

DARE 2025

(A programme of the Council for World Mission)

Aftermath: Beyond Liberation

Harare, Zimbabwe, 27-31 January 2025

DARE is inspired by Liberation Theology; its praxis, pedagogies and theories. DARE explores, shares, transforms and tries to make sense of divinities, scriptures, traditions, responsibilities, destinies, practices, experiences, biases. DARE is open to the signs of the times. DARE is conceived as the coming together of:

- (1) commitments to mission at, to, with and from the margins;
- (2) engagements with praxes, pedagogies and theories of liberation;
- (3) testimonies of voices of counter-imperial consciousness, and testimonies to the God of life who calls us to take on the life flourishing mission.

DARE and Liberation Theology is radically interdisciplinary, interreligious and affective in its approach. This accompanies shifts in academic trends, but transcends those trends to root DARE in praxes, pedagogies and theories of struggles for liberation, decolonization and counter-imperial testimonies.

DARE 2025 (**Aftermath: Beyond Liberation**) will be held in Harare, Zimbabwe, 27-31 January 2025. The International Steering Group is pleased to share the Call for Papers with 6 (six) study streams.

- (i) Legacies of slavery
- (ii) Modern day slavery
- (iii) Education for Liberation
- (iv) Transformative Ecumenism
- (v) Interreligiousities, Racisms and Anti-Imperial Struggles
- (vi) Queer Theologies and Spiritualities

Call for Papers

(i) Legacies of Slavery (Co-leaders Janel Bakker and Eric Williams)

Focusing on the Legacies of Colonialism and Slavery within the Atlantic world, this year's theme *Aftermath: Beyond Liberation* seeks to interrogate the memories, perduring legacies, varying contexts, and religious instrumentalities used by both the oppressed and the oppressors in their quests for humanization and/or domination.

We invite proposals that engage questions such as: What are the untold stories of subjugation and resistance of the enslaved and what role did faith play in these narratives? How did the oppressed negotiate freedom in Christ within the confines of human bondage? How do multidisciplinary and interdisciplinary methods help illumine our understanding of the varying dimensions of oppression and human liberation? How do the particularities of geographical

contexts of enslavement complicate and inform religious practices? What communal practices of worship, witness, and care enable bearers of trauma to heal and experience both restitution and/or restoration?

Proposals might consider (but are not limited to) the following lines of inquiry:

- Memory/remembrance and the question of forgiveness.
- The (institutional) afterlives of slavery.
- Liturgical practices, musical traditions, and usages of the body in worship.
- Role and religious agency of women in the plantation economy.
- The religious experiences of children within the context of slavery and colonialism.
- Reparations/accountability for enslavers and their descendants.
- Strategies of biblical interpretation.
- Intertwining of colonialism, capitalism, and slavery.
- The anatomy of “Slaveholding Christianity” and its afterlives.
- The religious traditions of the enslaved Africans and their roles in resistance.
- The role of the preacher in the context of slavery and freedom; and theologies of liberation in relation to theologies of enslavement.

(ii) Modern-day Slavery (Co-leaders Alison Gray and Thandi Soko de Jong)

The modern-day slavery stream invites proposals that focus on a wide range of topics relating to modern-day slavery, including historical, biblical, theological, pastoral and contextual perspectives from around the world. We invite presentations that engage with questions such as, What are the underlying theological and/or anthropological assumptions and motivations behind modern-day slavery? We are interested in papers that explore the relationship between historical and modern-day contexts of slavery. We would be particularly interested to hear case studies where church or faith-based organisations have already been engaging with issues of modern-day slavery, and their ongoing challenges and questions. Proposals for presentations including the creative arts are also welcome.

Proposals might consider (but are not limited to) the following lines of inquiry:

- Modern forms of slavery in global contexts (e.g. sex trafficking, child slavery in factories, farms, domestic labour, mining, etc., mass incarceration).
- Slavery and forced migration: vulnerability, refugees, homelessness, complex needs, cognitive impairment.
- Interdisciplinary perspectives: economics, transnational companies, governments, education.
- Learning from the past: historical examples and the church’s role(s).
- (Mis-)use of the Bible in relation to slavery and trafficking.
- Reflections from various traditions, spiritualities, and theologies on modern-day slavery and suffering.
- Inter-religious or non-religious perspectives.

- Case studies of church or faith-based organisations relating to antislavery partnerships.
- Mission and Discipleship: how can we equip churches to respond to contemporary contexts of slavery (e.g. personal and corporate responsibility: consumer choice, supply chains, etc.)

(iii) Transformative Ecumenism (Co-leaders Jaeshik Shin and Deenabandhu Manchala)

Transformative Ecumenism, while holding the irrelevance of the imperial, western, predominantly ecclesiastical and institutional meanings and expressions, presents itself as a space and an opportunity for a re-imagination of ecumenism. This stream invites proposals that are both disruptive and creative in inspiring creative imaginations and articulations on what ecumenism can be in the present world of multiple crises and challenges. This stream hopes to address questions such as: What are the necessary deviations and deconstructions as well as new avenues and resources to re-imagine ecumenism that is people-based, justice-seeking, and change-driven? What methodological shifts are necessary for this new awareness of ecumenism to ally itself with similar forces and processes of transformative change in the world today?

Proposals might consider (but are not limited to) the following lines of inquiry:

- Critique of current meanings and expressions of ecumenism.
- Resources for dismantling margins-creating centrist strategies, such as, ideologies of greed and power and cultures of domination and discrimination (fascism, racism, patriarchy, caste, ableism, etc.).
- Alternative visions of ecumenism emerging from contexts of people in struggle for life with justice, peace, freedom and dignity.
- Ecumenism in the imagination of the marginalised and the excluded, such as women, Indigenous peoples, Blacks, Dalits, sexual minorities, people with disabilities and similar communities of people.
- Life-worlds of the marginalised as sites of liberation and transformation
Transformative Ecumenism as a new consciousness of the interconnectedness of life amidst many realities and challenges.
- Transformative Ecumenism as an alternative vision of the world that ensures life in its fullness for all.
- Transformative Ecumenism as seeking and restoring justice to the earth and all her beings.
- Reformulating the language, meanings and expressions of ecumenism in multi-religious contexts.
- Methodologies for Transformative Ecumenism in the contexts of education, ministry or social action.

(iv) Educating for Liberation (Co-leaders Carmen Lansdowne and Stephan de Beer)

Liberation theologies have been experiencing a renewed interest in the academy, and among activist practitioners. But, for theological praxis that was meant to be grounded in community-based learning, in many instances Liberationist thought in the 21st Century remains stuck in the theoretical or co-opted as just one more way of doing theology. Often times lines of inquiry and debate over this potentially powerful force for change remains locked in semantics over definitions of the world and theological concepts, divorced from the lived experiences of those made marginal by forces of oppression.

DARE 2025 invites those invested in liberationist education to engage in a "liberative pedagogies teaching lab." If the primary outcome of liberative praxis is to be political conscientization and integral liberation for both the oppressed and the oppressor, what are the pedagogical methodologies most effective to achieve liberation? We welcome proposed papers or presentations that should include a theoretical basis for education that results in conscientization towards liberation, but simultaneously speak to content, location, interlocution and epistemology. Successful panelists should expect participants to read their papers in advance, and then to engage in a teaching lab where different pedagogical approaches will be practiced and discussed as a way to re-ground academic practice in community learning.

We invite academics or activist practitioners to submit proposed papers, or multimedia presentations, that weave theoretical grounding into the presentation. We encourage potential panelists to consider twinning between an academic and an activist practitioner, in preparing and presenting the proposal, which might reduce the number of people who can participate, but enhance a commitment to epistemic justice.

Proposals might consider (but are not limited to) the following lines of inquiry:

- Grounded in community: Centering those made marginal.
- Conscientization as outcome.
- Liberation for the oppressed.
- Liberation as methodology over theory.
- Pedagogical tools for conscientization.
- Current contexts in the struggle for liberation.
- The importance of location in liberative education.
- Co-constructing liberating knowledge

(v) **Interreligiousities, Racisms and Anti-Imperial Struggles** (Co-leader Santiago Slabodsky)

A traditional image persists in interreligious/interfaith conversations, exemplified by this meeting in Davos. Typically, representatives fitting a common demographic profile –male clerics from globally recognized “world religions”— assemble to condemn “extremisms” in favour of Western liberal pacification. This dialogue frequently echoes uncritically several liberal principles: there is little inquiry into how a “world religion/faith” attained its sacralized status (and how other spiritualities did not), secular spaces are presumed neutral for dispute resolution, resistance to imperialism is portrayed as ignorance and backwardness rather than

an organized response to the capitalist system of unequal global accumulation, and authentic representation of these communities gloss over diversities (gender, class, race, sexual, geopolitical, etc) because they complicate the liberal pacification objectives.

Our stream will explore alternative conceptions of interreligious contexts understanding that liberal pacification reinforces instead of challenging the system. We invite submissions of artists, activists and scholars from diverse disciplines within the social sciences and humanities to examine theoretical trends and/or analyze empirical cases, with the aim of cultivating critical frameworks of liberation emerging from communities defined or marginalized as “religions” or “faiths.”

Proposals might consider (but are not limited to) the following lines of inquiry:

- Racialized communities (for example Africana, Muslim, Roma, Asian, Dalit, Jewish, Native, other) interrogating the relation between their stigmatization and imperialism, colonialism, capitalism, patriarchalism and/or other structures of dominance.
- Transnational solidarities and the role of communities -recognized as ‘religious,’ or not- in the construction of revolutionary movements (for example activists from Black Lives Matter, Borderlands in Mexico, Sahara, etc or radical Jewish solidarities with Palestinian movement for liberation).
- Social Struggles of interreligious/interspiritual alliances that intend to confront liberal pacification and work toward a just peace.
- Religious Communities’ resistances to imperialism and capitalism in multi-religious contexts.
- The renewed movement of global Fascisms, ‘Nativist options’ (Trumpism, Hiduvta, Zionism, Bolsonarism, etc) and resistances from stigmatized communities.
- Interrogations to secular discourses as a neutral ground of discussion.
- Possibilities and Limitations of Liberation Theologies as a ground for Interfaith/Interreligious/Interspiritual/Intercultural Dialogue.
- Possibilities and Limitations of Eco-Feminisms as a ground for Interfaith/Interreligious/Interspiritual/Intercultural Dialogue.
- Possibilities and limit of Decoloniality as a ground for a ground for Interfaith/Interreligious/Interspiritual/Intercultural Dialogue.
- Narratives of “Terrorism”, “de-radicalization” and Good/Bad Religion binaries.
- Problem of Representation and “authenticity” in Interfaith Dialogue (geopolitical, gender, sexual, class, et).
- Persecution of dissidents: Anti-Communism, War on Terror, and the future of Alternative to the West.
- How Race, Class and Gender complicates/enable the work of ‘Interfaith/Interreligious Studies.’
- Non-Christian Communities in the West and the anxieties of ‘inauthenticity’ and/or negation of political subjectivity.
- The Problem of Religious Dialogue and Apoliticism.
- The role of imperialism, colonialism and coloniality in the generation and/or disruption of the definition of religion and interfaith dialogue.

- The problem of textual interfaith dialogue without context.
- Global South interfaith dialogues vs Global North interfaith dialogues.
- Interfaith Dialogue, Drugs and Rock and Roll.
- Any other related topic.

(vi) **Queer Theologies and Spiritualities** (Co-leaders Inatoli Aye and Hugo Cordova Quero)

The enduring impacts of slavery and colonialism are borne by various systems of authority such as cis-heteropatriarchy, empire, religion, market, caste, and prejudice, among others. These influences exhibit a remarkable ability to conceal themselves within the dynamics of life, adapting adeptly to evolving circumstances. They mutually support and validate one another. Despite political strides towards liberation for many, there are individuals and communities who continue to experience denial, disability, ostracism, and enslavement in their everyday existence, even within the confines of faith traditions. What does it mean to theologically reflect and relate to those realities? How do queer theologies become a source of hope and liberation in each context? We aim to bring forth the contextuality of queer theologies beyond the confines of Christianity, by embracing local traditions, world religions, and ancestral spiritualities. Concurrently, we are interested in works not only by academic scholars but also pastoral and activists. Lastly, by “queer,” we acknowledge believers who are sexual/gender diverse, cis and trans, and cis-heterosexual individuals and communities who embrace dismantling the hegemony of cis-heteropatriarchalism.

Proposals might consider (but are not limited to) the following lines of inquiry:

- Uncovering queer theological manifestations in local narratives.
- Reading faith between the lines of colonial narratives.
- Reimagining theology while queering confessions.
- Mysticism, spirituality, and queerness.
- Interfaith dialogue and queering religious corpora.
- The interrelation between global and local perspectives on queer liberation theologies.
- Educating for resistance and subversion within faith traditions against coloniality, queer discrimination, and historical enslavement.
- The role of religious institutions in perpetuating or challenging coloniality, queer discrimination, and slavery.
- Queer theologies emerging within global religions and ancestral spiritualities.
- Pastoral care for queer believers within ecclesiastical structures.
- The interplay of faith and activism through queer communities of faith.
- Faithing activism.
- Queering embodied faith experiences.
- Queering Gaia: Ecology and creation.
- From the underside? Queering peacebuilding from outcast perspectives.

Proposal

To propose a presentation, fill in the requested information in the following table and send it in word/doc format to dare2025@cwmission.org:

Full names	
Title of paper	
Area or stream (from list of 6)	
Abstract (150–250 words)	
Keywords (5–7 terms)	
Biographical information	
Submit revised paper for Dare projects	<input type="checkbox"/> Yes <input type="checkbox"/> No
<i>E-mail contact</i>	
<i>Affiliations and locations</i>	
<i>Related projects, videos, publications</i>	1. 2.
<i>Contribution to travel expenses*</i>	<input type="checkbox"/> 100 % <input type="checkbox"/> ____ % <input type="checkbox"/> cannot contribute ⁺

* CWM will provide accommodation and meals for all presenters during the 4 days of the global forum, but it would help if some presenters can find funding to cover all or part of their travel expenses. Doing so will free up the Dare budget to bring more presenters and students from less privileged nations and institutions.

⁺ Your choice here will NOT influence the decision on your proposal, which will be blind reviewed.

Timelines

14th June 2024: Deadline for receiving proposals.

July 2024: Notification of decision on proposal (Note: proposals will be blind peer-reviewed).

September 2024: First draft of paper (2,000–2,500 words).

October 2024: Receive feedback on first draft of papers (eDARE seminar).

November 2024 Submit revised paper (5,000-6,000 words; Chicago style; footnotes & bibliography) (Note: if you do not submit a full paper, CWM will not purchase an air ticket for you).

November 2024: First draft of programme published.

January 2025: DARE Global Forum, Harare, Zimbabwe, 27-31 January 2025.