



1. **Course code:** THEO6941
2. **English title:** Pastoral Studies: Seminar I: Beyond binary opposition: hybridity and reconciliation
3. **Chinese title:** 牧養研究：專題研討 I: 超越對立：揉雜與復和
4. **Course description**

Living in a pluralistic and divided society, the modes of hybridity, in theory and practice, would be necessary mediations for theological students to deal with the forces of uniformity, fixity and domination. Although the notion of hybridity is not intended to dissolve the differences, it aims to negotiate the structure of power built on differences. This approach allows different parties to have interaction. Resistance does not necessarily take an oppositional form or negate the content of another culture, as a difference once perceived. Rather, we can take a form of reconciliation and allow hybridity to produce something new.

This course aims at providing a framework for students doing practical theology. Firstly, locate the mode of hybridity in the centrality of the contemporary culture (interconnected with postcolonial, postmodern, and globalized studies). Secondly, theology is reflection on praxis. Apart from theoretical consideration, the course will examine the contributions of Christian churches to reconciliation, including Hong Kong, South Korea, and South Africa.

The purpose is to help students make space for receiving the narratives of the Other into itself and undertake a fusion of its identity in light of the difference of the Other. The notion of hybridity highlights the non-final reconciliation that is transitional, temporal and liminal. These allow the ambiguous, paradoxical, and conflicted narratives to negotiate. As a result, hybridity helps students to a process from minimalist narrative of the self and the Other to maximalist narratives, from a single-narrative to multiple-narratives, from exclusive narrative to inclusive narrative and hopefully from partial narrative to fully narrative, from demonising narrative to humanising narrative.

5. **Learning outcomes**

After completing the course, students are expected:

- 1) To recognize the insufficiency of binary mode and the dangers of our own unconscious bias.
- 2) To have an overview understanding of the mode of hybridity and realize its significance in practical theology, particularly, in the issue of reconciliation.
- 3) To be able to use the concept of hybridity to link up theological resources (e.g. scripture, tradition, reason and culture) to develop an analytical tool to rediscover the neglected hybrid identity of Christian and to reconstruct an inclusive narrative to embrace the threatening other.
- 4) To practice reconciled diversity by grasping the paradox (appreciate your own uniqueness or tradition with reverence for different tradition).

6. **Course syllabus**

**Topic / Contents / fundamental concepts**

1. The significance of hybridity for understanding this pluralistic world
2. Practical theology – practical reason, narrative, and transformative practice
3. Frame of reference and unconscious bias
4. Constructing Identity in Narratives on hybridity (e.g. Hong Kong)
5. Collaboration as a mode of resistance against domination (Christian churches)
6. Binary opposition in different forms of resistance, the role of the church in reconciliation
7. Deconstruct the narrative framework of antagonistic identity in social, political and religious context
8. In search of a counter-narrative antagonism with the Christian tradition of reconciliation rooted in shared identity and hybridity
9. Reconstructing church narrative framework of reconciliation based on the vision of the Triune God
10. Re-vision of the church’s mission – developing a vision of reconciled community
11. Being an instrument for reconciling with different denomination
12. Being an instrument for reconciling with other faiths



7. Course components (Learning activities)

Lecture		Case study presentation	
In class	Out of class	In class	Out of class
2-3 hours	7 hours	1 hour	2 hours
M	M/O	M	M

M: Mandatory O: Optional

8. Assessment type

Assessment type & Percentage	Percentage
1. A case study Each student will be given a case study for doing theological reflection and will be required to give an in-class presentation.	20%
2. Book Report Students choose one book from the required reading list and write critically what they have read. Report should be around 2,000 words in length. Submit at the end of the course.	30%
3. Term paper Reconciled Diversity: ~ Select a topic (such as ecumenicalism, interfaith hospitality, or a conflicted issue) ~ Reflections on our shared vision “God was in Christ reconciling the world to himself, and has entrusted to us the ministry of reconciliation.” (2 Corinthians 5.18). ~ Critique of the selected topic or issue based on your particular approach, your imagination, or your tradition. ~ Critically discuss the limitations and strengths of your selected approach. Paper should be around 3,000 words in length (main text). Submit within two weeks right after the final lecture.	50%

Assessment rubric for Term paper									
Category	Criteria	Distinction		Credit		Average	Marginal Pass	Fail	
	Score	10	9	8	7	6	5	4	< 3
Content (70%)	<b>Focus</b> (Relevance and clarity of goals)	<input type="checkbox"/> Very clear and relevant	<input type="checkbox"/> Clear and relevant	<input type="checkbox"/> Quite clear and relevant	<input type="checkbox"/> Barely clear and relevant	<input type="checkbox"/> Very vague and irrelevant			
	<b>Knowledge and application</b> (Understanding of subject knowledge/theories/concepts and application of these to inquire/resolve problems)	<input type="checkbox"/> In-depth and accurate understanding; excellent applications	<input type="checkbox"/> Good understanding and effective applications	<input type="checkbox"/> Rather superficial understanding; satisfactory applications	<input type="checkbox"/> Misconceptions quite obvious; limited applications	<input type="checkbox"/> Lack of proper understanding, applications very limited			
	<b>Methods of inquiry/problem solving</b> (Validity and reliability of methodology for inquiry or problem-solving)	<input type="checkbox"/> Very valid and reliable, innovative	<input type="checkbox"/> Valid and reliable	<input type="checkbox"/> Reasonably valid but not quite reliable	<input type="checkbox"/> Barely valid and reliable	<input type="checkbox"/> Not valid and reliable			
	<b>Evidence and arguments</b> (Citation of evidence from literature/empirical studies as basis of arguments for the purpose of research/analysis/problem resolution/ reflection/ evaluation; Demonstration of analytical and critical thinking)	<input type="checkbox"/> Very comprehensive and logical discussion with substantial evidence; in-depth and critical analysis	<input type="checkbox"/> Comprehensive and logical discussion with good evidence; reasonably in-depth analysis	<input type="checkbox"/> Fairly comprehensive and logical discussion with some evidence cited; analysis not in-depth enough	<input type="checkbox"/> Perspectives too narrow with only minimal evidence; a bit illogical; analysis tends to be superficial and with biases	<input type="checkbox"/> Illogical with little evidence, very superficial or biased analysis			
	<b>Format of citations and references</b> (Format and accuracy of citations and references)	<input type="checkbox"/> Highly accurate	<input type="checkbox"/> Accurate	<input type="checkbox"/> Not quite accurate, with some omissions	<input type="checkbox"/> Inaccurate, with substantial omissions	<input type="checkbox"/> No citations or reference lists			
	<b>Discipline skills</b> (Use of discipline skills to inquire/resolve problems/fulfill tasks)	<input type="checkbox"/> Excellent mastery and creative use of a wide range of skills	<input type="checkbox"/> Effective utilization of a wide range of skills	<input type="checkbox"/> Satisfactory utilization of essential skills	<input type="checkbox"/> Essential skills vaguely demonstrated; skills not well integrated	<input type="checkbox"/> Lack of essential skills; skills utilized ineffectively			



<b>Organization and presentation (30%)</b>	<b>Organization</b> (Coherence, orderliness)	<input type="checkbox"/> Very well-structured and highly coherent	<input type="checkbox"/> Tightly structured and coherent	<input type="checkbox"/> Systematically structured and fairly coherent	<input type="checkbox"/> Loosely structured	<input type="checkbox"/> Disorganized
	<b>Presentation</b> (Effectiveness of modes of presentation, articulateness, fluency)	<input type="checkbox"/> Highly effective, clear, succinct and fluent	<input type="checkbox"/> Effective, clear, precise and fluent	<input type="checkbox"/> Quite effective, clear but not precise and fluent enough	<input type="checkbox"/> Minimally effective, not clear enough; some problems with expression	<input type="checkbox"/> Ineffective, unclear, substantial problems with expression

Assessment rubric for In-class presentation and Book report	
Grade	Description
A or A-	Outstanding performance on all learning outcomes. Demonstrates precision and accuracy throughout. Able to analyse, apply and explain concepts as well as recall relevant and accurate information and sources spontaneously when texts are given.
B+, B or B-	Substantial performance overall and fulfils most learning outcomes with above average competency. Indicates ability to analyse, apply and explain concepts fluently. A good demonstration of the ability to recall relevant information and sources when texts are given.
C+, C or C-	Satisfactory performance overall, shows an average grasp in most of the learning outcomes. Indicates adequate ability to analyse, apply and explain concepts but may not be as consistent. An average and general consistent performance to recall relevant information and sources when texts are given.
D+ or D	Barely satisfactory performance overall, shows less than average in some of the learning outcomes. Indicates a general ability to analyse, apply and explain concepts when cues are provided. A passable ability to recall relevant information and sources with some guidance provided when texts are given.
F	Unsatisfactory performance on a number of learning outcomes, OR failure to meet specified assessment requirements. Demonstrates lacking ability to analyse, apply and concepts even when cues are provided. Unable to process a given text satisfactorily.

9. Required and recommended readings

Required readings:

- Avis, Paul. Reshaping Ecumenical Theology: The Church Made Whole, London: T & T Clark International, 2010.  
保羅·愛華士 《多元與共融：普世合一神學的重構》，李駿康譯（香港：基督教文藝出版社，2016）
- Baker, Christopher Richard. “Hybridity’ and Practical Theology: In Praise of Blurred Encounters.” Contact Journal. 149 2006, pp.5-11.
- Baker, Christopher Richard. The Hybrid Church in the City: Third Space Thinking. Aldershot, Hants, England: Ashgate, 2007.
- Duraisingh, C “Encountering difference in a Plural World” in Douglas, Ian. T. Waging Reconciliation: God’s Mission in a Time of Globalization and Crisis. New York: Church Publishing Incorporated, 2002, pp.171-212.
- H., Pauline Kollontai, and Greg Hoyland. Peace and Reconciliation: In Search of Shared Identity. Aldershot, England: Ashgate, 2008, pp.81-93.
- Haidt, Jonathan. The Righteous Mind: Why Good People are Divided by Politics and Religion. Vintage Books. A Division of Random House. Inc. New York.  
強納森·海德特 《好人總是自以為是，政治與宗教如何將我們四分五裂》 姚怡平譯（台北：大塊文化，2019）
- Volf, Miroslav. Exclusion & Embrace: A Theology Exploration of Identity, Otherness, and Reconciliation. Nashville: Abingdon Press, 1996  
沃弗 《擁抱神學：有關身分認同、異己性與和解的神學探討》 王湘琪譯（台灣新北市：校園書房，2007）

Recommended readings:

- Bleiker, Roland. Divided Korea: Toward a Culture of Reconciliation. Minneapolis: University of Minnesota, 2005. Clegg, Cecelia. “Embracing a Threatening Other: Identity and Reconciliation in North Ireland” in Kim, Sebastian C.
- Duraisingh, C “Encountering difference in a Plural World” in Douglas, Ian. T. Waging Reconciliation: God’s Mission in a Time of Globalization and Crisis. New York: Church Publishing Incorporated, 2002, pp.171-212.
- Graham, Elaine L. Transforming Practice: Pastoral Theology in an Age of Uncertainty. London: Mowbray, 1996.
- Jefferess, David. Postcolonial Resistance: Culture, Liberation and Transformation. Toronto: University of Toronto, 2008.



<ol style="list-style-type: none"> <li>5. Ikas, Karin &amp; Wagner. Gerhard Wagner (eds.) <i>Communicating in the Third Space</i>. (New York: Routledge, 2009).</li> <li>6. Jefferess, David. <i>Postcolonial Resistance: Culture, Liberation and Transformation</i>. Toronto: University of Toronto, 2008.</li> <li>7. Kim, Sebastian C. H., Pauline Kollontai, and Greg Hoyland. <i>Peace and Reconciliation: In Search of Shared Identity</i>. Aldershot, England: Ashgate, 2008.</li> <li>8. Longchar, A. Wati, "The Ecumenical Movement in Asia: A Theological Reflection" <i>CTC Bulletin</i>, Vol. xxii No.3 December 2006, pp.49-54.</li> <li>9. Schreiter, Robert J. <i>The New Catholicity: Theology between the Global and the Local</i>. Maryknoll, NY: Orbis, 1997.</li> <li>10. ---. <i>Reconciliation: Mission and Ministry in a Changing Social Order</i>. Maryknoll, NY: Orbis, 1996.</li> </ol>
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10. Feedback for evaluation

Questionnaires will be given to collect general feedback.
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11. Course schedule (Second Term 2021-2022)

Class/ week	Date	Topic
1	January 11	The concept of Hybridity
2	January 18	Introduction to Practical theology
3	January 25	Frame of reference and unconscious bias
	February 1	<i>Public Holiday. No Class.</i>
4	February 8	Constructing Identity in Narratives
5	February 15	Collaboration as a mode of resistance against domination
6	February 22	Binary opposition in different forms of resistance
7	March 1	Deconstruct the narrative framework of antagonistic identity
8	March 8	In search of a counter-narrative antagonism
9	March 15	Reconstructing church narrative framework of reconciliation
10	March 22	Developing a vision of reconciled community
	March 29	<i>No Class.</i>
	April 5	<i>Public Holiday. No Class.</i>
11	April 12	Being an instrument for reconciling with different denomination
12	April 19	Being an instrument for reconciling with other faiths

12. Contact details for teacher(s) or TA(s)

<b>Professor/Lecturer/Instructor:</b>	
Name:	Kwok Chi Pei, Timothy 郭志丕
Office Location:	4/F Holy Trinity Bradbury Centre, 139 Ma Tau Chung Road, Kowloon.
Telephone:	27139983
Email:	timkwok.dek@hkskh.org
Teaching Venue:	
Website:	
Other information:	



### 13. Details of course website

### 14. Academic honesty and plagiarism

Attention is drawn to University policy and regulations on honesty in academic work, and to the disciplinary guidelines and procedures applicable to breaches of such policy and regulations. Details may be found at <http://www.cuhk.edu.hk/policy/academichonesty/>.

With each assignment, students will be required to submit a signed **declaration** that they are aware of these policies, regulations, guidelines and procedures. For group projects, all students of the same group should be asked to sign the declaration.

For assignments in the form of a computer-generated document that is principally text-based and submitted via VeriGuide, the statement, in the form of a receipt, will be issued by the system upon students' uploading of the soft copy of the assignment. Assignments without the receipt will not be graded by teachers. Only the final version of the assignment should be submitted via VeriGuide.