Introduction

“My search for emancipatory knowledge over the years has made me realize that ideas are always communally wrought, not privately owned.” Chandra Talpade Mohanty

“In my soul there is a temple, a shrine, a mosque, a church where I kneel. Prayer should bring us to an altar where no walls or names exist.” Rabia Al Basri

1. Communicative theological approach – challenge of doing glocal feminist theology

How can the collected semi-structured interviews and the ethnographic field notes provide theology? How can we justify a new interpretation under a critical Asian feminist eye? What are the dangers and troubles in doing glocal theological research?

Communicative theological understanding: Experiences and even more, shared experiences are a theological place, a “locus theologicus” = a “domicile”, a “residence” for (theological) insight and findings, for God-talk. (Melchior Cano, Seckler, Hünermann, Körner ...)

Glocal feminist theology – struggling with the globe: Christian feminist theology unfolded in diverse strands and traditions. – Womanist theology as African American Women's thought, Mujerista/Chicana/Latina-theology for Latin American Theology –,

“Asian Feminist Theology” in the Asias / authentic and local tradition = “a nostalgic romanticizing of one's heritage or tradition” (Kwok 2005:30)

„under-/mis-representation of the tremendously diverse reality of Asian women themselves“ (Kang 2008:207)

universal narrative as discriminated victims vs. “the difference dilemma.”(Kim 2005:83) respond „to the increasing forces of globalization [...] under which “my/our comfort” is often maintained at the expense of “somebody else’s” and vice versa. It is also an effort to form global resistance against ongoing injustice and global solidarity among wo/men in and across national borders.“ (Kim 2005:76–77)

‘I am because we are; and we are because I am.’ (Kang 2008:223) ‘in-between consciousness’ (Kang 2008:224)

2. Introduction to the place - contextualisation

Women shrines in Sindh and Punjab (Shia - Sufi)

Hagiographic Legend of Foundation of Hazrat Bibian Pak Daman (the „chaste“ ladies)

A place for everyone

Description of devotion

Urs and devotional times

Devotees – public

Devotional practices

3. Ethnographic fieldwork at the shrine

Methodology of research – data collection

semi-structured interviews and participant observation

based on convenience sampling

Research size and population

12 participants/8 females and 4 males/age from 14 to 65 years.
from Faisalabad, Gujranwala, Lahore, Multan, Sargodha and Sialkot.

Data collection procedure
three weeks // collecting in four phases;

Selected portraits of devotees interviews
D2: (Sunni 35 years old, female teacher, Lahore) D4: (Female 55 years old, Multan)
D7: (Female Christian 28 years old, Sargodha) D9: (female 24 years old, unknown place)

Symbols and their interpretations according to the devotees
Rose Garlands, Rose Petals, Flower Sheets, Kheer, Halwa, Sweets, Salt, Lock, Threads, Burning Incense and Diya

4. Findings/Results: Religious practices crossing/establishing borders under feminist critique
Mernissi: “Women, Saints and Sanctuaries” Marccos numerous shrines
“Saints, then, help women adjust to the oppression of the system." (Mernissi 1977:112)

Ghadially: muslim minority in South Asia, the bohras
Devotional empowerment „perceived possibilities for freedom and agency.“ (Ghadially 2016:99)

Method of analysis and (re)constructing the interpretation
The documentary method (Nohl 2017)
habitual action and atheoretical knowledge
immanent meaning (text surface)
documentary meaning (shared experiences, horizon of collective knowledge)
limited relativistic and constructivist position

Aspects that remain within boundaries
- Focus on the reproductive relationship and task of women
- Central position of male offspring
- Disguising and concealing problems (of violence) - Relationship issues

Aspects that transcend boundaries
- Presence of the saint in an individual-transreligious way - without religious limit, without age limit, without social limit.
- Power in fainting situations – empowerment
- Veneration of women - the representation of the holy is feminine
- Matrilinear/feminine relationship network
- The devotional practices are physical (eating, offering children, touching the horse, mehndi) and reach into the spiritual sphere
- Individuals transcend their individual selves and work for the benefit of the community

CONCLUSION
more dense findings towards transcending boundaries (Ghadially) vs. iron laws of fixed, essentialist, biological role-marks in the collective experience-space underlying the narrations D1-D12.