund University, 28-29 April 2014.
Paper	C Lombard	A response to K.G. Hammar's innovative reading of Aulén's Christus Victor". Presentation at a colloquium on "Gustav Aulén and Christus Victor", Lund University, 28-29 April 2014.
Plans	HSA Engdahl	Investigate the possibility of publishing the papers from the colloquium on "Gustav Aulén and Christus Victor". The matter is taken up by Professor Våhäkangas to the editors of <i>Svensk Teologisk Kvartalskrift</i> (Swedish Theological Quarterly).

h) The quest for denominational identity in South Africa

A number of postgraduate projects fall more or less within this area. This was one of the focus areas for 2013 with the department hosting a public conference on this theme:

Edited volume	EM Conradie & J Klaasen	<i>The Quest for Identity in so-called Mainline Churches in South Africa</i> . Stellenbosch: Sun Press.
Essay	EM Conradie	Why the quest for identity? In: Conradie, EM & Klaasen, J (eds). <i>The quest for identity in so-called mainline churches</i> , 8-14. Stellenbosch: SUN Press.
PhD project	K Kondolo	"The ministry of music: A case study on the United Church of Zambia and the New Jerusalem Church"; ongoing PhD research project (2012-); Supervisor: EM Conradie
PhD project	H Bock	Congregational schisms in the Full Gospel Church; ongoing PhD research project (2014-); Supervisor: EM Conradie
MTh project	OB Anofuechi	"Pentecostalism and the further fragmentation of Christianity: An investigation of the factors contributing to the establishment of new churches

		in Belhar since 2000”; Ongoing M.Th. project (2012-); Supervisor: EM Conradie
Event	DRT	Hosted a one-day conference on “The Ecumenical movement and the Pentecostal movement”, 30 May 2014
Paper	EM Conradie	Pentecostal challenges to ecumenical perspectives on pneumatology. Paper read at the one-day conference on “The Ecumenical movement and the Pentecostal movement”, 30 May 2014.
Teaching	EM Conradie	Ernst Conradie taught a postgraduate module on Pneumatology and Pentecostalism in 2014

j) Other contributions to systematic theology

Article submitted	EM Conradie	“Geloofsondersekerhede? In gesprek met Anton van Niekerk”. Review article submitted for publication in <i>NGTT</i>
PhD Project	D Abrahams	“The notion of anxiety in Paul Tillich’s thinking”; ongoing PhD project (2014-); Supervisor: EM Conradie
PhD Project	P Dankers	“The two natures of Christ in Bonhoeffer’s Christology”; ongoing PhD project (2014-); Supervisor: EM Conradie
MTh project	M Lakey	“Justice and Justification in Carl Braaten’s theology”; ongoing MTh project (2014-); Supervisor: EM Conradie.
Short paper	C Lombard	“Aluta continua. The struggle continues.” Short paper read at a conference on “Theology on the Edge” in honour of John de Gruchy, Stellenbosch, 3-5 September 2014

4. Christian ecological theology

This large collaborative project from the beginning included several subsidiary projects.

- a) Ecological theology: A bibliographic survey
- b) Hope for the earth: Ecology, eschatology and cosmology (completed)
- c) The crown of creation? Anthropology, ecology and eschatology (completed)
- d) The earth and God’s work of creation and redemption (2006-2012+)
- e) Theological reflections on a culture of consumerism
- f) Ecological hermeneutics
- g) The Christian Faith and the Earth project (2007-2013) (completed)
- h) The church and climate change
- i) Ecological concerns related to a theology of place
- j) Ecology and mission
- k) Pneumatology and ecology (completed)
- l) Ecology and liturgy
- m) Redeeming Sin: Hamartology, ecology and social analysis / diagnostics
- n) Ecclesiology and ecology
- o) Other contributions

Progress was made in 2014 in the following areas related to this research framework while plans for 2015 are also indicated. Significant developments are highlighted in bold. Where significant developments in conceptualising a collaborative project took place in 2014 for the first time, this is included where appropriate.

a) Ecological theology: A bibliographic survey

Essay submitted	EM Conradie	Submitted an essay on “Approaches to Religion and the Environment in Africa” publication in a volume edited by Elias Bongmba on <i>Religion in Africa to be published by Routledge</i> .
Plans	EM Conradie	Write and submit an essay on “Christian perspectives on ecotheology” for a Routledge volume on “Religion and ecology”, edited by John Grim and Willis Jenkins

d) The Earth in God’s economy: Reflections on the narrative of God’s work on earth

This was the major focus of the project from 2007 to 2014. The underlying problem is how justice can be done in Christian discourse to both God's work of creation and salvation. A failure to do so may have grave consequences for a Christian ethos, praxis and spirituality. This is captured in phrases such as "human dignity", "women's emancipation", "black liberation", "cultural authenticity". The project yielded three major edited volumes published in 2011 and 2012 (included here to indicate the context), a substantial monograph in 2013, while another monograph has been submitted for publication.

Monograph submitted	EM Conradie	Submitted a monograph entitled "The Earth in God's economy: Creation, salvation and consummation in ecological perspective" for publication with LIT Verlag in its series
Essay	EM Conradie	What is the Place of the Earth in God's Economy? Doing Justice to Creation, Salvation, and Consummation. In: Conradie, EM et al (eds): <i>Christian Faith and the Earth: Current Paths and Emerging Horizons in Ecotheology</i> , 65-96. London: T&T Clark.
Article	EM Conradie	Conradie, EM 2014. What on Earth did God create? Overtures to an ecumenical theology of creation. <i>The Ecumenical Review</i> 66:4, 433-453.
Plans	C Lombard	Prepare earlier PhD thesis on "Adama, Thoraen dogma: die samehang van aardselewe, skriften dogma in die teologie van A.A. van Ruler" for publication in the series <i>Studies in Ethics and Theology</i> .
Plans	EM Conradie	Oversee the process towards the publication of the monographon "The Earth in God's economy"

g) The Christian Faith and the Earth project

In 2012 much of the work in this project centred around the hosting of the international Christian Faith and the Earth conference at the Sustainability Institute near Lynedoch, 6-10 August 2012.

In 2013 the work focused on the preparation of an edited volume emerging from this conference. The process was completed in 2014 with the publication of a major edited volume with 11 essays by leading scholars in the field.

The project itself has already given birth to three smaller projects, namely on "Redeeming Sin" (based at UWC), "Ecclesiology and ecology" (based in Brisbane), and on "Pneumatology and ecology". These are included separately.

Edited volume	EM Conradie	Conradie, EM, Bergmann, S, Deane-Drummond C & Edwards, D (eds) 2014. <i>Christian Faith and the Earth: Current Paths and Emerging Horizons in Ecotheology</i> . London: T&T Clark. 261 pp.
Essay	EM Conradie et al	Discourse on Christian Faith and the Earth. In: Conradie, EM et al (eds): <i>Christian Faith and the Earth: Current Paths and Emerging Horizons in Ecotheology</i> , 1-10. London: T&T Clark.

j) Ecology and mission

Article	EM Conradie	Conradie, EM 2014. Mission in a globalised world: A new vision of Christian discipleship. <i>Australian Journal of Mission Studies</i> 8:1, 3-9.
Article	EM Conradie	Missiology and ecology: An assessment of the current state of debate. <i>Australian Journal of Mission Studies</i> 8:1, 10-16.
Paper	EM Conradie	"On the category of witnessing", Workshop on reconciliation, Faculty of Theology, University of the Free State, 19 March 2014.
Essay submitted	EM Conradie	Completed a full draft of an essay on "Marturia and ecology" for an edited volume on ecclesiology and ecology (see below)

l) Ecology and liturgy

Andre du Plooy registered a masters project related to liturgy and cosmology under the supervision of Hans Engdahl. Ernst Conradie makes regular contributions to ecclesial publications in this area. The department also hosted the annual meeting of the Theological Society of South Africa on the theme of "Land, Liturgy and Life". Several of the papers at this conference focused on ecological issues.

MTh project	AJ du Plooy	"Liturgy and cosmology: A Study of the Anglican Liturgy of 1989 from the perspective of Gordon W. Lathrop's Liturgical Cosmology"; ongoing MTh project (2011-); Supervisor: H Engdahl
Exegetical essay	EM Conradie	Preekstudie – Markus 3:20-35. In: Orsmond, E & Botha, JG (reds): <i>Woorden Fees: Preekstudies met liturgiesevoorstellegebaseer op die Leesrooster 2014/2015</i> , 190-194. Stellenbosch: BUVTON.
Plans	EM Conradie	Make similar contributions for the Leesrooster in 2015 with a focus on the "Season of Creation"
Plans	EM Conradie	Prepare a paper for a conference on "Rediscovering the Spiritual in God's Creation", Adelaide, March 2015

m) Redeeming Sin: Hamartology, Ecology and Social analysis

Ernst Conradie, together with Manitzakotze and Newton Cloete, has registered a major long-term collaborative project. For the conceptualisation of this project, see the report on 2013 and plans for 2014. Collaborators elsewhere in South Africa and further afield have been identified and contacted.

Newton Cloete completed a Masters thesis in this area and has registered for a PhD project in a closely related area.

Thesis	NM Cloete	"Hamartology and Ecology: A critical assessment of Dietrich Bonhoeffer's view on the nature of sin" MTh thesis; supervisor: EM Conradie, Graduated March 2014
Paper	EM Conradie	"Penultimate perspective on the root causes of environmental destruction in Africa". Keynote paper presented at 6th conference of the African Association for the Study of Religions on "Religion, ecology and the environment in Africa and the African diaspora", held in Cape Town, 30 July – 2 August 2014.
PhD project	NM Cloete	"What on earth is wrong with the world? Five Christian voices on hamartology and ecology"; ongoing PhD project to registered in 2015; supervisor: EM Conradie,
Book review	EM Conradie	Book review: Rasmussen, Larry L. 2013: <i>Earth-Honoring Faith. Religious Ethics in a New Key</i> . New York/Oxford: Oxford University Press. & Moe-Lobeda, Cynthia: <i>Resisting Structural evil: Love as Economic-ecological vocation</i> . Minneapolis: Augsburg Fortress. International Bonhoeffer Society Newsletter 108, 16-24.
Plans	M Kotze	"Can the human vulnerability towards sin be 'corrected' through biotechnology?" Postdoctoral project to commence in 2015
Plans	EM Conradie	Teach a postgraduate module on "Twentieth Century Christian hamartologies (first semester 2015)
Plans	EM Conradie	Commence with a project on "The malaise of the human condition: Social diagnostics, human evolution and theological discourse on the contingency of sin – at the Stellenbosch Institute for Advanced Studies (second semester of 2015)
Plans	EM Conradie	Host Colloquium on "Social Diagnostics in the Bible", November 2015.
Plans	EM Conradie	Host colloquium with participants in the working group on "Redeeming Sin", 20-21 August 2015.

n) Ecclesiology and ecology

This is a subsidiary project that emerged from the Christian Faith and the Earth project. After some considerable debate on the way forward an edited volume is now envisaged that will offer Protestant contributions on the theme, approach from a missiological perspective. The volume will include an introduction, chapters on ecology and leitourgia, kerygma, diakonia, koinonia, marturia, on the distinctive nature of the church and reflections from other confessional traditions. Most of the work in this regard will be done in 2014.

The following main authors will contribute to this volume.

- Introduction – Clive Ayre & Ernst Conradie
- Leitourgia – Charles Fensham with Sarah Travis
- Kerygma – Robert Agyarko
- Diakonia – Clive Ayre

- Koinonia – KuzipaNalwamba
- Marturia – Ernst Conradie
- Ecclesia – David Field

Plans	EM Conradie	Co-edit (with CliveAyre) a volume provisionally entitled “The distinctive place of the church in God’s household: Protestant perspectives on Ecology, Missiology and Ecclesiology”
Plans	RO Agyarko	Finalise contribution to this volume on ecology and kerygma
Plans	EM Conradie	Finalise contribution to this volume on ecology and marturia

o) Other contributions

Article	EM Conradie	“In die netwerk van nadenkeoor die omgewing”. <i>Verbum et Ecclesia</i> 35:1, Art. #813, 6 pages. http://dx.doi.org/10.4102/ve.v35i1.813 .
Article	EM Conradie	Formascontemporáneas apropiadas de apocalíptica. <i>Concilium</i> 356, 102-114. / Verantwortbare Formen für eine Apokalypstik der Gegenwart. <i>Concilium</i> 50:3, 306-313. / Forme adeguate di apocalittica per la contemporaneità. <i>Concilium</i> 50 (2014/3), 119-130.
Paper	EM Conradie	Is the ear more spiritual than the eye? Theological reflection on the human senses. Paper read at the 15th biannual conference of the European Society for the Study of Science and Theology, Assisi, 30 April – 3 May 2014.
Paper	EM Conradie	“From land reform to poo protesting: Some theological reflections on the ecological repercussions of economic inequality”. Paper read at a conference on “Land reform in South Africa: Enabling faith communities towards informed and constructive engagement”, Faculty of Theology, Stellenbosch University, 25-26 March 2014.
Short paper	EM Conradie	Twelve theses on the place of Christian theology in multi-disciplinary conversations. Short paper read at a conference on “Theology on the Edge” in honour of John de Gruchy, Stellenbosch, 3-5 September 2014

5. Biblical, theological and contextual hermeneutics / rhetorical theory

This is not a registered research framework, but covers the research done in the fields of Biblical Studies and Hermeneutics. Both the main contributors focus on the rhetoric of biblical texts, Miranda Pillay using the socio-rhetorical approach of Vernon Robbins and Douglas Lawrie the rhetorical theory of Kenneth Burke. Dr Pillay works mainly in the areas of Luke-Acts and disease, bodily integrity and stigma, the work in the latter area being relevant to her interest in the problem of AIDS. Prof Lawrie works mainly on biblical narratives and the wisdom literature. He is a member of the newly formed working group on wisdom literature, a subgroup of the Old Testament Society of South Africa. He is also often involved in conferences and colloquia connected to the research focus on human dignity at the Theological Faculty of Stellenbosch University and has delivered and published several papers connected to this theme.

At post-graduate level, this area is covered in the modules TST731 and TST831 (Old Testament Studies), TST732 and TST832 (Old Testament Exegesis), TST733 and TST833 (New Testament Studies), TST734 and TST834 (New Testament Exegesis), and TST735 and TST835 (Biblical Hermeneutics). Several of these are on offer every year.

Two further activities in the area of Biblical Studies deserve mentioning:

- Pillay, Lawrie and also Conradie annually contribute two or more sermon studies with exegetical notes on the texts prescribed in the Common Lectionary. These appear in *Preekstudies met Liturgiese Voorstelle Gebaseer op die Leesrooster*, published at Stellenbosch by Communitas.
- For some time Lawrie participated in the new Afrikaans translation of the Bible, of which the first printed version (Psalms and New Testament only) is to appear this year. He was the main translator and exegete for the books of Judges and 1 Kings.

MTh project	R Cloete	Purity and pollution in Luke 8
PhD project	J Evans	“The Interpretation of Judeo-Christian Texts by New-atheist Authors:

		A Hermeneutical Assessment”, Ongoing PhD project (2014-); Supervisors: EM Conradie & DG Lawrie
Essay submitted	M Pillay	Mary, an ordinary Palestinian Peasant Woman: Through the eyes of a Mother (Edited Volume – Festschrift for Hans de Wit).
Essay	D Lawrie	Outrageous Terror and Trying Texts: Restoring Human Dignity in Judges 19-21. In LJ Claassens& BC Birch (eds), <i>Restorative Readings: Old Testament, Ethics and Human Dignity</i> , 58-77. Eugene, Oregon: Wipf& Stock.
Paper	D Lawrie	Context and Argumentation in the Construction and Reconstruction of Solomon’s Temple. Paper read at postgraduate seminars UWC and Faculty of Theology, Stellenbosch University.
Paper	D Lawrie	The Rhetoric of Ritual in Psalm 91. Paper read at postgraduate seminars UWC and Faculty of Theology, Stellenbosch University.
Paper	D Lawrie	Psalm 91 Influenced by “Wisdom”? Paper read at postgraduate seminars UWC and Faculty of Theology, Stellenbosch University.
Paper	D Lawrie	In What Sense Was There a “Wisdom Tradition” in Ancient Israel? Paper read at postgraduate seminars UWC and Faculty of Theology, Stellenbosch University.
Book Review	D Lawrie	E Otto 2012, <i>Deuteronomy 1, 1 – 4, 43; and Deuteronomium 4, 44 – 11, 32</i> (HThKAT), Freiburg: Herder. JNSL.
Paper	M Pillay	BRICS and Prosperity (Preaching) in Africa: On a Theology of Enough in the Gospel of Luke. Paper read at SBL International Meeting, Vienna, Austria. 10 July 2014.
Plans	Lawrie	Finalise book of essays (previously unpublished) under the title <i>Lines of Communication</i> . Four articles have been submitted for publication.

6. Individual Research Plans (full-time staff only)

Research Plans for 2015: Walter Cloete

I am continuing my research on the Hebrew poetry of the Old Testament with a focus on the concept of parallelism and its use in the study and interpretation of the poetic/versified texts of the Old Testament.

Research Plans for 2015: Ernst Conradie

My research plans for 2015 include the following (only writing and editorial contributions), more or less according to a time line:

- Oversee the process towards the publication of “The Earth in God’s economy: Creation, Salvation and Consummation in Ecological Perspective” (January-March 2015)
- Write essay on forms of ecumenicity in Africa (January 2015)
- Finalise article on “Pentecostal challenges to ecumenical perspectives on pneumatology” for publication in *Missionalia* (31 January 2015)
- Complete article (with Cornel du Toit) on “Knowledge, Values and Beliefs in the South African context” for publication in *Zygon* (January 2015)
- Edit a volume on “The Church in God’s Household: Protestant Perspectives on Ecology and Ecclesiology” (with a view to submission by 28 February 2014).
- Write a plenary paper for a conference on “Rediscovering the Spiritual in God’s Creation”, Adelaide (11-13 March 2015).
- Write a paper on “Eat or be Eaten: The evolutionary roots of violence?” for a conference on “Evolution and the Fall”, Garrett Evangelical College, Evanston (March 2015).
- Write a paper on “Hamartological perspectives on the Diagnostic Report of South Africa’s National Planning Commission” (May 2015), probably for a conference on “Good Life beyond Growth” (University of Jena, 21-23 May 2015) or the Theological Society of SA (17-19 June 2015).
- Write an essay on Christian ecotheology for a Routledge volume on “Religion and Ecology”, edited by John Grim and Willis Jenkins (June 2015)
- Commence with a project on “The malaise of the human condition: Social diagnostics, human evolution and theological discourse on the contingency of sin – at the Stellenbosch Institute for Advanced Studies (second semester of 2015)
- Host a colloquium on “Redeeming Sin”, 20-21 August 2015
- Host a colloquium on “Social Diagnostics in the Bible”, November 2015

Research Plans for 2015: Hans Engdahl

- Complete book project: African Theology Ancient and Modern – A Study of Origen and (John) Mbiti,
- Finalise article on “Deconstructing Aulén’s Christos Victor: inconsistencies regarding soteriology and creation theology” Aulén article
- Chapter in book to be published in 2015: Book title: Ecclesiology in the Trenches. Creating Theory and Method, SuneFahlgren and Jonas Idestrom editors (Preface by Gerard Mannion). Pick Wick Publications, 2015.
- Chapter 2, Hans Engdahl: “Ecclesiology as Juxtaposition of Social Theory, Hermeneutics and Theology: Learnings from a Dissertation on Afrikaner Theology”.

Research Plans for 2015: John Klaasen

- Present a paper, entitled “Community as form of authority in ministry”, at PTSSA in January 2015.
- Present a paper entitled “The ecumenical movement: the role of personhood in development “at SAMS in March 2015.
- Register a research project: Theology and Development: the role of personhood in development.
- Organise a colloquium, Theology and Development, in September 2015.

Research Plans for 2015: Douglas Lawrie

- Write an article on social class and scribal culture in the wisdom literature for the Wisdom Literature Working Group (tentative title “Is There a Class in this Text?”).
- Write an article offering a new solution to the translation problem in 1 Kings 18: 21 (compare Zephaniah 1: 9).
- Edit existing notes “Introduction to the World of the Old Testament” for publication as a text book for first-year students.
- Complete the work on a selection of essays to be published under the title *Lines of Communication*.
- If time permits, I intend to work further on the book *Theology as Aesthetics*.

Research Plans for 2015: Christo Lombard

Work is still continuing on the texts of two *readers* (to be published in the Departmental Series: *Studies in Religion and Theology*):

- A reader for the module ETH 121, paper 2: *The Moral Codes of the World's Religions*. A reader for the module ETH 121, paper 1: *Religion, Worldviews and Ethics* is also being planned for publication in 2015. [Recent discussions indicate that this should be an integrated publication, for which a draft plan is ready.]
- A basic reader for the module ETH 212: *Moral discourse on Human Rights and Civil Society* is being discussed with the lecturers who have also taught this module. Whether this can be done in 2015 is dependent on various factors.
- Work is continuing on a monograph on the theology of Albert Arnold van Ruler (1908-1970) – in Afrikaans (in the Departmental Series *Studies in Ethics and Theology* - an update and publication of my dissertation on Van Ruler’s theology, hopefully to be followed by a major publication on the relevance of Van Ruler’s theology (in English).
- The original plan to publish the papers delivered at the IRE Conference on Moral Formation and Ethics at School (September 2011, at UWC and Stellenbosch) has now been abandoned since most of these papers have been published individually in journals.
- Work will continue on two publications to be edited for the “Ecclesiology and Ethics” programme, with a focus on Ecumenical theology and Social Transformation:

A web-based publication, which can be updated from time to time, emerging from the two think tanks (of 29 August 2013, on *Ecumenical engagement in the form of NGO’s and FBO’s as dynamos for social transformation in the Western Cape*, and the follow-up on 31 October 2014). The purpose of this publication will be to provide details of the participating organisations, their goals, activities and problems.

A volume on *Guiding visions for the transition to a post-apartheid society* (based on meeting of Friday 9 November 2012 and ongoing discourse on these visions, as part of the “Ecclesia and Ethics project), will be edited after the June 2105 conference, bringing this project to a close.

- The paper read at the launch of the Desmond Tutu Centre (2 December 2014), on “Desmond Tutu’s Style of Ethical Leadership” – will probably be published in the *International Journal for Public Theology*. This may lead to a more substantive publication on this topic.
- In June 2015 an article on “The German churches and the Namibian churches and the dilemma of the SWAPO detainees”, will be published in Volume 2 of the research done on the role of the German churches in Southern Africa, edited by Hanns Lessing et al (Wuppertal: VEM). The launch of this publication is planned to take place in Soweto and at UWC, in June 2015.
- Submitting two articles for publication in NGTT: “Going beyond Barth in the 21st century?” and “The gentle reformed promptings in Willie Jonker’s theology”.
- A separate report is available on all the work done with regard to the Desmond Tutu Chair and the new Desmond Tutu Centre, some of which also includes aspects of research and academic networking. [See the 17 page report to EvangelischesMissionswerk, as sent to EMW on 29 August 2014.] This report also illuminates some of the plans dealt with in this report, e.g. making provision for budgets to support the research connected to the Poverty, Unemployment and Inequality foci of the AHA movement and project, publications coming out of the Food Contestation Project, and the further publications still due from the Ecclesiology and Ethics project.

Research Plans for 2015: Miranda Pillay

I plan to attend to the following aspects:

- Revelation 18: Reflections on the Vortex of Fear and Hope amongst Christians in a post-apartheid Era – to finalize for publication (international) in an edited volume.
- Gender and the Bible: on Understanding/Exposing the halo of Patriarchy. Registered (UWC) Research Project in the field of Biblical Hermeneutics,
- Co-edit 2013 Circle conference proceedings on “Human Flourishing” and prepare for publication.
- Convenor: Joint UWC-Stellenbosch conference “Surprised (anew) by the Mystery of Hope” on the occasion of Denise Ackermann’s 80th Birthday to be held at UWC, 13 March 2015.
- Present a paper “*Neither Male Nor Female...: Worship That Nurtures Us All*” at Ekklesia conference, Somerset west 17-19 March 2015.
- Respondent to Prof Julie Claassen’s Paper “The Bible and Human Dignity: Reading the Bible for the Flourishing of All”, 24-25 March 2015, STIAS: Stellenbosch
- Religion, Gender and Sexuality Seminar, 25 November 2015. A cooperation between the Evangelical Church of Westphalia/ Institute for Mission, Ecumenism and Church Responsibility, the Evangelical Church in Rheinland/ Parish Service for Mission and Ecumenism (the Institution my colleague Eberhard Lösckke comes from), Lutheran Churches in Namibia and University of Western Cape with the Department of Religion, The Desmond Tutu Center for Society and Spirituality, the Gender Equity Unit (UWC), SAFFI (South African Faith and Family Institute) and the Centre for Christian Spirituality.
- Reader for TST 111: Paper 2
- Reader for ETH 111: Paper 1

Research Plans for 2015: Robert OwusuAgyarko

I intend to attend to the following:

- Complete a book chapter Kerygma and Ecology in Ecclesiology and Ecology
- To present a paper entitled Youth Ministry in Academia: A study of Youth Ministry in the Ghanaian tertiary level institutions at international Association of Youth Ministry Conference, at London School of Theology, UK, 3rd to 6th January 2015, London
- To present a paper entitled ‘Sunsum’ the Global Spirit: An Akan [West African] Pentecostal reinterpretation of the Holy and the World at 44th Annual meeting of the Society for Pentecostal Studies at Southeast University, Lakeland, Florida USA, 12th-14th March 2015
- To publish a number of journal articles from my PhD.