From ICT to TCI

Communicative theology(ies) and Web 2.0

http://www.luthersem.edu/mhess/MRCpaper08.doc

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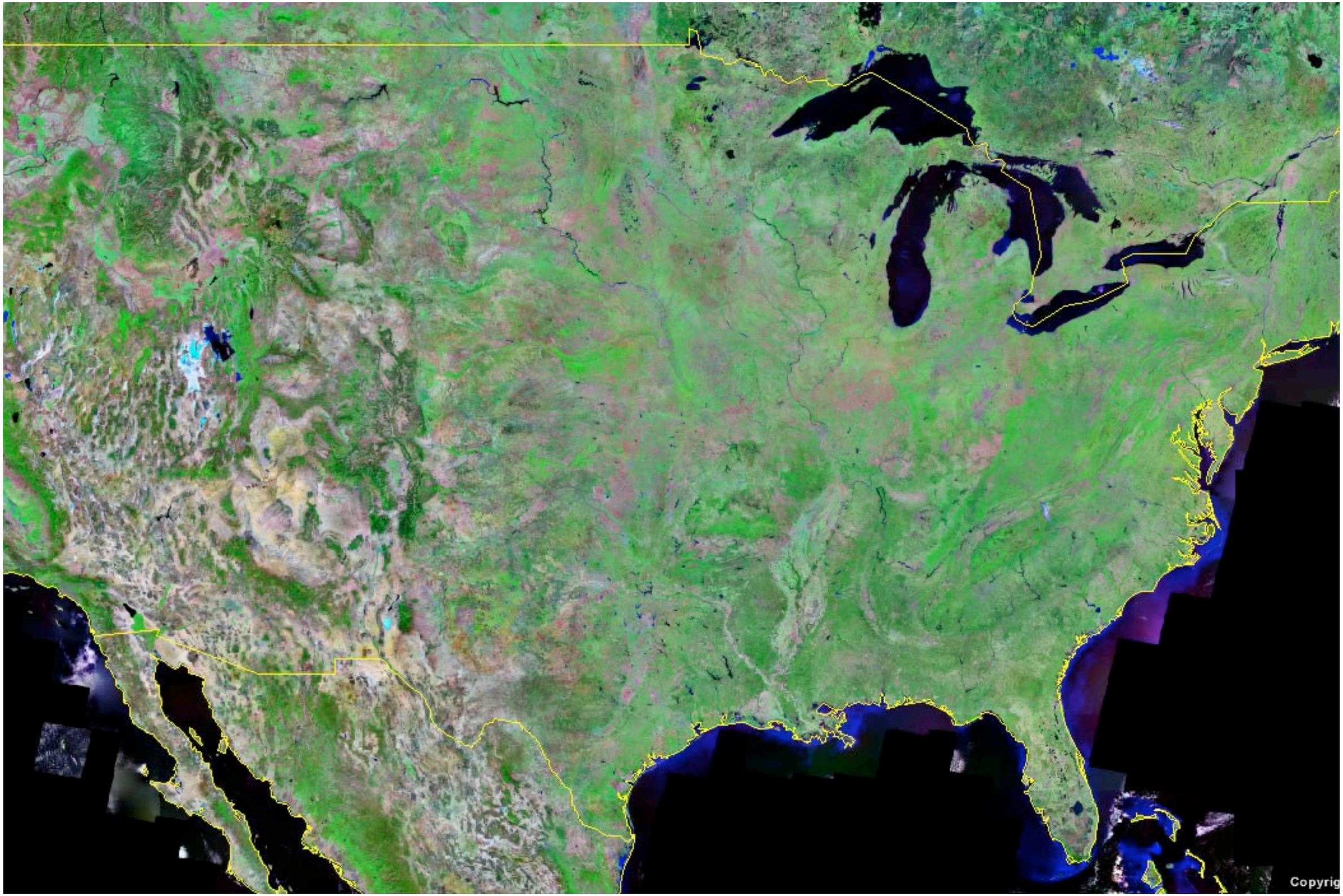
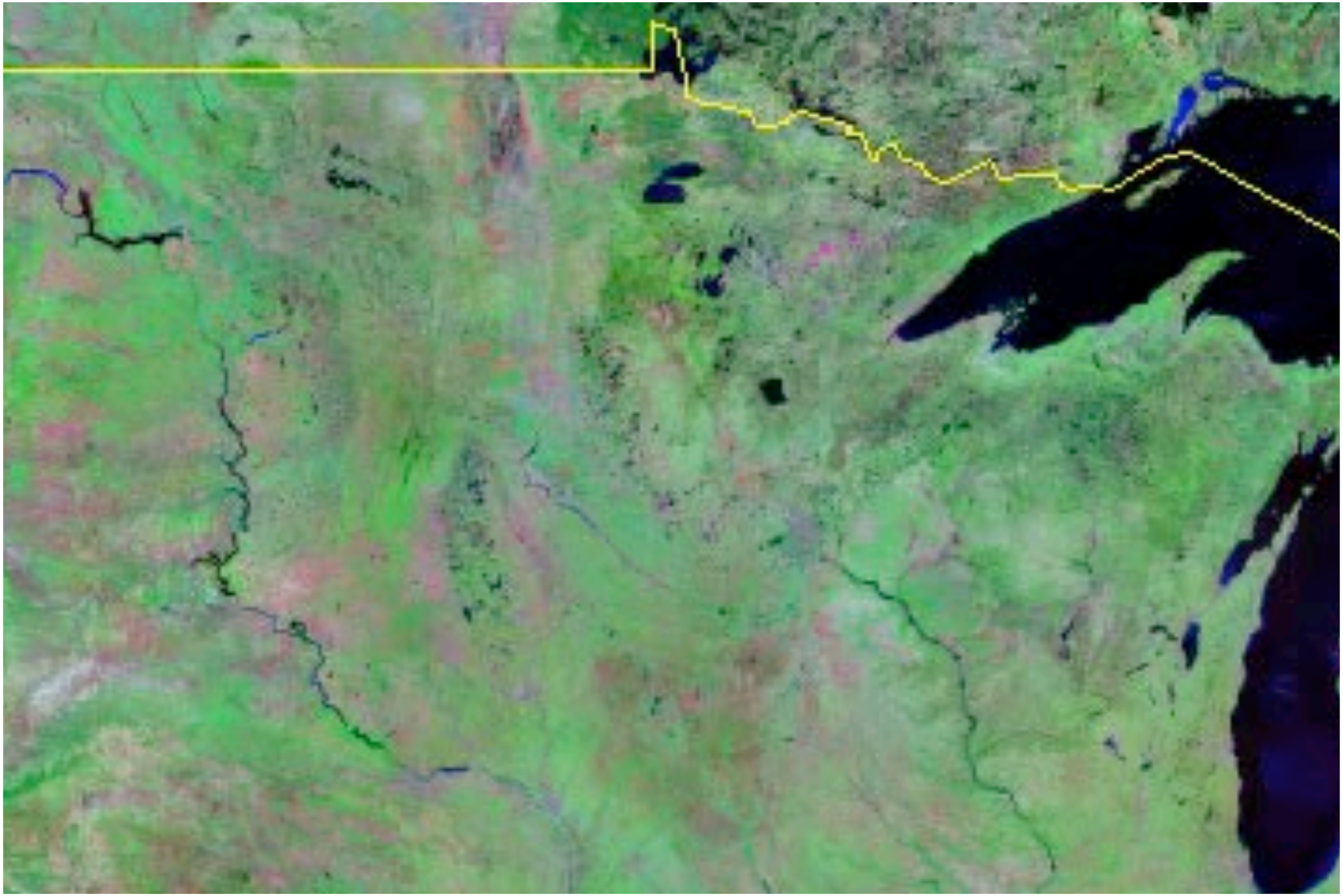
more formal paper available at the URL above

who I am

- a Roman Catholic layperson
- a professor of religious ed and practical theology
- interested in media culture and religious identity
- from the middle west of the US in North America
- all of these locations constrain and limit what I will share with you



United States



Minnesota

Saint Paul

Luther Seminary

religious experience

religious identity formation

all of this being created, circulated, negotiated with, contested in media culture

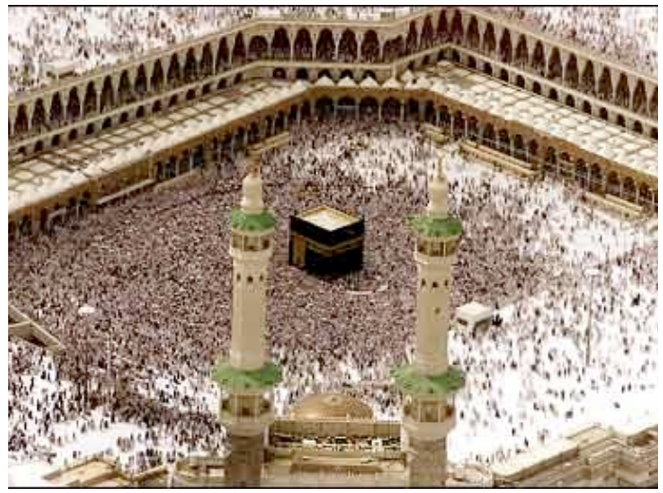
only One or one of many

dialogues in diversity

Muslim extremist murders Christian pilgrim

Muslim | Christian

extremist | pilgrim



introducing and nurturing communities

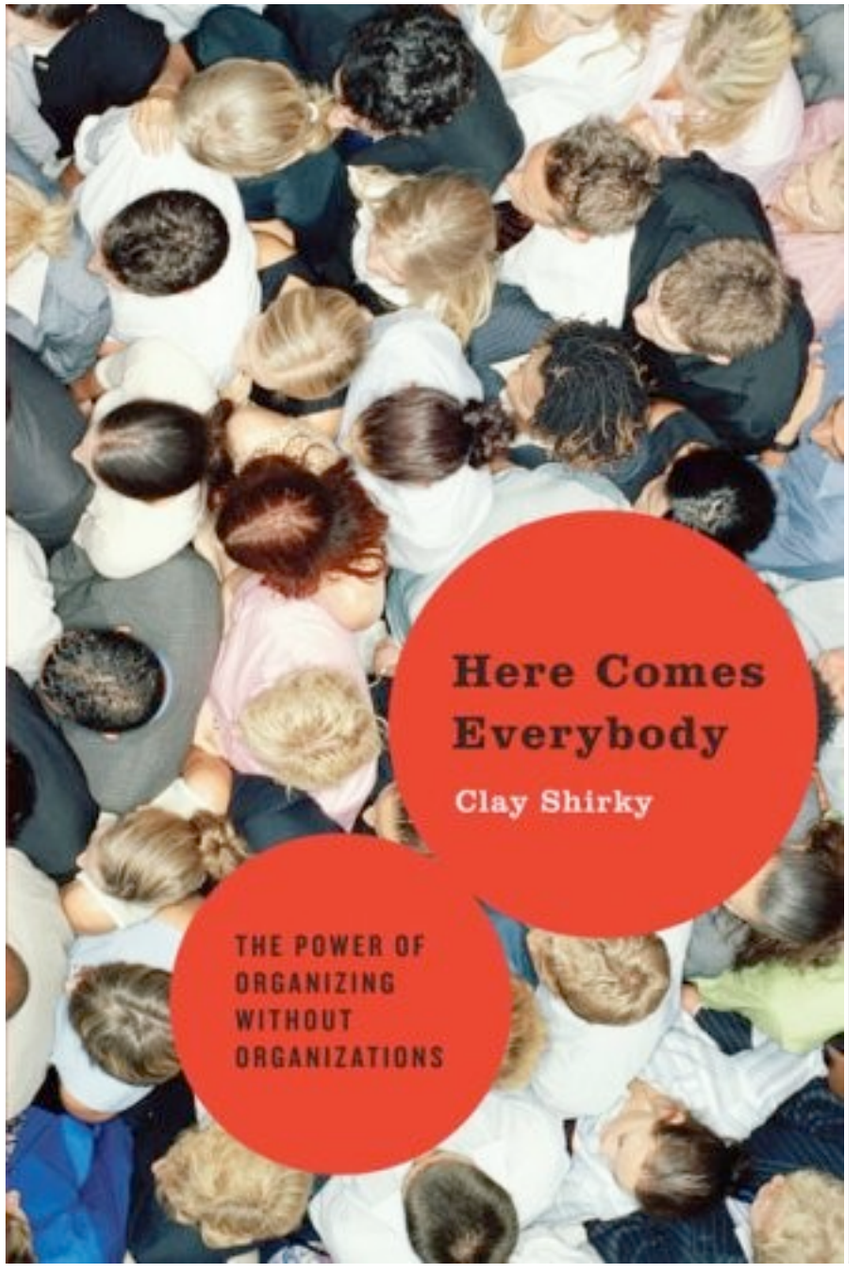
teaching exclusive identity?

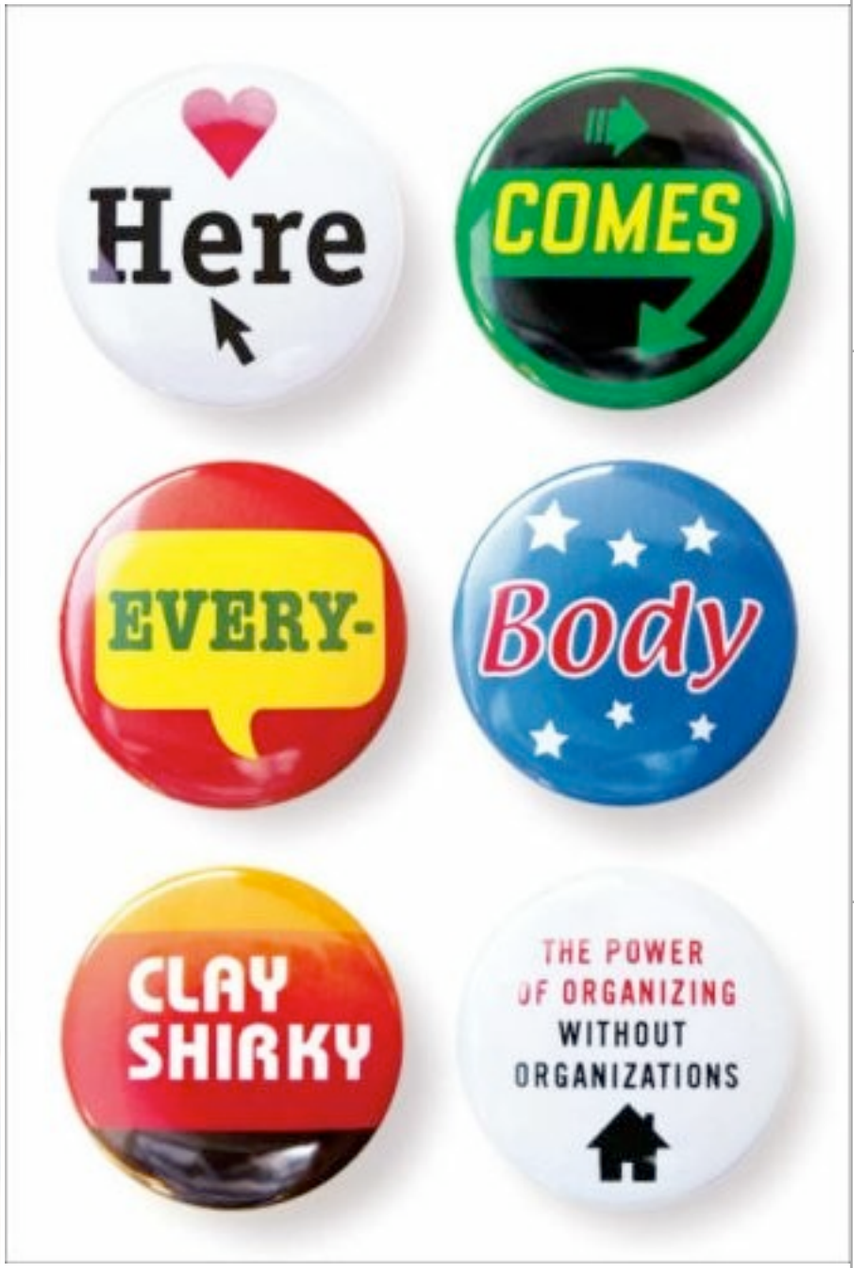
educating pilgrims on a journey!

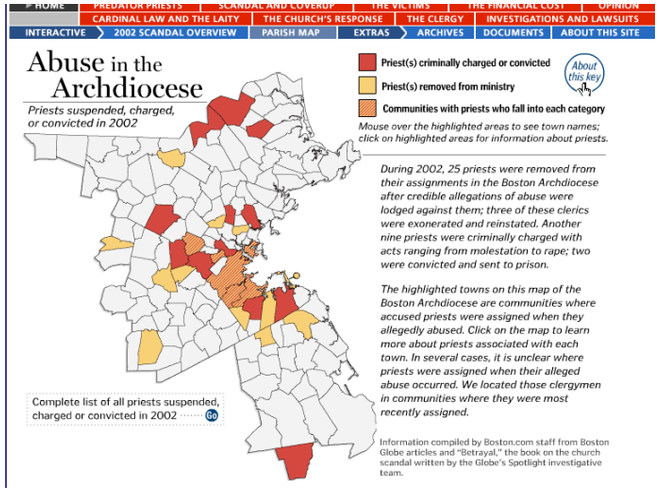
outline of argument // from ICT to TCI

- ICT flatten authority
- Web 2.0 tools both complicate and support authority
- two examples of differing responses: GodTube, FeAutor
- closed communities vitiate pilgrim nurture
- communicative theology(ies) bring TCI to the process

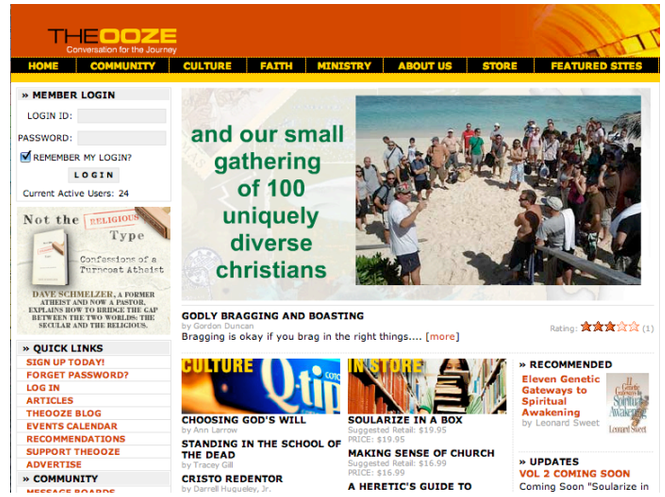
flattening of authority

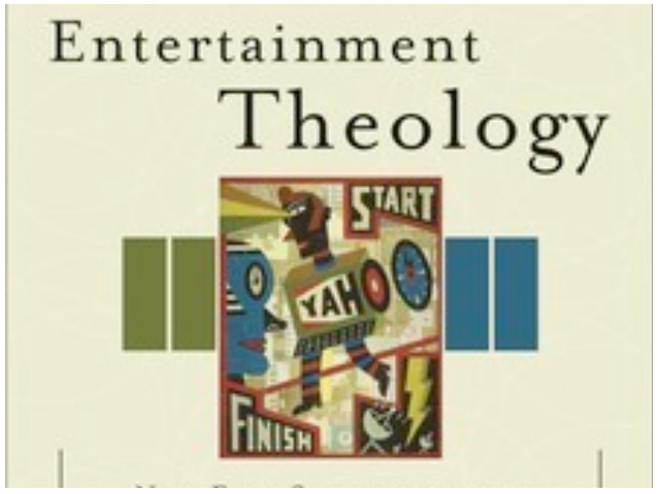






flattening of authority structures





flattening of authority structures

PARTICIPATE
Friday 16th March, from 6 till 10.30. Free event for all ages, get involved with...
sounds
movement
visuals
people

social affiliation
the web as an application platform
web 2.0
being online vs going online
the participatory (read-write) web
digital self expression

AfricanPath
AFRIQUEKA
amatomu
NETBUZZ
MASHADA
yelgo
tumasms
JAHAZI
SudanBay
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Feedelix
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allwoman
skyrove
vottle
sanaga
iblog
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Akopo
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connecting africa now
jonga
NyumbaNet
Zimbuyer
ZOOPY
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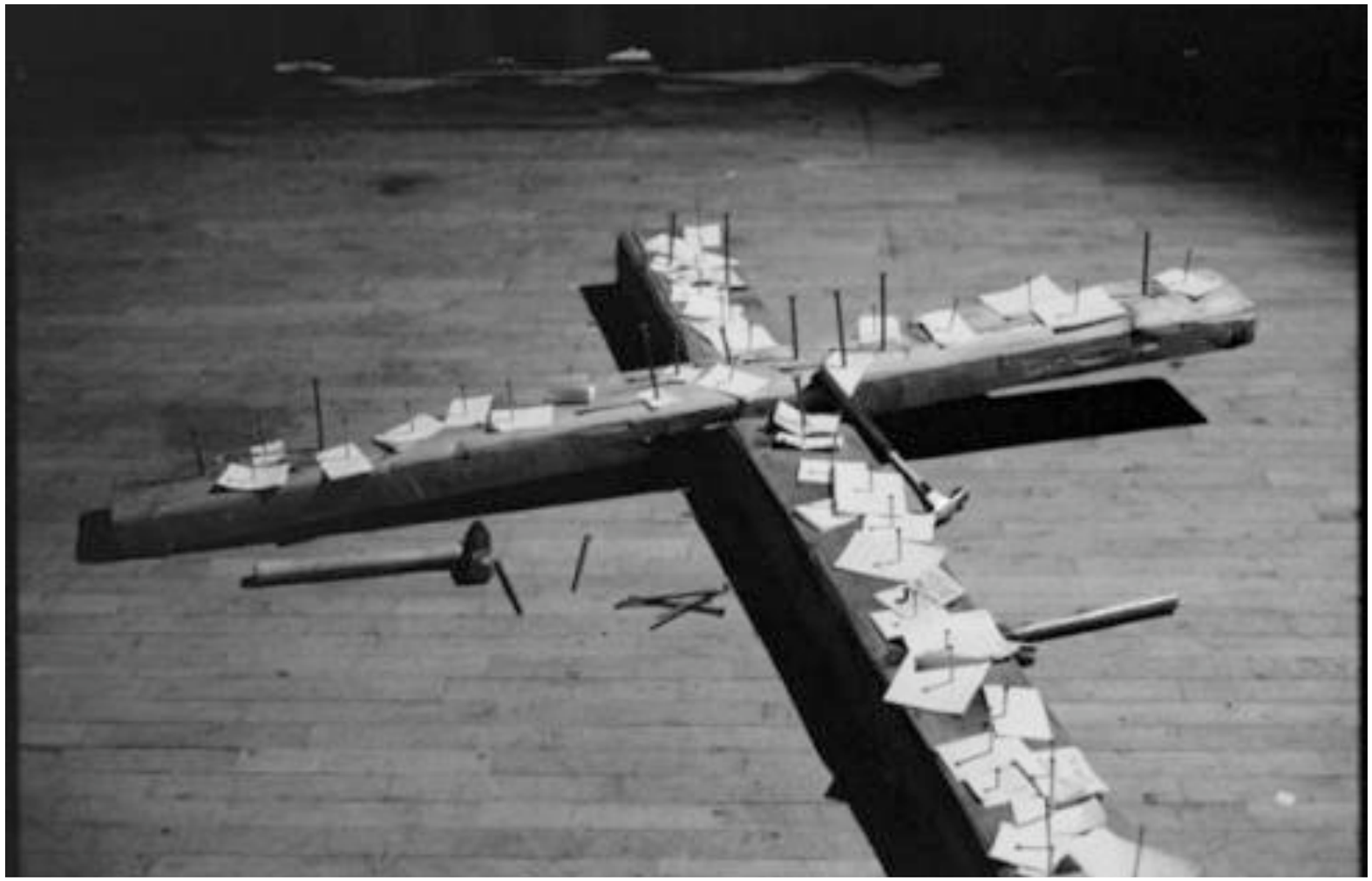
grabble
jump shopping
bwanji.com
blueworld

WE ARE
WEB 2.0

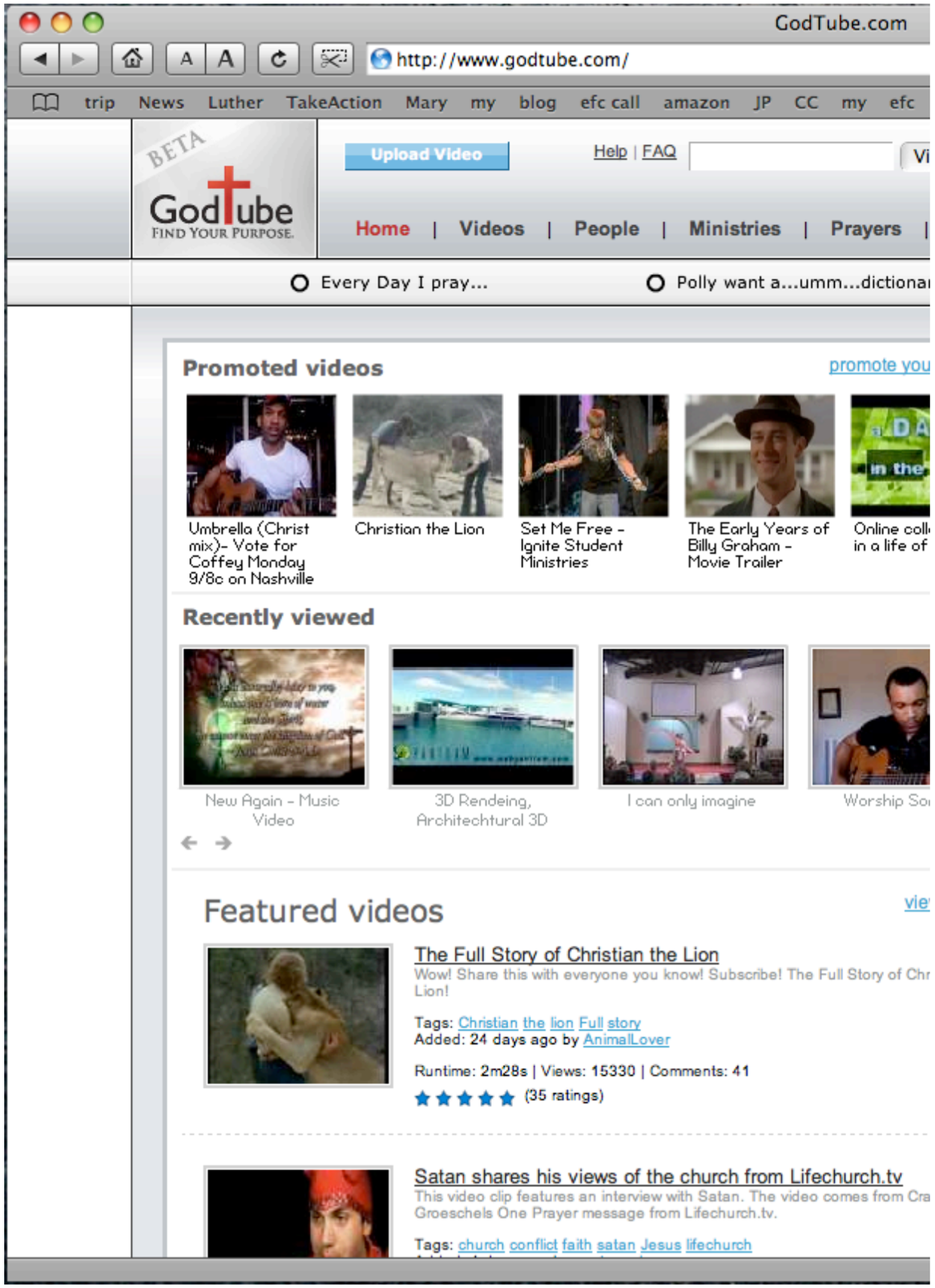
enter Web 2.0

Social Media
In Plain English

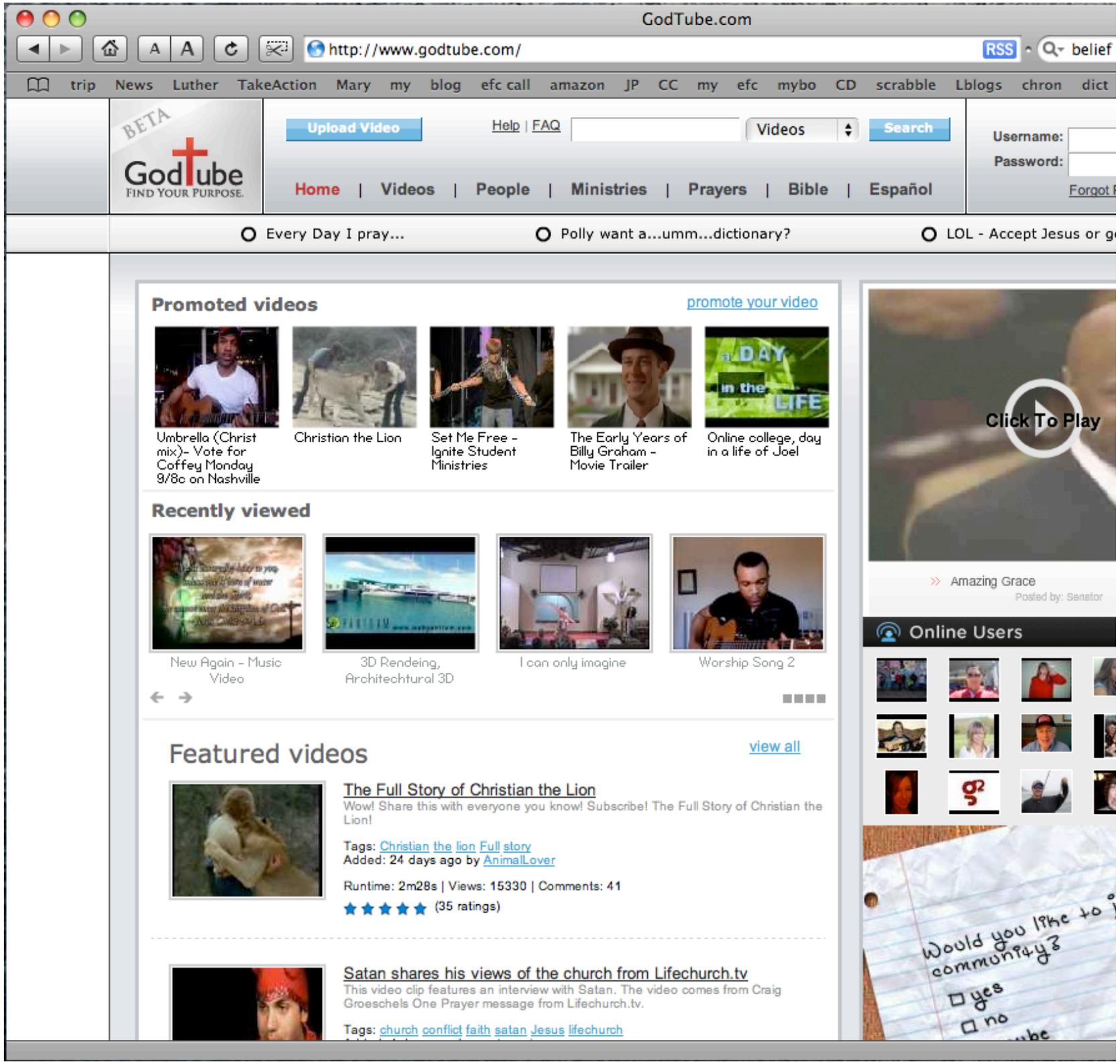
commoncraft



people are creating in their own contexts



two different examples / responses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Umbrella (Christ mix)- Vote for Coffey Monday 9/8c on Nashville
Christian the Lion
Set Me Free - Ignite Student Ministries
The Early Years of Billy Graham - Movie Trailer
a DAY in the LIFE
Online college, day in a life of Joel
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This video clip features an interview with Satan. The video comes from Craig Groeschels One Prayer message from Lifechurch.tv.
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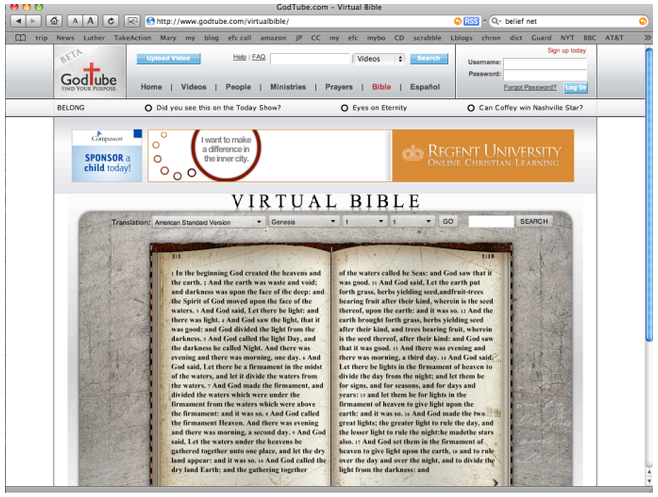
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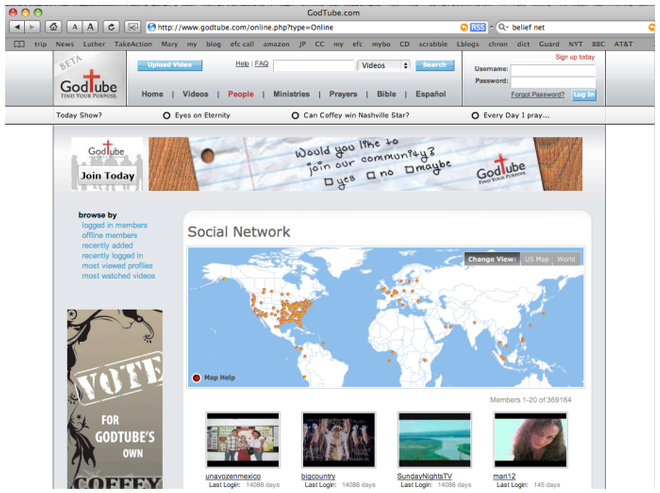
Translation: American Standard Version
SEARCH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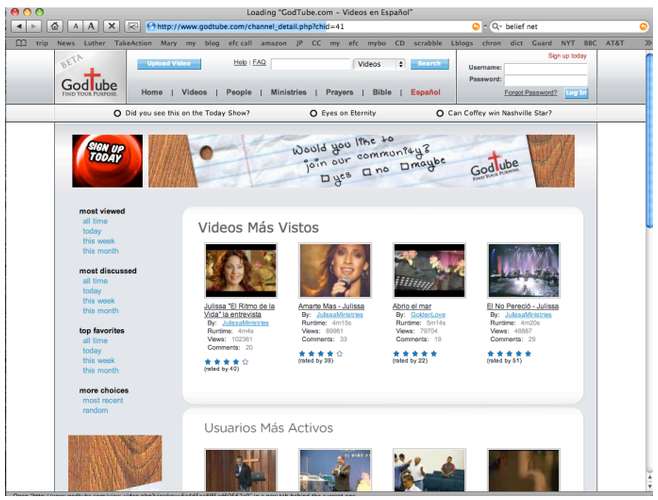
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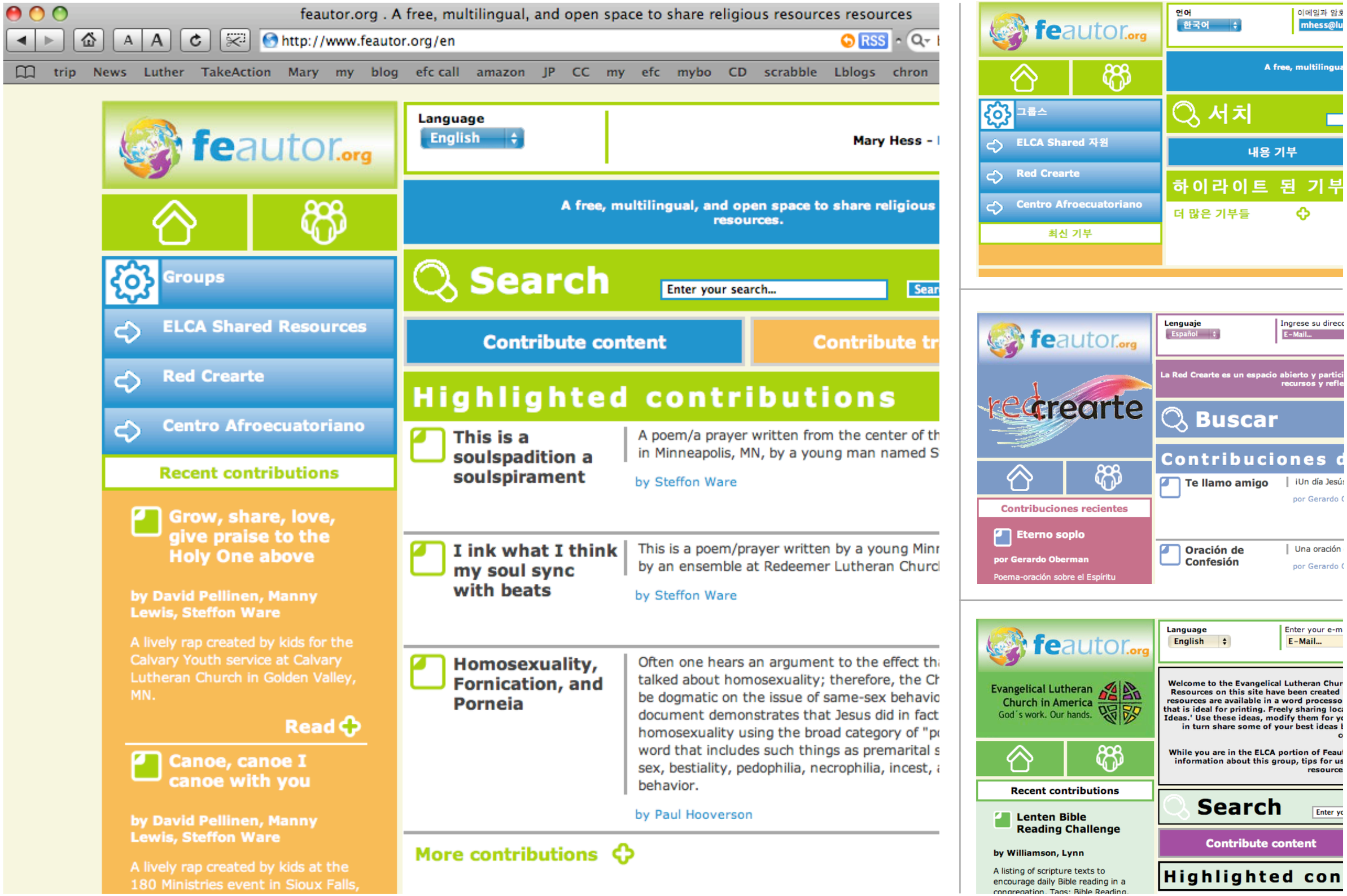
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Mary Hess -
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Contribute tr
Highlighted contributions
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A poem/a prayer written from the center of th
in Minneapolis, MN, by a young man named S
by Steffon Ware
Grow, share, love, give praise to the Holy One above
by David Pellinen, Manny Lewis, Steffon Ware
A lively rap created by kids for the Calvary Youth service at Calvary Lutheran Church in Golden Valley, MN.
Read
I ink what I think my soul sync with beats
This is a poem/prayer written by a young Minr
by an ensemble at Redeemer Lutheran Churcl
by Steffon Ware
Canoe, canoe I canoe with you
by David Pellinen, Manny Lewis, Steffon Ware
A lively rap created by kids at the 180 Ministries event in Sioux Falls,
Homosexuality, Fornication, and Porneia
Often one hears an argument to the effect th
talked about homosexuality; therefore, the Ch
be dogmatic on the issue of same-sex behavio
document demonstrates that Jesus did in fact
homosexuality using the broad category of "p
word that includes such things as premarital s
sex, bestiality, pedophilia, necrophilia, incest,
behavior.
by Paul Hooverson
More contributions
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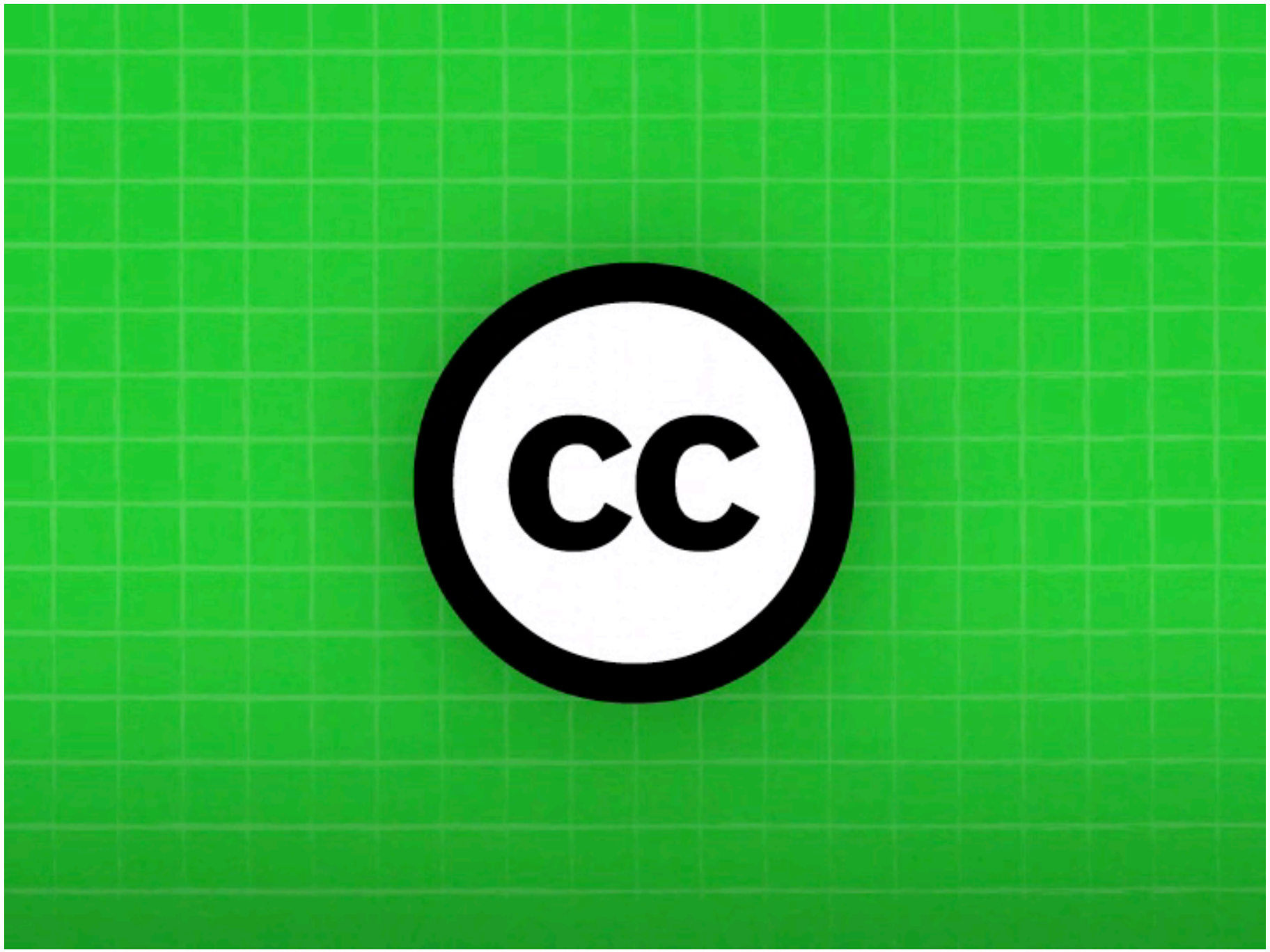

two different sites

- both build from social networking software
- both seek to share religious resources
- one uses proprietary software, one is built from open source
- both were begun by Christians, but they have very different editorial policies

key difference is really a theological one

come along for a moment with me into theological space, not as a prescription, but as an evocation

practical theology

- embedded in human practices
- develops, sustains and legitimizes reflection on Christian faith as an orienting force
- focuses on daily life

practical theology

- focuses on practices
- is an opening to think about culture
- is finally beginning to critique Christian publishing and broadcasting in creatively driven ways

understanding of sin and grace

views sin as manifest in acts,
that Christians do not commit because of grace

yet such a view suggests
“you are saved by grace, now go and prove it”

“the problem is that in this view,
too much depends on our ability,
and too little on the power of evil and of God”

Scharen

such a view builds towards
exclusivity and extremism,
in the process denying God
and God's presence in Jesus Christ

an alternative?

“finding the connections between faith,
art, and culture comes not from narrowing,
but from expanding and deepening
our engagement with worlds beyond our own”

Scharen

we need a theology that trusts God's presence,
and seeks it in our communicative practices

communicative theology is a Trinitarian theology

From ICT to TCI

a move taking seriously information and communication technologies (ICT), and moving to a process of theme-centered interaction (TCI)

communicative theology is a method

- where the source of assertions can be identified
- where form, medium and content of communication can not be separated
- where theology is a critical reflection on and understanding of and contribution to a communication event
- which is by definition shared and participatory

TCI / theme-centered interaction

- moving from “assent to truth” to entrusting oneself to God’s “communicatio” and “communio”

- individual subjects (I) ... participate in the We and are oriented toward faith (It) as their response to the communication of God in the ambivalent situation marked by the Globe (I - We - It - Globe)

- “the processes shaped towards eliciting and identifying this revelation must of necessity be open, communicative and oriented towards the borders, the edges, the spaces in which disturbance, perplexity and conflict arise...”

open source site / communicative theology(ies)

- note how well these two map onto each other
- sharing is a fundamental attribute of both
- the process and the content are congruent
- the open-ended nature of such a site mirrors the ongoing creation of God

“What is the greatest betrayer of a lack of authenticity? A voice without affect, without passion: a computer program. The knowledge worth listening to — that is worth developing together — comes from bodies, for only bodies (as far as we can tell) are capable of passionate attention, and only embodied creatures, their brains and sinews swaddled in fat and covered with skin, can write the truth in a way worth reading. The bodiless Web is fat with embodied knowledge that could only come from the particular people — smart, wise, opinionated, funny, provocative, outrageous, interestingly wrong — to whom we’re listening. Indeed, that’s why we’re listening.”

David Weinberger

the only theology worth attending to
is that worth developing together in these bodies
which are capable of passionate attention,
and which demands sharing

Web 2.0 tools make this kind of theology and theologizing more globally accessible

rather than hiding out in “safe” spaces that vitiate our truth claims, we need to move outward as pilgrims on a search for God in the midst of communities and communication, in the midst of differences and tensions, seeking the dynamic dance of the I and the We and the It which we confess, all the while conscious of the globe in which we dance...

GRACIAS Y BENDICIONES

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http://www.luthersem.edu/mhess/MRCpaper08.doc

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