

香港中文大學
崇基學院



Divinity School of Chung Chi College
The Chinese University of Hong Kong

Institute for Advanced Study in Asian Cultures and Theologies (IASACT) 2019

*Presented by Divinity School of Chung Chi College, The Chinese University of Hong Kong
and*

United Board for Christian Higher Education in Asia

Certificate of Participation

IS AWARDED TO

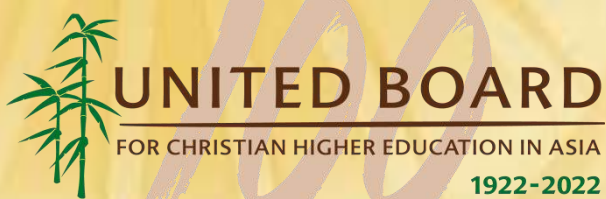
Setefanus SUPRAJITNO

Petra Christian University, Indonesia

For attending the Academic Conference and presenting a paper entitled *Basking in God's Light: Non-religious and Religious Minority Students in an Indonesian Christian University*
in The Chinese University of Hong Kong

Dr. Wong Wai Ching Angela
IASACT Dean

Prof. Kung Lap Yan
IASACT Associate Dean



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Divinity School of Chung Chi College
The Chinese University of Hong Kong

Institute for Advanced Study in Asian Cultures and Theologies (IASACT)

Academic Conference cum the 15th Anniversary Celebration

Theme: Re-imagining Hospitality and Spirituality in Asia

July 3-7, 2019

The Chinese University of Hong Kong

Conference Booklet

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Greetings from the Dean

All IASACT family members,

Welcome back! It's unbelievable that the Institute has run for 14 years and that we are now celebrating its 15th Anniversary. When I first mentioned it to Dr. Tim Light, the former Chair of the United Board and the main supporter for the Institute, he said that he was surprised that the Institute could live such a long life and is still going strong. It was a pity that he could not join us because of his latest health concern but he is really excited by our coming together and putting our best mind together for the future of the Institute.

When the current Advisory Committee reviewed the planning of this program, one of them asked whether there was a set of original objectives for the Institute and whether we are still meeting those goals. Although I was one of the participants invited to join an inaugural conference in preparation for the first IASACT, I don't remember there were an original set of objectives. What was surely expressed was a high level of enthusiasm in providing a platform for scholars to doing theologies in dialogue with the multifaith cultures in Asia. This is, I believe, why the Institute's name. Over the years, I have participated in the development of IASACT in different capacities as a United Board trustee, an advisory committee member, and currently the Dean. I have been increasingly excited about its maturity into a platform for not only scholars of theological studies but a truly interdisciplinary venue for engaged conversation among faculty from Christian studies, biblical studies, anthropology, literature, history, language studies, sociology, and a dialogue across religions of Christianity, Buddhism, Islam, Omnism and Hinduism. I have seen how cultural and religious boundaries be replaced by collegiality and friendship. In one interview Eugene said that IASACT has contributed to create a little bit of unease and discomfort among the participating scholars and I couldn't agree with him more. This is, I think, what is needed for us to advance an even more rigorous and fruitful dialogue toward more creative research and daring scholarship embarking across many fields.

In this gathering, there will for sure be lots of nostalgic memories among us for the good times we spent together. Let's also be innovative in stretching our imagination for an even more challenging future for IASACT for the years to come!



Wai Ching Angela WONG, Ph.D.
Dean of IASACT, and
Vice President for Programs
United Board for Christian Higher Education in Asia

Greetings from the Associate Dean

Dear all IASACT members,

Welcome back to CUHK, and of course Hong Kong!

It was my second year for being the Associate Dean of IASACT. I am deeply grateful of United Board for Christian Higher Education in Asia (hereafter written as United Board)'s continuous support which secured the success of IASACT in The Chinese University of Hong Kong for 15 years. As a close partner, the Divinity School of Chung Chi College (hereafter written as DSCCC) has been supporting IASACT for more than a decade and working closely with United Board as a collaborating institution and host of IASACT. This year is truly memorable as IASACT is celebrating its 15-year of success with the founder, former and current Advisory Committee members and mentors and around 60 alumni as well as 9 representatives of various professional theological associations in Asia. I am sure every of us would enjoy this fabulous celebration.

We have chosen the theme, "Re-imagining Hospitality and Spirituality in Asia", for this re-union event. This not only reflects what the IASACT has believed and practiced in the last 15 years, but also is a response to the world overshadowed by commercial interest, populism, exclusivism and others. The virtue of hospitality is the basic for living together and building up a just society and world order. Asian cultures, religions and spiritualities have good resources for re-imagining and envisioning the practice of hospitality. One of the goals of the conference is to retrieve and reflect Asian resources so that we can contribute to a hospitable way of life in a fragile, hostile and alienated world. I am sure your participation in whatever sense would inspire and enrich our experience of hospitality. Lastly, I hope you would enjoy our hospitality through this 3-day conference.



Lap Yan KUNG, Ph.D.
Associate Dean of IASACT, and
Associate Professor
Divinity School of Chung Chi College
The Chinese University of Hong Kong

Program Schedule

Theme: Re-imagining Hospitality and Spirituality in Asia

Opening worship: New Chapel, G/F of President Chi-tung Yung Memorial Building

Main conference venue: YIA LT7, 2/F, Yasumoto International Park, CUHK

Tea Reception @ foyer outside YIA LT7

July 3, 2019 (Wednesday)		Arrival
July 4, 2019 (Thursday)		
07:00 – 08:30	Breakfast L'eau Restaurant (from 7:00am), 3/F, Regal Riverside Hotel Chung Chi Tang (from 7:30 am for those staying in Hua Lien Tang)	
08:15	Coach departing from Regal Riverside Hotel to CUHK	
08:45 – 09:15	New Chapel of Divinity School	Opening Worship
09:15 – 09:45	New Chapel of Divinity School	Opening Remarks Prof. Ching Wah YIP, Acting Director of Divinity School of Chung Chi College, CUHK Message Prof. Timothy LIGHT (via video, TBC), Donor of IASACT and Prof. David SUH, Founder of IASACT Welcome Remarks Dr. Pushpa JOSEPH, Trustee of United Board <i>Moderator: Dr. Wai Ching Angela WONG, Dean of IASACT & Vice President for Programs, United Board</i>
09:45 – 10:00	Outside DSCCC	Group Photo
10:00 – 10:10	Walk back to main conference venue YIA LT7	
10:10 – 10:30	Foyer outside LT7	Break
10:30 – 11:45	YIA LT7, 2/F	Keynote 1: Hospitality as Spatial Practice in Everyday Life by Prof. Lap Yan KUNG, Associate Dean of IASACT & Associate Professor, Divinity School of Chung Chi College <i>Moderator: Prof. Bonita ALEAZ, Retired Professor of Political Science, University of Calcutta</i>
11:45 – 13:15	YIA LT4, LT5, LT7, 2/F	Sub-theme 1: Living with Multi-faith Traditions Parallel panels* Panel 1 – LT 4 Panel 2 – LT 5 Panel 3 – LT 7
13:15 – 13:20	Walk to Chung Chi Tang	
13:20 – 14:10	Chung Chi Tang	Lunch
14:10 – 14:15	Walk back to conference venue	

14:15 – 15:45	YIA LT4, LT5, LT7, 2/F	Sub-theme 2: Marginalized Communities <i>Parallel panels*</i> Panel 1 – LT 4 Panel 2 – LT 5 Panel 3 – LT 7
15:45 – 16:15	Foyer outside LT7	Break
16:15 – 17:45	YIA LT7, 2/F	Plenary 1: Re-imagining of Theological Education in Context by the Divinity School, CUHK Global Institute by Professor KWAN Shui Man Simon Pedagogy in Arts by Dr. WONG Wai Yin Christina My Vision on Theological Education by Professor YIP Ching Wah Francis <i>Moderator: Rev. Dr. Dorcas GORDON, Vice Chair, Foundation for Theological Education in Southeast Asia (FTESEA)</i>
17:45 – 18:00	YIA LT7, 2/F	Closing activity of the Day <i>Facilitator: Dr. Hope ANTONE, Program Officer of Southeast Asia, United Board</i>
18:00 – 18:15	Walk to Chung Chi College Staff Club	
18:15 – 19:45	Chung Chi College Staff Club	Dinner
19:45	Coach departing from CUHK to Regal Riverside Hotel	
July 5, 2019 (Friday)		
07:00 – 08:45	Breakfast L'eau Restaurant (from 7:00am), 3/F, Regal Riverside Hotel Chung Chi Tang (from 7:30am for those staying in Hua Lien Tang)	
08:30	Coach departing from Regal Riverside Hotel to CUHK	
09:00 – 09:30	YIA LT7, 2/F	Mindfulness Exercise <i>(Facilitators: Ms. Christine Cheung, Experienced Teacher in Mindfulness, and Non-Violent Communication, Dr. Po-King Choi and Ms. Connie Koo)</i>
09:30 – 10:45	YIA LT7, 2/F	Keynote 2: Joyful Encounters: Revitalizing Hospitality in the Age of Stuff by Prof. Alona GUEVARRA, Assistant Professor, Ateneo de Manila University <i>Moderator: Fr. George THADATHIL, Principal of Salesian College</i>
10:45 – 11:15	Foyer outside LT7	Break
11:15 – 12:45	YIA LT7, LT8, LT9, 2/F	Sub-theme 3: Engaging Asian Cultures <i>Parallel panels*</i> Panel 1 – YIA LT 7 Panel 2 – YIA LT 8 Panel 3 – YIA LT 9
12:45 – 13:00	Walk to Chung Chi Tang	
13:00 – 13:55	Chung Chi Tang	Lunch
13:55 – 14:00	Walk back to conference venue	

14:00 – 15:30	YIA LT7, LT8, LT9, 2/F	Sub-theme 4: Ecology and Sustainability Sub-theme 5: Glocalization, Religion and Gender <i>Parallel panels*</i> Panel 1 – LT 7 Panel 2 – LT 8 Panel 3 – LT 9
15:30 – 16:00	Foyer outside LT7	Break
16:00 – 17:30	YIA LT7, 2/F	Plenary 2: An Overview: Has IASACT Achieved What It Is Meant for? A Presentation on Academic Journey by Dr. Cynthia YUEN, Program Officer for Northeast Asia, United Board Reflections from IASACT advisory committee members, mentors and alumni <i>Moderator: Rev. Dr. John TITALEY, Professor of Theology, Graduate Program UKIM Ambon</i>
17:30 – 17:45	YIA LT7, 2/F	Closing activity of the Day <i>Facilitator: Dr. Hope ANTONE, Program Officer of Southeast Asia, United Board</i>
17:45	Transfer to dinner venue, ClubOne Riviera, Shatin (55-57 Tai Chung Kiu Road, Shatin / 會所 1 號水中天 (前「明星海鮮舫」, 沙田大涌橋路 55-57 號)	
18:00 – 20:30	ClubOne Riviera, Shatin	Celebration Dinner Hall 1B, 1/F, ClubOne Riviera, Shatin
20:30	A coach going to Shatin Station & stop by at Regal Riverside Hotel A coach going to Hua Lien Tang, CUHK	
July 6, 2019 (Saturday)		
07:00 – 08:45	Breakfast L'eau Restaurant (from 7:00am), 3/F, Regal Riverside Hotel Chung Chi Tang (from 7:30am for those staying in Hua Lien Tang)	
08:30	Coach departing from Regal Riverside Hotel to CUHK	
09:00 – 10:45	YIA LT7, 2/F	Roundtable: The Future of Theological Education in Asia <i>Moderator: Dr. Wai Ching Angela WONG</i>
10:45 – 11:15	Foyer outside LT7	Break
11:15 – 12:45	YIA LT7, LT8, LT9, 2/F Rm 402, Rm 403, 4/F	Plenary 3: Workshop on Retrospect and Prospect: IASACT beyond 2019 Group 1: Northeast Asia (and others) (YIA LT7) <i>(Facilitator: Dr. Cynthia YUEN, United Board)</i> Group 2: South Asia (YIA LT8) <i>(Facilitator: Rev. Maher SPURGEON, United Board)</i> Group 3: Southeast Asia I (YIA LT9) <i>(Facilitator: Dr. Hope ANTONE, United Board)</i> Group 4: Southeast Asia II (Rm. 402) <i>(Facilitator: Ms. Vivica XIONG, United Board)</i> Group 5: Professional Theological Associations (Rm. 403) <i>(Facilitator: Prof. Lap Yan KUNG, Divinity School of Chung Chi College)</i>
12:45 – 13:00	Walk to Chung Chi Tang	

13:00 – 13:55	Chung Chi Tang	Lunch
13:55 – 14:00	Walk back to conference venues	
14:00 – 15:30	YIA LT7, LT8, LT9, 2/F	Sub-theme 6: Gender and Sexuality Sub-theme 7: Economic Disparity <i>Parallel panels*</i> Panel 1 – LT 7 Panel 2 – LT 8 Panel 3 – LT 9
15:30 – 16:00	Foyer outside LT7	Break
16:00 – 17:00	YIA LT7, 2/F	Plenary 4: Charting the Way Forward <i>Moderator: Prof. Lap Yan KUNG, Associate Dean of IASACT & Associate Professor of Divinity School of Chung Chi College</i>
17:00 – 17:15	YIA LT7, 2/F	Closing Ceremony <i>Facilitated by Dr. Hope ANTONE, Program Officer for Southeast Asia, United Board</i>
17:15 –	Free evening	
July 7, 2019 (Sunday)		Departure

About Speakers and Presentations

Keynote 1: Hospitality as Spatial Practice in Everyday Life

By Professor KUNG Lap Yan,
Associate Dean of IASACT, and
Associate Professor of Divinity School of Chung Chi College
The Chinese University of Hong Kong

Abstract:



Hospitality is fundamentally an ethical concern about center versus margins, boundlessness versus boundaries, strangers versus friendship. Emmanuel Levinas writes that it is hospitality in which our status as moral beings stands or falls with our treatment of the strangers who present themselves on our doorstep. Jacques Derrida describes the centrality of hospitality: "Hospitality is

culture itself and not simply one ethic amongst others. In so far as it has to do with the ethos, that is, the residence, one's home, the familiar place of dwelling, inasmuch as it is a manner of being there, the manner in which we relate to ourselves and to others, to others as our own or as foreigners, ethics is hospitality; ethics is so thoroughly coextensive with the experience of hospitality." Hospitality is about being and a way of life. Nonetheless a hospitable practice is also a spatial practice possibly producing the change of spatial boundary. For instance, a hospitable act to asylum seekers is involved in opening the frontier, allowing crossings, and creating new spaces. This paper takes hospitality as a spatial practice as a working concept to examine hospitable practice in four domains, namely, culture, ecology, and politics, with reference to Hong Kong and Asian experiences.

Lap Yan Kung, a graduate from the universities of St Andrews and Glasgow (Scotland), teaches Christian ethics, political theology and life education. His publications appears in journals, such as, Political Theology, International Journal of Public Theology, Religions, Studies in World Christianity, and Religion, State and Society. His current research is on memory and religion, social actions and missiology.



Keynote 2: Joyful Encounters: Revitalizing Hospitality in the Age of Stuff

By Professor Alona GUEVARRA
Assistant Professor of Department of English
Ateneo de Manila University

Abstract:

Genesis 1:26 declares how the Lord has given humankind dominion over all the earth. In this inherited realm, the Lord reminds man to love strangers as himself (Leviticus 19:34) and to receive preachers as they would receive the Christ and He who sent him (Matthew 10:40). Hospitality, which is defined as “the act of being friendly and welcoming to guests and visitors” (dictionary.cambridge.org), then is a manifestation of humankind’s response to the call of the Divine in creating a planet of human and spiritual interconnectedness. Receiving pilgrims in their spiritual journeys or what is now referred to as spiritual tourism are opportunities to practice hospitality. Yet, in the current state of the planet which is described to be in an accelerated human-induced mass extinction of species and destruction of biodiversity, what scientists call as “the sixth mass extinction” (Ceballos, [et.al](#), 2015), hospitality in the physical sense, poses serious threats to our planets’ ecosystems. This keynote would discuss the perils of overtourism, the impact of over-consumption on ourselves and the planet, and the necessity of simple living in a world which insists on complicating lives.

Alona U. Guevarra is an Assistant Professor at the Department of English of Ateneo de Manila University where she also serves as an Associate Chair for Literature. She finished her graduate studies at the University of the Philippines Diliman. Both her M.A. thesis and Ph.D. dissertation tackled the fiction of Murakami Haruki. She began teaching a Murakami Haruki elective under Ateneo de Manila’s English Department in 2013 and it continues to be offered today. Her other research interests are contemporary Asian fiction and Hallyu studies. Some of her recent publications appear in the Chinese University of Hong Kong’s *Quest* journal, the *International Journal of Asian Studies* and the anthology “Education for a Globalizing Asia” published by the Ateneo Press.



Presentation section	Country	Nationality	Salutation	FULL NAME	Sex	Position, Department	Current Institutional Affiliation	Field of Study	Paper Title	Moderator
July 4, 11:45 - 13:15 Sub-theme 1: Living with Multi-faith Traditions Panel 1	Indonesia	Indonesian	Ms	Linda BUSTAN	F	Lecturer, General Studies Department	Petra Christian University	Interreligious Studies	Religious Freedom in Lasem: Tolerance or Hospitality?	Mr XIAO Xiangyu Oscar
July 4, 11:45 - 13:15 Sub-theme 1: Living with Multi-faith Traditions Panel 1	Vietnam	Vietnamese	Dr.	Hieu NGUYEN VAN	M	Lecturer, Cultural Studies	VNU HCM Universiti of Social Sciences and Humanities	Vietnamese Culture	Cultural Tolerance and Integration: The Case of Alexandre de Rhode (1591-1660) and Léopold Michel Cadière (1869-1955) to Vietnamese Culture	Mr XIAO Xiangyu Oscar
July 4, 11:45 - 13:15 Sub-theme 1: Living with Multi-faith Traditions Panel 2	India	INDIAN	Ms	VIHUTOLI KINNY	F	ASSOCIATE PROFESSOR, RELIGION	ASIAN THEOLOGICAL ASSOCIATION	HINDUISM	Eco-Spiritual Readings in India and the Contribution from Hinduism for a Re-construction.	Dr. Jayanthi RICHARD
July 4, 11:45 - 13:15 Sub-theme 1: Living with Multi-faith Traditions Panel 2	Nepal	Nepali	Dr.	Rishikesh PANDEY	M	Associate Professor of Geography and Environment, School of Development and Social Engineering	Pokhara University	Social-ecology and Spirituality	Indra Jatra of Kathmandu Valley: Social-ecological interpretation of events, characters, symbols, sacred places, and the spiritual hospitality	Dr. Jayanthi RICHARD
July 4, 11:45 - 13:15 Sub-theme 1: Living with Multi-faith Traditions Panel 2	Indonesia	Indonesia	Dr.	Agus TRIDIATNO	M	Lecturer, Personality Development	Universitas Atma Jaya Yogyakarta	Theology	THE JAVANESE CATHOLIC TEMPLE IN HINDU STYLE A Case of the Sacred Heart of Jesus Temple in Bantul, Yogyakarta, Indonesia	Dr. Jayanthi RICHARD
July 4, 11:45 - 13:15 Sub-theme: Living with Multi-faith Traditions Panel 3	Indonesia	Indonesian	Dr.	Setefanus SUPRAJITNO	M	Associate Professor, Graduate Program, Faculty of Letters	Petra Christian University	Cultural Anthropology	Basking in God’s Light: Non-religious and Religious Minority Students in an Indonesian Christian University	Dr. WONG Wai Yin Christina
July 4, 11:45 - 13:15 Sub-theme: Living with Multi-faith Traditions Panel 3	India	South Korean	Prof.	GUYDEUK YEON	M	Director, Innovation Centre	CHRIST (Deemed to be University)	Innoation	An Integrated International Collaboration Platform for Nurturing Hospitality among the University Students in Asia and Beyond	Dr. WONG Wai Yin Christina
July 4, 11:45 - 13:15 Sub-theme: Living with Multi-faith Traditions Panel 3	Philippines	Filipino	Dr.	Rica Ancheta	F	Chairperson, Religious Studies and Philosophy Department	San Beda College Alabang	Applied Theology	Hospitality and Spirituality: Caring Pathways in a Globalized Society	Dr. WONG Wai Yin Christina
July 4, 14:15-15:45 Sub-theme 2: Marginalized Communities Panel 1	Indonesia	Indonesia	Rev.	Tabita Christiani	F	Lecturer/ associate professor, Faculty of Theology	Duta Wacana Christian University	Theology of disability, Christian Education, Spirituality	Welcoming the Strangers: Asian Theology of Disability and Hospitality	REV. STEPHEN ARULAMPALAM
July 4, 14:15-15:45 Sub-theme 2: Marginalized Communities Panel 1	United States	Indonesia	Rev.	Mariska LAUTERBOOM	F	student, Theology	Graduate Theological Union	Religion and Practice	Postcolonial Imagination and Liberating Interdependence for Divided Societies	REV. STEPHEN ARULAMPALAM
July 4, 14:15-15:45 Sub-theme 2: Marginalized Communities Panel 2	Philippines	Philippines	Dr.	Jacklyn CLEOFAS	F	Assistant Professor, Philosophy	Ateneo de Manila University	Ethics, Moral Psychology	Katarúngan: An Account of Justice as a Virtue from a Filipino Perspective	Dr. Maria Lirio GUILLERMO
July 4, 14:15-15:45 Sub-theme 2: Marginalized Communities Panel 2	Myanmar	Myanmar	Dr.	Samuel Ngun LING	M	Professor & President, Theology Department	Myanmar Institute of Theology	Theology (Theology of Religions)	Marginalized Communities: Myanmar Experiences	Dr. Maria Lirio GUILLERMO

Presentation section	Country	Nationality	Salutation	FULL NAME	Sex	Position, Department	Current Institutional Affiliation	Field of Study	Paper Title	Moderator
July 4, 14:15-15:45 Sub-theme 2: Marginalized Communities Panel 2	Philippines	Filipino	Dr.	Willard Enrique MACARAAN	M	Associate Professor, Theology and Religious Education Department	De La Salle University	Theology	Wacquant's Theory on Marginality in Cartesian Plane: The Case of the Filipino Catholics in Japan	Dr. Maria Lirio GUILLERMO
July 4, 14:15-15:45 Sub-theme 2: Marginalized Communities Panel 3	P. R. China	P. R. China	Dr.	Qian LIU	M	Associate Professor, Department of International Politics	Institute of International Relations and Public Affairs	Religion and National Security	On the Social integration of "Floating Muslim" immigrants in China: from the perspective of religion identification and citizenship	Dr. Naomi THURSTON
July 4, 14:15-15:45 Sub-theme 2: Marginalized Communities Panel 3	Nepal	Nepali	Dr.	Ram Prasad ARYAL	M	Director, School of Development and Social Engineering	Pokhara University	Social Work	Spirituality and Development in Marginalised Community: A Study of People Living with HIV in Kathmandu and Pokhara	Dr. Naomi THURSTON
July 4, 14:15-15:45 Sub-theme 2: Marginalized Communities Panel 3	Philippines	Filipino	Dr.	Karl James VILLARMEA	M	Associate Professor, Religion and Peace Studies Department	Silliman University	Theological Studies	The Crime of Hospitality: A Political Theology of Hospitality in the Time of DU30	Dr. Naomi THURSTON
July 5, 11:15-12:45 Sub-theme 3: Engaging Asian Cultures Panel 1	India	Indian	Dr.	Gregory Basker CHELLAPPA	M	Associate Professor, Biblical Studies (NT)	The United Theological College	Biblical Hermeneutics, New Testament	Interpreting ‘hospitality’ in Matthew 10: 40 - 42 in light of viruntōmpal in Tirukkuraḷ: Towards a culturally inclusive Tamil Christian Spirituality	Prof. Thi Thu Hien PHAN
July 5, 11:15-12:45 Sub-theme 3: Engaging Asian Cultures Panel 1	United Kingdom	Chinese	Mr	Xiangyu XIAO	M	Student, Divinity	University of Aberdeen	Practical theology, religion and society, Christian ethics, Christianity in Chinese context	Welcome the Strangers: Towards a Practical Theology of Hospitality in the Context of Chinese Student Ministries in UK	Prof. Thi Thu Hien PHAN
July 5, 11:15-12:45 Sub-theme 3: Engaging Asian Cultures Panel 2	United States	USA	Prof.	Joseph CHEAH	M	Professor of Religious Studies and Theology, Philosophy, Theology & Religious Studies	University of Saint Joseph	World Christianity, American religions	Asian Pneumatology of the FABC and the Re-imagining of Hospitality and Spirituality in Asia	Dr. Xian LIU
July 5, 11:15-12:45 Sub-theme 3: Engaging Asian Cultures Panel 2	Indonesia	Indonesia	Mr	Asri SYAMSUL	M	Doctoral Student, Interreligious Studies	ICRS Gadjah Mada University	Global Pilgrimage	Global Husaini & Hospitality of Arbain Walk	Dr. Xian LIU
July 5, 11:15-12:45 Sub-theme 3: Engaging Asian Cultures Panel 2	India	India	Prof.	Yangkahao VASHUM	M	Professor of Christian and Tribal Theology, Christian Theology	Eastern Theological College	Culture and theology	Pukreila and Aksü: Re-imagining Naga People’s Hospitality and Peacemaking	Dr. Xian LIU
July 5, 11:15-12:45 Sub-theme 3: Engaging Asian Cultures Panel 3	Singapore	Singaporean	Dr.	Saroja DORAIRAJOO	F	Senior Lecturer, Sociology	National University of Singapore	Sociology	Qingzhen for the Road: Food and Religion on China’s Belt Road Initiative (BRI)	Dr. Naomi THURSTON
July 5, 11:15-12:45 Sub-theme 3: Engaging Asian Cultures Panel 3	Philippines	Filipino	Dr.	Mark Inigo TALLARA	M	Ph.D. Candidate, Southeast Asian Studies	National University of Singapore	Southeast Asian Studies, Religion and History	Sharing Spaces in Performing Piety in Singapore and Hong Kong: An Ethnohistorical Analysis of El Shaddai Prayer Movement’s Sunday Gawain	Dr. Naomi THURSTON

Presentation section	Country	Nationality	Salutation	FULL NAME	Sex	Position, Department	Current Institutional Affiliation	Field of Study	Paper Title	Moderator
July 5, 11:15-12:45 Sub-theme 3: Engaging Asian Cultures Panel 3	Philippines	Filipino	Dr.	Lucris Carina AGNIR-PARAAN	F	Vice President for Academic Affairs, Arts and Sciences	Northern Christian College	English Studies, cross-cultural communication	Filipino Politeness Strategies in Administrative Memoranda	Dr. Naomi THURSTON
July 5, 14:00 - 15:30 Sub-theme 4: Ecology and Sustainability; Sub-theme 5: Glocalization, Religion and Gender Panel 1	Thailand	THAI	Dr.	CHARN MAYOT	M	Lecturer, St. Martin Center for Professional Ethics and Service Learning	Student Affairs	Philosophy and Education Administration	The Philosophy of Sufficiency Economy: Social Economic Theory for Sustainability	TBC
July 5, 14:00 - 15:30 Sub-theme 4: Ecology and Sustainability; Sub-theme 5: Glocalization, Religion and Gender Panel 1	Indonesia	Indonesia	Dr.	Bernardus Agus RUKIYANTO	M	lecturer, Religious Education	Sanata Dharma University	Systematic Theology	Towards the Spirituality of Harmony in Asia	TBC
July 5, 14:00 - 15:30 Sub-theme 4: Ecology and Sustainability; Sub-theme 5: Glocalization, Religion and Gender Panel 2	Macau	Singaporean	Dr.	Edmond EH	M	Assistant Professor, Faculty of Religious Studies	University of Saint Joseph	Philosophy	Ecological Spirituality and Virtue Theory: The Serpent as a Symbol of Wisdom	Dr. Levy Lanaria
July 5, 14:00 - 15:30 Sub-theme 4: Ecology and Sustainability; Sub-theme 5: Glocalization, Religion and Gender Panel 2	Bangladesh	Bangladeshi	Mr	Md. Abu SAYEM	M	Visiting PhD Student in Religious Studies at the University of Vienna, and PhD Candidate in Religious Studies at the Chinese University of Hong Kong, Religious Studies at UV, and Cultural and Religious Studies at CUHK	The University of Vienna and the Chinese University of Hong Kong	Religious Studies	Multi-faith Dialogue, Collaboration and Action for Environmental Sustainability based on Cobb's and Nasr's Eco-theological Understandings	Dr. Levy Lanaria
July 5, 14:00 - 15:30 Sub-theme 4: Ecology and Sustainability; Sub-theme 5: Glocalization, Religion and Gender Panel 3	Taiwan	Cong DRC	Prof.	Paulin BATAIRWA	M	Professor, Department of Religious Studies	Fu Jen Catholic University	Religious Studies	Racing with Modern Times: The Place of Ancestors in New Religious Movements of Taiwan	Prof. Dr. Sang Yong KIM
July 5, 14:00 - 15:30 Sub-theme 4: Ecology and Sustainability; Sub-theme 5: Glocalization, Religion and Gender Panel 3	India	Indian	Dr.	Ranjini CHRISTOPHER	F	Associate Professor & Head, Languages	Women's Christian College	Mission Statement of the Institution	The role of glocalization in shaping economic and social disparity in India	Prof. Dr. Sang Yong KIM
July 5, 14:00 - 15:30 Sub-theme 4: Ecology and Sustainability; Sub-theme 5: Glocalization, Religion and Gender Panel 3	India	Indian	Dr.	Vasanthi VIJAYAKUMAR	F	Principal, CSI Ewart Women's Christian College, Melrosapuram, Kancheepuram District., Administration	CSI Ewart Women's Christian College	Feminist Historiography (New Paradigms of Women in the Mission)	Invisible No More - The Empowerment of Marginalized Women in India	Prof. Dr. Sang Yong KIM
July 6, 14:00-15:30 Sub-theme 6: Gender and Sexuality; Sub-theme 7: Economic Disparity Panel 1	India	Indian	Ms	Esita SUR	F	Assistant Professor, Political Science	Scottish Church college, Kolkata	Religion and Women's Studies	Situating Muslim Women's Marginality and Resistance in India: The Individual-Collective Debate	Dr. Belinda CALIBO
July 6, 14:00-15:30 Sub-theme 6: Gender and Sexuality; Sub-theme 7: Economic Disparity Panel 1	Indonesia	Indonesia	Dr.	Fransiska WIDYAWATI	F	Lecturer, Education	Saint Paul Collge	Religion, Culture and Humanities	Women and Inheritance Rights in the Manggaraian Culture: A Fight for Gender Equality	Dr. Belinda CALIBO
July 6, 14:00-15:30 Sub-theme 6: Gender and Sexuality; Sub-theme 7: Economic Disparity Panel 1	P. R. China	China	Dr.	Tali DUAN	F	Teacher, Department of Sociology,School of Philosophy and Government Management	Shaanxi Normal University	Female and Marital & Family	A Study on Problem of Rural Women from Poverty in the Poverty-stricken Mountainous Areas of Western China from the Gender Perspective	Dr. Belinda CALIBO

Presentation section	Country	Nationality	Salutation	FULL NAME	Sex	Position, Department	Current Institutional Affiliation	Field of Study	Paper Title	Moderator
July 6, 14:00-15:30 Sub-theme 6: Gender and Sexuality; Sub-theme 7: Economic Disparity Panel 2	Indonesia	Indonesia	Dr.	Leonard CHRYSOSTOMOS	M	Core Doctoral Faculty, Inter-Religious Studies	Indonesian Consortium for Religious Studies	Religious Studies	Pastoral Turn and Monitory Society in Digital Indonesia	Dr. Akatoli CHISHI
July 6, 14:00-15:30 Sub-theme 6: Gender and Sexuality; Sub-theme 7: Economic Disparity Panel 2	Malaysia	Malaysian	Rev. Dr	Joseph Goh	M	Senior Lecturer in Gender Studies, School of Arts and Social Sciences	Monash University Malaysia	Gender studies, theological studies	Amplify theologies of hospitality: Expanding divine diversity, recognising potential for growth, and accommodating difference	Dr. Akatoli CHISHI
July 6, 14:00-15:30 Sub-theme 6: Gender and Sexuality; Sub-theme 7: Economic Disparity Panel 2	Philippines	Filipino	Prof.	Ma. Aurora Lolita LOMIBAO	F	Assistant Professor, Communication Research	University of the Philippines	Communication	Stigma against Women Survivors of Violence and the Healing Role of the Church	Dr. Akatoli CHISHI
July 6, 14:00-15:30 Sub-theme 6: Gender and Sexuality; Sub-theme 7: Economic Disparity Panel 3	Taiwan	Taiwan	Prof.	Yatang CHUANG	M	Associate Professor, Department of Theology	Chang Jung Christian University	Theology	Hospitality to Migrant Workers as a Theological Reflection and Social Praxis in the Context of Taiwan	Dr. Nguyen Khac DUC
July 6, 14:00-15:30 Sub-theme 6: Gender and Sexuality; Sub-theme 7: Economic Disparity Panel 3	Indonesia	Indonesia	Dr.	Lintje PELLU	F	Lecturer, Post graduate Programme	Artha Wacana Christian University	Theology, Anthropology	Voice of the Voiceless	Dr. Nguyen Khac DUC
July 6, 14:00-15:30 Sub-theme 6: Gender and Sexuality; Sub-theme 7: Economic Disparity Panel 3	Philippines	Filipino	Rev. Dr.	Eleuterio REVOLLIDO	M	Rector, Theology	Aglipay Central Theological Seminary	Church History	Filipino Hospitality and Capitalism	Dr. Nguyen Khac DUC

Sub-theme 1: Living with Multi-faith Traditions

June 4, 11:45 – 13:15, 2/F, Yasumoto International Park

Panel 1	Venue: YIA LT 4
Moderator: Mr XIAO Xiangyu Oscar	
i) Religious Freedom in Lasem: Tolerance or Hospitality?	
Abstract: Lasem is known as a Little Chinese. It is a coastal town in the North side of Central Java, Indonesia. It was the gates of early Islamization by Chinese-Muslims in the early 13 th century. The influence of Chinese culture dominates social life in this town. The blending between the indigenous population and the ethnic Chinese occurs. The population is mostly Muslim, about ten percent non-Muslim Chinese. However, Islam, Christianity, and Chinese beliefs can live peacefully. Is tolerance or hospitality done in Lasem? What the causes of hospitality in inter-ethno-religious relations? This study uses the socio-anthropological method and the theory of tolerance and hospitality. The writer suggests that hospitality occurred in Lasem. The blended identity as Chinese, Javanese, and Arab descents, the understanding of the constitution of religious freedom are the two primary reasons of religious leaders, and state officers offer hospitality.	
Ms. Linda BUSTAN, Lecturer, General Studies Department, Petra Christian University, Indonesia	
ii) Cultural Tolerance and Integration: The Case of Alexandre de Rhode (1591-1660) and Léopold Michel Cadière (1869-1955) to Vietnamese Culture	
Abstract: From past to present, tolerance has always been a requirement of human ethics, but it is not easy to be implemented to live together and integrate. In the context of globalization today, with the potentials of conflict between civilizations, the need for tolerance to coexist and integrate is even more urgent. The article studies tolerance and cultural integration through the case of two Western missionaries, also two famous scholars, at two different periods in Vietnamese culture: Alexandre de Rhode (1591 – 1660) and Léopold Michel Cadière (1869-1955). The article also refers to the multi-faith traditions in Southeast Asia and the need to further promote cultural tolerance in the context of current glocalization and economic and social disparity.	
Dr. Hieu Nguyen VAN, Lecturer, Department of Cultural Studies, Vietnam National University of Social Sciences and Humanities - Ho Chi Minh City, Vietnam	
Panel 2	Venue: YIA LT 5
Moderator: Dr. Jayanthi RICHARD	
i) Eco-Spiritual Readings In India And The Contribution From Hinduism For A Re-Construction	
Abstract: One of the dangers facing contemporary society is from ecological crisis. The concern to strive for the development of a sustainable “eco-spirituality” that brings ecological awareness brings the nations or religions of the world into an inter-national community. Religions have an important role in helping to rethink or reorient our attitudes towards nature, wherein a new universal consciousness must be developed and our inherent <i>dharma</i> or obligation is towards the environment.	
This work will try to bring to light that the Ecological vision of Hindu scripture and traditions provides significant fragments of information as how to preserve and	

maintain equilibrium. Various Hindu texts and philosophical thoughts will be identified to help in combating the ecological crisis and move the individual towards the divine because of its belief in divinity in nature. Vedic and *Vedantic* vision of nature will be taken into consideration.

Ms. Vihutoli KINNY, Associate Professor, Department of Religion, Asian Theological Association, India

ii) Indra Jatra Of Kathmandu Valley: Social-Ecological Interpretation Of Events, Characters, Symbols, Sacred Places, And The Spiritual Hospitality

Abstract:

This paper presents social-ecological interpretation of the characters and symbols as well as the process of production of sacred places in Indra Jatra, an annually carnival of Kathmandu Valley, in the context of dynamic but fragile social-ecosystem and hospitality delicacies. The carnival uniquely blends Hindus and Buddhist of Kathmandu though modernization and multi-culturalism have eroded the legacy and pride of Kathmandu. The project offers policy-feedback to reclaim the legacy of Kathmandu by providing the reasoning of the every stone laid during Indra Jatra. The project is relevant to the conference theme: Social-ecology and Spirituality. Data are collected through observing the carnival, using fragmented memories of the author, reviewing literature, including visual records, and interviewing key informants. Cultural and religious diversities are the identity of Asia and Nepal occupies important place in it because the continent and the country inhibit uniquely blended spirituality and indigenous culture.

Dr. Rishikesh PANDEY, Associate Professor of Geography and Environment, School of Development and Social Engineering, Pokhara University, Nepal

iii) The Javanese Catholic Temple In Hindu Style: A Case Of The Sacred Heart Of Jesus Temple In Bantul, Yogyakarta, Indonesia

Abstract:

One famous pilgrimage place for Catholics in the Archdiocese of Semarang, Indonesia, is the Sacred Heart Temple in Bantul, Yogyakarta, Indonesia. The temple was built in the Javanese Hindu style by Schmutzer family, a dutch family who lived and did business in Indonesia during the Dutch occupation. It used many Javanese symbols including the statue of Jesus Christ the King as a Javanese King.

In 1988, Father Gregorius Oetomo, the activist on Justice and Peace, reinterpreted the spirit of the Sacred Heart of Jesus temple as a symbol of God's love. He proclaimed the temple to be the blessing of God where many people from various faiths do pilgrim for getting spiritual and physical healing. This phenomenon shows the wealth of Asian spirituality of culture.

Dr. Agus TRIDIATNO, Lecturer, Personality Development, Universitas Atma Jaya Yogyakarta, Indonesia

Panel 3

Venue: YIA LT 7

Moderator: Dr. WONG Wai Yin Christina

i) Basking in God's Light: Non-religious and Religious Minority Students in an Indonesian Christian University

Abstract:

The widely-held belief among Christian universities is bringing the central narrative of the Christian faith into their mission, which helps them maintain their distinct identity as faith based educational institutions and sustain their Christian beliefs and practices. Their mission often requires that they design academic curriculum on par

with the one offered in other universities and integrate Christian teachings into students' activities and life. However, such a mission is often in conflict with the values of their non-religious and religious minority students. In this paper, through the case study of these groups of students in a Christian university in Surabaya, will investigate how the university's campus ministry negotiates between carrying out their mission and avoiding the conflicts that may trigger the feeling of isolation among these students and give them additional challenges in their study. Preliminary findings show that campus ministry's officials and evangelical students are aware of the negative impacts the non-religious and religious minority students experiences as a result of the conflicts between the former's and the latter's values. In order to avoid the negative impact, they ascribe new meanings to the framework of the university's mission, new meanings that enable them to help the latter navigate the Christian imbued academic experience. In this way, they hope that the nonreligious and religious minority students can thrive in a Christian University.

Dr. Setefanus SUPRAJITNO, Associate Professor, Graduate Program, Faculty of Letters, Petra Christian University, Indonesia

ii) An Integrated International Collaboration Platform for Nurturing Hospitality among the University Students in Asia and Beyond

Abstract:

The term 'hospitality' in modern era has been highly colonised within a commercial context. Despite the rapid growth of hospitality education and industry, a space to practice the value of hospitality has been diminishing. In an attempt to inculcate the value of hospitality among the university students in Asia and beyond, an Integrated International Collaboration Platform named U-GATEWAY (u-gateway.org) has been created. It promotes academic, cultural, technological and social (A.C.T.S) cross-collaboration. Its members are encouraged to accept one another in the attitude of "Listen first, Appreciate first, Understand first, Give first, Humour first" (L.A.U.G.H) and build one another in the spirit of "Be connected, Enjoy differences, Share talents, Transform to fly" (B.E.S.T). The members are constantly motivated to involve in "Innovative Engagement, Entertainment and Enlightenment" (I-E.E.E). U-GATEWAY aims to be a hospitality nurturing ground for individuals in a multi-linguistic, multi-religious and multi-cultural environment in Asia and beyond.

Prof. Guydeuk YEON, Director, Innovation Centre, Christ (Deemed to be University), India

iii) Hospitality and Spirituality: Caring Pathways in a Globalized Society

Abstract:

This paper clarifies the importance of hospitality in an increasingly globalized society. Positing that Care praxis via Filipino hospitality is a valuable trait, this article offers caring pathways that are anchored on the Gospel imperative in Luke 3:11. Using a broader analysis of hospitality cum care, this paper ties the link between care/hospitality, and spirituality. This paper further extends the meaning of hospitality as it succinctly coheres with the theme, "Re-imagining hospitality and spirituality in Asia" through a philosophical and theological analysis that: 1) merge hospitality with care ethics, 2) uncover the negative influences of globalization 3) provide clear links between Benedictine hospitality and care praxis 4) weave Luke 3:11 to caring pathways.

Dr. Rica ANCHETA, Chairperson, Religious Studies and Philosophy Department, San Beda College Alabang, Philippines

Sub-theme 2: Marginalized Communities

June 4, 14:15 – 15:45, 2/F, Yasumoto International Park

Panel 1	Venue: YIA LT 4
Moderator: Rev. Stephen ARULAMPALAM	
i) Welcoming the Strangers: Asian Theology of Disability and Hospitality	
Abstract: Welcoming strangers and inviting them to become part of the family/community is a Judeo Christian tradition. Likewise, Asia is well known for its culture of hospitality, with its values of warmth, friendly, helpful, modesty, kindness, and sincerity in welcoming strangers to be part of extended family. Yet hospitality is vulnerable, because the strangers are different from the hosts. Welcoming strangers is taking risks. For persons with disability, the vulnerability is even stronger in the world that emphasizes normalcy as the standard. Persons with disabilities, who are recognized as not normal, are not always welcome in many aspects of life: in family, society, workplace, education, and health service. In this situation, it is very important for Judeo Christian tradition of hospitality, in dialogue with Asian culture of hospitality, to contribute in welcoming persons with disability as part of community.	
Rev. Tabita CHRISTIANI, Lecturer/ Associate Professor, Faculty of Theology, Duta Wacana Christian University, Indonesia	
ii) Postcolonial Imagination and Liberating Interdependence for Divided Societies	
Abstract: This paper locates the potential of combining postcolonial imagination and liberating interdependence in religious education conducted by a community of faith located in divided societies. This leads to an intercultural education which promotes dialogue and liberation that meet the needs of a postcolonial context. The author specifically refers to Indonesia, that was colonized by the European Western for hundred years resulting in the subservience of its local cultures, marginalization of women, and a culture of silence in Christian religious education. Postcolonial imagination, drawing from Pui-Lan Kwok, creates a safe space for women and indigenous people to disengage from colonial syndrome as well as to re-imagine spirituality. Thus, liberating interdependence, a concept borrowed from Musa Dube, connects the story of the Bible and the many stories of the people who come from different cultural backgrounds, including ethnicity, religion, spirituality, gender, and more.	
Rev. Mariska LAUTERBOOM, Student in Theology, University of Aberdeen, Graduate Theological Union, United States	
Panel 2	Venue: YIA LT 5
Moderator: Dr. Maria Lirio GUILLERMO	
i) Katarúngan: An Account of Justice as a Virtue from a Filipino Perspective	
Abstract: In this paper, I address a gap in research on the Filipino understanding of justice as a virtue. Finding culturally appropriate solutions to distributive problems is especially salient for a society facing widespread poverty, in which a strong familial orientation often impede just distribution of resources. I develop an account of justice (katarúngan) as a virtue by doing two things. First, I examine the affinities between katarúngan and the concept of yi in the Mengzi, where upright action is taken to be inseparable from human-heartedness. Second, I consult the social science literature on inequality and distributive justice reasoning to ensure that my account of	

justice is grounded in the experience of ordinary folk. The paper ends with a discussion of a case involving indigenous peoples from Mindanao (Lúmad), a group that is economically disadvantaged and culturally othered. A virtuous response to their plight requires justice informed by hospitality.

Dr. Jacklyn CLEOFAS, Assistant Professor, Department of Philosophy, Ateneo de Manila University, Philippines

ii) Marginalized Communities: Myanmar Experiences

Abstract:

A marginalized community is often denied involvement in mainstream economic, political, cultural and social activities so that they suffer always from social exclusion or social disadvantage and relegation to the fringe of society. Marginalization in Myanmar includes social exclusion, political oppression, and religious discrimination, treating the minority people as less important as the second-class citizens in their own lands of birth. The paper will reflect how important it is to reimagine the culture of Asian hospitality and spirituality in light of the Biblical mandates to make a critical response to such a challenging situation in Asia.

Dr. Samuel Ngun LING, Professor and President, Myanmar Institute of Theology, Myanmar

iii) Wacquant's Theory on Marginality in Cartesian Plane: The Case of the Filipino Catholics in Japan

Abstract:

Situated within unfamiliar context as religious minority, Filipino Catholics (FCs) in Japan, particularly in the Archdiocese of Tokyo, have long been searching for convenient stability as an ethnoreligious group. Their religious existence has always been a narrative of struggle and negotiation. In order to articulate this marginality within Japan's sacred space, this paper makes use of Wacquant's theorization on urban ghettos as well as Bourdieu's field theorization. A heuristic device, in the image of a 'diamond-quadrant' (DQ) Cartesian plane, would then be proposed in analysis of FCs' socio-spatial seclusion. The micronarrative of FCs in Japan echoes many stories of religious negotiation throughout Asia and beyond. Hence, the proposed DQ plane may be useful in the agendum of religion and migration particularly on how scholars would (re)imagine hospitality with religious spaces of eclectic and diverse Asian context.

Dr. Willard Enrique MACARAAN, Associate Professor, Theology and Religious Education Department, De La Salle University, Philippines

Panel 3

Venue: YIA LT 7

Moderator: Dr. Naomi THURSTON

i) On The Social Integration Of "Floating Muslim" Immigrants In China: From The Perspective Of Religion Identification And Citizenship

Abstract:

This dissertation sets out to examine correlation between religious identity and citizenship in China one of most significant countries in Asian even the world. Besides, we believe that it is impossible for religious believer to keep balance between their religious identity and citizenship, so people's unbalance identity must be taken great influence on China's society and politics. Therefore, based on the framework constructed, the dissertation will take a comparative study on "floating Muslim" in some cities selected in China.

Dr. Qian LIU, Associate Professor, Department of International Politics, Institute of International Relations and Public Affairs, P. R, China

ii) Spirituality and Development in Marginalised Community: A Study of People Living with HIV in Kathmandu and Pokhara

Abstract:

Spirituality and development are intrinsically interrelated with each other. People living with HIV (PLHIV), one of the marginalised communities, are discriminated against in family and society. There is a dearth of study on how PLHIV go ahead in improving their quality of lives through faith in God, especially in the context of Nepal. Therefore, this study attempts to examine the lived experiences of PLHIV in relation to their spirituality and development. It follows qualitative research methodology, undertaking in-depth interviews with PLHIV in two cities Kathmandu and Pokhara of Nepal. PLHIV give credit to God for improving their quality of lives by finding a job and re-imagining their social status through network. This paper concludes that spirituality and better quality of life proceed side by side in marginalised communities, especially for PLHIV, in Nepal, and Asian countries with similar socio-cultural contexts.

Dr. Ram Prasad ARYAL, Director, School of Development and Social Engineering, Pokhara University, Nepal

iii) The Crime of Hospitality: A Political Theology of Hospitality in the Time of DU30

Abstract:

In the regime Rodrigo Duterte (DU30), what does it mean to (re)think hospitality in a time of War On Drugs in the Philippines? What I hope to advance here is the subtle yet most intense operation of this technique of governance. As experienced by the United Church of Christ in the Philippines (UCCP) and Iglesia Filipinas Independiente (IFI), red-tagging is a violent technique of this kind of governance because it does not only expose the already vulnerable but also to those who are not yet vulnerable, i.e., pastors and bishops. Hospitality is not simply welcome of the other(s), but in the time of terror, hospitality is an act of defiance and resistance against the State; hospitality not simply about creating space for others but a praxis of the outlaws; indeed, hospitality as a crime. The theme of hospitality here is not only developed by way of biblical and theological motif and philosophical reflection but by way it is practiced by religious people in the ground in the context of a particular historical situation and political condition of DU30's presidency. In other words, this is a site-specific analysis and experience-based reflection on the current context in the Philippines.

Dr. Karl James VILLARMEA, Associate Professor, Religion and Peace Studies Department, Silliman University, Philippines

Sub-theme 3: Engaging Asian Cultures

June 5, 11:15 – 12:45, 2/F, Yasumoto International Park

Panel 1	Venue: YIA LT 7
Moderator: Prof. Thi Thu Hien PHAN	
i) Interpreting ‘hospitality’ in Matthew 10: 40 - 42 in light of <i>viruntōmpal</i> in Tirukkural: Towards a culturally inclusive Tamil Christian Spirituality	
Abstract: This paper is a deconstructive reading of Matt. 10: 40 – 42, focusing, not on the messengers of Jesus, but on those who show (or do not show) hospitality. It is important to emphasize the role of those who welcome the disciples of Jesus, who, in effect welcome Jesus himself and gain for themselves a reward. Interestingly, the concept of <i>viruntōmpal</i> in the 9 th chapter of Tirukkural, a Tamil devotional poem, bears striking resemblance to the notion of ‘hospitality’ envisaged in the matthean text. An intercultural reading of Matt. 10: 40 – 42 reveals a confluence of impressions of hospitality and spirituality in the Ancient Near Eastern as well as Tamil Christian cultures. Hence, such a reading complements attempts to reimagine hospitality and spirituality in Asia, which, presently is characterized by multiculturalism and minoritarian issues. Further, it opens up avenues for Asian communities to re-engage the Bible in contexts of migration and integration.	
Dr. Gregory Basker CHELLAPPA, Associate Professor, Biblical Studies (NT), The United Theological College, India	
ii) Welcome the Strangers: Towards a Practical Theology of Hospitality in the Context of Chinese Student Ministries in UK	
Abstract: Statistics show that China has become the biggest sending country of international students in UK. In response to the large number of mainland Chinese students, some British churches have been actively engaged in mission and ministry activities. This paper examines the experience of mainland Chinese university students studying in UK, suggesting that many of them face the challenges of social isolation, loneliness and exclusion, and have a strong desire for intimate relationships. This article suggests some principles for ministerial practice based on the theology of hospitality, friendship and community. It is hoped that the research will contribute to the churches and the academy, especially (1) practical theology and (2) Asian Christianity, which includes the discussion of Asian Christian diaspora in the West and elsewhere.	
Mr. XIAO Xiangyu Oscar, Doctoral Student, Divinity, University of Aberdeen, United Kingdom	
Panel 2	Venue: YIA LT 8
Moderator: Dr. Xian LIU	
i) Asian Pneumatology of the FABC and the Re-imagining of Hospitality and Spirituality in Asia	
Abstract: The Federation of Asian Bishops’ Conferences (FABC) reimagined hospitality and spirituality in Asia by removing the perception of the Church in Asia as “foreign” through inculturation and interreligious dialogue. It does this by pursuing a threefold dialogue, consisting of dialogue with the local cultures, peoples, and religions. The third component, interreligious dialogue, is regarded by the Asian bishops as an essential component of how Asian Christians live their faith amidst their neighbors of other religions (BIRA IV/2, art. 8.5). The interreligious component insists that the	

Divine Spirit is actively present in Asian cultures and religions. In this presentation, I will exemplify some of the ways in which the bishops at the FABC reimagine hospitality and spirituality by adopting Asian pneumatology in carrying out its pastoral mission of the church in Asia.

Prof. Joseph CHEAH, Professor of Religious Studies and Theology, Philosophy, Theology & Religious Studies, University of Saint Joseph, United States

ii) Global Husaini & Hospitality of Arbain Walk

Abstract:

This paper's main purpose is to provide critical interpretation on arbain walk as globally celebrated Shiite Muslim religious pilgrimage event, located in Iraq, the most war ruined country on earth, in which Shiite Muslim has crucial opportunity for staging global hospitality by and for global observances. This paper interprets arbain walk as the continuous effort of Shia Muslim communities to staging their critical nostalgia in order to exercise the never ending search of the better angles of themselves through centrifugal movement in order to meet and greet the others in cosmopolitan context, thus arbain walk promulgates the emergence of global Husaini, an identity made up by multi-religiosities, ethnicities and nationalities, categorized solely by the language of suffering articulated by Imam Hussain. The fundamental feature of arbain walk's hospitality as shared shrine pilgrimage is its Asian root (staged mainly by poor Iraqi) but also its global character (staged partly by global host for global guest). Here arbain walk's hospitality is dynamic site and vibrant field for Asian hospitality redefining itself as global stage for global observance.

Mr. Asri SYAMSUL, Doctoral Student, Interreligious Studies, ICRS Gadjah Mada University, Indonesia

iii) Pukreila and Aksü: Re-imagining Naga People's Hospitality and Peacemaking

Abstract:

The paper examines the Naga traditions of hospitality and peacemaking, especially focusing on two traditions: *Pukreila* and *Aksü* in the light of the contemporary Asian context of booming tourism, issues of migrants/immigrants and refugees, and ethnic and communal conflicts. While *Pukreila* represents peacemaking through the initiative of a girl/woman married to a man from another village, *Aksü* is a distinctive example of peacemaking and reconciliation effected through collective efforts. In their most broad use both *Pukreila* and *Aksü* signify the breaking down of distrust, hatred, and hostility while affirming acceptance, forgiveness, peace and harmony between or among the people. The paper is an attempt at reimagining Naga people's traditions of hospitality and peacemaking in the light of the theme for the conference, "Reimagining Asian Hospitality."

Prof. Yangkahao VASHUM, Professor of Christian and Tribal Theology, Christian Theology, Eastern Theological College, India

Panel 3

Venue: YIA LT 9

Moderator: Dr. Naomi THUSRTON

i) Qingzhen for the Road: Food and Religion on China's Belt Road Initiative (BRI)

Abstract:

Today, China is expanding its ancient Silk Road by creating the Belt Road Initiative (BRI), a massive economic and infrastructure project which spans Europe, Asia, Africa and the Americas. Although Muslim countries constitute about 25% of the BRI

countries, China is anxious to form mutually beneficial ties with these countries because of its interest in the natural resources of these countries that can fuel the growth of the Chinese economy. But what can China offer in return to these Muslim countries? In this paper, I argue for the importance of Chinese qingzhen or halal (“permissible” according to Islamic law) food for China’s success with its Muslim partners on the new Silk Road, i.e. the BRI. My data comes from ongoing fieldwork in the northcentral Chinese province of Ningxia and I will present my preliminary findings in this paper.

Dr. Saroja DARAJOO, Senior Lecturer, Department of Sociology, National University of Singapore, Singapore

ii) Sharing Spaces in Performing Piety in Singapore and Hong Kong: An Ethnohistorical Analysis of El Shaddai Prayer Movement’s Sunday Gawain

Abstract:

This paper is about a Filipino charismatic prayer group known as El Shaddai Prayer Movement. The discussion will focus on El Shaddai’s overseas Sunday prayer groups in Singapore and Hong Kong. Although the Sunday *Gawain* known also as Family Appointment of the members are central to the arguments of this paper, the discussion will take a broader consideration of how Singapore and Hong Kong become shared spaces for performing piety. The discussion will engage the idea of place and space in the study of religion and hospitality. Hospitality in this paper means: (1) how Singaporean and Hong Kong local Catholics are sharing spaces to El Shaddai members; and (2) how the members are re-imagining their religious practices in shared places and spaces. By using oral accounts and documents from El Shaddai preachers, council members, and elders in Singapore and Hong Kong, this paper will offer an ethnohistorical analysis of overseas Filipino charismatic prayer groups. The analysis will rely on three connected questions: (1) How El Shaddai prayer groups in Singapore and Hong Kong act like a confluence of organic-cultural flows? (2) How the groups Sunday activities intensify joy and confront suffering? (3) How do the members make homes and cross boundaries?

Dr. Mark Inigo TALLARA, Assistant Professor, Department of International Studies, De La Salle University, Philippines

iii) Filipino Politeness Strategies in Administrative Memoranda

Abstract:

This study explores the interplay of language and culture. It shows how the memo, a product of post-1880 America’s “systematic management” philosophy that sacrificed politeness for directness and clarity, is transformed into a business communication tool that respects normative Filipino communication stages and ameliorates the genre’s perceived bluntness that is seen as transgressing Filipino norms of politeness. Successful intercultural communication in Asia needs an understanding of how culture influences communication in business, and so careful selection of politeness strategies is critical, especially when using a text genre whose prescribed structure and linguistic elements are seen as not valuing the relationships that, in Asia, influence work performance in a powerful way

Dr. Lucris Carina AGNIR-PARAAN, Vice President for Academic Affairs, Northern Christian College, Philippines

Sub-theme 4: Ecology and Sustainability

Sub-theme 5: Glocalization, Religion and Gender

July 5, 14:00 – 15:30, 2/F, Yasumoto International Park

Panel 1	Venue: YIA LT 7
Moderator: Mr. Maher Spurgeon	
i) The Philosophy of Sufficiency Economy: Social Economic Theory for Sustainability	
Abstract: “The Philosophy of Sufficiency Economy” is a social economic theory conceived and developed by King Bhumibol Adulyadej of Thailand. His insight is described in his speech on 4 th December 1974 that “.... What others may say does not matter, whether they say that Thailand is old-fashioned or that we are outdated. Anyhow, we have enough to live and to live for, and this should be the wish and the determination of all of us to see self-sufficiency in this country. It is not that we will attain supreme prosperity, but we will have a sustainable and peaceful country.” Philosophy of Sufficiency Economy (PSE) is defined as a way of living dedicated to moderation, reasonableness and readiness (ability) to withstand unexpected failure or economic downturn. It is founded upon the middle path of Buddhism and comprises of three circles – moderation, reasonableness and self – immunity, and two conditions – knowledge and integrity. PSE is a way of a concrete life that leads a person, community, business organization, or a state unit to progress in a balance, stable and sustainable way through personal, social and economic life. It enables human community to have a harmonious and sustainable coexistence with natural environment. Many successful examples of individuals, communities and business organizations in Thailand and ASEAN country members applying the PSE are found and discussed.	
Dr. Charn MAYOT, Director, St. Martin Center for Professional Ethics and Service Learning, Assumption University, Thailand	
ii) Towards the Spirituality of Harmony in Asia	
Abstract: Asia is marked by many diverse cultures, religions and faiths, as well as extensive devastating poverty. In this situation, the Church in Asia needs to develop a spirituality that embraces all cultures, religions and the poor. The bishops of Asia have reflected this kind of spirituality and developed a spirituality of harmony. The aim of this research is to show that the spirituality of harmony emerges from the heart of the situation in Asia. The spirituality of harmony promotes life of solidarity with every form of life and of sensitive care for all the earth as well as supports the movements for the protection of the environment and ecosystem linked to justice. Harmony with nature brings harmony of hearts and harmony in human relationships. This research is clearly related to the conference theme “Re-imagining Hospitality and Spirituality in Asia,” especially in deepening the spirituality in Asia.	
Dr. Bernardus Agus RUKIYANTO, Lecturer, Religious Education, Sanata Dharma University, Indonesia	
Panel 2	Venue: YIA LT 8
Moderator: Dr. Levy LANARIA	
i) Ecological Spirituality and Chinese Culture	
Abstract:	

This paper proposes a contemporary way to relate Christian spirituality to Asian culture. Specifically, it utilises the dimension of ecology to connect the Christian tradition with Chinese culture. It presents an account of ecological spirituality in terms of how animals can serve as symbols of virtue for human beings. The serpent as a biblical representation of the virtue of wisdom shall be used as a case study. The key passage that will be examined is *Matthew* 10:16b: “so be wise as serpents and innocent as doves.” The Chinese tradition has its own cultural understanding of the serpent as a symbol. According to the *Shanhaijing* (山海經) Classic of Mountains and Seas, the origin of human beings can be traced to Fuxi (伏羲) and Nüwa (女媧). Both of them have been portrayed as humans with serpent tails or serpents with human heads.

Dr. Edmond EH, Assistant Professor, Faculty of Religious Studies, University of Saint Joseph, Macau

ii) Multi-faith Dialogue, Collaboration and Action for Environmental Sustainability based on Cobb’s and Nasr’s Eco-theological Understandings

Abstract:

The present study attempts to explore why Cobb’s and Nasr’s eco-religious understandings seem crucial for a meaningful multi-faith dialogue on the present ecological crisis, and how their prescriptions can work for further collaboration and collective action with religious scholars, theologians, clergymen, spiritual leaders, faith communities, civil society members, policy makers, political leaders, environmental activists, laymen, and other concerned stakeholders for environmental sustainability. Being critical of their theoretical frameworks, the study evaluates their eco-religious suggestions by correlating with the ongoing multi-faith dialogues and collaboration programs on environmental issues. As the present research focuses collaboration among faith communities and suggests them cooperating with today’s secular society for addressing a commonly shared issue, it relates to the main theme of the conference, “Re-imaging Hospitality and Spirituality in Asia”. Both Cobb and Nasr appreciate some spiritual traditions of Asian continent to motivate modern humans for reforming their perceptions and activities in the environment. They also praise hospitable attitudes of some Asian nations in maintaining a unity of humans and the natural world. So, a research on both scholars from a multi-religious dialogical aspect will enhance the significance of the conference.

Mr. Md. Abu SAYEM, PhD candidate in Religious Studies, The University of Vienna / The Chinese University of Hong Kong

Panel 3

Venue: YIA LT 9

Moderator: Prof. Sang Yong KIM

i) Racing with Modern Times: The Place of Ancestors in New Religious Movements of Taiwan

Abstract:

The project continues a research that has pondered on conflicting interpretations of the ritual expressions found in that religion in the Chinese context. The present stage aims at an exploration of the contextualization of a particular characteristic of ancestor religion: its capacity to face time and adapt to the waves of change. In modern society, ancestor religion generated a sub culture enabling it to co-exist and operate within existing religious movements and organizations. In Taiwan, ancestor religion can be considered a parcel of religious and cultural heritage. From a social, cultural and economic point of view, Taiwan is a country on fast track. How the

modernization of Taiwanese society has been affecting expressions of its ancestor religion? Or how does ancestor religion respond to the fast changes occurring in the Taiwanese society. I hold that local rituals related to the dead, especially to the ancestors, are practically answering those questions. This study will hence focus on rituals held in selected temples, especially, among registered new religious movements such as Yi Guang Dao, Tian Di Jiao, Tian Dao, Tian Di Zheng Jiao and Unification Church.

Prof. Paulin BATAIRWA, Professor, Department of Religious Studies, Fu Jen Catholic University, Taiwan

ii) The Role of Glocalization in Shaping Economic and Social Disparity in India

Abstract:

This paper aims at defining the portmanteau term, glocalization as well as those of economic and social disparity. These definitions will be woven into a relevant socio-cultural framework of the writer, examining the prevailing economic situation, in relation to the global economic context. Education is considered here as the learning that is whole person oriented and thereby relevant revolving around the needs of society to bring about social awareness to necessitate constructive change. The importance of utilizing modern technology along with modern thought will be highlighted. This paper attempts to bring in views of important thinkers, real time analyses and with the use of skillfully processed data, incorporate innovative thinking into the core of the nation. The role of digitalization in shaping leadership styles and their bearing will also be studied with a view to betterment of the country and the world at large. The presentation will be concluded with plausible situations whereby incubation of new thoughts using evolving technology will provide for better solutions. Goals that appear nebulous will have their focus sharpened in the light of organizational strategy which ensures an alignment with technology.

Dr. Ranjini CHRISTOPHER, Associate Professor & Head, Languages, Women's Christian College, India

iii) Invisible No More - The Empowerment of Marginalized Women in India

Abstract:

Marginality is an experience that affects millions of people throughout the world. People who are marginalized have relatively little control over their lives, and the resources available to them. This results in making them handicapped in delving contribution to society. A vicious circle is set up whereby their lack of positive and supportive relationships means that they are prevented from participating in local life, which in turn leads to further isolation. This has a tremendous impact on development of human beings, as well as on society at large. As the objective of development is to create an enabling environment for people to enjoy a productive, healthy, and creative life, it is important to address the issue of marginalization of women.

Dr. Vasanthi VIJAYAKUMAR, Principal, CSI Ewart Women's Christian College, India

Sub-theme 6: Gender and Sexuality

Sub-theme 7: Economic Disparity

June 6, 14:00 – 15:30, 2/F, Yasumoto International Park

Panel 1	Venue: YIA LT 7
Moderator: Dr. Belinda CALIBO	
i) Situating Muslim Women's Marginality and Resistance in India: The Individual-Collective Debate	
Abstract: The paper shall try to raise a few important questions: a) how does minority-community debate impact the emerging Muslim women's activism in India? b) And how can Muslim women's resistance be theorised in the context of multiple contestations of identity, religion and culture in India? The paper concludes that the fragments have their own standpoints and interpretations, which are many times, silenced by dominant forces within the religious leadership. Their activism has evolved a new framework from within and highlights Muslim women's critical engagement with the uncontested notions of community, culture and Islam; it also traces a journey of the marginalised fragments (women) within the marginalised.	
Ms. Esita SUR, Assistant Professor, Political Science, Scottish Church College, India	
ii) Women and Inheritance Rights in the Manggarai Culture: A Fight for Gender Equality	
Abstract: This paper explores the custom of patrilineal inheritance in Manggarai, Eastern Indonesia. It analyzes how inheritance is practiced today and whether there are changes in people's perception on women's inheritance rights and if so, what factors are responsible for such changes. This study has discovered that gender inequality is still inevitable in the inheritance custom in Manggarai due to the strong patriarchal ideology. Women in this community are vulnerable to unfair treatments due to the lack of support for women's rights. This phenomenon is aggravated by men's sense of entitlement and materialism. This paper serves as a reminder that gender awareness is still uncommon in many communities in Asia, including in Indonesia; hence, there is a need for greater spread of awareness about gender equality. Improvements in education, career opportunities, and economic status for women can potentially be the catalyst of change in perception of women in a patriarchal community.	
Dr. Fransiska WIDYAWATI, Lecturer, Department of Education, Saint Paul Collge, Indonesia	
iii) A Study on Problem of Rural Women from Poverty in the Poverty-stricken Mountainous Areas of Western China from the Gender Perspective	
Abstract: This paper is based on the survey data of 1058 rural poor families in Qinba Mountain area of Western China, and adapts qualitative and quantitative research methods to study the current situation of female survival and the causes of poverty in rural poor families from the perspective of gender analysis. Studies have found that poor households headed by women are generally faced with poor living conditions, low levels of education, single family income and great difficulties in lifting out of poverty in the process of poverty alleviation. As well as the practice of poverty alleviation policy of local government, there are some practical problems such as gender blind areas. On this basis, constructive suggestions are put forward on how to	

improve the ability of female heads of household to lift them out of poverty.

Dr. Tali DUAN, Teacher, Department of Sociology, School of Philosophy and Government Management, Shaanxi Normal University, P.R. China

Panel 2

Venue: YIA LT 8

Moderator: Dr. Akatoli CHISHI

i) Pastoral Turn and Monitory Society in Digital Indonesia

Abstract:

The Internet and social media propelled by digital technology became the powerful media for the mobilization of religious aspirations in the present-day Indonesia. There are two interesting intermingling processes in the digital platform, i.e. “Pastoral Turn” that related to the rise of religion online, the pervasiveness of the therapeutic culture in the social media, and the zest to control public piety. This condition might evoke a question of the emergence of “Monitory Society,” as an effect of “communicative abundance” that shifted the way public-private division is performed, the increasing public participation of monitoring religious issues, and furthermore provided an instrumentalized social virtue, which problematize the meaning of civic commons, hospitality and even spirituality. The present undertaking explores those two developments within the context of expansion of digital technology among the Indonesians. Two examples from the Islamic and Christian social media engagements become prime examples of those developments.

Dr. Leonard CHRYSOSTOMOS, Core Doctoral Faculty, Inter-Religious Studies, Indonesian Consortium for Religious Studies, Indonesia

ii) Amplify Theologies Of Hospitality: Expanding Divine Diversity, Recognising Potential For Growth, And Accommodating Difference

Abstract:

My presentation explores Christian theological underpinnings of the Amplify open and affirming conferences (‘Amplify’). Amplify provides spaces mostly for gender-variant and sexually diverse Christians in Asia to gather for faith-related activities. Since its inception, Amplify has been hosted in Hong Kong, Indonesia, Malaysia, Singapore and Taiwan, and attracted international participants of diverse ethnicities, nationalities, genders, sexualities and Christian traditions. Assisted by Derrida’s notion of ‘hospitality’, and the wisdom of various theologians and theorists, my analysis and theorisation of relevant narratives by elite interviewees from my research project on Amplify suggest that Amplify theologies are marked by plurality, fluidity and potentiality. I argue that the overarching theological theme of hospitality cradles and permeates Amplify despite heterogeneous theologies that undergird and circulate in its organisation and operations. My purposefully transgressive centring of gender-variant and sexually diverse insights and experiences as theological resources reimagines both theological hospitality and hospitable theology.

Dr. Joseph N. GOH, Senior Lecturer in Gender studies, School of Arts and Social Sciences, Monash University, Malaysia

iii) Stigma against Women Survivors of Violence and the Healing Role of the Church

Abstract:

Domestic violence is a major but invisible problem in the Philippines and across Asia. Few women access available interventions for survivors, due to the stigma they experience along with, and as a consequence of, surviving violence, manifesting in feelings of shame, fear, and self-loathing. What happens in the Philippines happens all

across Asia. I explore the phenomenon of stigma on domestic violence, as it is lived out everyday by women, and locate the role of the Catholic Church, one of the most influential structures in the Philippines. How does the Church, as a powerful social actor, support the healing and recovery of women survivors of domestic violence?

My response to these questions is entwined with the Conference theme in light of the Catholic Church's emerging role as both spiritual guidepost and provider of comfort, not just to women survivors of domestic violence in Asia and the Philippines, but to all who seek it.

Prof. Ma. Aurora Lolita LOMIBAO, Assistant Professor, Department of Communication Research, University of the Philippines, Philippines

Panel 3

Venue: YIA LT 9

Moderator: Dr. Nguyen Khac DUC

i) Hospitality to Migrant Workers as a Theological Reflection and Social Praxis in the Context of Taiwan

Abstract:

In Taiwan as well as in some countries in Asia, migrant workers are marginalized communities for a long time. Their human rights are ignored by the government and their economic interests are exploited by the broker agency. Most of them are treated as “tools” for production or long-term care rather than “persons” with dignity. Fortunately, some Churches and Christian institutes started their ministry for migrant workers and had some good results. From the perspective of contextual theology in Asia, to promote hospitality to migrant workers is an ethical imperative for Christian faith today.

Prof. Yatang CHUANG, Associate Professor, Department of Theology, Chang Jung Christian University, Taiwan

ii) Voice of the Voiceless

Abstract:

Social modification divides East Sumba, East Nusa Tenggara into three groups. The first group is nobles (*maramba*) who have a position as king, rich people who are respected in society. The second group is the *Kabihu* group, which is the biggest group in the Sumba community and they are work partner of the nobility. The third group is the *ata* group, the lowest group in society. This stratification has brought suffering and injustice to the *ata* group, including oppression and sexual abuse. But the irony is that most of the people of Sumba consider that servitude is a culture that is still important to maintain. Confronted with this reality, the *ata* needs to be given room to speak out, and a method is to do Bible reading activities with readers response method and the see-judge-act method. The results of reading the text for the *ata* contained the theological message that gives hope, enthusiasm, determination and commitment for the *ata* to make a social transformation. This issue is very relevant to the theme and phenomenon that is still strong in Asia; how is reimagining hospitality if there is still injustice, discrimination around us and some community still marginalized around the church and society?

Dr. Lintje PELLU, Lecturer, Post graduate Programme, Artha Wacana Christian University, Indonesia

iii) Filipino Hospitality and Capitalism

Abstract:

Filipinos are innate hospitable. It is still possible today to experience hospitality even with people living in poverty amid the current culture of greed and commodification.

In spite of the fact that the Philippines were colonized by Spain for more than 300 years (1521-1898) and the United States of America for almost 50 years (1899-1946), hospitality was not totally erased. It is unfortunate however, that Filipino hospitality, after the country was opened to the global market is being challenged by capitalism. The attitude to share seems diminishing while the drive for the accumulation of profit and material wealth dominate the behavior of many people. It is a life not inclining to have enough and the capacity to learn to have enough, but rather, how to gain more that subordinates humanity and prioritized material gain. It is a Christian challenge how to genuinely live - out the message of Mtt. 25:31-46 by preferring the care for the poor, thirsty, strangers, the afflicted, the sick, the disabled and those in prison. The challenge is beyond re-imagining but the imperative of recapturing the value of hospitality, not as a mere act of good work but as an act of faith.

Rev. Dr. Eleuterio REVOLLIDO, Rector, Aglipay Central Theological Seminary,
Philippines

Grouping for Plenary 3

Workshop on Retrospect and Prospect: IASACT beyond 2019

July 6 (Saturday), 11:15 – 12:45
Yasumoto International Park, CUHK

Group 1 – Northeast Asia & Others (YIA LT 7, 2/F)	Facilitator: Dr. Cynthia YUEN
Wai-Yin Christina WONG	Sang Yong KIM
Edmond EH	Yatang CHUANG
Naomi THURSTON	Paulin BATAIRWA
Qian LIU	Xiangyu XIAO
Xian LIU	Mariska LAUTERBOOM
Tali DUAN	Joseph CHEAH
Group 2 – South Asia (YIA LT 8, 2/F)	Facilitator: Rev. Maher SPURGEON
Md. Abu SAYEM	Gregory Basker CHELLAPPA
Vihutoli KINNY	Ranjini CHRISTOPHER
Guydeuk YEON	Jayanthi RICHARD
Vasanthi VIJAYAKUMAR	Ram Prasad ARYAL
Yangkahao VASHUM	Rishikesh PANDEY
Esita SUR	Stephen ARULAMPALAM
Akatoli CHISHI	
Group 3 – Southeast Asia I (YIA LT 9, 2/F)	Facilitator: Dr. Hope ANTONE
Lintje PELLU	Belinda CALIBO
Asri SYAMSUL	Jacklyn CLEOFAS
Linda BUSTAN	Willard Enrique MACARAAN
Setefanus SUPRAJITNO	Maria Lirio GUILLERMO
Agus TRIDIATNO	Levy LANARIA
Samuel Ngun LING	Saroja DORAJIRAJOO
Eleuterio REVOLLIDO	Nguyen Khac DUC

Group 4 – Southeast Asia II (Rm. 402, 4/F)	Facilitator: Ms. Vivica XIONG
Tabita CHRISTIANI	Lucris Carina AGNIR-PARAAN
Leonard CHRYSOSTOMOS	Rica ANCHETA
Fransiska WIDYAWATI	Karl James VILLARMEA
Bernardus Agus RUKIYANTO	Ma. Aurora Lolita LOMIBAO
Joseph GOH	Charn MAYOT
Alona GUEVARRA	Thi Thu Hien PHAN
Mark Inigo TALLARA	Hieu NGUYEN VAN
Group 5 – Theological Associations (Rm. 403, 4/F)	Facilitator: Prof. Lap Yan KUNG
Lester Edwin J. RUIZ	Yusak Budi SETYAWAN
Sudipta SINGH	Wati LONGCHAR
Kristine MENESES	Limatula LONGKUMER
H. S. WILSON	Boo Won NAM
Dorcas GORDON	

List of Participants

Alumni (54)							
No.	Country / Area	Institutional Affiliation	Full Name	Gender	Position, Department	Paper Title / Role	Cohort
1	Bangladesh	The University of Vienna and the Chinese University of Hong Kong	Mr Md. Abu SAYEM	M	PhD candidate in Religious Studies	Multi-faith Dialogue, Collaboration and Action for Environmental Sustainability based on Cobb's and Nasr's Eco-theological Understandings	2017
2	Hong Kong	The Chinese University of Hong Kong	Dr. Wai-Yin Christina WONG	F	Lecturer, Divinity School of Chung Chi College, Department of Cultural and Religious Studies	Moderator	2014
3	India	Asian Theological Association	Ms Vihutoli KINNY	F	Associate Professor, Religion	Eco-Spiritual Readings In India And The Contribution From Hinduism For A Re-Construction	2017
4	India	CHRIST (Deemed to be University)	Prof. Guydeuk YEON	M	Director, Innovation Centre	U-GATEWAY, An Integrated International Collaboration Platform for Nurturing Hospitality among the University Students in Asia and Beyond	2016
5	India	CSI Ewart Women's Christian College	Dr. Vasanthi VIJAYAKUMAR	F	Principal	Invisible No More - The Empowerment of Marginalized Women in India	2004
6	India	Eastern Theological College	Prof. Yangkahao VASHUM	M	Professor of Christian and Tribal Theology, Christian Theology	Pukreila and Aksü: Re-imagining Naga People's Hospitality and Peacemaking	2011
7	India	Scottish Church College, Kolkata	Ms Esita SUR	F	Assistant Professor, Political Science	Situating Muslim Women's Marginality and Resistance in India: The Individual-Collective Debate	2015
8	India	Senate of Serampore College	Dr. Akatoli CHISHI	F	Associate Professor, Religions	Moderator	2011
9	India	The United Theological College	Dr. Gregory Basker CHELLAPPA	M	Associate Professor, Biblical Studies (NT)	Interpreting 'Hospitality' In Matthew 10: 40 - 42 In Light Of Viruntōmpal In Tirukkural: Towards A Culturally Inclusive Tamil Christian Spirituality	2016

No.	Country / Area	Institutional Affiliation	Full Name	Gender	Position, Department	Paper Title / Role	Cohort
10	India	Women's Christian College	Dr. Ranjini CHRISTOPHER	F	Associate Professor & Head, Languages	The Role Of Glocalization In Shaping Economic And Social Disparity In India	2007
11	India	Women's Christian College	Dr. Jayanthi RICHARD	F	Chaplain/Associate Professor, History	Moderator	2008
12	Indonesia	Artha Wacana Christian University	Dr. Lintje PELLU	F	Lecturer, Post graduate Programme	Voice of the Voiceless	2014
13	Indonesia	Duta Wacana Christian University	Rev. Tabita CHRISTIANI	F	Lecturer/ Associate Professor, Faculty of Theology	Welcoming the Strangers: Asian Theology of Disability and Hospitality	2013
14	Indonesia	ICRS Gadjah Mada University	Mr Asri SYAMSUL	M	Doctoral Student, Interreligious Studies	Global Husaini & Hospitality of Arbain Walk	2018
15	Indonesia	Indonesian Consortium for Religious Studies	Dr. Leonard CHRYSOSTOMOS	M	Core Doctoral Faculty, Inter-Religious Studies	Pastoral Turn and Monitory Society in Digital Indonesia	2014
16	Indonesia	Petra Christian University	Ms Linda BUSTAN	F	Lecturer, General Studies Department	Religious Freedom in Lasem: Tolerance or Hospitality?	2018
17	Indonesia	Petra Christian University	Dr. Setefanus SUPRAJITNO	M	Associate Professor, Graduate Program, Faculty of Letters	Basking in God's Light: Non-religious and Religious Minority Students in an Indonesian Christian University	2006
18	Indonesia	Saint Paul College	Dr. Fransiska WIDYAWATI	F	Lecturer, Education	Women and Inheritance Rights in the Manggaraian Culture: A Fight for Gender Equality	2013
19	Indonesia	Sanata Dharma University	Dr. Bernardus Agus RUKIYANTO	M	Lecturer, Religious Education	Towards the Spirituality of Harmony in Asia	2016
20	Indonesia	Universitas Atma Jaya Yogyakarta	Dr. Agus TRIDIATNO	M	Lecturer, Personality Development	The Javanese Catholic Temple In Hindu Style A Case Of The Sacred Heart Of Jesus Temple In Bantul, Yogyakarta, Indonesia	2011
21	Macau	University of Saint Joseph	Dr. Edmond EH	M	Assistant Professor, Faculty of Religious Studies	Ecological Spirituality and Chinese Culture	2016
22	Malaysia	Monash University Malaysia	Rev. Dr Joseph GOH	M	Senior Lecturer in Gender Studies, School of Arts and Social Sciences	Amplify theologies of hospitality: Expanding divine diversity, recognising potential for growth, and accommodating difference	2015
23	Myanmar	Myanmar Institute of Theology	Dr. Samuel Ngun LING	M	President	Marginalized Communities: Myanmar Experiences	2004

No.	Country / Area	Institutional Affiliation	Full Name	Gender	Position, Department	Paper Title / Role	Cohort
24	Nepal	Pokhara University	Dr. Ram Prasad ARYAL	M	Director, School of Development and Social Engineering	Spirituality and Development in Marginalised Community: A Study of People Living with HIV in Kathmandu and Pokhara	2017
25	Nepal	Pokhara University	Dr. Rishikesh PANDEY	M	Assistant Professor, School of Development and Social Engineering	Indra Jatra of Kathmandu Valley: Social-ecological interpretation of events, characters, symbols, sacred places, and the spiritual hospitality	2018
26	P. R. China	Hunan University	Dr. Naomi THURSTON	F	Postdoctoral Research Fellow, Yuelu Academy	Moderator	2015
27	P. R. China	Institute of International Relations and Public Affairs	Dr. Qian LIU	M	Associate Professor, Department of International Politics	On the Social integration of "Floating Muslim" immigrants in China: from the perspective of religion identification and citizenship	2011
28	P. R. China	Renmin University of China	Dr. Xian LIU	F	Associate Professor, Institute of Qing History	Moderator	2017
29	P. R. China	Shaanxi Normal University	Dr. Tali DUAN	F	Teacher, Department of Sociology, School of Philosophy and Government Management	A Study on Problem of Rural Women from Poverty in the Poverty-stricken Mountainous Areas of Western China from the Gender Perspective	2013
30	Philippines	Aglipay Central Theological Seminary	Rev. Dr. Eleuterio REVOLLIDO	M	Rector	Filipino Hospitality and Capitalism	2006
31	Philippines	Ateneo de Cagayan, Xavier University	Dr. Belinda CALIBO	F	Chairperson, Department of Religious Studies	Moderator	2017
32	Philippines	Ateneo de Manila University	Dr. Alona GUEVARRA	F	Assistant Professor, Department of English	Keynote 2 presentation: Joyful Encounters: Revitalizing Hospitality in the Age of Stuff	2017
33	Philippines	Ateneo de Manila University	Dr. Jacklyn CLEOFAS	F	Assistant Professor, Philosophy	Katarúgan: An Account of Justice as a Virtue from a Filipino Perspective	2015
34	Philippines	De La Salle University	Dr. Willard Enrique MACARAAN	M	Associate Professor, Theology and Religious Education Department0074	Wacquant's Theory on Marginality in Cartesian Plane: The Case of the Filipino Catholics in Japan	2015

No.	Country / Area	Institutional Affiliation	Full Name	Gender	Position, Department	Paper Title / Role	Cohort
35	Philippines	De La Salle University	Dr. Mark Inigo TALLARA	M	Assistant Professor, Department of International Studies	Sharing Spaces in Performing Piety in Singapore and Hong Kong: An Ethnohistorical Analysis of El Shaddai Prayer Movement's Sunday Gawain	2018
36	Philippines	Northern Christian College	Dr. Lucris Carina AGNIR-PARAAN	F	Vice President for Academic Affairs	Filipino Politeness Strategies in Administrative Memoranda	2007
37	Philippines	Saint Rita College	Dr. Maria Lirio GUILLERMO	F	Head, Religious Education, Religious Education	Moderator	2011
38	Philippines	San Beda College Alabang	Dr. Rica ANCHETA	F	Chairperson, Religious Studies and Philosophy Department	Hospitality and Spirituality: Caring Pathways in a Globalized Society	2012
39	Philippines	Silliman University	Dr. Karl James VILLARMEA	M	Associate Professor, Religion and Peace Studies Department	The Crime of Hospitality: A Political Theology of Hospitality in the Time of DU30	2017
40	Philippines	University of San Carlos, Cebu City	Dr. Levy LANARIA	F	Faculty Member, Department of General Education and Mission	Moderator	2009
41	Philippines	University of the Philippines	Prof. Ma. Aurora Lolita LOMIBAO	F	Assistant Professor, Communication Research	Stigma against Women Survivors of Violence and the Healing Role of the Church	2008
42	Singapore	National University of Singapore	Dr. Saroja DORAIRAJOO	F	Senior Lecturer, Sociology	Qingzhen for the Road: Food and Religion on China's Belt Road Initiative (BRI)	2018
43	South Korea	The National Academy of Sciences, Republic of Korea (NAS)	Prof. Dr. Sang Yong KIM	M	Member, Law Section	Moderator	2004
44	Sri Lanka	Theological College of Lanka	REV. Stephen ARULAMPALAM	M	Lecturer, Theology	Moderator	2014
45	Taiwan	Chang Jung Christian University	Prof. Yatang CHUANG	M	Associate Professor, Department of Theology	Hospitality to Migrant Workers as a Theological Reflection and Social Praxis in the Context of Taiwan	2006
46	Taiwan	Fu Jen Catholic University	Prof. Paulin BATAIRWA	M	Professor, Department of Religious Studies	Racing with Modern Times: The Place of Ancestors in New Religious Movements of Taiwan	2013
47	Thailand	Assumption University	Dr. Charn MAYOT	M	Director, St. Martin Center for Professional Ethics and Service Learning	The Philosophy of Sufficiency Economy: Social Economic Theory for Sustainability	2011

No.	Country / Area	Institutional Affiliation	Full Name	Gender	Position, Department	Paper Title / Role	Cohort
48	United Kingdom	University of Aberdeen	Mr Xiangyu XIAO	M	Student, Divinity	Welcome the Strangers: Towards a Practical Theology of Hospitality in the Context of Chinese Student Ministries in UK	2018
49	United States	Graduate Theological Union	Rev. Mariska LAUTERBOOM	F	Student in Theology	Postcolonial Imagination and Liberating Interdependence for Divided Societies	2014
50	United States	University of Saint Joseph	Prof. Joseph CHEAH	M	Professor, Department of Philosophy, Theology & Religious Studies	Asian Pneumatology of the FABC and the Re-imagining of Hospitality and Spirituality in Asia	2004
51	Vietnam	Ho Chi Minh National Academy of Politics	Dr. Nguyen Khac DUC	M	Senior Lecturer, Institute for Religion and Belief	Moderator	2015
52	Vietnam	Vietnam National University of Social Sciences and Humanities - Ho Chi Minh City	Prof. Thi Thu Hien PHAN	F	Professor & Director of Center for Applied Korean Studies, Faculty of Korean Studies	Moderator	2014
53	Vietnam	Vietnam National University of Social Sciences and Humanities - Ho Chi Minh City	Dr. Hieu NGUYEN VAN	M	Lecturer, Cultural Studies	Cultural Tolerance and Integration: The Case of Alexandre de Rhode (1591-1660) and Léopold Michel Cadière (1869-1955) to Vietnamese Culture	2011

Founder, Former / Current Advisory Committee Members & Mentors (11)					
No.	Country / Area	Institutional Affiliation	Full Name	Gender	Position
1	South Korea		Dr. Kwang-sun David Suh	M	Founder of IASACT
2	India	Christ (Deemed to be University)	Fr. Viju Painadath DEVASSY	M	Director of Delhi NCR Campus
3	India	Providence Convent	Dr. Pushpa JOSEPH	F	Provincial Superior, Providence Convent / Trustee, United Board
4	India	Salesian College	Fr. George THADATHIL	M	Principal
5	India	University of Calcutta	Prof. Bonita ALEAZ	F	Retired Professor of Political Science
6	Indonesia	Graduate Program UKIM Ambon	Rev. John A. TITALEY	M	Professor of Theology
7	Indonesia	Indonesian Consortium for Religious Studies	Dr. Jeanny DHEWAYANI	F	Associate Director
8	Korea	Hanshin University	Prof. Yeong Mee LEE	F	Professor of Old Testament Studies
9	Philippines	De La Salle University	Prof. Jeane PERACULLO	F	Chairperson and Full Professor, Philosophy Department
10	Taiwan	Academy for Contextual Theologies in Taiwan	Prof. Dr. Po Ho HUANG	M	Director
11	U.S.A.	San Francisco Theological Seminary	Prof. Eugene PARK	M	Professor of New Testament
Representatives of professional theological associations (9)					
No.	Initials	Name of Associations	Full Name	Sex	Position
1	ATS	The Association of Theological Schools	Dr. Lester Edwin J. RUIZ	M	Director of Accreditation and Global Engagement
2	CWM	Council for World Mission	Mr. Sudipta SINGH	M	Secretary for Empowerment and Training
3	EWA	Ecclesia of Women in Asia	Dr. Kristine MENESES	F	EWA Coordinator
4	FTESEA	Foundation for Theological Education in Southeast Asia	Dr. H. S. WILSON	M	Executive Director
5	FTESEA	Foundation for Theological Education in Southeast Asia	Rev. Dr. Dorcas GORDON	F	Vice Chair
6	PERSETIA	The Association of Theological Schools in Indonesia	Rev. Yusak Budi SETYAWAN	M	Chairman
7	PTCA	Programme for Theology and Cultures in Asia	Dr. Wati LONGCHAR	M	Dean
8	SSC	Senate of Serampore College	Rev. Dr. Limatula LONGKUER	F	Dean, Research
9	YMCA	Asia Pacific Alliance of YMCAs	Mr. Boo Won NAM	M	General Secretary

Notes to Participants

How to get to the conference venue?

The main conference venue will be taken place in **Lecture Theatre 7 (LT7)** of **Yasumoto International Academic Park (YIA)**. Please take the train for East Rail Line and get off at University Station. Get out from **Exit C** and turn right, walk straight to YIA, which takes about 2-minute walk. LT7 is located on 2/F. Please take either the elevator or escalator to the lecture theatre by following the location signage.

In case you need to take a taxi to the conference venue, below is the address of YIA in Chinese and its direction:

沙田香港中文大學崇基學院 康本國際學術園

(請於大埔公路, 由崇基閘口入, 於何添樓右轉, 沿池旁路, 經眾志堂學生飯堂, 一直行至康本國際學術園前落客)



Facilities at CUHK

1. Apps for Smart Phone (Android / iPhone)

If you will carry a smart phone to IASACT, we suggest you may download a “CUHK Mobile” application which will be very helpful for you to know more about the university and get the latest campus updates. By using your mobile devices – android phone, iPhone, iPad or Android tablet - you can access the information including libraries, campus map showing your current location and facilities nearby, school bus schedule, contact numbers of departments, units and restaurant, and latest news of the university etc.

Those information can also be found in the website of The Chinese University of Hong Kong:

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2. Use of CUHK Library

A library slip will be given to you upon your arrival. You may access to the libraries in the university campus but you can only read and view books and journals inside the libraries. Borrowing books is not allowed. Printing services are available in libraries on your own charge, please check with the librarians.

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For opening hours, renovation and other details of libraries in CUHK, please visit <http://www.lib.cuhk.edu.hk/en>.

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WIFI is available all over the campus. However, it is only compatible to computer using Windows Vista, 7 or above while there is no restriction on Mac products. Please arrange and install the Windows accordingly to your notebook computer.

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中大學生 / 教職員「穿梭校巴」服務

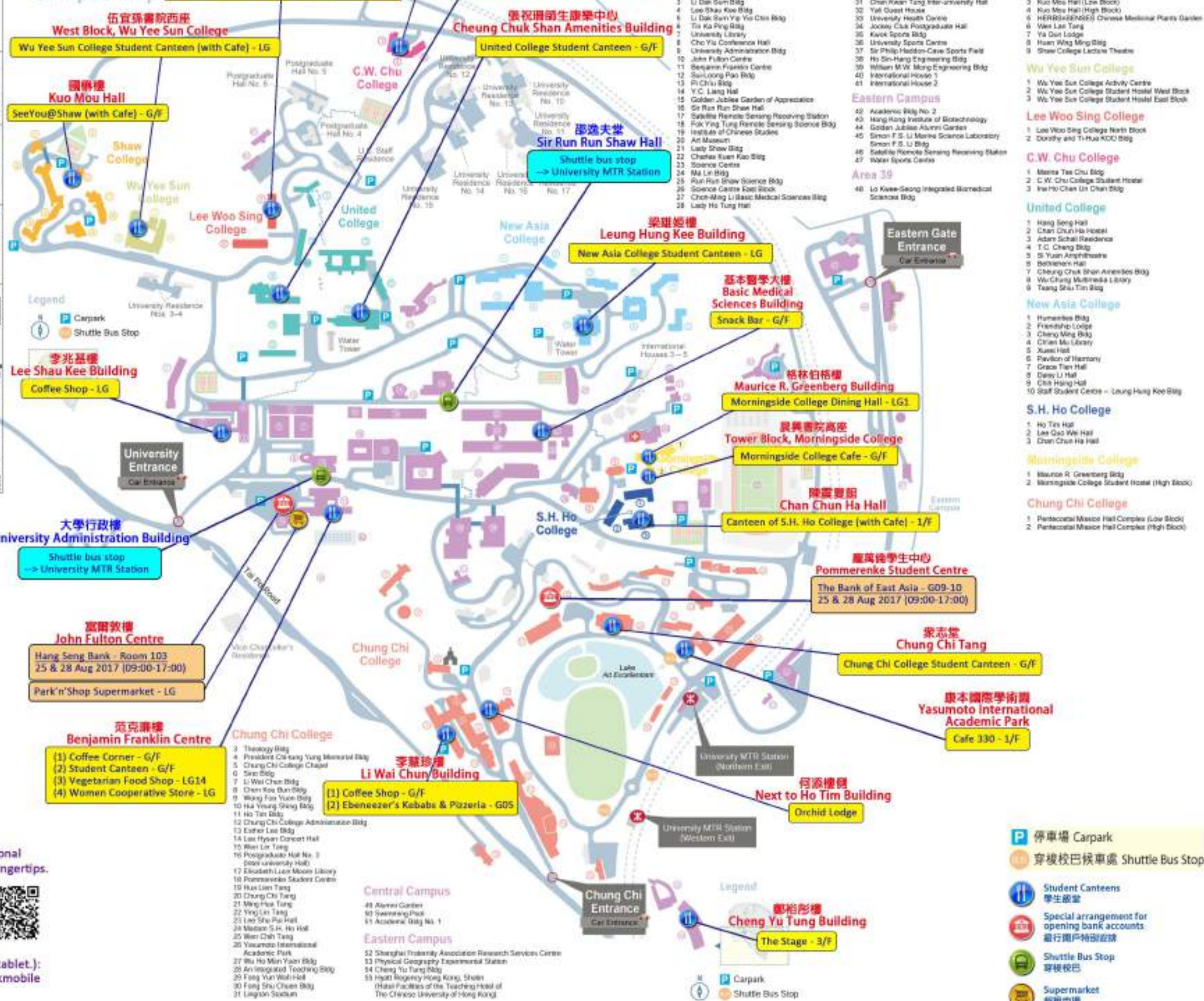
"Shuttle Bus" Service for CUHK Student/Staff

星期一至六服務時間表 (星期日及公眾假期停止服務)

Time-table for Monday to Saturday (Service Suspended on Sunday & Public Holidays)

路線 Route No.	途經 Stops	開行時間 Period of Operation	發車時間 Departure Time	詳情 Details
1A	港鐵大學站 Lau, MTR Station	逢星期一至六 17:40, 18:40	18:40	港鐵大學站 Lau, MTR Station
1B	港鐵大學站 Lau, MTR Station	逢星期一至六 18:00, 18:40	18:40	港鐵大學站 Lau, MTR Station
2	港鐵大學站 Lau, MTR Station	逢星期一至六 17:45, 18:45	18:45	港鐵大學站 Lau, MTR Station
3	港鐵大學站 Lau, MTR Station	逢星期一至六 09:00, 18:40	18:40	港鐵大學站 Lau, MTR Station
4	港鐵大學站 Lau, MTR Station	逢星期一至六 07:30, 18:50	18:50	港鐵大學站 Lau, MTR Station
8	港鐵大學站 Lau, MTR Station	逢星期一至六 07:42, 18:42	18:42	港鐵大學站 Lau, MTR Station
2	港鐵大學站 Lau, MTR Station	逢星期一至六 19:00, 23:30	23:30	港鐵大學站 Lau, MTR Station

Campus Map



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iPhone Users:
<http://itunes.apple.com/us/app/cuhk-mobile/id441447866?ls=1&mt=8>



Android Phone Users (v2.2 or above, 320x480 or above. Not for tablet):
<https://play.google.com/store/apps/details?id=hk.edu.cuhk.cuhkmobile>

- 停車場 Carpark
- 穿梭校巴候車處 Shuttle Bus Stop
- Student Canteens 學生飯堂
- Special arrangement for opening bank accounts 銀行開戶特別安排
- Shuttle Bus Stop 穿梭校巴
- Supermarket 超級市場

中大學生 / 教職員「穿梭校巴」服務

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星期一至六服務時間表 (星期日及公眾假期停止服務)

Time-table for Monday to Saturday (Service Suspended on Sunday & Public Holidays)

實施日期：2018 年 9 月 1 日 w.e.f. : Sep 1, 2018



線號 Route No.	線路 Route	運作時段 Period of Operation	開出時間 Departure Time	停站 Calls at
1A	本部線 Main Campus	0740 1840	逢 Every 20, 40 <div>NS</div> <div>S</div>	<div><div>港鐵大學站 Univ. MTR Station</div><div>大學體育中心 Univ. Sports Centre</div><div>邵逸夫堂 Sir Run Run Shaw Hall</div><div>大學行政樓 Univ. Admin. Bldg.</div><div>善衡書院 S.H. Ho College</div></div>
1B		0800 1800	逢 Every 00 <div>S</div>	<div><div>港鐵大學站 Univ. MTR Station</div><div>賽馬會研究生宿舍 Jockey Club Postgraduate Hall</div><div>大學體育中心 Univ. Sports Centre</div><div>邵逸夫堂 Sir Run Run Shaw Hall</div><div>大學行政樓 Univ. Admin. Bldg.</div><div>善衡書院 S.H. Ho College</div></div>
2	新聯線 NA / UC	0745 1845	逢 Every #00, 15 30, #45 <div>NS</div> <div>S</div>	<div><div>港鐵大學站 Univ. MTR Station</div><div>大學體育中心 Univ. Sports Centre</div><div>邵逸夫堂 Sir Run Run Shaw Hall</div><div>馮景禧樓 Fung King-hey Bldg.</div><div>聯合書院 United College</div><div>新亞書院 New Asia College</div><div>大學行政樓 Univ. Admin. Bldg.</div><div>善衡書院 S.H. Ho College</div></div> <div># 逢每小時 00 分及 45 分由港鐵大學站廣場開出停邵逸夫堂站 Every 45 and 00 minutes of the hour, the bus departs from Piazza will call at Sir Run Run Shaw Hall</div>
3	逸夫線 Shaw College	0900 1840	逢 Every 00, 20, 40 <div>S</div>	<div><div>康本園 Y.I.A.P.</div><div>大學體育中心 Univ. Sports Centre</div><div>科學館 Science Centre</div><div>馮景禧樓 Fung King-hey Bldg.</div><div>三、四苑 Residences 3 & 4</div><div>逸夫書院 Shaw College</div><div>港鐵大學站 Univ. MTR Station</div><div>善衡書院 S.H. Ho College</div><div>大學行政樓 Univ. Admin. Bldg.</div><div>聯合書院 United College</div><div>陳震夏宿舍 Chan Chun Ha Hostel</div></div>
4	環迴線 Circuit Road	0730 1850	逢 Every 10, 30, 50 <div>NS</div>	<div><div>康本園 Y.I.A.P.</div><div>環迴東站 Campus Circuit East</div><div>敬文書院 CWC</div><div>39 區 Area 39</div><div>敬文書院 CWC</div><div>聯合書院 United College</div><div>陳震夏宿舍 Chan Chun Ha Hostel</div><div>逸夫書院 Shaw College</div><div>三、四苑 Residences 3 & 4</div><div>新亞書院 New Asia College</div><div>港鐵大學站 Univ. MTR Station</div><div>善衡書院 S.H. Ho College</div><div>大學行政樓 Univ. Admin. Bldg.</div></div>
8	西部線 West Campus	0740 1840	逢 Every 00, 20, 40 <div>NS</div> <div>S</div>	<div><div>39 區 Area 39</div><div>敬文書院 CWC</div><div>聯合書院 United College</div><div>陳震夏宿舍 Chan Chun Ha Hostel</div><div>逸夫書院 Shaw College</div><div>三、四苑 Residences 3 & 4</div><div>聯合書院 United College</div><div>新亞書院 New Asia College</div><div>科學館 Science Centre</div><div>大學行政樓 Univ. Admin. Bldg.</div><div>環迴北站 Campus Circuit North</div><div>環迴東站 Campus Circuit East</div><div>港鐵大學站 Univ. MTR Station</div></div>
N	晚間線 Night Service	1900 2330	逢 Every *00, 15 30, 45 <div>NS</div> <div>S</div>	<div><div>港鐵大學站 Univ. MTR Station</div><div>賽馬會研究生宿舍 Jockey Club Postgraduate Hall</div><div>大學體育中心 Univ. Sports Centre</div><div>邵逸夫堂 Sir Run Run Shaw Hall</div><div>新亞書院 New Asia College</div><div>聯合書院 United College</div><div>三、四苑 Residences 3 & 4</div><div>逸夫書院 Shaw College</div><div>陳震夏宿舍 Chan Chun Ha Hostel</div><div>聯合書院 United College</div><div>39 區 Area 39</div><div>敬文書院 CWC</div><div>賽馬會研究生宿舍 Jockey Club Postgraduate Hall</div><div>善衡書院 S.H. Ho College</div><div>大學行政樓 Univ. Admin. Bldg.</div><div>聯合書院 United College</div><div>新亞書院 New Asia College</div></div> <div>*逢每小時 00 分由港鐵大學站開出班次途經賽馬會研究生宿舍 Every 00 minute of the hour, the bus [S] departs from Univ. MTR Station will call at Jockey Club Postgraduate Hall</div>

Note 註：

S

 設有企位校巴 Standing Allowed Bus

NS

 不設企位校巴 No Standing Allowed Bus 首站 First Stop

Notice to Passengers with Luggage 攜帶行李乘客須知

- S
- ‘Standing Allowed Bus’ - Luggage onboard permitted subject to no blockage of passage.
-
- ‘設有企位校巴’ - 隨身行李請勿阻塞通道。
-
- NS
- ‘No Standing Allowed Bus’ - Due to narrow passage, large size luggage (bigger than cabin allowable) is forbidden.
-
- ‘不設企位校巴’ - 因通道狹窄，大型行李(超過機艙容許尺碼)不准攜帶上車。

Reminder: Passengers with large size luggage are advised to look for routes served by

S

 ‘Standing Allowed Bus’ for their destinations.
提示：攜帶大型行李乘客請選擇

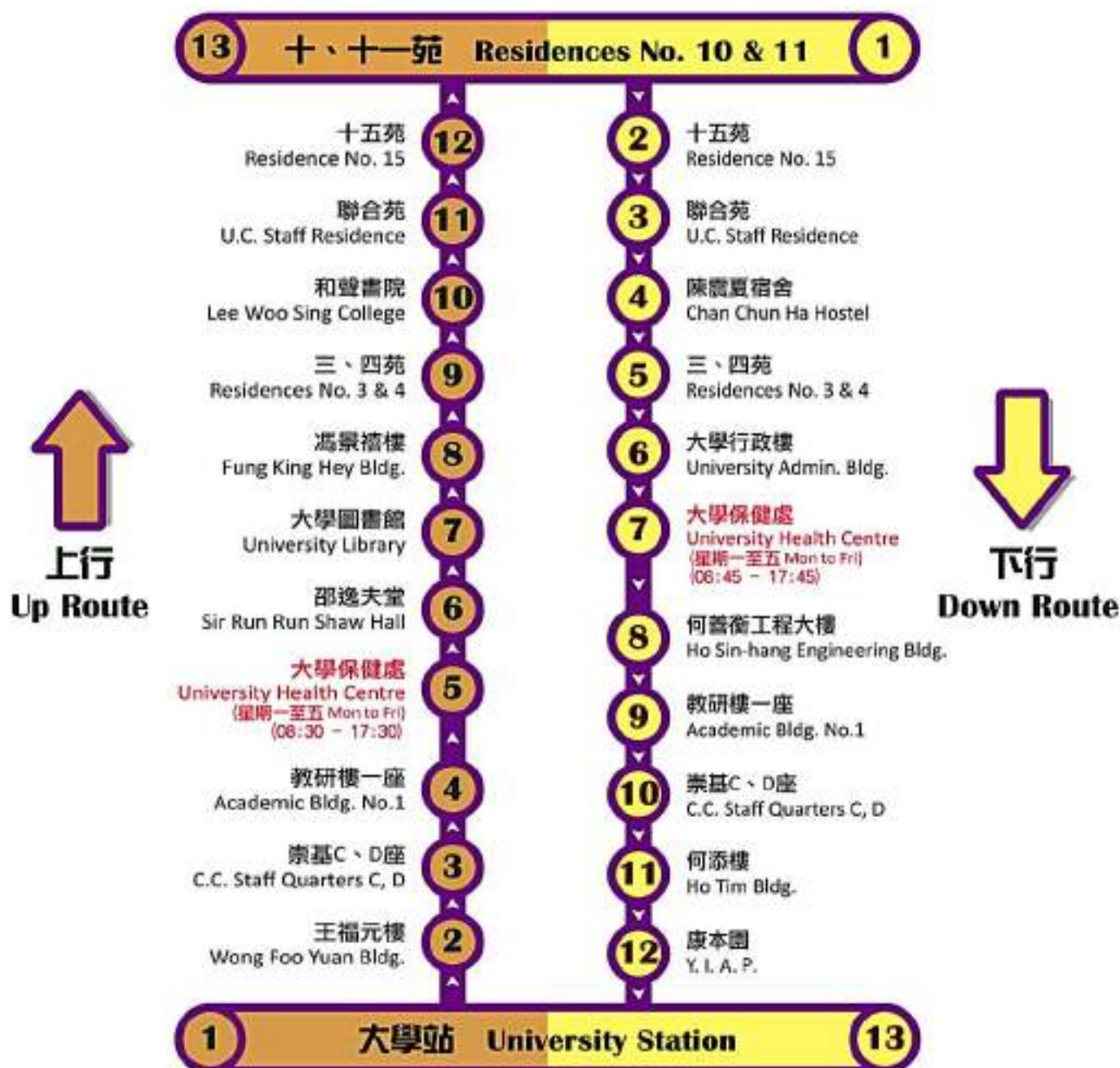
S

 ‘設有企位校巴’ 服務路線前往目的地。



中大「收費穿梭小巴」服務 CUHK "Paid Shuttle Light Bus" Service

星期一至六 (星期日及公眾假期停止服務)
Mon to Sat (No Service on Sun & Public Holiday)



時間表 Timetable

上行線 (大學站開出) Up Route (From Univ. Station)		下行線 (十、十一苑開出) Down Route (From Res. No. 10 & 11)	
行車時段 Operation Hours	班次(分鐘) Frequency (Min.)	行車時段 Operation Hours	班次(分鐘) Frequency (Min.)
08:30 - 23:00	00, 30	07:00 - 08:15 08:45 - 21:15	00, 15, 30, 45 15, 45

車費 Fare \$5.5

八達通 Octopus / 現金 / 車券 Cash / Coupon

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Emergency Contacts

Unit	Phone number	Remarks
University Security Office	(852) 3943-7999	Call this number when you are very sick and want to call an ambulance
Maintenance Department (University Estates Management Office)	(852) 3943-6666	Call this number if the facilities in Hua Lien Tang have any serious problems during non-office hours
Caly Fung, Divinity School of Chung Chi College	(852) 3943-9941/ (852) 5575-3140	Please call for any emergencies.
Sarah Wong, United Board	(852) 3943-9461	Please call for any emergencies.

Basking in God's Light: Non-religious and Religious Minority Students in an Indonesian Christian University in East Java

Presented at
IASACT Academic Conference cum the 15th Anniversary Celebration
Re-imagining Hospitality and Spirituality in Asia
3rd – 7th July 2019
Institute for Advanced Study in Asian Cultures and Theologies (IASACT),
Chung Chi College, the Chinese University of Hong Kong
Hong Kong

Setefanus Suprajitno
Petra Christian University
Surabaya, Indonesia

Abstract:

Many Christian universities maintain their distinct identity as faith-based institutions by bringing the central narrative of Christianity into their mission. They design a good curriculum and integrate Christian teachings into students' activities and life. However, in so doing, they are often in conflict with the values of their non-religious and religious minority students. In this paper, through the case study of a Christian university in East Java, Indonesia, I investigate how its campus ministry negotiate between implementing its mission and avoiding the potential conflicts. Preliminary findings show that being aware of these conflicts, campus ministry's officials ascribe new meanings to the framework of the university's mission, which enable them to help the non-religious and religious minority students navigate the Christian imbued academic experience. They hope that the latter can thrive in a Christian University. Viewed from this context, this paper can shed the light on spiritual hospitality in Asia.

Introduction

Indonesia is a predominantly Muslim country. Data from the latest population census (2010), out of 237,641,326 people, 23,436,386 or 9.8% are Christians. In East Java, there are 872.671 Christians. That means 2.33% the population is Christian. Officially, Indonesia is not an Islamic country. However, Islamism is gaining more prominence. Yet, Indonesia allows other religions to take part in developing the education in the country.

A number Christian educational institutions, from elementary schools to universities, are found across the archipelago. All of them are private institutions. They are considered as having

better qualities than their peers. That is why they are able to attract students from other faith as well, although the majority of their students are Christians.

Christian educational institutions, especially Christian universities, believe that they should bring the central narrative of the Christian faith into their mission, which helps them maintain their distinct identity as faith-based educational institutions and sustain their Christian beliefs and practices. Their mission often requires that they design academic curriculum on par with the one offered in other universities and integrate Christian teachings into students' activities and life. However, such a mission is often in conflict with the values of their non-religious and religious minority students. Non-religious students refers to students claiming that they are nominal Christians, or cultural Christians. Whereas, religious minority students: students who do not embrace Christianity.

In this paper, through the case study of a Christian university in East Java, Indonesia, I investigate how its campus ministry negotiate between carrying out their mission and avoiding the conflicts that may trigger the feeling of isolation among these students and give them additional challenges in their study.

Methodology

Data for this paper are collected from interviews with informants, who are students from different religious background and the officials of the campus ministry, and analyzed using grounded theory and narrative analysis.

Theoretical framework

In this paper, the theoretical frameworks that I use are grounded theory and narrative inquiry.

Grounded theory:

- Grounded theory methods are “systematic, yet flexible guidelines for collecting and analyzing qualitative data to construct theories ‘grounded’ in the data themselves” (Charmaz, 2006:2).
- It theorizes the interpretations of the participants but also recognizes that the resulting theory is an interpretation.
- The appeal of grounded theory is that it highlights the multiplicity of ways of viewing the world and one’s experience within it.
- It enables me to provide a full theoretical description of the subject, that is, the participants.
- It is used to analyze the transcripts of the interviews I conducted, as well as the contents of the note I took when I observed my participants.

Narrative inquiry:

- It is a method in a qualitative research designed for studies in which participants tell the stories of their experiences in detail (Creswell, 2013).
- Their stories give a micro analytical view and insight into personal experiences and interactions in a natural setting, which means that their stories are units of analysis providing information on how they create meaning in their lives.
- Their stories constitute the data, which is valuable to understand “how people create meanings out of events in their lives” (Chase, 2005:651).

Findings and Discussions

Major Findings:

- Being aware of the negative impact the non-religious and religious minority students' experiences as a result of the conflicts between their values and the values of the university.
- Ascribing new meanings to the framework the university's mission.

Being aware of the Negative impacts:

Non-religious and religious minority students:

- experiencing marginalized feeling.
- having limited opportunity to be active in student committees and organizations.

The Marginalized feelings and limited opportunity that may affects their progress are exemplified by the following narrations;

The Marginalized feelings

Non-religious and especially religious minority students said that they were marginalized in relation to their belief and religious identity by some faculty members and fellow students.

Oscar (a junior who claims to be a Buddhist): I remember when I was in Religion class two years ago, the lecturer belittled Buddhism. He said that Buddhism was an idolatry.

Arman (a freshman Muslim): It sometimes happens that my Religion course lecturer shed the negative light on Islam. While I agree that the examples he gives [about radical Muslims] are correct, he should not tar moderate Muslims with the same brush.

Angeline (who claims to be a nominal Christian): Some lecturers are quite fundamentalist and judgmental toward [Christian] students whom they think are not Christian enough.

Stand point theory (Hennessy, 2017:31), which argues that knowledge is socially situated, and that marginalized groups are socially situated in ways that make it more possible for them to be aware of things and ask questions than it is for the non-marginalized, is helpful in analyzing what the participants says during the interview. This theory helps me find what Collins (1991) calls as “outsider-within,” referring to a sense of marginality of individuals who feels that they are outsiders in an organization, despite their being full members of this organization.

Having limited opportunity to be active in student committees and organizations. Religious minority students cannot be the chair of student organizations or student committees, although there are not restriction for them to be members.

Henry (a Muslim): I am aware of the restriction for [the religious minority students] in their participation in student organization. I know it before I studied here. It is a common thing here in Indonesia. Non-Muslim students have limited opportunity in participating in student organization in Islamic universities. The same thing also happens even in public universities, which should be secular. It occurs because non Muslims are minority.

How do they navigate the situation? Here are their responses.

The first one is “Going undercover”

Non-religious Christian: I think I am critical toward biblical values. I was outspoken in expressing my opinion. Once, there was a discussion on current issues in a tutorial section. The topic discussed was LGBT community. Although I am not a member of this community, I voiced my support for it. Then everybody looked at me. The tutor tried to “correct” my view, in a friendly way of course. A couple of days later, I heard from my friend that the tutor and some religious friends mentioned my name in their prayer, to ask

for divine help to correct my thinking. ... Well, I think I should not have said something against the mainstream opinion, especially if the topic is about Christianity.

Buddhist: Not many people here know that I embrace Buddhism. It does not mean that I hide my religious identity. Rather, it is like that I don't want to flaunt my Buddhist identity. I rarely talk about my religious belief unless somebody brings it up.

Going undercover seems to be an easy way out. But in reality, going undercover makes most participants conflicted. While they do not want to deny their faith or their values, they often feel ill-equipped, or unwilling, to defend their beliefs in order to avoid friction or conflicts. It seems to me that they prefer to be silent, something that some of them resent because they feel unfairly constrained from talking about their faith or expressing their values in a university that should favor freedom of expression.

By trying to be invisible, the participants understand what the standpoint theory label as situated knowledge, namely, knowledge specific to a particular situation. Because of their understanding on this knowledge, they prefer not to reveal their religious beliefs and values (unless in the presence of close friends) in order to avoid negative and unwanted reactions. The second response is being open-minded, as exemplified by the following narration

The first verse of the Holy Koran is "Iqra!" which means "Read!" It is like an instruction for us, the Muslims, to read, to find new information. It can also mean that we should not stop learning, which implies that we should be open-minded.

One tenet of Buddhism is open-mindedness. My stay here teaches me to learn from everything, to learn to accept perspectives which, more often than not, are different from ours.

Being open-minded shows that participants know how to negotiate what Bourdieu calls as “cultural fields” because they have a “practical sense,” that is, the ability to:

- understand the “rules of the game,” an understanding that can help them evaluate which actions are appropriate in specific situations, and
- acknowledge that they need to reflect on their own practices and think about how their cultural background and position on various fields shape their view of the world.

(Bourdieu, 1998:49)

How about the mainstream’ response when they see their minority counterparts’ feelings and thoughts?

Here are some comments

An official of Campus Ministry:

- I am aware that a number of students and some lecturers do not exercise cultural and religious sensitivities. I believe that they do not have any ill intention. They want to help [the non-religious and religious minority students] based on the lecturers’ perspectives. ... All I can do “inspiring” them to go back to the gist of Christian teaching that emphasize on loving kindness, by being culturally sensitive, ... helping our students to succeed in their studies, not to conflicts that jeopardize students’ academic performance.

A lecturer of Religion class [responding to my statement that some lecturers teaching religion course made negative comment on those who do not share the university’s values]:

- I do not deny that we can find lecturers who are like that. But for me, I try to be sensitive and open-minded. Perhaps my involvement in interfaith dialog groups make me more open-mindedness, and help me show greater acceptance toward differences. ... We should help students, regardless of their religious affiliation to be successful.

A Christian student who believes that forcing her belief on his friends is not a good thing to do

- I don't think it is everybody's job to go out and to ask people to go to church, or to believe in Christ. But, when we see a friend who looks sad or have a problem, we can pray for him. If he happens to be a Christian, we can suggest him go to church, or invite him to go to church with us. If he seems uninterested, we should stop there.

What do those responses mean?

Ascribing new meanings

- The mainstream translates their responses into action by ascribing new meaning to the framework of the university's mission.
- The central narrative of Christianity is translated into an act of loving kindness.
- The university's Christian mission is carried out as helping non-religious and religious minority students navigate the academic life.

The act of loving kindness

- Creating a social network that emphasizes the university identity, instead of its religious values and beliefs.
 - Explaining her involvement in a support group for students in her department, an active member of Christian fellowship said: We are all students of this university. We should emphasize this commonality, instead of the religious affiliation. I understand that some students who do not share our religious belief might feel

uncomfortable with a number of Christian-imbued academic and social activities. I used to experience that feeling when I was a high school student in a public school. I was the only Christian in my batch. It was an experience that I wanted to forget. Now I am not minority anymore. I don't want my non-Christian friends to experience what I have experienced in high school. I want to tell them that we, the Christians, love them.

The creation of and the participation in social networks gives students a kind of what Bourdieu (1985) calls social capital. Capital, according to Bourdieu, refers to assets a individual possesses which can be used to negotiate some aspects of one's existence. Thus, social capital in the context of my participants' case refers to the value of social networks and the opportunities that come from these networks to do things for each other. Social relations arising from such networks often offer participants comfort and support, which can strengthen them to navigate their university years operate effectively on the field of secular higher education.

Conclusion

- Members and officials of Christian fellowship and Campus Ministry are aware of the negative impacts the non-religious and religious minority students may experience as a result of the conflicts between the former's and the latter's values.
- These impacts may trigger problems and challenges that adversely affect the latter's social life and academic performance.
- The former does an effort to mitigate the negative impacts by ascribing a new meaning to the to the framework of the university's mission.
- The new meanings enable them to help the latter navigate the Christian imbued academic experience.

In this way, they hope that the non-religious and religious minority students can thrive in a Christian University.

- A faculty member: our Christian identity is not just reflected in preaching gospel. What is more important is helping students navigate the rigorous academic life. It is not easy for students, and it is even more difficult for religious minority students who often feel different from the rest, and they may also feel marginalized.
- Another faculty member: I believe that our Christian values can be applied in a number of ways, according to our profession. Our profession is also God's calling, isn't it? As a teacher, we should be able to make our students entrusted to us, regardless of their religious beliefs, successful.
- The act of loving kindness, which is fundamental in Christian value, serves as a vehicle for creating an atmosphere of biblical hospitality, in this case, a sense of belonging, interconnectedness, and a community of the university because Christian educational institutions have a theological responsibility to ensure all of their students are given the best possible opportunity to persist.
- The university functions as an "equalizer of opportunity and as a vehicle for social mobility" (Hossler et al, 2009:106).
- Thus, the university is an avenue where students, regardless of their religious affiliation, can bask in God's lights.

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