

## «Common home and new ways of living interculturally»: Public theology and ecology of culture in pandemic times

«Casa comum e novos modos de habitar interculturalmente»:  
*Teologia pública e ecologia cultural em tempos de pandemia*

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### 1. Project description

**Main Area:** *Philosophy, Ethics and Religion - Theology*

**Evaluation Panel:** Philosophy Evaluation Panel – 2020

**Project's Acronym:** COLIVING20

**Keywords:** Laudato si'; Michel de Certeau; Agenda 2030; Theology and Religious Studies

**Starting date:** 14-09-2020

**Duration:** 36 months

### 2. Host Institution

Universidade Católica Portuguesa (UCP)

Research Centre for Theology and Religious Studies (CITER-UCP)

Faculty of Theology (FT UCP)

### 3. Scientific Component

#### 3.1. Abstract

Common Home is a shared concept between the UN Agenda 2030 for Sustainable Development Goals (SDGs) (1) and the Encyclical Letter Laudato si' (Ls) about the care of the Common Home (2), published months earlier. The new scenario of COVID19 and humanitarian crisis demands even more the adoption of a public agenda for a collective political and social effort that overcomes the cultural contradictions of economic determinism and calls for shared responsibility, supported by a culture of solidarity. In the words of Pope Francis, this moment reveals a humanity thinking that it would be possible to always be healthy in a world that is sick (3). At times like these, religions have a great potential for empathy and social cooperation with public agendas. The aim of the project is to offer a public theological hermeneutics that incorporates the 2030 Agenda into religious culture, based on the notion shared with the Ls of Common Home. As specific objectives it aims to: a) develop an epistemological model that interacts with the potential for cooperation and solidarity in the religious field with the diverse areas of knowledge for a review of moral and mental outlooks, in an intercultural key that seeks cooperative solutions between different people and institutions for common problems; b)

promoting an ecological cultural creation for the interdependent SDGs that focus on languages that bring together critical and common sense, and; c) everyday practices, which brings about the need to think of vulnerability as a central category of an ethics and aesthetics of care. The cultural dimension of the crisis, as well as the social and ecological dimensions, is evoked by Ls, as a way of resisting the monopoly of the technocratic paradigm and its globalizing and mass modes of production, rooted in epistemological anthropocentrism and the throwaway culture, which has been nourished by a consumerist. Ls thus calls for a bold cultural revolution that establishes the interdependence between scientific and economic solutions, education and culture, integrating in public discourse, cultural diversity, art, poetry, and expressions of inner life. The review of specialized literature and the assessment of its impact revealed the need to fill a gap in the current debate on Common Home, which is the role of cultural ecology in integral ecology, and its interdependence with the ecology of everyday life. The hypothesis of this project is that cultural ecology, which emerged in the 1980s, and which has been reemployed by Pope Francis since the epistemology of Michel de Certeau's everyday life, can be developed as a platform for integral ecology and multi-thematic goals and interdependent SDGs. De Certeau, in addition to being the theologian most appreciated by Pope Francis (4) and despite not having developed a specific thought on ecology, dedicates his work to the constant cultural transformations in the society of consumption and mass culture. His work privileges the challenge of recognizing otherness, especially those arising from the contradictions of society such as excluded, immigrants, minorities and the worsening of the gender inequality. Alternative cultural dynamism arises from the ability to discern the tension between what has been preserved and what has been invented in the cultural fabric, caused by the presence of otherness, demanding the creation of a common place of cohabitation. His notion of the common makes it possible to suspend a dichotomous view of identity and otherness, in favor of a relational view. Theologically, the otherness can be seen under the sign of the unpredictable and is exactly the way it represents the unveiling of God, deconstructing the hegemonic attempts and promoting a reconciled diversity (5). The intended contribution aims at a new imaginary, integrating cultural and social boundary, for use in formal (6) and informal education in religious communities that adopt the 2030 Agenda (7). Thus, it aims to discern new ways of operationalizing the public feeling of solidarity

in post-pandemic times through the development of a digital platform (websites, mobile phone apps, audiovisual content...). The use of digital technologies aims the development ecological competencies of Common Home's Theology of everyday life in promoting community education (intercultural learning), civic participation (citizenship), communication (creativity), and expression (ethics and aesthetics), translated into ordinary language in order to reduce the incongruities between ecological systems, social and economic context (8). CITER has investigated the contemporary religious phenomenon connected with culture, public space and ecology, including the theoretical framework of M. de Certeau, with other R&D units. This allow this project a transdisciplinary research which brings together 42 researchers from 11 R&D units and 15 knowledge areas across the country.

## **3.2. Technical Description**

### **3.2.1. Literature Review**

Ls is cited in more than 2,000 scientific papers from different areas, however, in the area of Religious Studies, in a universe of almost 300 scientific papers in indexed journals with a high bibliometric index, there are only 11 papers with an impact factor above h10 in Google Scholar. The three most cited papers focus on the history of the dialogue between theology and ecology, such as Ecotheology (9), in other religious traditions (10), and the new interest of the sciences in Ls (11). Collective projects have contributed to the systematization of theological hermeneutics of integral ecology, mapping the presence of classical ecology in the previous pontificates, but with special emphasis on the theology of creation (12) and the philosophical-theological tradition of valuing the world (13), which promotes the notion and vertical ecological relationships, based on the equality of the dignity of creation (14). However, two common limitations should be pointed out for these projects: 1) the possible role of cultural ecology in the development of an integral ecology is not explored; 2) Ls is approached preferentially in terms of theology of creation, neglecting the epistemological opening for an inclusive and alternative mindset to the technocratic reductionism of public reasoning. In the very limited scientific work on the relationship between Ls and SDGs, their convergences are highlighted, viewing the environmental crisis as another aspect of the social crisis, the need to re-politicize

sustainability from a social ethics (15). One of the limits of this view, however, is its failure to identify the differences between the two documents. There are relevant emphases that point out how 2030 Agenda is linked to a social-democratic model in a crisis of political credibility, while the encyclical view advocates an innovative model of community ethical responsibility and an eco-solidarity economy (16). The distinction of the epistemic subjects determined by the two documents is a high point, however, it emphasizes a conflictual dialectical culture that feeds back into the reasons for refusal in polarized opinion environments (17). None of these studies includes the idea of cultural reconciliation. De Certeau does not aim to capture culture in a supposed essence that historically corroborated the definition of hegemonic identity and epistemological intention of scientific neutrality. Such a view resulted in disinterest in and the depoliticization of knowledge production that does not interfere with the task of recognizing and affirming difference, as a vital and expansive process. Furthermore, the pretension of performative superiority leads science not to understand itself as dependent on culture, but rather reduces it to an object of scientific inquiry and not as its production space, resulting in a chasm between the scientific community and the population, between the scientist and the citizen, between critical thinking and common sense. Culture, for the French thinker, is analyzed in its practices, and aims to bring the practice of thinking about culture and scientific languages back to the realm of its origin, the everyday. Thus, he elaborates an epistemology of everyday practices as the logic of action that is at the heart of the constitution and transformation of the social, cultural, political, scientific, educational and religious fields (18). He focuses on examining how everyday life enables a broad scope produce meanings of opening to otherness. Given the importance that the French author has for the current pontificate, some theological projects that were inspired by the author are recovered, such as *théologie de la différence chrétienne* (19), *théologie de l'exil* (20) that proposed a Christian hermeneutics of otherness. There are also *théologie du quotidien* (21) and *théologie de la faiblesse du croire* (22), which dialogue with the anthropology of believing. Other recently published proposals that explore the author's thematic applications in the field of spirituality, language, theology of the world, among others, are also significant (23). However, in none of these projects is there any application of Certeau's categories to a common home theology, exploring the relationship between cultural ecology and everyday ecology, a novel contribution

expected from the project. Furthermore, the project contributes to the debate about the return of the religious in societies and in the humanities and has interlocutions with the authors who have revisited the culture's theological substratum as an element that cannot be ignored for a new political imaginary: on the role that Christianity plays in the production of subjectivities within the scope of the archeologies of knowledge by Michel Foucault and de Certeau (24); Agamben's analysis of Christianity's anti-tragedy sense in culture (25); Boaventura S. Santos' reflection on the counter-hegemonic religion produced by plural political theologies in the dialogue between the epistemologies of the South and North (26); theological elements as intensification of vitality in Hans Jonas' ethics of responsibility (27); Habermas' issue of religion in the public space in post-secular societies (28); Jean-Luc Nancy's deconstruction of Christianity from the ethical and aesthetic sensibility (29); Medrazza's reflections on the borders, as lines of protection of the fundamental rights of foreigners (30); religions practices for reducing gender inequality. The project aims to combine all these lines of research with the logic of everyday action developed by de Certeau. CITER's experience of investigating the contemporary religious phenomenon (31), including the theoretical framework of de Certeau (32), the connection between religions and ecology (33) (34) and the partnership with other R&D units enables to move towards an innovative transdisciplinary approach and incorporate the investigation of digital technologies (35) in Religious Studies Area.

### **3.2.2. Plan and Methods**

The central issue to be investigated concerns the creation of a Common Home's Theology of everyday life inspired by Ls, based on an aesthetics and ethics, at the same time, human and environmental for the fulfillment of the 2030 Agenda. The theoretical framework adopted in this project, which develops the role of cultural ecology in integral ecology based on a daily ecology, implies the investigation of the Michel de Certeau's epistemology of everyday life that unfolds in two scopes, languages (arts of speech) and practices (arts of practice), also called by the author of poetics of everyday life. The point of view of de Certeau's epistemology of everyday practices could offer the basis for a theology of everyday life applied to the Common Home that can ecologize cultural and social dichotomies from the scope of lived religiosity. The author's epistemological attitude, critical of an epistemology of History and by extension to the Social and Human

Sciences of a technocratic nature, breaks theoretically and methodologically with the mechanisms of homogenization. Thus, it aims to break with dynamics of exclusion, repression and control articulated in several contexts (economic, political, cultural, scientific and religious). Thus, it closely follows Foucault's archeology, which correlates power relations, knowledge production and production of subjectivity. This analysis of hegemonic procedures aims to deconstruct and denaturalize the operations of power hidden in hegemonic meanings present in everyday life from the operations located between identity and otherness, namely the relationship between confrontation, comparison, recognition and reconciliation. In order to suspend the epistemic subject's hegemonic view, de Certeau adopts the notion of complexity that highlights the operative uselessness of dichotomous binarisms in which difference is seen as a negative of identity. Thought of in terms of Nicolau de Cusa's *coincidentia oppositorum*, complexity can thus be seen as an affirmative difference, integrating a multiplicity capable of producing an expanded community, and as the vector by which the future enters the present (27). De Certeau privileges what he called tactics understood as operative logics of the arts of talking and the arts of practice, which emerge as resistance, practices of a new cultural creation, integrating otherness in a silent revolution of everyday life out of which a common way of living grows, and from which new languages and shared practices emerge. Therefore, the project aims to develop in three stages, as a way of thinking about the ways of inhabiting interculturally the Common Home: Stage 1 is understood in the exercise of inhabiting critically and will assume two tasks, namely: 1) Epistemology of the Common Home, dedicated to Certeau's issues of epistemology and archeology to determining genealogy and pertinence of the notion of the Common Home in modern Christianity, in order to map its moments of openness, especially visible in times of humanitarian crisis, as well as the reticent expressions of logic of excommunication; 2) Laudato si ' critical analysis, which aims to identify how Ls selects his sources, as the appropriation of ecological debate, problematizes his categories, systematizes his proposal in dialogue with the reference studies on it. Stage 2 implies the exercise of inhabiting poetically the Common Home, based on the poetics of everyday life, as also called Certeau, the exercise of reinventing practices in cultural creation. This stage will be dedicated to issue of language, by breaking from an essentialist epistemology that affects the crisis of theological language. It will analyze possible interfaces of the

historical condition of the production of subjectivity from the task of thinking about the human being that inhabits as a being of language. In this passive and active condition, the individual is inserted into social structures through language, but also, through it, creatively reinvents his condition: 3) Common Home Theopoetics; 4) Common Home's Ethics and Aesthetics; 5) Common Home Spirituality; 6) Common Home Digital Ecology; 7) Common Home and Francis Ecology, to be better described below. Stage 3 will be dedicated as an exercise of inhabiting ethically and interculturally the Common Home, as a way of thinking tactically about the best practices of cultural creation that characterize a theology in the service of everyday ecology for the fulfillment of the 2030 Agenda. Tasks are in order to promote an intercultural perception of cooperation between different people and institutions due to a common problem, potential element of an expanded community and aggregation of public agenda. Common home issue has particular importance for the intercrossing of knowledge networks and cultures, very appropriate to the everyday life of the schools. This stage has three tasks: 8) Common Home Practices, aimed at analyzing and discerning the credibility of ecological practices that inaugurate a common home culture interculturally in the everyday life of the schools and religious communities. Through questionnaires, semi-structured interviews and the oral history method, it is intended to access narratives of the groups, compose choirs by the affinity of perspectives, and analyze them in a polyphonic way. This will make it possible to identify different densities of networking, their strong and weak ties, their connections (relationships or ties) between points (actors or nodes) and the formation of the key flows of practices; 9) Common House and forest fires, in which through contact with some rural religious communities, it will be analyzed whether the adoption of ecological practices in religious culture can result in fire preventive practices; 10) Common Home Digital Platform, which aims to create and make free a digital platform available through a website, mobile phone application, didactic materials and sharing practices for networking as a tool for consolidating the ethics and aesthetics of the Common Home everyday life. Such practices aim at intervention in four groups, namely: A) Teachers' training for the teaching of Moral and Religious Education in public schools (Cf. reference 6), through the master's degree in Religious Studies, linked to CITER; B) At least three religious communities by training in ecological skills applied to SDGs, in Lisbon, Porto and Braga, which serves as a pilot experience for later application at the

national level; C) Cuidar da Casa Comum, a partner institution of CITER, which brings together various theoretical and practical initiatives in line with the spirit of Ls (Cf. reference 7); D) Six rural religious communities in different fire risk areas by training in ecological skills, mainly preventive, also as an expanding pilot experience. The working method will be in the form of weekly seminars in person and online, with the presentations recorded and shared with others researchers of all tasks, in order to provide a better transdisciplinary approach. The schedule has two annual milestones: 1) sharing and discussing the results of each task in the International CITER Congress at the end of each work's semester; 2) delivery of the final results of each task, for the purpose of preparing the reports and publishing the results in papers and books. Each task will develop its respective seminars and its conclusive results will be presented within the scope of the Congress, which, in addition to socializing the reflection achieved with the whole team, expands and internationalizes the number of project interlocutors. The expected results of the project relate to the production of an interdisciplinary epistemology that underlie a Common Home's Theology of Everyday Life able to unify, in post-pandemic times, the solidarity feeling of the Portuguese religious culture and ecological sensitivity for the fulfillment of the 2030 Agenda SDGs, within the consumer culture. It also aims at consolidating a network culture through the creation of a digital platform that qualifies and amplifies the transfer of knowledge, providing theoretical and practical tools (arts of talking and arts of practice) to formal and non-formal education, giving visibility to a new religious, cultural and political imaginary. It is also expected to offer elements for a pedagogical itinerary that culminates in the creation of an artistic installation of the Common Home in schools and religious communities, open to other confessions, as a conclusion of the project. It also aims to offer theoretical and practical tools to formal and informal education, through a digital platform that includes an electronic website, a mobile phone app, audiovisual material and possibilities for interaction and sharing ecological practices network. The platform aims not only to consolidate the ethical, but also the aesthetic of the Common Home, as a way of giving visibility to a new political imaginary, thus providing a pedagogical itinerary for the creation of an artistic installation of the Common Home in communities. It can be presented to Ciência Viva Agency of the Ministry of Science and Technology of Portugal, as an expression of the interreligious communities that adopt the 2030 Agenda. It is also

expected to produce: international papers (referee), a Compendium of Interdisciplinary Epistemology of Theology and Religion Studies; a collective and programmatic work in 3 volumes that systematizes the Common Home's Theology of the Everyday Life; production of written and digital teaching materials for schools and religious communities about 2030 Agenda. The collaborative nature of the project aims to create a cluster of researchers interested in the subject of religion in Portugal, in an interdisciplinary cooperative approach between Theology and Religious Studies. This perspective is what allows for new partners, namely: CECC, CEFH, CEHR, CIIS, CUBE, CFUL, CIEBA, PRAXIS, CLLC, CEIS20, CEHC.

### **3.2.3. Tasks**

#### **Task list**

***Stage I: September /2020 - August/2021: Inhabit critically.***

**Task 1:** Common Home's Epistemology

**Task 2:** Laudato si ' critical analysis

***Stage II: September /2021 - August/2022: Inhabit poetically***

**Task 3:** Common Home Theopoetics

**Task 4:** Common Home's Ethics and Aesthetics

**Task 5:** Common Home Spirituality

**Task 6:** Common Home Digital Ecology

**Task 7:** Common Home and Francesco's Economy

***Stage III: September /2022 - August/2023: Inhabit ethically and interculturally***

**Task 8:** Common Home Practices

**Task 9:** Common Home and forest fires

**Task 10:** Common Home Digital Platform

## **Task denomination**

### **Task 1: Common Home's Epistemology**

*Start date: 14-09-2020 / End date: 13-09-2021*

*Duration: 12 months / Person \* months: 76,8*

#### ***Task description and Expected results***

This task aims to develop an epistemological model that has as its starting point the notion of complexity, the awareness that everything is interconnected, establishing forms of cooperation between religious cultures and post-pandemic social resilience, with the challenge of the post-truth era. To that end, the intention is to apply the archeology of theological knowledge in modern Christianity, proposed by Michel de Certeau, in order to identify how the epistemological models (systematization of sources) are positioned between conflicting political models (institutional interests). Namely, it is concerned with the emergence of a theological antimodernism in modern times, opposed to the strategic opening of dialogue through the incorporation of public agendas, especially in the face of moments of humanitarian crisis, as is the case with Catholic Action in the post-war period. De Certeau converges, in this sense, to what Boaventura S. Santos points out as the role of religions in interculturality within what he calls diatopic hermeneutics, especially in the development of interreligious dialogue, which has become an important force of solidarity and politicization of the agenda of Human rights. The differential of Certeauian archeology is to highlight everyday life that values the silent revolution of solidarity practices more than the noisy doctrinal debate. Both, theological models of conservation and avant-garde theological models, use source selection criterion that incurs a dialectical logic of eliminating alleged infidelities. The logic of everyday life operates in anonymity and visibility to otherness, through practices, in an attempt to consolidate a common platform to face the pain of history. Literature occupies special importance in de Certeau, as an expression of this pain that frames heterologies of action. Given the transdisciplinary research object of the Common Home, it is expected to address the current gap in an interdisciplinary epistemology between Theology and Religious Studies distinct from the classic *Religionswissenschaft*, in which one area asserts itself, denying the other. The consolidation of an epistemological model shared between the areas of knowledge involved in the project, from the shared notion of

Common Home. The indicator of this result is the publication of a Compendium of Interdisciplinary Epistemology between Theology and Studies of Religion, a novel in the Religious Studies Area. This task is linked to task 2, which applies the archaeological method to Ls. A new task opens up to think of other theological languages detached from the traditional epistemological essentialism and dialectical posture. Expertise of partner R&D units: language and culture studies (CECC), incorporating the experience of the Mitographs project (CCL-UA); epistemological (CEFH/CFUL/PRAXIS) and archaeological (CEHR) debate; the relationship between spirituality and post-pandemic collective health (CIIS); the relationship between the Common Home and Francisco's Economy movement (CUBE). Costs: papers with referee; publication of the Compendium; I International Congress dedicated to the Epistemology of the Common Home to expand and internationalize interlocutors and authors.

## **Task 2: Laudato si ' critical analysis**

*Start date: 14-09-2020 | End date: 13-09-2021*

*Duration: 12 months | Person \* months: 46,8*

### ***Task description and Expected results***

This task aims to conduct a critical analysis of Ls, identifying its biblical theological, patristic, systematic, magisterial, spiritual and other knowledge areas. Also aims analyzing the continuities, discontinuities, ruptures and practices in the construction of a sense of Common Home, as well as regarding the insertion of the theme in the official theologies of previous pontificates. De Certeau's archaeological analysis contends that cultural change is not thought of in terms of dialectical revolution, as those that justified political revolutions, with the side effect of producing subjectivities that are indisposed to otherness, marked by partisan logic. For him change is based on the creation of spaces that promote a new way of living, made operational by a heterology. Such openings, which initially may be small cracks, often emerge as a side effect arising from cultural contradictions, perceived as meaningless. The ecological issue is seen here as a cultural gap in the consumer society and technocratic epistemology. It also demands the systematization of Ls with the other pontifical documents and Argentine theology of culture influence, or *teología del pueblo*, with which Francisco is theologically affiliated. It is fundamental to highlight Certeau's role in his practices of talking and acting, as well

as the aesthetic importance of his gestures. This task aims to identify the theoretical interlocutions incorporated and not incorporated by Ls in the current debate about the Common Home, in order to, together with the results of task 1, elaborate an interdisciplinary epistemology of the everyday life of the Common Home. This task linked to the archaeological method applied to the production of theological knowledge in modern Christianity can highlight the issue of the Common Home as an opportune subject for a transdisciplinary ecologizing exercise of cultural and epistemological dialectics, notable in the 20th century. In addition to the partner researchers, this stage includes the Cuidar da Casa Comum network. Costs: papers with referee; first volume on Common Home's Theology of everyday life about the historical and critical analysis of Ls development.

### **Task 3: Common Home Theopoetics**

*Start date: 14-09-2021 | End date: 13-09-2022*

*Duration: 12 months | Person \* months: 42*

#### ***Task description and Expected results***

This task aims to think about languages for a Common Home since loss of unity between poetics and politics in the contemporary thought, breaking the essentialist reference of the unity between theological language and political theology. When it comes to thinking about integral ecology from cultural ecology, literature, aesthetics, cinema and the arts in general have a fundamental role in the exercise of a new political conscience that incorporates the environmental imaginary, integrating the challenge of new digital languages. Since the beginning of ecocriticism, as in Henri Thoreau's Walden, literature has played this role of providing an imaginary to the ecological question, and will continue in several authors such as Gerard Hopkins, Emily Dickinson, Allan Poe, William Faulkner, Zakes Mda, and Amitav Ghosh, among others. Likewise, aesthetics are evoked to amplify the technical vision of environmental and urban sciences as a form of the axiological ecosystem's spirituality, manifesting the transparency between immanence and transcendence. The expression that Heidegger extracts from Hölderlin, that poetically human beings inhabit the world, indicated the overcoming of Platonism, an influential source of theological language, through the poetic route, however insufficient to overcome the problem of technicality. In de Certeau, however, the relationship between

mysticism and poetry, in a broad sense, is constitutive of his analysis of history, with poetic labor being an exercise in producing the paradox that makes the impossible possible in language, with an inspired word called divine. Poetry as a discursive practice is, therefore, related to a social practice, which has two functions: ethics and criticism. Ethics represents as social practice what poetics represents as discursive practice, namely the opening of a space that does not need to be authorized by an authority or by the established order of reality, a seed of possibility in the cracks in the walls of impossibility, a source of hope and anti-tragic action. This statement unfolds potentially and fruitfully in culture, not as the result of mere contestation, but as the emergence of the impossible that inhabits desire, and uneasily arises as a confession of the inevitable, an alternative model of intelligibility arising from the poetic logic of mystics. Such poetics has another register of legitimation that does not occur through the reproduction of authorized theological statements, but, without denying them, it translates their beauty by engendering them poetically in common language. And it is precisely in this condition of trying to express the ineffable in the poetic and the ethical that both languages are forms of resistance to human dignity, in which the unveiling of meaning also occurs in praxis. This opens up the possibility of incorporating new languages of cultural ecology. The analysis of languages aims to renew the interdependence between epistemology and culture from the perspective of everyday life. It is hoped that each element to be analyzed will make it possible to identify points of interculturality for a cultural and plural fabric of the Common Home, namely: the emergence of the theology in which God inhabits the world poetically, after the crisis of essential theological languages in which God inhabited the world of ideas; the critical relationship between theological aesthetics and political language; the relationship between ethics and aesthetics; culture and digital language. This task aims to identify the tactical languages that will serve to give visibility to the theological sense of the everyday ecology's logic of action. Costs: international papers with referee; II CITER International Congress on Theological and Religious Languages of the Common Home; second volume on Common Home's Theology of everyday systematizing Common Home languages.

#### **Task 4: Common Home's Ethics and Aesthetics**

*Start date: 14-09-2021 | End date: 13-09-2022*

*Duration: 12 months | Person \* months: 38,4*

##### ***Task description and Expected results***

This stage aims to carry out a philosophical and theological reflection on the training or integral education of human being, in their way of relating to the world and how a mode of religious representation correlating with it. Such a task requires a critical review of the traditional categories of the intellectual and rational scope, of the will and ethical responsibility, including the aesthetic feeling, overcoming essentialist Platonism. The relationship between ethics and aesthetics of the Common Home aims to think of a creative achievement that is effective, not under the criteria of mastery and exploitation recommended by a model of technical science to satisfy the immediate interests of society, but under the criteria of care and conviviality in a world conceived as a gift (common home), in which human life is also involved, in an activity that is both, ethic and poetic. To achieve these objectives, a re-reading of the metaphysical and phenomenological-hermeneutic reflection is proposed, centered on a complicit relationship between ethics, aesthetics and religion. This project will be done in dialogue with philosophers who theorize about the need for environmental ethics and about the need for a spiritual relationship with the world, conceived of from the perspective of an excess of meaning in what was understood as a manifestation of God, as a source of ethical meaning. For humanizing cultural progress to occur, scientific and technological development must be accompanied by increased ethical awareness and development in the organization of the rule of law. The new forms of war conflicts, violations of human rights and disrespect for the environment, which are manifested under cultural diversity, must be judged by a new social ethics of collective responsibility that promotes socio-political conditions for the defense of the values of freedom, justice and solidarity for the purpose of the common good and the consequent establishment of peace. The members of the group meet regularly in seminars, presenting their research for critical debate and the sharing of bibliographical references. It is hoped that the investigation will result in the writing of a critical work with a rational basis in anthropological terms, within the scope of aesthetic, ethical and religious experiences, the need to change the paradigm of

prosperity in effect up until now in order to restore the ecological balance of the planet: prosperity must focus on the capacity for fulfillment as human beings, through health, security and freedom to participate in a just society. Valid knowledge is not effective in separating scientific domains, but in integrating them, just as it does not end in the domain of the animal laborans, nor is it reduced to the knowledge of the objective relationship with nature in the domain of homo faber, but also consists of knowledge of personal action, for unity among ethics, politics, economics, aesthetics and religion. As a result, an anthropological reflection with a metaphysical and phenomenological basis is expected that recognizes human action in its historical and existential initiative of political realization and of aesthetic and ethical meaning-making, materializing in a public interaction, that promotes the common good and the new ethics of environmental responsibility. The development of this task implies an articulation within: task 1 and the epistemological models and their political correlations; task 2 with the Pope Francis' notion of integral ecology; task 3 on the notion of cultural ecology and everyday ecology and with task 5 from the offer of a notion of ethics and aesthetics of the Common Home. Institutional partners will provide support through ethical and aesthetical (CEFH/CFUL/PRAXIS/CEIS20/CIEBA/CECC) debate and their collaboration with the religious issue. Costs: international papers with referee.

### **Task 5: Common Home Spirituality**

*Start date: 14-09-2021 | End date: 13-09-2022*

*Duration: 12 months*

#### ***Task description and Expected results***

Spirituality has been revisited and undergoes mutations in its traditional religious forms, unfolding into expression without an institutional link, but without leaving the confessional relationship, or even non-religious spiritualities. In one way or another there is a phenomenon in post-secular societies that coincides with the search for meaning that does not deny belonging to religious confessions, but overflows them. A very little explored category of Certeau's work is spirituality as an exercise in otherness, understood by the author as an analogous expression of the production of a subject based on the learning that comes from listening to the Other, a foundational element, therefore, for a political spirituality, a mystical city and a new urban aesthetic (30). For the French Jesuit,

spirituality has always developed tactical forms of deviation from institutional model of exclusion from otherness, and has managed to introduce alternative codes of credibility in the space of the institution representing the credible. The task of an everyday life spirituality of Common Home involves: the production of a daily theological culture capable of generating new profiles of subjectivity through a spirituality that is open to the unpredictable and otherness; identifying and feeding seeds of new ways of inhabiting the world through the creation of networks of practices and knowledge; giving visibility to these networks; updating the theological language with heterologous languages (poetic, aesthetic, ethical, political, digital) as a cultural creation practice of the Common Home, theological place of social reconciliation and source of solidarity. It is expected, within the scope of the project, to explore the issue of spirituality as a way of internalizing the ethical and aesthetic care of the Common Home, fueled by empathy and social solidarity. Such discursive practice, it is thought, fundamental to the sense of ecological social practices, establishing an affective and effective relationship with the ecological issue. This task is linked to the previous stage, as spirituality is related to epistemological models of theology. It also relates to the tasks of stage 2, since spirituality is conveyed by languages. Insofar as spirituality is thought of as cultural creation, as it is intended to be proposed in the project, it aims to incorporate ecological practices, openness to inclusion and fostering resilience. In particular, spirituality has been investigated in its relationship with health (CIIS), as a form of resilience, coping and proactive cooperation in treatment and in the way patients life suffering and illness, from the beginning of life until death and grieving. Research on spirituality in nursing, in particular, found that patients may experience spiritual distress and that spiritual well-being is so much important to be assessed as other aspects of health and care. Many assessment tools have been validated to facilitate deepening knowledge about spiritual aspects of living illness and crisis, and specific interventions are in study, such as promoting spiritual coping or facilitating forgiveness in end-of-life care. International research found that those who live spirituality have netter health outcomes in health. Spirituality is a critical dimension to be include in healthcare, particularly in Portugal, where nurses and other healthcare staff describe lack of training and education. A multidisciplinary approach is essential in deepening knowledge and in providing effective translation to practice. In a very particular way, in the context of a pandemic, and its numerous side effects, and as an

epistemology of the common home demands a connection from all spheres of life, spirituality can be an affective and effective means of resilience and consolidation of a ecological culture within a religious culture. Costs: papers with referee.

### **Task 6: Common Home Digital Ecology**

*Start date: 14-09-2021 | End date: 13-09-2022*

*Duration: 12 months | Person \* months: 13,2*

#### ***Task description and Expected results***

This task aims to understand the extent to which the so-called digital culture is contributing to the promotion of the awareness of a common home. Technological development pursues the objective of allowing a greater number of people, and in a shorter time, to have access to an increasing number of resources. But it would be a mistake to look at communicational culture only as a technological issue. Furthermore, the challenges of media globalization are answered with the awareness that communication is a more human than technological achievement and that the answer lies in the human way of inhabiting digital media, so the sense and meaning of these advances must be better deepened and can be a valid help to increase the communion of the human family and the ethos of societies, when they become instruments for the promotion of universal participation in the common search for the promotion of the human person and peoples. Ls presents digital environments as major challenges because, when they become omnipresent, they do not favor the development of a capacity to live wisely, think deeply or love generously. It is expected from this task a dialogue between the cultural creation of everyday epistemology and the media ecology that unfolds from a biological metaphor, where the substance within which a culture develops is understood, that is, a media is a technology within from which a culture grows. When articulating media and ecology, the focus is not only on the technological component, but above all on the way in which these resources are promoting a healthy symbolic balance, enhancing an effectively humanizing culture, which gives shape to a culture's policy, to its organization and their habits and ways of thinking. In other words, it seeks to understand whether and how digital media are promoting human development. This aspect is of the utmost importance, as it is found that each human being lives as if in two different environments: the natural environment, where he finds the goods for physical survival; and the media

and cultural environment, which consists of languages, symbols, images, technological devices, in short, everything that humanizes the human being. This task will seek to understand if, and in what way, digital media are promoting a digital ecology capable of making human beings, raising some questions such as to what extent do media contribute to rational thinking? How do they contribute to the development of democratic processes? If they offer greater access to meaningful information? Whether they increase or decrease the moral sense, the capacity for kindness? How do the media contribute to the growth of artistic expression? Whether or not they are improving the quality of human interactions? Do they encourage or discourage interest in historical experience? This task is articulated with the previous stage, in order to incorporate the theoretical tools of cultural creation of everyday epistemology to think about digital everyday life and its languages. Digital culture will be discussed as a communicational issue, but also political, cultural, philosophical and theological as it also permeates the religious environment. Costs: papers with referee.

### **Task 7: Common Home and *Francesco's* Economy**

*Start date: 14-09-2021 | End date: 13-09-2022*

*Duration: 12 months | Person \* months: 12*

#### ***Task description and Expected results***

The aims of this task is to understand forms of cooperation between Ls, and the Economy of Francesco (Cf. reference 8) to develop cultural creation understandable by ordinary people in their daily lives in order to mobilize society to fight poverty, with a vision of the common good and shared responsibility in an intercultural bias in which: different economic perspectives, involved in the common problem of the post-pandemic economic recession need to find cooperative solutions between companies, governments and civil society work for a global common prosperity by a including economy. De Certeau, in his sociological work, reinforces the intuition that solutions should be developed that are not only economic and political, but also social ecology practices, identified in the context of a cultural ecology that inverts the traditional top down analytical perspective, and values motivational, normative and symbolic resources that are excluded from public technocratic rationality. In this perspective, the heterologies acquire critical relevance, cultural openings that introduce alterity into the familiar space, and establish borders as a

place of intercultural encounter. Since religion is the cultural fabric in which modern hegemonic subjectivity was made, the religious question cannot be ignored in the reformulation of cultural creation. Francesco's economy can be understood here in Francis' ecclesiology as a forum in which economists from different perspectives (heterologies) are invited to think beyond the historical cultural dichotomy to think together solutions for the common good and human dignity. On one side, the new emerging stakeholder economic system, aligned with the concepts of corporate purpose. On the other side, the role of public policies to generate an inclusive development model on the other side. Both connected with the SDGs, Ls and COVID19 that is shaking society, generated an unprecedented level of uncertainty, and stopped a considerable part of the world economy. Economists are deciding on a tradeoff between saving lives or protecting economic growth. Before the crisis, the economic thought, the corporate world and the markets were already questioning themselves about sense of a greedy, short term, profit oriented capitalism system, that was showing to destroy the environment and create more social inequality. SDGs agenda, until now, in the last business forums and the emergence of a stakeholder economic system keep a clear affirmation that the protecting human life is being prioritized what shows that human values still stand in face of an unexpected disruption. However, even in moderately optimistic scenarios, a reduction in GDP and a strong increase in unemployment are expected. This situation will increase poverty in Portugal. At the global level, the World Bank predicts that this crisis will generate an increase of about 500 million in the number of poor people. Inequality will also increase, as many of the most disadvantaged and least qualified work in the most affected industries and their jobs are not subject to teleworking or layoffs. Economy of Francesco is proposing a new platform for the discussion of the world economy and its mechanisms in a time where markets are already aligning themselves for this discussion. This task aims to develop the cultural creation of a vision of common good and shared responsibility in an intercultural bias in which different economic perspectives, involved in the common problem of the post-pandemic economic recession need to find cooperative solutions between companies, governments and civil society work for a global common prosperity by a inclusive economy. Human resources come from CUBE, with a senior researcher, a researcher and a master's student. Other areas will also be interlocutors, in order to identify historical issues in the development of a political

language on economics in Christian social thought (CEHR). Costs: papers with referee and fieldwork.

### **Task 8: Common Home Practices**

*Start date: 14-09-2022 | End date: 13-09-2023*

*Duration: 12 months | Person\*months: 37,2*

#### ***Task description and Expected results***

This task aims to analyze and discern the credibility of ecological practices that promotes a Common Home culture in a religious environment as a form of intercultural common inhabiting in the everyday school life and some religious communities, which will serve as a pilot experience for later reproduction on a national scale, and consolidation of the Cuidar da Casa Comum network for fulfillment of the 2030 Agenda. There is a tension in the contemporary religious phenomenon between unity and pluralism that did not exist in traditional religious communities. The anthropology of de Certeau's belief is distinguished from P. Bourdieu's production of belief as reproduction of subservience, to be thought of as an act of trust based on mutual recognition. In this sense, the belief develops in the gap between the strategic power of religious institutions with their programs of truth and the tactics of practitioners, which can be both silent and inventive, when such recognition is denied. For de Certeau, cultural creation is an endless task of building societies on reasons for living that are individual to each and every person, a revolution in the credible that leads to the discrediting of the resistant authorities to welcome the other. Such operative logic is installed in the notion of coexistence, as performative of cultural practices, which capture and problematize the operations that produce the other to justify inequality (actions, ideologies, symbols ...). Coexistence is a way of living that disrupts attempts at control and results in adherence to a solidarity agreement around other reasons for living that are powerful for everyone. Common Home's cultural reflection focuses on the life that is produced in that relationship, in which each one is a network of subjectivities, which, through verbal and imaginary narratives, convey expressions of ethical, aesthetic and political care. It is, in this sense, that the practices shared in the network by the subject are political, that is, determined actions by political groups with the purpose of changing something. To this end, the project intends to develop a Common Home's cultural creation laboratory, from the

category of institutional habitat that has as a reference the policy of belief and the anthropology of everyday life, as carried out in another CITER project. The application will be in daily school life through students preparing to teach Moral and Religious Education and in at least three pilot religious communities, in Lisbon, Porto and Braga. Given the characterization of ecological practices as collective practices constituted in sharing networks, the project intends to develop a digital platform related to task 10. Task's method aims to: listen to the community about the relationship between solidarity and ecology through the oral history method; identify existing relationships between religious community and citizenship; foster creative and integrating ecological practices; translate the result of academic research into panels that bring researchers closer to communities, linking discursive practices to social practices; create a community installation as an aesthetic expression of the ethical conscience of the Common Home. This project will gather the results of research on Common Home languages for an exercise in translation into ecological practices of everyday school and religious communities, while their logics of action are also objects of investigation. The partners, within their respective research domains, will participate in the analysis of the results of these logics of action and the reception of the material produced in the communities. Cost: papers with referee; creation of the digital platform; creation of the installation workshop for the aesthetics of the common home; third volume on the practices of the Common Home's Theology everyday life; III International Congress of CITER.

### **Task 9: Common Home and forest fires**

*Start date: 14-09-2022 | End date: 13-09-2023*

*Duration: 12 months | Person\*months: 3,6*

#### ***Task description and Expected results***

This stage aims to verify whether there is any relationship between the forms of evolution of religiosity in its relationship with the environment, namely Portuguese rural communities and the number of ignitions of forest fires in recent decades. Regardless of the existence of other explanatory factors which may exist, this project focuses on these relationships. This task is part of the stage 3 of the project in which the emphasis is placed on the ethical and intercultural housing of the Common Home. Forest fires are one of the biggest threats in Portugal, due to the strong negative impact in environmental, social and

economic terms. Every year and in every district, several rural communities are devastated, but despite several projects to address them, very little or nothing has been done about the underlying issues. Forest fires are an ethical issue, as the community, in the sense of a group of people sharing lives, worldviews and values, breaks down due to their lack of communion and the disastrous consequences that result from it. To achieve the proposed objectives, a qualitative methodology, based on interviews and participant observation, will be used. Six municipalities in the Portuguese territory will be selected, among those that have been most devastated by forest fires in the last twenty years. Each municipality represents a type, based on several criteria: location, type of locality, type of forest cover, type of agricultural and livestock activity, type of property. Underlying these types is the idea that natural ecology conditions human ecology, the way that man looks at nature, namely for its tools, such as fire. In addition to ecology, it will also be considered whether people's religious views interfere with their view of the environment. Risk agents, potential causes of forest fires, namely farmers and shepherds, among others, will be interviewed, depending on the types of agents prevalent in the municipality. At the same time, participant observation will be carried out in each municipality, which includes informal conversations with other people, namely privileged informants, triangulating information with other sources. Two generational effects will be analyzed: representations and religiosity. To this end, the various age groups will be interviewed to analyze the evolution of religiosity, representations and fires in them, as well as their relationship. It will take six months to complete this stage, allowing one month for each municipality. A report is expected from this task on the influence of the evolution of religiosity on representations and of these on the probable number of fires. As there are two distinct implications, of religiosity in representations and of these in the probable number of fires, if the results do not demonstrate one implication, the other can be demonstrated. This task will be linked with the results of the previous stages in general, and specifically with task 8 and 10, of creating practices that focus on the ecology of everyday life through the digital platform. This task will be fully developed by CITER. CITER has the necessary human resources to do so, due to the presence of an integrated member with a degree in agronomic engineering, a doctorate in sociology with a specialization in religion, experience in coordinating forest fire research projects and the publication of a book on causes of and attitudes about them. Costs: In human resources,

a researcher will be needed to interview and conduct participant observation. In the material resources, there will be expenses for accommodation and travel.

### **Task 10: Common Home Digital Platform**

*Start date: 14-09-2022 / End date: 13-09-2023*

*Duration: 12 months / Person\*months: 86,4*

#### ***Task description and Expected results***

The creation of the Common Home Digital Platform aims to consolidate the role of the visibility of the ethics and aesthetics of the Common Home in its multiple languages, translated into a digital culture, providing free didactic materials related to intercultural perspectives on themes related to intercultural coexistence efforts to fulfillment of the 2030 Agenda in the everyday life of the schools and religious communities. The content that feeds this digital platform will be produced using the oral history method, which allows us to access narratives and compose choirs by the affinity of perspectives. They will also be worked with storytelling techniques adapted to digital media and the platform's primary target audience - Moral and Religious Education students and members of religious communities of all ages, in order to ensure that they are appealing and generate involvement. Within the scope of the project, it is expected to carry out a pilot test in three parishes (Capela do Rato, Braga and Porto) and in three rural communities that are in fire risk areas. Based on the results of this pilot experiment, the platform and its contents will be improved, so that it can then be disseminated and used on a national scale. This is a conclusive task of the project and the culmination of the investigation carried out in a practical application of the same, with the objective of promoting a shared, sustainable and solidary experience of inhabit in the “Common Home”. The team coordinated by CITER is responsible for defining the functionalities of the digital platform, and for curating its contents, based on the results of the previous stages. It is also responsible for the implementation and evaluation of the pilot. The technological service provider is responsible for developing the platform, defining the interface, design and user experience, and producing the content. It is also responsible for adjusting the platform according to the results of the pilot test. This task provides for the development of a digital platform as well as the production of 1 didactic content for each school year and other content for religious communities, therefore requiring human but

also computational resources. Costs: In terms of human resources, there is a need for the team to be able to respond to the challenges of 1) designing and producing content: a content coordinator and manager responsible for meeting and ensuring objectives and timing, meeting users, the brand and style of project communication; an author responsible for the design and creation of texts and content; an editor responsible for reviewing and approving content; 2) Development of tools, image and digital content: a coordinator and manager responsible for knowing and ensuring the objectives and timing of digital tools; a graphic designer responsible for the graphic execution of image, interfaces and graphic content; a programmer responsible for the initial development of the platform and additional features after validation; a systems administrator responsible for ensuring the maintenance of the platform and responding to incidents. In terms of computational resources, it will be necessary to acquire and maintain a domain to access the platform, as well as to hire a hosting service where it will be installed; paper with referee.

### **3.2.4. Project Timeline and Management**

#### **3.2.4.a Description of the Management Structure**

The proposed management model to be used during the project intends to be based on the structure designed by matricial characteristics. Composed primarily of 10 tasks, multidisciplinary teams will be responsible for together completing the central research goal, led by coordinators and supervised by a Principal Investigator. Thus, each task will have its own coordinator and collaborators autonomy, relying on the transdisciplinarity to accomplish the goal. With the proposal of meeting the needs of each coordination, the project management intend to be carried out with the participation of the different teams in the decision-making processes, independence for the different tasks and, at the same time, the integration as a method of easily measure results. The principal investigator also will work in a more general scope, considering each task team to have their functional leaders, the task coordinators, and different themes specialists. The principal investigator will closely monitor the entire research chain, but more focused on the progress of the program as a whole. The task coordinators' mission will ensure that the teams perform the necessary functions to achieve these objectives in accordance with the projects general guidelines, considering specific budget and schedule stipulated by the project. Research

collaborators will have specific responsibilities for achieving the product of each task, being an integral part of decision-making through consultations, meetings and constant communications by their coordinators and the responsible investigator. In order to make internal communication more efficient for a transdisciplinary perspective and joint decision-making, project management will be connected directly with the general budget administration and calendar management, considering primarily the achievement of products by the different teams. The method of work will be in the form of seminars dedicated to each task, which meet weekly, in person and on line, alternating between them. The contribution of each researcher will be recorded and socialized with the entire team of researchers. Timetable establish two milestones for year, in the first one, task partial result's are share as draft containing the partial results of each researcher that will be used to research team's preparation in the discussion forums that will take place at I CITER International Congress. The second one consist in a conclusive result of each researcher in the format of the publications established for each project's stage and provide the content to the Progress report.

#### **3.2.4.b Milestone List**

<b>Date</b>	<b>Milestone denomination</b>
10-01-2021	M1: Partial report for the epistemological debate
<b>Description</b>	
The partial report will consist of a draft containing the partial results of each researcher that will be used to research team's preparation in the discussion forums that will take place at I CITER International Congress about Common Home Epistemology.	
<b>Date</b>	<b>Milestone denomination</b>
31-08-2021	M2: Conclusive report for the epistemological debate
<b>Description</b>	
1) 1st Progress Report; 2) publication of the Interdisciplinary Compendium of Theology and Religious Studies; 3) publication of the book Theology of the everyday life of the Common Home, Vol. I; 4) submission of international articles with referee; 5) video recording for digital platform.	
<b>Date</b>	<b>Milestone denomination</b>
10-01-2022	M3: Partial report for the Common Home Languages's debate
<b>Description</b>	
The partial report will consist of a draft containing the partial results of each researcher that will be used to research team's preparation in the discussion forums that will take place at I CITER International Congress about the Common Home Languages.	
<b>Date</b>	<b>Milestone denomination</b>
31-08-2022	M4: Conclusive report for Common Home Languages
<b>Description</b>	

1) 2st Progress Report; 2) publication of the book Theology of the everyday life of the Common Home, Vol. II; 3) mobile app pilot; 4) submission of international articles with referee; 5) video recording for digital platform.

<b>Date</b>	<b>Milestone denomination</b>
10-02-2023	M5: Partial report for the Common Home Pratices

**Description**  
The partial report with researcher's draft for the III CITER International Congress about the Common Home Pratices; draft of the material collected in the field research about communities narrative; draft with the mobile app usage results.

<b>Date</b>	<b>Milestone denomination</b>
31-08-2023	M6: Conclusive report for Common Home Pratices

**Description**  
1) Final Report; 2) publication of the book Theology of the everyday life of the Common Home, Vol. III; 3) mobile app pre-release; 4) submission of international articles with referee; 5) video recording for digital platform.



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## «Common home and new ways of living interculturally» Public theology and ecology of culture in post-pandemic times

### 42 researchers

### 11 I&D units

#### Project knowledge areas:

Anthropology  
Artistic Studies  
Cinema  
Communication  
Cultural Studies  
Economic Sciences  
Health Sciences  
History  
Intercultural Studies  
Literature Studies  
Philosophy  
Political Sciences  
Religious Studies  
Sociology  
Technological Studies  
Theology

### CITER partner R&D units from UCP

CECC - Research Centre for Communication and Culture  
<https://fch.lisboa.ucp.pt/cecc>

CEFH Centre for Philosophical and Humanistic Studies  
<https://cefh.braga.ucp.pt/en/>

CEHR – Center of Religious History Studies  
[www.cehr.ft.lisboa.ucp.pt](http://www.cehr.ft.lisboa.ucp.pt)

CIIS - Interdisciplinary Center for Health Research  
<https://ics.lisboa.ucp.pt/docentes-conhecimento/investigacao/centro-de-investigacao-interdisciplinar-em-saude>

CUBE- CATÓLICA-LISBON's Business and Economics  
Research Unit  
<https://www.ciube.lisboa.ucp.pt/faculty-knowledge/research/research-catolica-lisbon-cube?change-language=1>

### CITER partner R&D units from other universities

CFUL - Centre of Philosophy (University of Lisbon)  
<http://cful.letras.ulisboa.pt/>

CIÉBA – Artistic Studies Research Center (University of Lisbon)  
<http://cieba.belasartes.ulisboa.pt/>

PRAXIS - Centre of Philosophy, Politics and Culture (University of Évora and University of Beira Interior)  
<https://www.ubi.pt/entidade/praxis>

CLLC - Languages, Literatures and Cultures Research Centre (University of Aveiro)  
<https://www.ua.pt/cllc/>

CEIS20 - Centre of 20th Century Interdisciplinary Studies (University of Coimbra)  
<https://www.uc.pt/en/iii/ceis20>

CECH – Centre for Classical and Humanistic Studies (University of Coimbra)  
[https://www.uc.pt/en/iii/research\\_centers/CECH](https://www.uc.pt/en/iii/research_centers/CECH)



Partner institution in the project

Cuidar da Casa Comum network  
<https://casacomum.pt/a-rede/>



Research Projects

### **Scientific activity spreading actions**

Scientific activity diffusion actions of the project aim to qualify the scientific community and also the general public, thus bringing the scientist closer to the citizen, as proposed by the theoretical framework of the project of a poetics of everyday life, that is, to translate the discursive practices the scientific community in social citizenship practices linked to the 2030 Agenda, as a knowledge transfer activity. Activities related to the scientific community are: publication of a Compendium of Interdisciplinary Epistemology between Theology and Sciences of Religion; publication of three volumes on Common Home's Theology of the everyday life; about 90 paper with referee in scientific journals in Portuguese; about 45 paper with referee in scientific journals in another language; 3 editions of the International Congress bringing together researchers from different national and international centers; 10 thematic seminars. The transfer of knowledge to the general public is thought of as an intercultural translation exercise, translating scientific results into discursive and social practices in everyday school and religious communities that adopt the 2030 Agenda linked to the projects. It will be a pilot experience to be expanded on a national scale and made available free by creating a digital platform. This provision of digital and audiovisual material (courses, infographics, sharing of practices ...) aims at training teachers of Moral and Religious Education in public schools and agents of religious communities involved with the SDGs. The contents will be produced in dialogue with the school and religious communities using the oral history method, which allows us to access narratives and compose choirs by affinity of perspectives, worked from storytelling techniques adapted to the digital media and the target audience of the project, Moral and Religious Education students and members of religious communities of all ages, to ensure that they are appealing and generate involvement. There will also be the offer of panels in which each researcher will offer a lecture translating the results of the research into daily practice to raise awareness of the project and the SDGs. To close the project, an aesthetic installation workshop for the Common Home will be offered in the communities, as a way of raising awareness and consolidating an imaginary that adopts the SDGs in their daily lives. An installation at the UCP will also be created gathering the results of the aesthetic installations of the communities, which can be presented at Agência Ciência Viva as an expression of the interreligious communities that adopt the 2030 Agenda.