



# **Making Sadza With Deaf Zimbabwean Women: A Missiological Reorientation of Practical Theological Method (Research in Contemporary Religion)**

*Kirk VanGilder*

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English summary: Missiological calls for self-theologizing among faith communities present the field of practical theology with a challenge to develop methodological approaches that address the complexities of cross-cultural, practical theological research. Although a variety of approaches can be considered critical correlative practical theology, existing methods are often built on assumptions that limit their use in subaltern contexts. Kirk VanGilder addresses these concerns by analyzing existing theological methodologies with sustained attention to a community of Deaf Zimbabwean women struggling to develop their own agency in relation to child rearing practices. He explores a variety of theological approaches from practical theology, mission oriented theologians, theology among Deaf communities, and African women's theology in relationship to the challenges presented by subaltern communities such as Deaf Zimbabwean women. Rather than frame a comprehensive methodology, VanGilder proposes attitudes and guideposts to reorient practical theological researchers who wish to engender self-theologizing agency in subaltern communities. German description: Missiological calls for self-theologizing among faith communities present the field of practical theology with a challenge to develop methodological approaches that address the complexities of cross-cultural, practical theological research. Although a variety of approaches can be considered critical correlative practical theology, existing methods are often built on assumptions that limit their use in subaltern contexts. Kirk VanGilder addresses these concerns by analyzing existing theological methodologies with sustained attention to a community of Deaf Zimbabwean women struggling to develop their own agency in relation to child rearing practices. He explores a variety of theological approaches from practical theology, mission oriented theologians, theology among Deaf communities, and African women's theology in relationship to the challenges presented by subaltern communities such as Deaf Zimbabwean women. Rather than frame a comprehensive methodology, VanGilder proposes attitudes and guideposts to reorient practical theological researchers who wish to engender self-theologizing agency in subaltern communities.



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