The Journal of Interreligious Studies
A Collaboration Between Hebrew College and Boston University School of Theology

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"When Practice Precedes Theory: A Study of Interfaith Ritual"

From the Editor-in-Chief

As the new editor-in-chief of *The Journal of Interreligious Studies*, I am excited to see this issue published, the 20th since the founding of the journal in 2009 but the first since many recent transitions. Indeed, on account of the latest changes and future plans, the *JIRS* is poised to remain the leading publication in the field of interreligious studies and dialogue, featuring articles that increase religious literacy, contribute to the field of interreligious hermeneutics, and address issues surrounding interreligious relations, dialogue, theology, and communication.

Firstly, Boston University School of Theology and Hebrew College—two leading institutions training both scholars and religious leaders—have joined together to co-publish the journal moving forward. This partnership means the *JIRS* will continue to have institutional sponsorship, permitting it to remain a premiere resource for innovative ideas, methodologies, and pedagogies pertaining to interreligious work, thereby ensuring that best practices are shared and replicated as widely as possible through the journal's website (which will be undergoing extensive re-construction over the course of the next year).

Secondly, under this new leadership, I was happy to be brought on as the new editor-in-chief. In close partnership with Boston University, Hebrew College, and other institutions and organizations, I foresee the *JIRS* continuing to grow by publishing quality articles in the field of interreligious studies. While I plan on maintaining a robust rolling submissions process, there will also be noteworthy special issues drawing from various colloquia, fellowships, and working groups. I also intend to work closely with scholars from various fields to publish annually at least one guest-edited issue.

In this issue, I am pleased to see four articles that are versions of presentations delivered in the Interreligious and Interfaith Studies unit of the 2015 conference of the American Academy of Religion. The authors of these articles include Russell Arnold, Rachel Heath, Christopher Denny, and Jeanine Hill Fletcher; among the topics discussed are classroom pedagogy, the intersection of feminist thought and multiple religious belonging in multifaith, university chaplaincies, a novel application of *Nostra Aetate*, and the ways in which inter-ritual practices inform theory and theology.

This issue also includes three articles from our rolling submissions process, one by Pablito Baybado, another by Nancy Klancher, and another by Melanie Barbato. The first is an exploration of the impact the history of colonization has on interreligious dialogue in the Philippines; it suggests that history cannot be forgotten or ignored, but needs to be engaged and addressed if interreligious relations are to flourish positively. The second is a substantial and constructive contribution to the ways in which interfaith leaders are to be formed for successful leadership in the public sphere. The third proffers insights into pain and pain management from a Hindu-Christian interreligious discussion. These three articles are representative of the journal's focus on both theory and practice.

The issue would not have come together without the editorial excellence of Silvia Glick, the new Assistant Editor here at the journal. I am grateful to have her on the team. Finally, on behalf of Silvia, the publishers, members of the board, reviewers, and myself, I would like to thank all of our readers for their continued support and interest in the *JIRS*. We continue to grow and we look ahead to even more success.

With best wishes,
Axel M. Oaks Takács, Editor-in-Chief

When Practice Precedes Theory:
A Study of Interfaith Ritual

Jeannine Hill Fletcher

Challenging the deductive method in interfaith theologies derived from first principles of doctrine, the practices of inter-riting often precede (and transgress) the theoretical assertions of theology. This study centers on three spheres of inter-riting undertaken by "professional" theologians, "exploratory" practitioners of interfaith dialogue, and "pedagogical" sites of interfaith classrooms. Interfaith ritual newly informs theory and theology with respect to concrete practices. As embodied, it also necessarily includes our racialized differences, inviting the fields of interfaith studies and interreligious theology to examine more fully the racial dimension of our discourses.

Deductive Methods and Interfaith Ritual

The project of interfaith theology has historically proceeded in a deductive fashion. In this method, the consideration of new information about the religious other is framed first by the principles of doctrine, reasoning from the theoretical to inquire after the possibilities of interfaith learning and practice. The theoretical/theological precedes practice by setting the groundwork for what is to be considered, and anticipating outcomes that might be fit back into the doctrinal frame of truth claims and beliefs. For example, holding tightly to a theological claim of God's revelation in Jesus Christ, the Catechism of the Catholic Church affirms rituals as evidence of the human quest for God and witnesses the ritual of non-Christian traditions as proof that we can call the human a "religious being."[1] But, this positive assessment of the practices as evidence of a quest for God does not guarantee their value. Indeed, the search for God in other religions, as it is "among shadows and images," is affirmed conditionally insofar as "the Church considers all goodness and truth found in these religions as 'a preparation for the Gospel.'"[2] Since there are dangers in humanity's religious behaviors as they "also display the limits and errors that disfigure the image of God in them,"[3] the Catholic Church offers a criterion to gauge the religious beliefs and practices of others. Whatever reflects a "ray of that Truth" which is Christ is valued as evidence that practitioners of other faiths are approximating the truth of Christian thought and practice.[4] The statement *Dominus Iesus* from 2000 expresses it this way:

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[1] *Catechism of the Catholic Church*, Part I, Section 1, Chapter 1, paragraph 28 states, "In many ways, throughout history down to the present day, men have given expression to their quest for God in their religious beliefs and behavior: in their prayers, sacrifices, rituals, meditations, and so forth. These forms of religious expression, despite the ambiguities they often bring with them, are so universal that one may well call man a *religious being*." Available at http://www.vatican.va/archive/ENG0015/__P9.HTM, accessed 7 November 2016 (emphasis added).

[2] *Catechism of the Catholic Church*, Part I, Section 2, Chapter 3, Article 9, paragraph 843. Available at http://www.vatican.va/archive/ENG0015/__P29.HTM, accessed 7 November 2016.

[3] *Catechism of the Catholic Church*, Part I, Section 2, Chapter 3, Article 9, paragraph 844. Available at http://www.vatican.va/archive/ENG0015/__P29.HTM, accessed 7 November 2016.

[4] See the language of *Nostra Aetate* from the Second Vatican Council: "The Catholic Church rejects nothing that is true and holy in these religions. She regards with sincere reverence those ways of conduct and of life, those precepts and teachings which, though differing in many aspects from the ones she holds and sets forth, nonetheless often reflect a ray of that Truth which enlightens all men. Indeed, she proclaims, and ever must proclaim Christ 'the way, the truth, and

Indeed, some prayers and rituals of the other religions may assume a role of preparation for the Gospel, in that they are occasions or pedagogical helps in which the human heart is prompted to be open to the action of God. One cannot attribute to these, however, a divine origin or an *ex opere operato* salvific efficacy, which is proper to the Christian sacraments. Furthermore, it cannot be overlooked that other rituals, insofar as they depend on superstitions or other errors (cf. 1 Cor 10:20-21), constitute an obstacle to salvation.[5]

In a deductive approach, since the truth of the Catholic faith is embedded in its sacraments and rituals and these provide the fullness of salvation, there is no *need* to participate ritually with other faiths, except insofar as to see the reflection of Christ there.[6]

Characteristic of this deductive reasoning in systematic theology is the work of Karl Rahner, who deduced a transcendental orientation of all persons anticipating a savior. For Rahner, we can know from the first principles of Christian scripture (and philosophical reasoning) that all persons desire the fullness of salvation that a savior brings, and we can hypothesize that the rituals and practices of their religious traditions exhibit this transcendental orientation. It is the work of the history of religions in Rahner's estimation (or perhaps inter-riting in our own) to demonstrate whether and where it is the case that religions are anticipating a savior and whether and where that savior approximates the uniquely true savior, Jesus Christ.[7]

Practices of Inter-riting Challenge Deductive Reasoning

While the deductive method of Catholic theology proposes that the point of inter-riting is to glimpse "rays of Truth" and find Christ present in other traditions, the actual practices of inter-riting among Catholic professionals propose a different outcome. For example, in the writing of Paul Knitter, the Buddha adds something positively to the Christian expression.[8] Deeply inhabiting the Christian tradition over the course of a lifetime in the ritual practices of Christian prayer and liturgy, nevertheless Knitter describes the "spiritual core" of Buddhist meditation as providing something missing in his own tradition. In his words, "Meditation, understood and practiced with help from Buddhism, is a much-needed way for Christians to get beyond words and conceptual coatings that so often obscure the Mystery at the heart of Christianity."[9] Professional encounters suggest that the

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the life' (John 14:6), in whom men may find the fullness of religious life, in whom God has reconciled all things to Himself." Available at http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents /vat-ii_decl_19651028_nostra-aetate_en.html, accessed 7 November 2016.

[5] Congregation for the Doctrine of the Faith, *Dominus Iesus*, paragraph 21. Available at http://www.vatican.va /roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20000806_dominus-iesus_en.html, accessed 7 November 2016.

[6] This pattern of seeking Christ in the rituals of the Other has as its primary manifestation the evidence of Christ foretold in the rituals of the Jews as expressed in the Catechism: "The coming of God's Son to earth is an event of such immensity that God willed to prepare for it over centuries. He makes everything converge on Christ: all the rituals and sacrifices, figures and symbols of the 'First Covenant.' He announces him through the mouths of the prophets who succeeded one another in Israel. Moreover, he awakens in the hearts of the pagans a dim expectation of this coming." *Catechism*, Part I, Section 2, Chapter 2, Article 3, paragraph 522. Available at http://www.vatican.va/archive/ENG0015/__P1L.HTM, accessed 7 November 2016.

[7] Karl Rahner, "Jesus Christ in the Non-Christian Religions," in *Theological Investigations*, vol. 17, translated by Margaret Kohl (London: Darton, Longman & Todd, 1981), 39–52.

[8] Paul F. Knitter, *Without Buddha I Could Not Be a Christian* (New York: Oneworld Publications, 2009), 142.

[9] Knitter, *Without Buddha I Could Not Be a Christian*, 156.

deductive method proposed in Catholic doctrine is off-course: the encounters produce not evidence of the Christ Christians already know, but a mystery of God not fully accounted for in Christian doctrine and practice.

The exploratory encounters of lay practitioners similarly do not match the Christian theological presupposition of deductive reasoning. As one interfaith group experienced, participation in the rituals of another community offered the opportunity to consider *what might have been*, not what already was the case in one's home tradition.[10] Having spent several years in dialogue with one another, they invited one another to participate in rituals of their home traditions. For one Christian participant, this evoked a sense of wonder at the *difference* that is elicited, even in rituals marking similar seasonal celebrations, as she commented, "the spring celebration in the Baha'i [faith]—it was beautiful! And it was different than a Passover, different than an Easter."[11] Another member, who is grounded in her Jewish practice, made similar remarks about what she feels even just by *hearing* different members describe the variety of their religious practices: "If when she is talking about prayer, or talking about her experience with communion, I can just watch her light up, I want to know what that is about. I want to understand that. If I see it in her, I know it's accessible in me. And I know it's accessible in others. I want to pay attention to that—when she lighted up, talking about her experience on hajj."[12] A Christian participant recounted: "To hear Homara talk about going to Mecca and . . . that is such a moving scene and I'm kind of walking around imagining people walking around this big stone and oh! I've seen pictures of a million people packed into one area and it is just awesome to me. It's just awesome."[13]

Rather than confirming the elements found in one's home tradition, I'd like to think of inter-riting along the lines of the perspective of the participant just quoted—as awesome and awe-inspiring. It's the theological dimension of the *unknown* and the awe-inspiring that is so important in inter-riting. The gift that is being offered is the gift of *uncertainty* and *wonder* that springs from our encounters with other faiths. This is *theologically* significant because too often our certainties erase the mystery of the divine, the awe and wonder that the Catholic tradition celebrates. This awe and wonder, this mystery, is what Thomas Aquinas visioned as the end-goal of human contemplation of the divine. In Aquinas's theological speculations on the human person after death, the human faculties remain active and find happiness in the unceasing activity of contemplating God. God's overabundant nature remains incomprehensible as it forever moves the intellect's desire to know it and satisfies the mind in the experience of wonder.[14] The wonder we experience in the awe-inspiring encounter of inter-riting is a glimpse of that eschatological wonder. But encounter by way of ritual invites us to arrive at this posture of wonder not merely in an intellectual sense, but through the body and the senses. The texture of embodiment is present even in imagining the ritual of the other—the rock, the walking, the other people; it's an experience, a celebration, not merely an idea.

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[10] The Philadelphia Area Women's Multifaith Group is the subject of my research in Jeannine Hill Fletcher, *Motherhood as Metaphor: Engendering Interreligious Dialogue* (New York: Fordham University Press, 2013), 145–164. Interviews were undertaken over a three-year period (2007–2010) with the help of my research associate, Mara Brecht.

[11] Fran (pseud.), interview by Mara Brecht, transcription of digital recording, Narbeth, Pennsylvania, 1 August 2008. Cited in *Motherhood as Metaphor*, 160.

[12] Ava (pseud.), interview by Mara Brecht, transcription of digital recording, West Philadelphia, Pennsylvania, 20 July 2007. Cited in *Motherhood as Metaphor*, 160.

[13] Joanne (pseud.), interview by Mara Brecht, transcription of digital recording, Philadelphia, 15 December 2007. Cited in *Motherhood as Metaphor*, 160.

[14] For a fuller discussion of wonder as a theological virtue in interfaith encounter, see Jeannine Hill Fletcher, "As Long as We Wonder: Possibilities in the Impossibility of Interreligious Dialogue," *Theological Studies* (2007): 531–554.

By drawing encounter in through the body, inter-riting promises a significant alternative to inter-textuality insofar as the written word of comparison invites us in through the mind and the intellect, while inter-riting has us comport through our bodies. This bodily dimension brings us in in such a way that our senses precede our comprehension of the event. Two examples from pedagogical transgressions might make this point. As part of an introductory course to the livingness of religious diversity, I have brought my students to a Hindu temple and an Islamic mosque. In each of these episodes, they witnessed the embodiment of ritual, which provided an entry into interfaith relationship. At the mosque, students witnessed the faithful folding themselves in prayer, prostrating on the floor in the embodied posture of submission. They saw demonstrated in a somatic way the ideas they had read, namely, the Islamic commitment that God is greater. Prior to our visit, I invited them to experience what prostration feels like *in our bodies* by moving aside our desks in the classroom and posturing our heads to the floor. Only a very few students were willing to join me in this posture. Discussing afterward the resistance, students said that they thought it would be humiliating, that is, humbling beyond what is reasonable. I asked them to consider this humbling as submission and to turn over in their minds what it is that the Muslim is experiencing in the body: "There is no God but God." The idea of Islam as "submitting" sounded different to my students, informed by their own bodily aversion to the posture of submission. The textured reality of this commitment as it played out in bodies had a different valence the next day when we were present for the endless stream of cab drivers, mothers, and working-class Muslims passing through the mosque to engage in daily prayer. While the students themselves did not participate in the bodily ritual of daily prayer, the invitation to think with our bodies the day before provided a new lens for considering the Islamic encounter with the divine.

With a different group of students, the bodily encounter of ritual at a Hindu temple yielded a different result. At my request and donation, the priest dedicated the devotion to Ganesh to the well-being of our group. With twenty-five of us gathered around the altar-room, we could witness the embodied approach to God with sights, sounds, and smells that communicated to us through the body's receptors that were not simply the visual or oral to the intellectual. The priest was not communicating in words that would lead my students to a reasoned understanding, but was communicating through practices to an understanding of a different kind. I name it as understanding because of the group's response to our host's performance of a ritual on our behalf inviting and bestowing the abundance of the deity upon us. Students were neither required nor requested to participate, but when the priest returned from Ganesh with the lamp flame of good blessings, each student stepped forward with hands cupped and received.

Our bodies bring us in to interfaith encounter in a way that texts and ideas simply do not. It is through our bodies that we are shaped in what Mark Lewis Taylor describes as a social site ontology.[15] A social site designates "particular meshes of life's relational complexity" whereby we become who we are through the practices we inhabit.[16] These sites hold within them a teleoaffective structure that communicates not through explicit rules that one can recite but by affectively laying out the "rules-of-the-game" of being part of a particular community.[17] Opening ourselves up to new forms of "somatized sociality," we become who we are in our bodies through participating in

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[15] Mark Lewis Taylor, *The Theological and the Political: On the Weight of the World* (Minneapolis, MN: Fortress, 2011), 70.
[16] Taylor, 73.
[17] Taylor, 78.

practices with others.[18] In each of the cases above, persons were open to being shaped by the practices of another in ways that circumvent the cognitive resistance of doctrinal approaches.

But the different responses of my students to different forms of ritual embodiment and relationality raise interesting questions about the possibilities of inter-riting. In the first example, students were resistant to prostrate themselves on the floor of the classroom, having been invited by me but with no explicitly religious or spiritual context. We were to feel the posture of submission, but had not been welcomed into it by members of a host community. It seemed as though this de-contextualized experience offered no logic for participation and no way "in" to the experience. Might my students have been more willing to participate if they had been invited by a Muslim *into* the embodied ritual practice of prostration? That is, might the *actual* context of sacred encounter in ritual have provided them with a greater sense of the *logic* communicated through our bodies? If so, this suggests that ritual cannot be accessed hypothetically and outside the sacred space, or that if ritual is so accessed, it certainly has a different quality to what is communicated. Absent the teleoaffective signposts and structures that shape bodies in ritual practice, the logic of why students would be called to participate was also absent. Contrast this with the students' willingness to participate in the embodied practice when we were welcomed within the ritual space of the Hindu temple. The logic of Hindu practice in encountering the Divine was made manifest *through* sights, sounds, and smells; and through the extension of relationality by our priest-host, the teleoaffective invitation to participate was a powerful one that elicited a positive response. Welcomed in through our bodies and our senses, inter-riting offers not only opportunities for wonder, but also links us affectively to Others in relationship. It might subsequently enable new forms of sociality and political action because of the *kinds* of bodies we inhabit.

Inter-riting and the Gift of Otherness

In textual encounter, the "Other" is disembodied and his/her Otherness obscured in the conceptual grasp that I lay upon her ideas. His/her embodied, gendered, physical Otherness is erased as I encounter simply ideas, quite possibly imagining that her/his body approximates my own, but more likely assuming that their bodies are unimportant to the religious quest for truth. But in the embodied encounter of inter-riting, I encounter her/his Otherness in its gendered and raced physicality. And I experience that gendered and raced physicality in a relationship to the divine. How am I open to wonder, then, not only about the divine reality that might sustain existence, but the divine reality embedded in the bodies that I encounter? Might inter-riting provide for social shaping that is appreciatively interracial?

The opportunity for inter-riting in the presence of bodies that have been racialized is unimaginably important in the context of the United States, which has been crafted as a White Christian nation. From the moment of its inception, through its civil religion and its legislation, the United States has been projected as a city on a hill that demonstrates God's favor on White Christians, while employing the bodies of racial and religious others to build the White Christian nation.[19] Like the deductive reasoning of European Christian theology, the American narrative has been one of supremacy of White Christianity with the possibility that the Other might approximate

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[18] Taylor, 105.

[19] For a concise overview of this history, see Joseph Barndt, *Becoming an Anti-Racist Church: Journeying toward Wholeness* (Minneapolis, MN: Fortress, 2011).

this ideal; but in reality those who have not approximated the White Christian ideals are regularly denied access, rights, and material well-being. The erasure of indigenous practices —by war or by conversion—was necessary to elevate the Brown or Red native to White Christian culture.[20] The enslavement of Black bodies was underwritten by a theological certainty in the supremacy of White Christianity over the colorings of Islam or the darkness of paganism.[21] The dismemberment and destruction of Black bodies were necessary to conform them to White Christian morality.[22] The exclusion of Asian bodies was grounded in the argument that their religion made them not quite American enough.[23] The death of bodies Not-Quite-White-Enough because their religious garb gives hints of their religious practices still occurs in a White Christian nation.[24] With lawmakers proposing that refugees be screened for their adherence to Christianity, it is clear that interreligious understanding *is* political. The history of the United States as a nation that oppressed non-White and non-Christian bodies in the pursuit of White Christian supremacy and global dominance is the backdrop against which inter-racial inter-riting is necessary, not only theologically but politically.

Inter-riting may be a necessary step in the repentance required of a White Christian nation since the rites of the racialized Other implicitly insist that neither Whiteness nor Christianity is the arbiter of truth, of goodness, or of religiosity. In the context of inter-riting, the gendered and raced specificity conveys potently the sacred significance of Black and Brown bodies in a way that textual encounter does not allow. Experiencing the embodiment of the Other as a vehicle of divine presence provides an opportunity to counter-act the White supremacy that has poisoned Christian practice and has shaped a White Christian nation. That inter-riting is not only interreligious but also interracial communicates profoundly that Black and Brown bodies matter. They are of sacred significance as vehicles for the divine among us. Those who inhabit Black and Brown bodies surely

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[20] See Craig Steven Wilder, *Ebony and Ivy: Race, Slavery, and the Troubled History of American Universities* (New York: Bloomsbury, 2013).

[21] Arguments for the theological supremacy of Christianity over African traditions and Islamic influences were standard tropes from the sixteenth through the nineteenth centuries. See Jeannine Hill Fletcher, "Supremacy in the Sense of the Faith: Theological Anthropology and the 'Various Ranks,'" in *Learning from All the Faithful: A Contemporary Theology of the Sensus Fidei*, edited by Bradford E. Hinze and Peter C. Phan (Eugene, OR: Wipf and Stock Publishers, 2016), 53–68.

[22] See James H. Cone, *The Cross and the Lynching Tree* (Maryknoll, NY: Orbis, 2011).

[23] Such was the argument leveraged by Aaron Augustus Sargent. See "Chinese Immigration. Speech of Hon. A. A. Sargent, of California, in the Senate of the United States, March 7, 1878" (Washington, 1878), 23. Available at Online Archive of California, http://www.oac.cdlib.org/ark:/13030/hb387002gk/?order=2&brand=oac4, accessed November 19, 2016. The resulting Chinese exclusion act of 1882 and restriction of immigrants from the Asiatic Zone in 1917 enhanced the demographic of America as a White Christian nation. For treatment of this in American Christian history, see Jeannine Hill Fletcher, "Warrants for Reconstruction: Christian Hegemony, White Supremacy," *Journal of Ecumenical Studies* 51 (Winter 2016): 54-79.

[24] The surveillance and incarceration of Muslim men is evidence that this practice still persists. See Jaideep Singh, "A New American Apartheid: Racialized, Religious Minorities in the Post-9/11 Era," *Sikh Formations* 9, no. 2 (2013): 114–144. The murders of three Muslim students, Deah Shaddy Barakat (age 23), Yusor Mohammad Abu-Salha (age 21), and Razan Mohammad Abu-Salha (age 19) also point to ongoing antipathy towards those Not-Quite-White-Enough. Yusor and Razan's father, Mohammed Abu-Salha, recalled Yusor saying: "[Our neighbor] hates us for who we are and how we look." "Why the Chapel Hill Shooting Was More Hate Crime Than 'Parking Dispute,'" http://www.huffingtonpost.com/erik-ose/why-the-chapel-hill-shooting-hate-crime_b_6681968.html,updated 20 April 2015. The shooting of members of the Sikh Temple of Wisconsin (in Oak Creek) also points to the religious and racial constructions that are death-dealing for those who fall outside the frame of the White Christian nation. See "Gunman Kills 6 at a Sikh Temple Near Milwaukee," http://www.nytimes.com/2012/08/06/us/shooting-reported-at-temple-in-wisconsin.html, 5 August 2012.

know this. But for those of us who have been poisoned by the narrative of White Christian supremacy, this embodied access to this theological truth is politically important. Thus, the inter-riting that forges interreligious solidarities (across faith traditions) as well as the inter-riting that fosters intra-religious solidarities (within faith communities) are *theological* and might also support *political* action that ensures the well-being of all persons. The encounter of inter-riting may provide us with theological resources to challenge Christian hegemony along the way to dismantling White supremacy, for the embrace of a truly multi-racial, multi-religious nation that is in our midst.

Jeannine Hill Fletcher, Th.D. is Professor of Theology at Fordham University, Bronx, New York. Her primary area of research in theologies of religious diversity has focused on the intersection with other forms of difference including gender and race, with an interest in the material and political impact of theological projects.

Public Deliberation in Interfaith Pedagogies:
Interfaith Leaders in the Public Sphere

Nancy Klancher

This article argues that as the emerging field of interfaith studies defines the skills and knowledge base required for students to become public interfaith leaders, it must include the practice of public deliberation and collaborative problem-solving in its curricula. It begins with a delineation of fundamental questions about the place of religion in the public sphere and ways that these questions surface in interfaith studies classrooms. It then describes in detail a developmental, metacognitive pedagogy for engagement in interreligious deliberation at the first-year level. The article concludes with thoughts on how our students may move beyond dyadic thinking about secular and religious reasoning in public deliberation.

Pressing Pedagogical Questions

The emerging field of interfaith studies is creating pedagogies that prepare students for public interfaith leadership. For the field to have the kind of impact on interreligious dynamics at the local and global level that most engaged professors hope for, it must remain an activist discipline— practical, skills-driven, and action-directed, with (never enough, ever ongoing) interreligious learning and literacy at the core. As professors gather across the United States in workshops and at conferences, they are focusing on defining the interactive skills, interreligious literacy, and experience in community activism that students need to acquire to be effective in religiously diverse settings. Current curricula emphasize dialogue skills, storytelling, and role-playing, *inter alia*, as critical to building interreligious knowledge and empathy. Certainly, both of these are key components in interreligious work. In this paper, however, I will argue that thinking about and practicing public deliberation and collaborative problem-solving in the classroom, by posing and evaluating interreligious dilemmas, is an essential piece of interfaith studies pedagogy.

In focusing on the role of religious perspectives in public deliberation, and in using the classroom as "practice for public life," professors and students enter into a public conversation that has been ongoing, with some intensity, since the 1980s, about how to reconcile religious and/or spiritual worldviews, doctrines, and practices with existing, largely secular, civic engagement models. Jürgen Habermas' influential conception of the public sphere (1962-1989)[1] was predicated on the proposition that "religious convictions emerge in public debate only as opinions and thus have to engage with other (non-religiously informed) opinions in line with agreed-upon, rational discursive rules."[2]

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[1] Jürgen Habermas, *The Structural Transformation of the Public Sphere: An Inquiry into a Category of Bourgeois Society* (Cambridge: Polity Press, 1989).

[2] Birgit Meyer and Annelies Moors, eds., *Religion, Media, and the Public Sphere* (Bloomington: Indiana University Press, 2005), 4.

Habermas' particular brand of deliberative democracy was, and remains, based in an intersubjective discursive model of contingent validity in public deliberation. This is why he stresses a "context-bound" common good that is found by rationally reconstructing the communicative assumptions of any civic group regarding shared objectives and social worlds. Such a conditional "common good" necessarily presumes non-foundationalist—what he calls "post-metaphysical"— thinking, based not on absolute truths, but provisional, intersubjective shared needs. However, Habermas still requires citizens to translate their reasoning in informal public debate, religious or not, into secular terms, which he sees as *the* common language of all, for the purposes of formal processes of legislation. Habermas' early approach was like Rawlsian political liberalism in its policing of "unreasonable" citizens and its restriction of public deliberation to "constitutional essentials" and mutually amenable "overlapping consensus." His later work has moved to considering a contained role for religion in the social and moral domains of public deliberation.

Around the same time that Habermas wrote *The Structural Transformation of the Public Sphere*, Richard John Neuhaus' equally influential book, *The Naked Public Square*,[3] argued that excising religious arguments and convictions from politics in America 1) circumscribes the moral bases of public laws, 2) suggests that secular reason and the public laws it produces are value-neutral, and 3) opens the way for a secular monopoly on public ethics and laws. Such a monopoly, according to Neuhaus, does not reflect the worldviews of *all* the people and is therefore anti-democratic. He even uses the term "secular totalitarianism." While Neuhaus may appear to encourage agonistic democratic practices, such as eschewing rationalism in favor of representing excluded people and viewpoints, he is instead only claiming the normative center for himself, defining the "American experiment" as "rooted in explicitly Judeo-Christian assumptions about natural rights and man's right relationship to government."[4]

These broad political questions may seem far afield from interfaith classroom pedagogies, but they are not; they are critical to training students for interfaith work. In practicing public deliberation on interfaith questions, in teaching critical thinking skills in tandem with pluralistic interfaith commitments and convictions, professors and students confront very practical questions, such as: "How can a public proposal based on a point of faith, or a religiously informed understanding of 'human nature,' or the existence of a deity, hold sway in public deliberative settings?" There is a great deal of literature on public deliberation and what constitute "acceptable reasons," shared logic, and falsifiable propositions, as well as the role of guiding beliefs and values, emotions, trade-offs, tension, empathy, and tolerance.[5] The question in a pluralistic civic (interfaith) context is: "What reasons, logics, and 'warrants' *are compelling* and why?" Yet right behind this question are those regarding the relative worth of reason, emotion, protest, being different, exclusive "truths," changing one's mind or identity, and power. These questions surface in the classroom and demand attention. Asking these questions and practicing ways to answer them in deliberative discussions is essential training for students of interfaith studies.

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[3] Richard John Neuhaus, *The Naked Public Square* (Grand Rapids, MI: Eerdmans, 1984).

[4] Daniel Davis, "The Naked Public Square: A Prophetic and Invaluable Read," August 1, 2015, http://townhall.com/columnists/danieldavis/2015/08/01/the-naked-public-square-a-book-review-30-years-later-n2033159/print.

[5] Sara A. M. Drury, Derek Andre, Seton Goddard, and Jeremy Wentzel, "Assessing Deliberative Pedagogy: Using a Learning Outcomes Rubric to Assess Tradeoffs and Tensions," *Journal of Public Deliberation* 12, no. 1 (2016), available at: http://www.publicdeliberation.net/jpd/vol12/iss1/art5; Brian E. Adams, "Reason-Giving In Deliberative Forums," *Journal of Public Deliberation* 10, no. 2 (2014), available at: http://www.publicdeliberation.net/jpd/vol10/iss2/art6.

Why? Because the secular construal of the public sphere would seem, by definition, to deny the credibility of (inter)faith-driven public deliberation in civic affairs. Indeed, it arguably forces religious citizens into an agonistic mode. Teaching our students to dive in and experience the possibilities and pitfalls of public deliberation based on religious propositions is extremely important. Religious arguments are used in the political and cultural arenas all the time, and are often culturally chauvinistic in their assumption of their own normativity, and thus can be leveraged in coercive and/or exclusivist ways. On the other hand, no one has any tangible authority to unilaterally excise religious or spiritual principles and commitments that people, notwithstanding academic theories of secularization, continue to bring to the civic table. Students of all religious and non-religious tendencies must learn to discern what principles, propositions, and warrants for action are compelling, *in practice*, in a pluralist world and why. What turns out to be compelling in practice may include agonistic strategies that forego being reasonable, universalist, or even pluralist. Typically, students see such agonistic modes as "disrespectful," disruptive contributions. Yet, such strategies can be viable forms of protest in the interest of emancipation from now-power-drenched regimes of standardized public reasoning and participation—something students *do* intuit deeply in their own sense of inadequacy in the classroom. We must help our students understand and engage with any of these possible responses to a secularized public sphere, *and what their own vision and goals are, in response.*

So, how do we teach students how to do this? In the following pages, I will delineate a pedagogy for first-year undergraduates that is metacognitive. Throughout the course this pedagogy maintains instructor-led, introspective student reflection on classroom dynamics, including the roles students play and the impact of their words and ideas. The goal is to show students how to become more self-reflexive, and to explore their own intersectional identities, as they practice moving between storytelling, dialogue, argumentation, deliberation, and advocacy. Essential to this pedagogy is continual exploration, by students and professor alike, of the hard and fast boundary between critical reasoning and emotional, interpersonal, and spiritual reasoning. The place of religion in the public sphere is an open and recurring question.

An intentionally *developmental* pedagogical model that nurtures students' self-authorship is essential. If students are to become the kind of citizen, activist, leader, or peacemaker who can mediate diverse religious worldviews, they must be given ample opportunities—in our classrooms and beyond—to learn to know themselves and to be able to balance self and community effectively and constructively. They must understand who they are, what is at stake for them in the public domain, and what the normative options are for engagement in social and political deliberations regardless of how they choose to engage.

This emphasis is important because the "finding" of political common ground entails knowing the ground on which one stands first. In the case of interreligious deliberation it also requires knowing that there are irreconcilable propositions in many religious traditions and that there is almost always no "perfect" solution in a pluralistic world that will meet all participants' commitments. Students must learn that "common ground" may *not* reflect principles and practices that they hold most sacred. How do 18-year-old students get to this point, many of whom are not yet sure what their own commitments are, and who are struggling to absorb unfamiliar perspectives that appear to negate what they have understood to be, or have been taught are, "right" or "safe" or "acceptable"? Staying open and "soft" is frightening at their developmental stage.

A Developmental Metacognitive Pedagogy of Deliberative Interfaith Engagement

In several classes over the last four years, I have been teaching interfaith literacy and dialogue together with general education skills of (academic) citizenship, as the latter have been defined by the Bridgewater College faculty. Providing students with videos, texts, and opportunities to interact with members of multiple religious, secular humanist, and agnostic/atheistic traditions, I have asked them to process what they hear and see through active listening, perspective-taking, role-playing, reframing, and—most recently and germane to this paper—*public deliberation and civil discourse*. The following delineation of pedagogical principles and methods comes out of three years of teaching a first-year, first-semester seminar.

The title of the seminar for the first two years was "Sons and Daughters of Abraham, Hagar, and Sarah: Historical and Current Encounters between Jews, Christians, and Muslims." Historical and contemporary texts voicing multiple perspectives from within Judaism, Christianity, and Islam were used in the seminar to bring alive important moments of encounter, opposition, and interdependence in the history of the three Abrahamic faiths. Last year, I changed the title and content to "Spiritual Autobiographies: Many Paths, One World." This simplified the focus of the course for first-year students, removing the need for extensive historicizing, which they found difficult and distracting, and allowed students to better focus on interreligious content, all the while maintaining the perspectival foundation that enables students to see diversity *within*, as well as *across*, religious traditions.

The goals have always been to encourage self-reflexivity and self-authorship in incoming students while inculcating basic skills of critical thinking and authentic engagement across religious difference. The media through which these goals have been pursued in the last year are in-class peer exercises, YouTube testimonials, TED talks, spiritual autobiographies, interfaith dialogues with local student groups, and religion overview "cheat sheets." This last is the only tool that describes the basic tenets, practices, etc. of religious traditions from an etic perspective; the majority of course material reflects the course's primary focus on "lived" religious experience rather than institutionally or academically defined "religions."

Through exposure to these media, students may begin to see how complex the thought-worlds of their peers and a range of religious Others are. Ultimately, the course aims to move incoming students from expressing tolerance (which they correctly see as a virtue of their generation, relative to prior generations) to a) exploring their own and others' underlying assumptions; b) evaluating the implications of competing worldviews; c) making decisions collaboratively; and d) authoring their own social and political activism (the sort of activism that they have before typically viewed as disrespectful, alienating, and authoritarian).

How is all this attempted? Four collective processes are integral (metacognition; self-reflexivity/intersectionality; balancing mind and heart; and responsible communal deliberative work):

1. Shared emphasis on **metacognition**; collaborative teaching and learning built on the premise that students learn better when a) they are fully aware of why they are doing what they are doing, b) are given the opportunity to identify the assumptions behind what they are being asked to do, *and* c) *are encouraged to evaluate those assumptions (decide if they agree with them or not)*;

2. Student (and professor) empowerment through teaching **self-reflexivity** and awareness of the **intersectionality** (intersectional identities) that defines and motivates everyone (including the professor);

3. Keeping front and center the question of the relationship of **mind and heart**, the calibration of critical thinking skills, perspective-taking, taking to heart the ideas and concerns of multiple Others, and never forgetting the social and cultural implications of propositions, not just thinking abstractly about metaphysical truths, but also asking what the implications are and *for whom* (lived truths); and

4. Understanding and responsibly leveraging one's own identities and roles in **responsible communal deliberative work,** always advocating that all values are heard and considered, no matter how contradictory, emotional, or oppositional those values may at first appear to students.

These processes attempt to establish an intersubjective, discursive model of validity in problem-solving based on the experiences, perspectives, and consequent assumptions of individuals in the classroom, and not on disembodied, impersonal debates of "right" or "wrong" conclusions or solutions. These processes enable collaborative data collection and problem-solving, the establishment of shared objectives, and a sense of common care and common cause. Only then can arguments and solutions be deemed "valid" in this instance for this group.

Thus, before any dialogue or deliberation takes place at all, I ensure that students have a strong metacognitive understanding of, and opportunities to evaluate, the goals and processes of the course. The syllabus is their first close-reading assignment and it begins by specifying the course's rationale and goals explicitly:

> In this course, we will focus on skills needed to engage in productive civil discourse about spiritual commitments through a) consideration of our own and others' spiritual and non-spiritual journeys and identities, b) active listening and perspective-taking exercises, c) public reasoning about public religiously relevant dilemmas, and d) imagining how authentic encounters with religious Others can create a culture of peaceful pluralism.

This short paragraph introduces some of the key terms/skills of the course (*civil discourse, active listening, perspective-taking, public reasoning, religious Others*), which we then discuss in detail in class. It is followed by a commitment (that everyone makes) to "make our classroom a safe/brave space so that we can practice relating well to Others in the 'real' world by developing good relationships in the classroom and in interviews and dialogues we engage in outside the classroom." (To this end, collaborative guidelines are defined by the class in the first meeting.)

The first two weeks of sessions are then dedicated to defining and evaluating the core concepts, methods, and assumptions of the course and helping students evaluate their relationship to them. Here are the first several classes as they appear on the syllabus:

1. Go over syllabus. Define rationales and goals of Bridgewater's first-year seminar and general education curriculum. *In-class group work: Collaborative guidelines for class discussions/peer exchanges*

2. Define "public/civil discourse and public deliberation."
   In-class discussion of assumptions underlying ideals of civil discourse and public deliberation.

3. What are the values reflected in the first-year seminar, general education at Bridgewater, and public deliberation and what do you think of them? Are they compelling to you? Why or why not? *In-class discussion.*

4. *Techniques*: Storytelling, reflective structured dialogue, active listening, reframing (paraphrasing), open-ended questions. *In-class definitions and rationales, and evaluation/discussion.* Reading: Patel, Kunze, Silverman, "Storytelling as Key Methodology in Interfaith Youth Work"

5. *Exploration of intersectionality: In-class reflective structured dialogue on intersectionality.* Reading: Beverly Daniel Tatum, "The Complexity of Identity: 'Who Am I?'"

To clarify what the content of these discussions entail, I include here the following three discussion handouts and classroom exercises.

Handout on Values of Civil Discourse and Bridgewater's General Education Curriculum

(*as defined by students in class and then given back to them in the next class*)
Blue text indicates overlapping ideals.

Values/Ideals of Civil Discourse
mutual understanding
exposure to new perspectives
acceptance – respect – tolerance – agreement?
analysis of worldviews – exploration of beliefs
participation: sharing their experiences and ideas (opposite of complacency)
emotion – commitment – objectivity?
move outside their comfort zone, beyond what feels "normal"
reflexivity, exploring their own story, assumptions, beliefs, practices
OK to evolve in their ideas, beliefs, and practices
inspiration to further collaborative action in the world
public reasoning
collaborative decision-making more effective for common good than individual genius

Values/Ideals of General Education and the First-Year Seminar
self-authorship
breadth of knowledge
imposed choices, curtailing specialization
developmental model
being "well-rounded" (many abilities/achievements; fully developing all the parts of you)
academic citizenship (active listening, perspective-taking, analysis of options for common good)
intercultural capacity
ethics and civic responsibility
experiential learning

IMAGE 2
Map of Intersectional Identities Exercise

Race/ethnicity, gender, religion, sexual orientation, socioeconomic status, age, physical/mental/psychological ability, geographic origin.

Identity Map

I am...
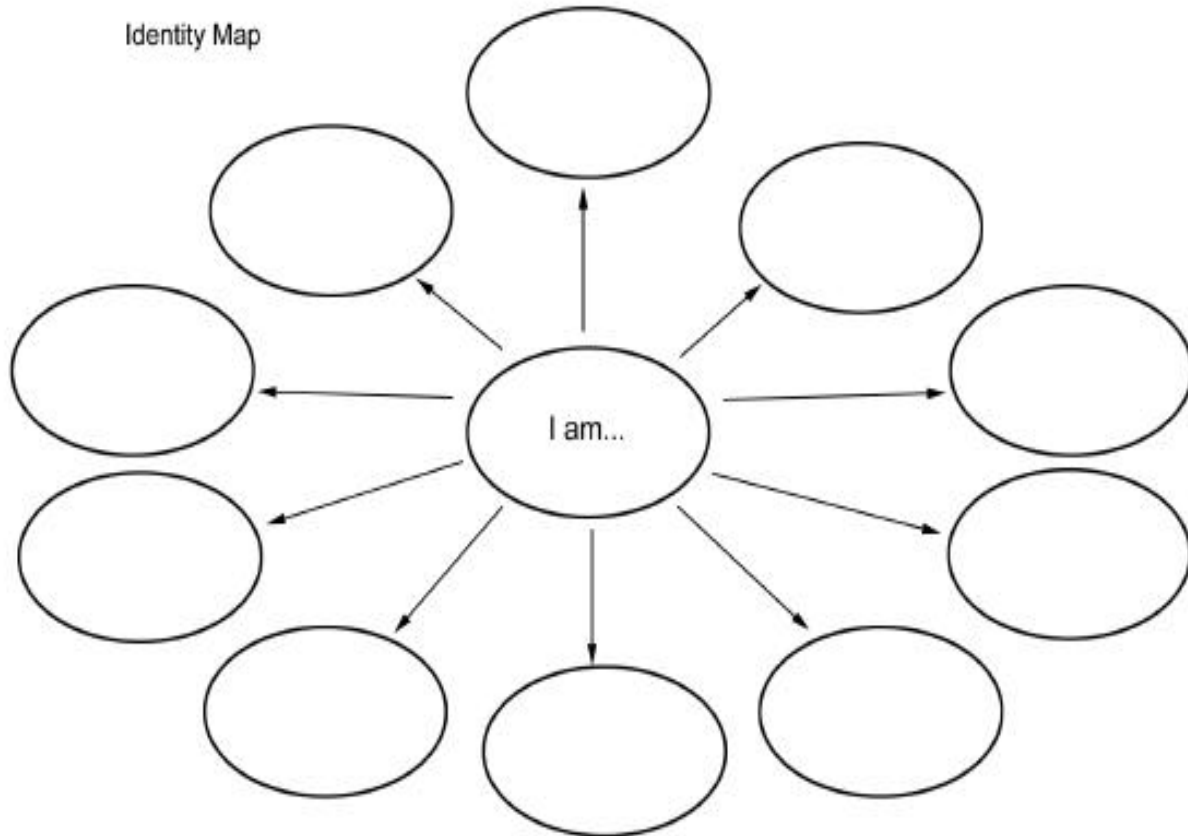
Please rank your identities by how definitive they are of who you see yourself to be.
Please indicate for each if you believe that part of your identity is more socially constructed or more biologically inherent.

IMAGE #3
Walk of Privilege Exercise

Participants stand in a straight line in the middle of an empty room. Some statements might feel too exposing; you don't have to respond to any statement that is uncomfortable. *This exercise is about power and privilege and also about the many different identities that make each of us who s/he is. Your answers will put you in different locations in the room. Power and privilege tend to be invisible to those who are privileged, but sometimes also to those who are not. The point of this exercise is not to make any of us embarrassed about the privileges we have or have not received. It is to make all of us aware that power and privilege are real, not theoretical; they are interpersonal and they will inevitably come into play in our classroom. Being aware will help us relate to each other with understanding and compassion.*

If your ancestors came to the United States by force, take one step back.
If there were more than 50 books in your house growing up, take one step forward.
If you ever felt unsafe because of your sexual orientation, take one step back.
If you believe people have expected *less* of you because of your race, gender, or ethnicity, take one step back.
If you were ever stopped or questioned by the police because of your race, take one step back.
If you have ever felt uncomfortable about a joke directed at your gender, take one step back.
If you can show affection for your partner in public without fear of ridicule/violence, take one step forward.
If you were embarrassed about your clothes or house while growing up, take one step back.
If your parents or guardians attended college, take one step forward.
If you were raised in an area with crime and drug activity, take one step back.
If you have been unsure if you would get time off from work for your religious holidays, take one step back.
If you are able to move through the world without fear of sexual assault, take one step forward.
If you were sexually active with several people and this traditionally improves your social reputation in other
    people's eyes, take one step forward.
If you worry that your religious attire (cross, yarmulke, turban) may cause ridicule or fear, take one step backward.
If you are able to drive carelessly without someone attributing it to your gender, take one step forward.
If you are relatively sure you can enter a store without being followed, take one step forward.
If your family automatically expected you to attend college, take one step forward.
If you have ever traveled outside the United States, take one step forward.
If national holidays reflect your religious upbringing, take one step forward.
If your parents worked nights and weekends to support your family, take one step backward.
If you can buy new clothes or go out to dinner when you want to, take one step forward.
If you can walk alone at any time of day or night without thinking about safety, take one step forward.
If you went to galleries, museums, and plays with your family growing up, take one step forward.
If you attended private school or summer camp, take one step forward.
If you were raised in a single-parent household, take one step backward.
If you studied the culture of your ancestors in elementary school, take one step forward.

If events that you go to rarely offer food prepared in ways your religion prescribes, take one step backward.
If you have been a victim of sexual harassment, take one step backward.
If you have been a victim of violence because of your race, gender, religion, or sexual orientation, take one step
    backward.
If you regularly went on family vacations growing up, take one step forward.
If you have ever had a maid, gardener, or cleaning service, take one step forward.
If you can walk past a construction site without being looked up and down or catcalled, take one step forward.

Why do I put such concepts and questions at the beginning of the course rather than raising them strategically throughout the semester as different skills and processes surface and require attention? It is because putting them first empowers students from the outset to engage with understanding and self-awareness. By making differences in worldviews, experiences, and expectations about classroom dynamics explicit and subject to evaluation, students have a stronger sense of themselves and others and the breadth of challenges and commitments with which everyone in the class struggles. They are given the opportunity to consider what their own challenges and commitments are. A cautionary tale, however, may be more compelling than my simply saying so.

In fall 2014, I taught the first iteration of this course. The students were first-years and relatively diverse for a Bridgewater classroom, not just in terms of religious affiliation, but also in terms of political orientation, socioeconomic background, and racial/ethnic identities. I blithely presented the values and methods of civil discourse and interreligious encounter that we would be practicing in the course. No discussion, other than definitional clarifications, was structured in at all.

Dynamics in the classroom began to become tense about a third of the way into the semester. In particular, a very traditional male Christian student who was politically conservative began to evoke anger and frustration in three women students, two of whom were African American, and all three of whom self-identified as "urban." It was clear that class, race, and gender intersectional identities were in play. Other students, some of whom were not identified with any religious tradition, were increasingly silent in a classroom in which, despite its diversity, Christian voices were predominant. In addition, two or three students were biology and chemistry majors and they were unsure how to respond to Christian statements of faith; for instance, they were non-plussed by one student who expressed her belief in the reality and prevalence of demons in human affairs, including her own personal experiences with demons. The situation became more and more painful for the students.

Perhaps most detrimental, a tension developed between myself—a politically liberal, white, female PhD who was clearly invested in the principles and methods of public deliberation—and the three women students who perceived my pedagogical methods and the required student participation in deliberation as forced compliance, silencing, and disrespectful. Requiring speech-acts *can* feel coercive; difficulty performing them can cause embarrassment and create a real sense of vulnerability. The principles of public deliberation felt dominant class- and race-aligned to my three students and perhaps to others who remained silent. Theirs was a clear case of agonistic voicing of

values and concerns they perceived to be marginalized. They were not interested in being reasonable; they had another important fight to fight.

I knew they were resistant and angry, but could not get the class to a place where they could articulate what the problem really was. The rest of the class was frightened by what they perceived as "disrespect" by the three students towards me. In addition, racial dynamics were an explicit part of many conversations. Michael Brown had been shot in Ferguson that fall and the African American students wanted to talk about race. I suggested in several discussions that race and religion function analogously, though not identically, when it comes to understanding and respect across difference. Some white students were impatient and one, in particular, kept complaining that classroom discussion was getting "off-topic."

Finally, a conversation occurred in which one of the women students made an assertion, but did not provide any rationale for her position. In good public deliberation form, I tried to "reframe" what she had said, that is, to paraphrase her position, first asking if that is what she had actually meant and why, then sharing how her position could be understood from several different subject positions. She became very angry and said that this "reframing" stuff was "BS," a power play, and that I hadn't understood what she said at all and was misrepresenting her. The other two women chimed in that I had been misrepresenting them for weeks.

Here is a very good example of agonistic protest against a rational deliberative model that felt disingenuous to these students; that they saw as "located" (white academic authority) and therefore not reasonable; as pinning their excluded perspectives to a board like a moth; as wanting to discover only commonalities, and not differences. They forcefully called into question just how intersubjective our discursive model really was.

I responded the next class day with the following Powerpoint slides, in an attempt to open up a discussion of the very real tradeoffs and tensions that come from listening to and considering others' viewpoints, as well as some methods for doing this constructively, including being willing to become better at clearly articulating and clarifying one's own position when asked, and understanding the distinction between speakers' intent and real-time impact on listeners.

The goal of dialogue is not for participants or moderators to change others, but for participants to allow themselves to be changed through engagement with new experiences, ideas, and people – to gain new understandings based on the experiences of others.

The idea is to practice evaluating ideas *through interaction with others*; gathering evidence together; identifying assumptions and biases.

Reframing

- intent versus impact

- try your best to echo content, emotions, tone

- ask short open-ended questions
  - what is the problem?
  - who was involved?
  - can you explain more?

- try to summarize the best you can to make sure you have understood
  - questions are one way to do this: "so are you saying…?
  - attempts using phrases like "it sounds like you…"
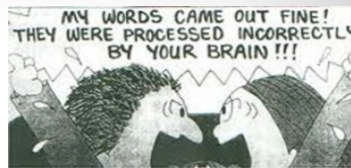
Discussion of the slides helped somewhat, but dynamics in the classroom never fully recovered. I held an "open forum" discussion at the end of term on the assumptions and values that define the practice of civil discourse. I received the following student responses in writing and during classroom discussion:

- Don't be afraid to speak up; freedom of speech.
- Understand why you are saying something.
- Sharing our experiences and combining our knowledge is good.
- Be open-minded. Respect.
- Helps people voice their opinion without being attacked and prevents others from attacking people.

- How to sound less like you're pushing your opinions on people, even though you are.
- That as a teacher you force us to talk about certain things and get to tell us what to believe.

This story is a fitting segue between pedagogical methods that promote metacognition, self-reflexivity, and awareness of intersectionality, and pedagogical methods that directly aim at exploring the usefulness of mind and heart in public deliberation, and practicing responsible communal deliberative work. Before moving on, I will sum up the following:

1. To the extent possible, teaching metacognition, self-reflexivity, and awareness of intersectionality should precede setting the more difficult tasks students attempt in public deliberation.
2. Clear developmental goals should be established for metacognition, self-reflexivity, and awareness of intersectionality based on students' age and year in college.
3. All of this work should include explicit discussion of the professor's intersectional identities and self-reflexivity so that the most obvious power dynamic in the classroom is studied as part and parcel of the practice of public deliberation.

Sustained teaching of public deliberation skills assumes that every class period entails at least a modicum of practice engaging in public deliberation, even if this means simply attempting active listening and seeking clarification as peers discuss their own and others' differing religious, spiritual, and/or non-religious identities and commitments. Beyond these, important skills to include are: gathering evidence collaboratively; identifying each other's assumptions and "selection biases;" paying attention to/recognizing one's own responses including intellectual, ethical, and religious perspectives and owning them; asking short open-ended questions; staying open to data that may be new, unfamiliar, or threatening, and so on. It should not be atypical to spend an entire class describing and practicing these skills, using content from religious, spiritual, and non-religious autobiographies.

In addition to this daily practice, mediated by autobiographical content that helps grease the wheels, it is optimal to schedule in official "civil discourse days," during which students may discuss interfaith issues relevant in the spiritual autobiographies they have read. In fall 2015, I offered three such days; the topics were: 1) "Religious Traditions and Intersectional Identities;" 2) "Intersections of Religion and Science;" and 3) "Authentic Engagement with Religious Others."

On civil discourse days, the professor is silent for 20 minutes (increasing to 45 minutes by the end of term), while the class attempts to answer the deliberative question(s) in play. A maximum of two questions is allowed, to ensure adequate deliberation on each question. At the end of the session, the class and professor debrief together about how the deliberation went. The professor's analysis enables students to explore their own and other students' contributions and roles, as well as how to map the conceptual and interpersonal evolution of each discussion.

Examples of deliberative questions I have used on civil discourse days include: "Can one be simply a Christian, or Buddhist, or Jain? Or is each person a mix of identities and experiences that make their relationship to their tradition unique?" and "Are religion and science compatible? Why or why not? If compatible, how?" For the first civil discourse day of the semester, the professor provides the deliberative question; thereafter, the students bring deliberative questions to the table

and they determine with the professor's help which questions are the most compelling and which to pursue that day.

How do students learn to recognize and pose deliberative questions? It is a lot more challenging for them than you might imagine. The 18-year-olds that I have taught have been extremely uncomfortable with deliberative questions that require evaluation and judgment, speech acts that they deem repressive, rude, and antisocial. They will revert back to comprehension or analytical questions without fail, if not encouraged and supported while they try to push themselves and their peers to deliberate and continue, in the face of inevitable disagreement, until they find a resolution or compromise position! The handouts below should be self-explanatory; they define and describe basic concepts and methods to help students practice public deliberation in the classroom.

HANDOUT #1
DELIBERATIVE VS. READING COMPREHENSION/ANALYTICAL QUESTIONS

A deliberative question is not a comprehension question; that is, it does not only ask about content. It does not even ask for analysis of content for the sake of understanding content better. It goes beyond these.

A deliberative question requires *evaluation of content and the implications of content* based on stipulated values, beliefs, or criteria.
Typically, these questions will:

- Ask about "should's," whether/how a topic is of value and how "we" should deal with the topic.
- Define the potential harm or benefit of the topic, in what contexts, and for whom.
- Argue the usefulness or uselessness of something, by considering to what end it might be used and whether that "end" is valuable. In what contexts might it be valuable? For whom?
- Ask for alternatives to the topic as it stands, options for different ways of thinking about the topic, different approaches to a solution, or different actions necessitated by it.
- Ask all of the above with clearly stated assumptions and values defined and justified.

Example questions:
1. Is the use of religion to justify gender hierarchies morally acceptable?
2. Should Hinduism and Islam (or any religion) have had as strong an impact on social and political structures as they did in the early 20th century as India fought for its independence from colonial rule?
3. Or, one might stipulate that a question will assume some value or belief—for instance, that human beings are intrinsically evil and require "saving"—and then ask what the implications of such a proposition are, for whom, and to what end. Those participating in discussion can "beg" the assumption or accept it, and deliberate together about its implications in the context of a larger question.

HANDOUT #2
DELIBERATIVE DISCUSSION TECHNIQUES

Leading a civil discourse discussion is all about *posing deliberative questions*, that is, questions which require:

1.   exploration and evaluation of multiple perspectives and propositions;
2.   making a joint decision about right answer(s); there may or may not be consensus.

ASSIGNMENT:

Take a central idea, experience, proposition, or lesson from the religious autobiography you are covering and turn it into a deliberative question. For example,

1.   PROPOSITION: "there is one spiritual truth and without it, human beings are damned."

2.   DELIBERATIVE QUESTION: Is there one spiritual truth and what must we
        do if there is one truth? What must we do if there is not one spiritual truth?

Here are some techniques you can try to incorporate into your discussion leadership. You don't have to try all of them. You can use whatever seems helpful as the discussion progresses. Your grade will reflect how hard you tried to use at least some of these, and how well.

3.   Listen to your peers. "Map" the discussion for your peers on the board or verbally. That
        means, remind them of what the main points are in the discussion, so you can all revisit
        them throughout the discussion.

4.   Encourage everyone to speak, using eye contact and occasionally asking, "What do you
        think, X?" Give people time to think before they speak.

5.   Respond to, and seek clarification from, peers as the discussion leader. Encourage peers to
        respond to, or seek clarification from, each other.

6.   Point out connections between what peers have said independently. Point out common
        ground in group responses. Point out clear disagreements and/or differing assumptions.

Keep pushing for a decision/multiple decisions about what the question has asked, such as:
                        What is right? What should we do? What must we think?

Keep conversation moving towards ---- > desirable outcomes/consequences.

Given these very practical guidelines, students learned quickly how to pose deliberative questions. Here are a few examples of deliberative questions students brought to discussions of different spiritual autobiographies:

After reading Surprise Sithole's autobiography, *A Voice in the Night*:
Starting with the quote, "When simple people accept and believe what the Bible says without question, God blesses them:" "*Should our faith mature from this simplicity*? Do questions make our faith 'better'? Is there an ideal faith to aspire to?"

After reading about Creation Spirituality and the link between metaphysics and science:
"If religion was out of the question, *which would you argue as true*: the big bang theory or superstring theory?"

After reading Shudha Mazumdar's autobiography, *Memoirs of an Indian Woman*:
"Do you think that cultures that worship a divine feminine also hold women in higher esteem in their cultures? Do you think acknowledging this aspect of the divine is, then, *a necessary prerequisite to women's equality?* Do you think this is possible in your culture? Would you want it to be?"

Once students understand this first step of setting the stage for deliberative discussion, they must learn the skills of deliberative discussion: listening, seeking clarification, mapping the discussion, noting connections between contributions, responding to points made, reframing (sharing what a contribution means in the context of one's own, perhaps very different, circumstances and/or worldview), and pushing for warrants for action, through consent or simply concession to definitions of whatever the context-bound common good appears to be to the group. Following are some student responses to the experience of learning these skills:

> ACTIVE LISTENING
> "I discovered that sometimes the meaning and reasoning behind others' ideas can be polar opposite to what I am thinking. This technique is only to clearly identify what the conversation is about, as well as the identity of whoever is talking."
>
> SEEKING CLARIFICATION
> "'Why?' 'For what reason?' 'What do you mean by…?' These are a few of the basic questions Dr. Klancher taught us to ask one another in conversation. At first this seemed silly. The class would even mock asking the questions when first learning the technique. Now these questions are powerful enough to change the course of a conversation."
>
> IDENTIFYING ASSUMPTIONS
> "I remember the early classes when we began to discuss the Jews and their right to the Promised Land. A member of the class began speaking about whether or not it was right in the eyes of God for the Jews to kill and conquer other nations. The professor stopped the class to identify that the student was speaking with the assumption that there is a God. So much of my life conversations about actions and beliefs were conducted based on the assumption that there is a God! This has incredible influence on the direction or outcome of the discussion! I never realized that I bring the assumption of God to the table every time I talk to people."

COLLABORATIVE (NOT COMPETITIVE) PROBLEM-SOLVING
"As an individual I am more mindful and feel more in tune with others. I thought I would do fine in the class because I could 'defend' my opinion because in high school we were instructed to essentially debate topics. I now know that defining will gain me no knowledge nor develop my own opinions. Dr. Klancher told us to seek understanding through others' opinions rather than debating."

STAYING OPEN TO OTHERS' VIEWS and STAYING DELIBERATIVE
"Dr. Klancher would coach us on our speaking and thinking process with each small discussion. She would tell us to try and open ourselves up to understanding what each other was saying. She told us to think of 'goals' for conversations. She told us to question the meaning and seek clarification about what others were talking about. When actually conducting a conversation about religion, these reminders were key but difficult to hold onto."

Such observations are the fruit of continual opportunities for metacognition. Through assigned critical reflections that span the semester, students are encouraged to analyze their performance and, where it might help in understanding their performance better, compare or contrast their participation with that of others in the class. Students are asked to remember the components of civil discourse discussed in class and think hard about how they have tried to use them—successfully and unsuccessfully. Components are specified; for instance, they are asked if they have:

1. become more aware of the way other religious traditions understand the world, the holy, and humanity;
2. practiced "seeing through" perspectives other than their own, not just understanding them;
3. become more aware of their own views on religion and spirituality and how they affect their judgment of what others say, or of how emotions that arise triggered by discussions might affect their judgment of what others say;
4. listened attentively to their peers, letting go of their own internal monologue to really hear;
5. practiced repeating or "reframing" what a peer or the professor has said to make sure they got it and/or have considered how what has been said translates into their own world;
6. advocated for a position or idea, or argued against a position or idea;
7. tried to integrate logical, rational thinking with their personal intuitions, beliefs, and practices;
8. learned to identify what ideas and emotions they base their comments on whenever they analyze an idea or practice;
9. realized that they felt more than one way about a topic being discussed;
10. considered the *practical influence/consequences* of their ideas or positions in the real world, in creating a culture of peaceful pluralism.

Reflections are sometimes in the form of an essay, sometimes in the form of a journal entry, and the form affects the content; students tend to be more personal or self-revealing in journal entries. Reassurance that each of us learns as much from what goes wrong as we do from what goes right is key. Here are just two examples of student reflections on difficulties and frustrations:

TOLERATING CONTRADICTORY WORLDVIEWS AND EXPERIENCES
"I know my views and I know I can't change people's views on certain topics, but I did have problems with certain things that were said… Sometimes, I would feel rage when we would go off topic and talk about things like immigrants and them working here. I felt pure rage when C. and M. spoke down about them because I grew up and was mainly taken care of by an immigrant and I let them know that."

CALIBRATING INTENTION VERSUS IMPACT
"I've always had a decent idea of what I am talking about, but it's hard for me to voice it at times, because it would sound right in my head and then when I would open my mouth, it wouldn't make sense. Then I would be interrupted and it would be 'reframed' and it wouldn't seem like what I was saying at all."

To further help students to see themselves and the roles they take on in discussion, the professor may define deliberative roles for students, record their contributions during deliberations, and then provide the class with an overview of what they offered to the group and the discussion, as here below:

Student A "the active listener"	*listens carefully for content, emotion, and assumptions*, responds to peers with insightful reframing questions or comments
Student B "the generous thinker"	responds to peers, *shares experiences different from others'*, shares about her intersectional selves and their relationship to her culture/tradition, clarifies her own views, ready to share broadly
Student C "the glue"	starts the discussion, responds to peers, seeks clarification about peers' contributions multiple times, *makes connections between contributions, stays deliberative*
Student D "the open mind"	*tolerates dissonance creatively and constructively*, follows up on what peers say, suggests other ways of seeing propositions about topics
Student E "the sustainer"	responds to peers often, seeks clarification from peers often, shares his experiences openly, *keeps conversation going and directed*
Student F "the analyst"	refers to class info and autobios, *offers definitions/analysis*, questions, challenges, and/or expands on what peers say, *considers implications carefully and systematically*

Once the students have received this feedback, they are encouraged to "try on" a different role during the next deliberative discussion and see what they can accomplish in that role, as opposed

to their prior role. The very act of considering what impact they could have on a conversation, much less in their communities, has been a significant shift in consciousness for first-year students in my classes. Their skepticism about anything even approximating "democratic self-determination" is deeply engrained in them. The notion that people with differing religious, racial/ethnic, and political commitments could deliberate together about shared problems is suspect to students. This is not surprising, given the current state of national and global politics.

Concluding Thoughts

In the context of secular public deliberation models, participants who deliberate based on religious commitments, emotions, and loyalties to specific economic, racial/ethnic, or gender identity groups are more likely to be negatively understood as "subjective" and "irrational." This is the product of current hegemonic secular deliberative democratic models of civic engagement. Such participants' "private," "subjective," and "irrational" positions are compared to the Enlightenment-inspired "universal," "rational," "objective," and normatively male, idealized thinker of the erstwhile public sphere. Students are intuitively, if not always consciously, aware of this, which certainly contributes to their sense of inadequacy and distrust upon entering college and finding their place in "academic/intellectual" life. Allowing religiosity and rationality to come together within the deliberative process feels transgressive for a reason. In his seminal work *The Structural Transformation of the Public Sphere*, Habermas understood the public sphere as "the social space in which force [formerly monopolized by the state] was transformed into the coercion of rational deliberation."[6] This norm has an immense amount of power in Western classrooms to *undeniably positive effect* on many levels. Yet Habermas from the very start recognized the coercive potential it holds.

In 1962, Habermas saw the emergence of the public sphere as trumping the force of the state and signaling the decline of religious authority in civic matters. Since then, as mentioned above, he has been considering the resilience and continuing centrality of religion globally and the need to forge a "postsecular stance" wherein religious ethics can be incorporated into a post-metaphysical way of thinking and engaging in the civic arena.[7] Yet his continued compartmentalizing of political arenas—his hardline division between scientific thinking holding sway in matters of "the objective world" and religion's continued relevance in the social and moral worlds—is reductive. Secular humanists and other scientifically literate citizens may not want creationism taught as science, but it is reductive, as the history of eugenics, stem-cell research, and the atom bomb, to name just a few, highlight, to think that science and morality are separate domains when it comes to public deliberation and political decision-making.

In *The Power of Religion in the Public Sphere*, Charles Taylor argues that one "myth" of the Enlightenment is the "special status" attributed to "nonreligiously informed Reason."[8] He suggests that assuming that "religiously based conclusions will always be dubious and in the end only convincing to people who have already accepted the dogmas in question"[9] does not hold up, nor does the assumption that moral-political issues are best resolved by secular reason, understood "as a

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[6] Eduardo Mendieta and Jonathan VanAntwerpen, eds., *The Power of Religion in the Public Sphere: Judith Butler, Jürgen Habermas, Charles Taylor, Cornel West* (New York: Columbia University Press, 2011), 3.
[7] Jürgen Habermas, "The Resurgence of Religion: A Challenge to the Secular Self-Understanding of Modernity," (presentation, Fall 2008 Castle Lectures, Yale University, New Haven, CT, October 6–13, 2008).
[8] Mendieta and VanAntwerpen, 33.
[9] Ibid., 57.

language that everyone speaks" and can agree with.[10] I would argue, however, that it is clearly time to move beyond the work of validating religious thought or any kind of thought "as a language that everyone speaks." Our students need to become fluent in many "languages," many stories, and many practices, if they are to lead others towards interreligious peace.

In my classrooms, students quickly see that allowing religious, spiritual, humanist, and ethical arguments into the deliberative sphere opens the door to recognizing the rich complexity and intersectionality of individuals *in the classroom and beyond*, and evaluating the *practical communal implications* of rationales that people will bring to the table, including spiritual, religious, emotional, and ethical reasoning. They see that at its heart, interfaith deliberation is a pragmatic endeavor. It is closer to functionalist sociology than to metaphysical philosophy. It is an ethics of citizenship that submits religious, spiritual, and ethical traditions to the deliberative process in the interest of reaching whatever context-bound common good is optimal in the communal view, based on whatever kinds of reasons a specific community finds compelling, *without bracketing religiously informed contributions as Habermas does*. Disagreement is a given; silencing any group's thinking or experiences is not.

Cornel West has described valuable aspects of "the power of religion in our midst": religion offers "reservoirs of cultural memory," "compendiums of utopian yearnings," "distinctive moral visions," "compasses to track human misery and despair in the world," and "empathic and imaginative power that confronts hegemonic powers."[11] Religious and/or spiritual propositions undeniably cause dissonance in terms of their content, yet this should not preclude them being one *category of effective evidence* that may be used to support conclusions in civic matters. Technically, this does not contradict Habermas' definition of the public sphere as a "space for reason-giving, a realm in which reasons are forwarded and debated, accepted or rejected."[12] In the ever-ongoing intersubjective encounter that is pluralistic life-together, the full range of "data," of particular, lived perceptions, hopes, and protests, is *de facto* present, regardless of normative standards of engagement. If our students are to become leaders who enable encounter at all, if the plurality of religious and non-religious people and perspectives has any chance of shared life outside of niches and entrenched opposition, then they must learn to listen, hear, and encourage understanding with freedom, skill, and hope.

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[10] Ibid., 49.

[11] Ibid., 11.

[12] Ibid., 2–3.

Religiones Antiquae: Reviving *Nostra Aetate* to Expand the Scope of Salvation "History"

Christopher Denny

The Second Vatican Council's Declaration on the Relation of the Church with Non-Christian Religions (Nostra Aetate) *is better understood as a document about the Catholic Church than about other religions.* Nostra Aetate's *most important value is what its assertions mean about the Body of Christ, rather than about those who are not Christian. This does not mean that the Declaration is not a positive asset for interreligious relations. In fact, it is the ecclesiology of* Nostra Aetate *that can serve as a foundation for a more productive phase of interreligious dialogue and comparative theology in the twenty-first century. Applying the insights of Raimundo Panikkar on Hinduism and Robert Magliola on Buddhism to* Nostra Aetate *provides an opportunity to broaden the Church's construction of salvation history. In the twenty-first century, the Catholic Church must try to forge a shared understanding of salvation history with Hindus and Buddhists.*

In its opening paragraph, Vatican II's Declaration on the Church's Relation to Non-Christian Religions presumed that "the human race is being daily brought closer together."[1] *Nostra Aetate* ushered in an era of good feeling and dealt a blow to Christian justifications for anti-Semitism; by this standard the document has been a success. While the declaration broke new ground in paying respect to non-Christian religions, as Augustin Cardinal Bea noted before the final vote on it in October 1965, its presentation of religious others is brief, abstract, and shorn of overt references to historical developments in both Christianity and other traditions. Those disappointed with the brevity of the document should note that a more extensive text could have been a more negative one: according to Cardinal Bea's *Relatio*, before the final vote some bishops wanted to include criticism of the various errors of non-Christian religions.[2] The declaration gave theologians impetus for pursuing interreligious dialogue, but provided few specifics for precisely how to move from mere good will to constructive interreligious engagement. An optimistic appraisal of *Nostra Aetate* can explain such limitations and the Declaration's brevity as the expected outcome of a document intended to be simply the beginning of an extensive program of ecclesiological renewal. One can justify this positive assessment with reference to subsequent magisterial documents such as John Paul II's 1984 address, *The Attitude of the Church towards the Followers of Other Religions: Reflections and Orientations on Dialogue and Mission*, or the Pontifical Council for Interreligious Dialogue's 1991 document *Dialogue and Proclamation*.[3] Both of these documents reaffirmed the necessity for interreligious dialogue in principle. These statements from the Vatican, however, appear primarily concerned with organizing the Church's own self-understanding in the face of interreligious dialogue; this inward-looking trend

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[1] All quotations from Vatican II documents in this essay have been taken from *Decrees of the Ecumenical Councils*, vol. 2, trans. Norman P. Tanner (Washington, DC: Georgetown University Press, 1990). Different translations from the documents of Vatican II may be found online at the Vatican's website: www.vatican.va.

[2] See René Laurentin and Joseph Neuner, commentary on *Declaration on the Relation of the Church to Non-Christian Religions at* Vatican Council II (Glen Rock, NJ: Paulist, 1966), 87.

[3] For the former document, see the Pontifical Council for Interreligious Dialogue's website at http://www.pcinterreligious.org/dialogue-and-mission_75.html; the latter may be found at http://www.vatican.va/roman_curia/pontifical_councils/interelg/documents.

was confirmed with the release of *Dominus Iesus* by the Congregation for the Doctrine of the Faith in 2000.[4] These documents do not aim at doctrinal consensus or, with the exception of the Roman Catholic dialogue with Judaism, anything approaching a shared theology of religious history. Nothing of comparable importance with the 1999 Joint Declaration on the Doctrine of Justification by the Lutheran World Federation and the Catholic Church has emerged from Catholic interreligious dialogue since the end of Vatican II.[5] In one of his last published works, Jacques Dupuis wrote of the "disillusionment and dissatisfaction" he felt on reading some conciliar treatments of other religions.[6]

I suggest that one of the reasons for this disillusionment is that scholars have yet to appreciate sufficiently that *Nostra Aetate* is better understood as a document about the Catholic Church than about other religions. Promulgated near the close of Vatican II, *Nostra Aetate's* most important value is what its assertions mean about the Body of Christ, rather than about those who are not Christian. This does not mean that the Declaration is not a positive asset for interreligious relations. In fact, it is the ecclesiology of *Nostra Aetate* that can serve as a foundation for a more productive phase of interreligious dialogue and comparative theology in the twenty-first century.

1. Nostra Aetate *Assessed within the Turn to the Subject in the Theology of Religions*

The disillusionment of theologians such as Jacques Dupuis is compounded when scholars recognize that *Nostra Aetate's* relationship to the contemporary theology of religions is not simply privative. Theological shifts in the decades since 1965 have made the very foundations undergirding *Nostra Aetate* questionable for many interpreters. Modernistic assumptions positing an experiential core underlying the diversity of religions have faced criticism for the past quarter-century in the wake of philosophical and religious turns to the inescapable linguistic constructions of religion. Post-conciliar theologies such as Karl Rahner's, which built upon *Nostra Aetate's* confident teleological claim that God is the final goal of humanity to develop the category of "anonymous Christianity," have been characterized as epicyclic continuations of Christian theological exclusivism in disguise.[7] Even theologians who have tried to construct pluralistic theologies of religion based on the foundations of reality or of justice have been criticized for assuming an implicit theism in Eastern traditions.[8] Appeals to implicit and anonymous Christianity, along with a hoped-for yet deferred eschatological reconciliation among people, may serve to keep an uneasy peace between adherents of different religions, but left to themselves these positions do little to foster interreligious dialogue.[9]

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[4] For the text of *Dominus Iesus*, see http://www.vatican.va/roman_curia/congregations/cfaith/documents /rc_con_cfaith_doc_20000806_dominus-iesus_en.html.

[5] For the text of the Joint Declaration, see http://www.vatican.va/roman_curia/pontifical_councils /chrstuni/documents/rc_pc_chrstuni_doc_31101999_cath-luth-joint-declaration_en.html.

[6] Jacques Dupuis, *Christianity and the Religions: From Confrontation to Dialogue*, trans. Phillip Berryman (Maryknoll, NY: Orbis, 2002), 66.

[7] This is John Hick's criticism of Karl Rahner's concept of "anonymous Christianity." See Hick, *The Second Christianity*, 2nd ed. (1983; repr., Eugene, OR: Wipf and Stock, 2009), 76–82.

[8] For a criticism of Hick on this point, see Christoph Schwöbel, "Particularity, Universality, and the Religions: Toward a Christian Theology of Religions," in *Christian Uniqueness Reconsidered: The Myth of a Pluralistic Theology of Religions*, ed. Gavin D'Costa (Maryknoll, NY: Orbis, 1990), 31–32.

[9] Here one has to distinguish between the hope for universal salvation on one hand, for example, and interreligious dialogue or comparative theology on the other. Promotion of the former position does not necessitate an enthusiastic embrace of the latter. For a theological example, see Hans Urs von Balthasar, *Dare We Hope "That All Men Be Saved"? With a Short Discourse on Hell*, trans. David Kipp and Lothar Krauth (San Francisco: Ignatius, 1988). Balthasar proffers

Consider Grant Kaplan's assertion that "An emphasis on the common nature of all human beings lies at the heart of the Council's spirit."[10] For Kaplan, the rhetorical questions that *Nostra Aetate* poses in paragraph one lay the groundwork for a functional definition of religion that moves beyond *a priori* deduction. At first glance the Declaration's opening interrogations do indeed seem helpful in identifying what *Nostra Aetate* describes as "things that human beings have in common and what things tend to bring them together." In a pioneering language event unprecedented in conciliar history the first paragraph of *Nostra Aetate* asks, "What is a human being? What is the meaning and purpose of our life? What is good and what is sin? What origin and purpose do sufferings have? What is the way to attaining true happiness? What are death, judgment and retribution after death? Lastly, what is that final unutterable mystery which takes in our lives and from which we take our origin and towards which we tend?" Yet the existential language of *Nostra Aetate* is laden with implicit particularisms that cannot be unequivocally affirmed in the Eastern spiritual traditions covered in the Declaration's very next paragraph. For example, not all religions describe evil as "sin" (*peccatum*). The notion of "retribution after death" (*retributio post mortem*) has similar restrictions in applicability. At these points the Declaration betrays its origin as the original chapter four of the Decree on Ecumenism, a decree that could understandably assume more common ground between the Catholic Church and religious others. What we have to work with in conciliar interpretation is a text that does not sufficiently appreciate the wisdom in those worldviews that, as Raimon Panikkar noted, "do not require the reductio ad unam that a certain monotheism considers necessary to reach rational intelligibility."[11]

The comparative study of mysticism, which has provided a major impetus to Christian theologies of religion in the last two centuries, has moved away from essentialist foundations towards contextualist frames of reference. Based upon readings of classic texts, Steven Katz and other scholars of mysticism have convincingly demonstrated that concepts and symbols inevitably shape interpreters' descriptions and understandings of the "final unutterable mystery" to which *Nostra Aetate* appeals.[12] Such is the inescapable burden of human subjectivity. At the ecclesial level, contextualist outworkings of subjectivity are embodied in creeds, ethical and liturgical practices, and the nexuses of relationships that constitute the church. Does this mean that *Nostra Aetate* should be interpreted as an ecclesiocentric text? Most definitely. Indeed the turn to the subject and the turn to language, which as Don Cupitt held "goes all the way down," casts doubt on the Whiggish paradigm of some Christian theologies of religion, in which ecclesiocentrism is superseded by an encompassing turn to Christocentrism, which in turn is engulfed within theocentrism until such time as regnocentrism is brought forth to provide the coup de grace to the last vestiges of theistic universalizing presumptions.[13] While Vatican II demonstrates that the church is a dynamic People of God that can read the signs of the times, as long as Roman Catholics organize themselves into communities called Church, ecclesiocentricity cannot be dispensed with at the epistemological and philosophical levels,

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hope for the eventual salvation of all human beings as individuals, but holds to a sharp neo-orthodox distinction between Christianity and other religions.

[10] Grant Kaplan, "Getting History into *Religion*? Appropriating *Nostra Aetate* for the 21st Century," *Heythrop Journal* 52 (2011): 802–21, at 806.

[11] Raimon Panikkar, *The Rhythm of Being* (Maryknoll, NY: Orbis, 2010), 65.

[12] For Katz's programmatic and influential essay on this point, see Steven T. Katz, "Language, Epistemology, and Mysticism," in *Mysticism and Philosophical Analysis*, ed. Steven T. Katz (New York: Oxford University Press, 1978).

[13] For Katz's programmatic and influential essay on this point, see Steven T. Katz, "Language, Epistemology, and Mysticism," in *Mysticism and Philosophical Analysis,* ed. Steven T. Katz (New York: Oxford University Press, 1978).

even if it is superseded in broader understandings of revelation and soteriology that see divine initiative at work outside visible religious institutions. This recognition that ecclesiality too, like language, goes "all the way down" can lead to theological exclusivism in the face of religious diversity, but it could also serve to provide a more informed communal consciousness that might enable Roman Catholicism to promote more constructive interreligious dialogues.

2. *Turning the Lens of* Nostra Aetate *2 from Non-Christians to the Catholic Church*

If theological exclusivism—the claim that salvation and grace are only found within the visible church—is rejected by Vatican II's positions in *Lumen Gentium* and *Nostra Aetate*, should one abandon the christocentric inclusivism of *Nostra Aetate* to pursue a pluralist theology of religions?[14] This option has been promoted by some of the most influential scholars in the theology of religions over the past few decades.[15] I suggest instead that paragraph two of *Nostra Aetate* offers us an innovative way to understand Catholic ecclesiology as a mutual-mediating dialectic. In other words, let us address the question of what the Declaration's terse and general assertions about Hinduism and Buddhism tell us . . . not so much about Hinduism and Buddhism but about the Church.

a. Hinduism

In non-committal language alluding to Hindu vocations of *jnana-marga* and *bhakti-marga*, we read that Hinduism explores divine mystery with (1) a "wealth of myths" and (2) "philosophical investigations," while on the practical level it seeks liberation through (3) "ascetical life or deep meditation" or (4) "taking refuge in God." That's all. A Christian fulfillment theory of religions might hold that these are positive characteristics only until such time as the Christian gospel supersedes them via missionary conversion. Such a reading could draw support from paragraph two's condescending contrast between the "deep religious sense (*intimo sensu religioso*)" of various apparently primitive peoples, and the "more refined ideas (*subtilioribus notionibus*)" of religions connected to the "progress of culture (*progressu culturae*)." Yet if we do not pursue the fulfillment theory, another ecclesial path can be taken. If these characteristics that are part of what *Nostra Aetate* calls "those things which are true and holy" endure even after the encounter between Christianity and Hinduism, then what would it mean for members of the Catholic Church to exist in a community that tried to respond to the divine mystery by living in accord with the four characteristics above? What if Catholics were to understand these characteristics not simply as Hindu, but as potential ways in which Roman Catholicism itself could be transformed in response to its meeting with Hindu spiritualities?[16]

First, Catholic Christians should listen attentively to Raimon Panikkar's call for remythicization in the modern age as a helpful example of what *Nostra Aetate* calls "the inexhaustible wealth of myths."[17] As an example of what needs reconsideration, consider the Christian apologetic

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[14] For *Lumen Gentium's* affirmation of the scope of salvation outside the visible Catholic Church, see chapter 2 of that document.

[15] A representative lineup of these theologians may be found in the collection *The Myth of Christian Uniqueness: Toward a Pluralist Theology of Religions*, ed. John Hick and Paul F. Knitter (Maryknoll, NY: Orbis, 1987).

[16] For an explanation of how religious traditions can be understood as dynamic carriers of meaning that are transformed in response to their environments, rather than as reified and static promoters of doctrine and institutional authority, see Francis Clooney, "When the Religions become Context," *Theology Today* 47/1 (April 1990): 30–38.

[17] See Raimon Panikkar, *Myth, Faith, and Hermeneutics: Cross-Cultural Studies* (New York: Paulist, 1979).

contrast between myth and history, typified in Dorothy Sayers's mid-century claim that for centuries Christianity "had toiled . . . to drag the dark images of fable and fancy into the daylight of history and reason."[18] An implied contrast between myth and history appears in Vatican II's Dogmatic Constitution on Divine Revelation. Here in paragraph two of *Dei Verbum*, the concept of "the history of salvation" serves as a framework within which the deeds and words of revelation achieve an "inner unity," an implicit rebuke to the crypto-theological positivism that was a hallmark of previous Catholic manual theology. Salvation history, however, has shortcomings as a model for divine revelation; as Avery Dulles pointed out, "much of the biblical material pertaining to God's actions can be called history only in a very extended sense."[19] While chapter three of *Dei Verbum* gave a massive boost to Catholic historical scholarship, that document also noted that the historical genre is only one of several genres found in the Christian Bible. Chapter five of this same Dogmatic Constitution "unhesitatingly asserts" the "historical character" of the New Testament gospels, thus reassuring readers that Jesus can be placed on the historical side of the myth-history distinction. This division of myth and history continues in the 1992 *Catechism of the Catholic Church*, in which paragraph 285 references myths of origin that compete with a Christian understanding of creation, but paragraph 498 reassures readers who might have been unsettled by Raymond Brown's publications that the virgin birth of Jesus "could hardly have been motivated by pagan mythology."[20] The tension between myth and history reaches a crescendo in paragraph 390 on original sin, in which the *Catechism* states: "The account of the fall in *Genesis 3* uses figurative language, but affirms a primeval event, a deed that took place *at the beginning of the history of man*."[21] We have here an appeal to a new category, "figurative history," which some would call . . . myth.

In the course of his long intellectual and spiritual career the Spanish-Indian theologian Raimon Panikkar (1918–2010) stressed the need to embrace myth rather than to flee it as an obsolete stage of civilizational development. Panikkar, however, was far from a reactionary seeking refuge in archaic tales. He held that modern peoples need a new myth, a larger horizon in which the testimonies gathered through interreligious dialogue are amenable to a synthesis whose contents cannot be predicted in advance.[22] To apply Panikkar's prescription to this current examination of *Nostra Aetate* we can ask, what would it mean for the Roman Catholic Church to pursue Panikkar's recommendation to dispense with the ascription of history to Christianity and myth to the non-Christian religious others? Is it possible to pursue Panikkar's goal of a mythic communion in which the definition of the Church is mutable in constant response to ongoing dialogue?[23] In other words, is it possible to maintain an open-ended version of ecclesiocentricity, one dialogically molded by the Catholic Church's encounters with other people? Conservatives will counter that such a view undermines the uniqueness of Christ, while liberals might bypass the ecclesial possibilities of Panikkar's dialogical opening in a rush to trade in an ecclesial framework for a christocentric or theocentric one, thereby abandoning the field to a truncated and unchallenged institutional

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[18] Dorothy Sayers, introduction to *Purgatorio* (New York: Penguin, 1955), 39.

[19] Avery Dulles, *Models of Revelation*, 2nd ed. (Maryknoll, NY: Orbis, 1992), 63.

[20] See Raymond E. Brown, *The Birth of the Messiah: A Commentary on the Infancy Narratives in the Gospels of Matthew and Luke*, 2nd ed., The Anchor Yale Bible Reference Library (New Haven: Yale University Press, 1999).

[21] *Catechism of the Catholic Church* [#390], 2nd ed. (Washington, DC: United States Conference of Catholic Bishops, 1997), 98. Emphasis in original.

[22] See Panikkar, *Myth, Faith, and Hermeneutics*, 244.

[23] For Panikkar's description of "mythic communion," see *Myth, Faith, and Hermeneutics*, 237–48; also, Christopher Denny, "Interreligious Reading and Self-Definition for Raimon Panikkar and Francis Clooney," *Journal of Ecumenical Studies* 44/3 (Summer 2009): 409–31.

ecclesiology. Perhaps both liberals and conservatives could be mollified on this point, since Panikkar's ultimate appeal to mythic communion is trinitarian, a stance that is congenial to recent communion ecclesiologies.[24] For example, in his 1973 book *The Trinity and the Religious Experience of Man*, Panikkar held that the Trinity shows forth *advaitic* love, in which the Spirit is the nonduality of Father and Son. *Advaita* rescues the Trinity from a conception of personhood that is individualist and that raises the specter of tritheism when pursued in a certain direction.[25] Advaitic love, however, is not a historical artifact, but is instead a myth. To call this love a myth is not to denigrate it as false in the way that the popular understanding of myth uses that word as a synonym for something that is not true. Rather, advaitic love is a horizon in which the world, the self, and God are posited as overlapping yet irreducible facets of a single all-encompassing reality.[26]

When applied at an ecclesial level, the myth of advaitic love adds a cosmological depth to Vatican II's Pastoral Constitution on the Church in the Modern World, *Gaudium et Spes.* If the Catholic Church as a whole committed itself to a loving relationship with God and the world in which other spiritual people were not simply placed under the category of "non-Christians," the possibility emerges of a model for interreligious dialogue that is ecclesiocentric without being exclusivist or revanchist. Note that this hypothetical conversion to mythic communion would be one *internal* to the Catholic Church, rather than a putatively neutral common ground among religions or an agreed-upon plan of action among different religious groups. The Catholic Church would not need to wait for other religious actors to accept Jesus Christ as the world's savior in order to enter into this advaitic love. What are the possible consequences of such a collective transformation? Consider how a mythical frame of reference could recast debates over church authority in a new light. At a time when many Catholic debates about church reform, hierarchy, gender, and ordination center upon historical claims about the origin of the church and church structure, a Catholic remythicization undertaken in response to what some experience as divine mystery could mean that past ecclesial practices need no longer be completely determinative for Catholic ecclesiology. Rather than seeing such structural changes as a deplorable "selling out" to a modern world marked by secularization and democratic tendencies, Catholics can appeal to what *Nostra Aetate* itself says about Hinduism in reflecting how they might partake of that same response to ultimate reality. This possible Catholic remythicization does not mean rejecting history, the historicity of Jesus, or the reliability of the apostolic witness. What is instead needed is a recognition that the deductive application of history to present day religious circumstances has limits insofar as each generation of Christians confronts the challenge of distinguishing what is normative for Christian life and practice, in which subjective commitments and values inevitably enter into the process of discernment.

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[24] See Dennis M. Doyle, *Communion Ecclesiology: Vision and Versions* (Maryknoll, NY: Orbis, 2000).

[25] For an exposition of the tendencies toward tritheism, with attention to the socio-political implications of trinitarian doctrine, see Leonardo Boff, *Trinity and Society*, trans. Paul Burns (1988; repr., Eugene, OR: Wipf and Stock, 2005), 77–96. For an explanation of Panikkar's advaitic understanding of the Trinity in an interreligious context, see Raimon Panikkar, *The Trinity and the Religious Experience of Man: Icon—Person—Mystery* (Maryknoll, NY: Orbis, 1973); Christopher Denny, "Trinitarian Theology between Religious Walls in the Writings of Raimon Panikkar," *Open Theology* 2 (2016): 363–73.

[26] For the distinction between advaita and monism, with which advaita is often confused, see Panikkar, *Rhythm of Being*, 212–32.

b. Buddhism

Moving from Hinduism to Buddhism, *Nostra Aetate* 2 singles out two elements: (1) Buddhism's acknowledgement of "the radical inadequacy of this changeable world" and (2) the promulgation of a way to attain "perfect freedom" or "the highest illumination." While Panikkar appeals to myth to foster interreligious dialogue, Robert Magliola counters fulfillment theologies of religion by insisting that Christians must learn from what makes them uncomfortable.[27] With its denial of ontological substantiality and essentiality, Myadhamika Buddhism serves as such an interreligious gadfly in Magliola's judgment. To see how acceptance of "radical inadequacy" and change can foster an ecclesiological transformation consider Vatican II's document Lumen Gentium. Paragraph 16 of this Dogmatic Constitution on the Church arranges non-Christians along a spectrum, with those who acknowledge God such as Jews and Muslims at one end, and those who do not acknowledge God at the other. In this way, the Second Vatican Council exemplified an approach to interreligious dialogue in which God serves as a stable organizing criterion.

But what if the human encounter with God is inevitably an apophatic experience, in which the infinite divine mystery transcends the formal boundaries of both the intellect and religious communities? The Christian commitment to one God in distinct three divine persons already points to a paradoxical embrace of apophaticism. Much as Panikkar appeals to an advaitic understanding of Trinity to destabilize egoistic identity, Magliola proffers a Buddhist-inflected theory of dependent co-origination to assert that the Holy Spirit is, as the oppositional relationship between Father and Son, an indicator that a type of Derridean difference exists within the Trinity. This difference complicates attempts to claim that the Christian God is simply a summum bonum or the archetype of ontological perfection; to the extent that trinitarian difference eludes personalist understandings of God derived from human personhood, a theology of God must also make room for an impersonal approach according to both Panikkar and Magliola.

This Trinitarian theology might sound remote from the exigencies of interreligious dialogue. Since Vatican II orients its arrangement of non-Christians around the topic of ultimate reality and God, however, Magliola's deconstructionist philosophy raises questions about the adequacy of these theological characterizations of religious diversity, which seen in this light are perhaps examples of the "radical inadequacy" of the world referenced in Nostra Aetate 2. Reading this paragraph of the Declaration with an acknowledgement of the inevitable ecclesial subjectivity involved in interreligious dialogue can paradoxically undermine the idea that the Catholic Church is an Archimedian fulcrum that remains stable while the religious others orbit around it. Again, the new ecclesial understanding that can result is not an entryway into a perennial philosophy of religion or experiential core that underlies all religion. Nor is it the fruit of a bilateral dialogue between Christianity and Buddhism, though it can be considered a prerequisite to such a dialogue, one that the Catholic Church must take upon itself to fulfill.

John Dadosky has written of the strengths and the limitations of Vatican II's portrait of the church:

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[27] See Robert Magliola, *On Deconstructing Life-Worlds: Buddhism, Christianity, Culture*, vol. 3, American Academy of Religion Cultural Criticism Series (Atlanta: Scholars, 1997), 182.

> In terms of Vatican II ecclesiology, communion ecclesiology is primarily a *self-mediating* understanding of the Church in the sense that she becomes more herself insofar as she realizes the visible and invisible communion of the People of God as the mystical body of Christ (*Ecclesia ad intra*). This ecclesiology is represented by the document *Lumen Gentium*. By 'self-mediating' I mean that the Church, so to speak, becomes more herself in functioning according to what is envisaged by *communion ecclesiology*. However, I believe the limitation of such a vision is that it does *not* envisage that the Church can also become more herself by receiving from the Other (i.e., through mutually self-mediating relations).[28]

Mutually self-mediating relations can only be established where the boundaries between self and other are fluid and changeable. Dadosky notes, "The authentic self is never a self-possessed 'self' but one that is beholden to the other. Consequently, the Church's self is constituted in relation not only to God, but also as this affects its relationship to other Christian traditions, religions, cultures, including secular culture."[29] *Nostra Aetate's* seemingly innocuous comments about Hinduism and Buddhism, when interpreted in a dialogical manner, can move the vision of *Lumen Gentium* to a more mutually-mediating ecclesiology.

Conclusion

The common thread in applying these Hindu and Buddhist lenses to *Nostra Aetate* is that they provide a critical look at, and a constructive opportunity to reassess, the Church's construction of salvation history. In the first century the earliest Christians had to rethink their relationship to Judaism, as the Catholic Church did in the twentieth century after the Shoah with *Nostra Aetate* and the establishment of the Commission for Religious Relations with the Jews. In the twenty-first century, the Catholic Church must commit itself over the long term to forging a shared understanding of salvation history (or a "myth of salvation") with Hindus and Buddhists. This will be a complicated task since, unlike Judaism, such a salvation history cannot presume theism as a reference point. Moreover, as Panikkar pointed out, many Hindus do not understand the very category of history in the same manner as theologians, scholars, and parishioners in Western Christianity. Indeed, Panikkar used the phrase the "myth of history" to relativize historicist understandings of scriptures, traditions, and scholarship.[30] Additionally, Buddhist-Christian comparisons brought to light by Magliola remind us that all understandings of history are effervescent and many do not consider that time's flow is subject to ontological restrictions. But Wilfred Cantwell Smith's claim that "All human history is *Heilsgeschichte*" provides a starting point for understanding the task at hand.[31] Given the non-dualist and apophatic parameters I have set forth in this essay, it would be a contradiction for me to claim that an expanded understanding of the myth of salvation "history" could ever be complete. The claim to a complete understanding of history exemplified in Hegel's *Lectures on the Philosophy of History* or in orientalist appropriations of Eastern traditions are relics of past eras. To avoid hubris and misunderstanding, a shared Buddhist-

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[28] John D. Dadosky, "Towards a Fundamental Theological *Re*-Interpretation of Vatican II," *Heythrop Journal* 49 (2008): 742–63, at 746. Emphases in original.

[29] John D. Dadosky, "Methodological Presuppositions for Engaging the Other in the Post-Vatican II Context: Insights from Ignatius and Lonergan," *Journal of Inter-Religious Dialogue* (March 2010): 9–24, at 11n4.

[30] See Panikkar, *Myth, Faith, and Hermeneutics*, 98–101.

[31] Wilfred Cantwell Smith, *Towards a World Theology: Faith and the Comparative History of Religion* (Maryknoll, NY: Orbis, 1989), 172.

Hindu-Christian vision of salvation history will need continuous revision in response to new experiences of what the underrated second paragraph of *Nostra Aetate* calls the "ray of that truth which enlightens everyone."

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Beyond Colonization: The Impact of History in Philippine Interreligious Dialogue

Pablito A. Baybado, Jr.

The perception of history plays a key role in interreligious dialogue. The aim of this paper is to demonstrate historical narratives as the context of, and a fundamental challenge to, interreligious dialogue in the Philippines. Different historical narratives have enduring impact on Muslim-Christian relations. Islam and Christianity arrived in the Philippines at different times and in different contexts. It has led to the formation of two distinct nationalities, namely, the Christian Filipinos and the Muslims, living in the Philippines. The concept of colonization dominates their historical relations. Colonization is Christianization for the Christians and de-Islamization for the Muslims. As a result, there exists an "invisible wall" that divides the Muslims and the Christians. This division, under the discourse of colonization, permeates every stratum of relations from socio-cultural and economic to the political and others. Colonization, as the historical context of ethno-religious identities, creates difficulties, challenges, and opportunities in interreligious dialogue. The basic argument of this paper is that history remains an enduring discourse in interreligious dialogue. History cannot be changed. Historical understanding and acceptance are the ways forward; re-reading and forgetting as ways out to improve Muslim and Christian relations is no longer historical. Interreligious dialogue addresses this issue by creating a new landscape of relations based on harmony and diversity, which aims at gradually removing historical biases and division.

Introduction

The perception of history influences the understanding and practice of interreligious dialogue.[1] The historical context of religion creates difficulties, challenges, and opportunities in interreligious dialogue.[2] Swidler claims "that only if the truth statements were placed in their historical situation, their historical *Sitz im Leben*, could they be properly understood."[3] The relevance of history brings context and time as key elements of interreligious dialogue analysis. While Swidler tends to apply this notion of history in de-absolutizing truth-claims in religious beliefs, dialogue between and among religions should also be situated as the relations of peoples of different religions in time and in a historical context.

History functions as the formation of narratives. "It is in recognition of this role that the mediating role of narratives in the relations between different religious traditions becomes an important resource for interreligious dialogue."[4] It is because, in the words of Lambino, "[B]efore any word is spoken the predispositions of the partners in dialogue have long been exercising

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[1] William LaRousse, *Walking Together Seeking Peace: The Local Church of Mindanao-Sulu Journeying in Dialogue with the Muslim Community (1965–2000)* (Quezon City: Claretian Publications, 2001), 415; Leonardo N. Mercado and Maxwell Felicilda, *Philippine Muslim-Christian Dialogue* (Manila: Divine Word, 1992); Leonardo N. Mercado, *Inter-religious Explorations: The Challenge and Rewards of Inter-religious Dialogue* (Manila: Logos Publications, 2004).

[2] David B. Burrell, "Some Requisites for Interfaith Dialogue," *New Blackfriars* 89 (May 2008): 300–310.

[3] Leonard Swidler, "The History of Inter-religious Dialogue," in *The Wiley-Blackwell Companion to Inter-Religious Dialogue*, ed. Catherine Cornille (Oxford, UK: John Wiley & Sons, 2013), 11.

[4] Jose Mario C. Francisco, "The Mediating Role of Narrative in Interreligious Dialogue: Implications and Illustrations from the Philippine Context," *East Asian Pastoral Review* 41, no. 2 (2004): 165.

tremendous influence on the directions and possibilities of the whole process."[5] "History continues to be an important factor and influence in the contemporary reality of Muslim-Christian relations in Mindanao. What is perceived to be true becomes more important than what is an actual fact."[6]

The aim of this paper is to demonstrate history as the context of, and a fundamental challenge to, interreligious dialogue in the Philippines. In his book *Walking Together Seeking Peace*, William LaRousse argues that the "issue of history will remain a topic in Muslim-Christian relations."[7] The root cause of the absence of peace in Mindanao, according to Konsult Mindanaw, is the "lack of understanding of historical crimes and insensitivity to other people's identities, cultures and traditions."[8] While acknowledging that there is a common identity and shared culture before the arrival of Islam, "these commonalities slowly eroded with the historical experience. The enmity between the Muslims and the Christians has been the product of historical factors."[9] The Spanish colonization is considered a crucial factor in understanding Christian-Muslim relations, and "the present-day relations and tensions are a direct result of this particular period of history."[10]

The basic argument of this paper is that history remains an enduring discourse in interreligious dialogue. Historical understanding and acceptance are the ways forward; re-reading and forgetting as a way out to improve Muslim and Christian relations is no longer historical. What is needed is to create a new landscape that will gradually remove historical biases and division. But how can new structures of relations be established outside the historical presupposition? In interreligious dialogue as a "meeting of people of differing religions, in an atmosphere of freedom and openness,"[11] history in Muslim-Christian relations is a gigantic challenge towards authentic listening to, and collaborating with, one another. Finally, the paper indicates the problems and issues arising from the historical analysis of interreligious dialogue by looking into some of the dominant approaches of addressing the historical assumptions of the relationship.

The inescapability of historical discourse in interreligious dialogue arises from the "historical constants" in Christian-Muslim relations in the Philippines. These historical constants serve as key posts in understanding Christians and Muslims. Moreover, they are considered the ultimate basis and framework of succeeding encounters between Muslims and Christians at various levels.

Historical Constants

Orlando Quevedo argues that studying history is indispensable in improving relations between Muslims, Lumads (indigenous peoples in Mindanao), and the Christians. Dialogue must

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[5] Antonio Lambino, "Dialogue, Discernment, Deeds: An Approach to Asian Challenges Today," *Landas* 4, no. 2(1990): 149.
[6] William LaRousse, "Is Dialogue Possible? Muslims and Christians in Mindanao," *Landas* 16, no. 2 (2002): 287.
[7] LaRousse, *Walking Together Seeking Peace*, 416.
[8] Bishops-Ulama Conference, *Konsult Mindanaw. Visions, Voices and Values: Peoples Platform for Peace in Mindanao*. A Project of the National Ulama Conference (Iligan City, Philippines: Bishops-Ulama Conference, 2010), 12.
[9] Fernando Capalla, "Philippine Contextual Theology and Interreligious Dialogue," *Philippiniana Sacra* 39, no. 116 (2004): 350.
[10] LaRousse, *Walking Together Seeking Peace*, 39.
[11] Francis Arinze, *Meeting Other Believers: The Risks and Rewards of Interreligious Dialogue* (Leominster, UK: Gracewing, Fowler Wright Books, 1997), 5.

therefore start with what he calls the "indisputable recorded history of our historical consciousness."[12] These are the historical constants that determine the broad trends of relation, which affects such relations until today.[13] They provide the historical posts from which relations originate and to which all discussions about such relations return from time to time. In a sense, the historical constants are the center of gravity through which the pendulum of relations keeps on returning. The historical constants are the key references of the history of a people. These are the historical foundations that dominate the collective consciousness of a particular community or group of people. In general, scholars dealing with Muslim-Christian relations would consider the following as historical constants.

Islam's "advent in the Philippines [is] a function of the general expansion of Islam in Malaysia."[14] It arrived in 1380 when the guru and sufi missionary Karim Al-Makhdum arrived in Simunul, Tawi-Tawi. Since then, the archipelago—as there is no *de jure* or even *de facto* name yet for the entire archipelago—has been dominated by Islam for almost the next three centuries. During this period, Islam has spread not only within the islands of Mindanao and Sulu, but it reaches to other islands as far as Mindoro and Manila.

During this period, sultanates were established in Mindanao. Sultanate is a form of governance that is based entirely on Islam. Under the Sultans, Islam is the way of life as it defines the political, socio-cultural, and economic aspects of the communities. Two Islamic sultanates responsible for the spread of Islam in the Philippines are the Muslim Sultanate founded among the Tausugs at Buansa (Jolo) and the Maguindanao Sultanate established by Sharif Muhammad Kabungsuwan. The Sharif Ul-Hashim, the founder of the Sultanate of Jolo and Sharif Kabungsuwan, the founder of the Maguindanao sultanate, are missionaries from Johore, Malaysia.

In 1521, Christianity arrived in the archipelago with the coming of the Spaniards by the Portuguese navigator and explorer Ferdinand Magellan in search of the Spice Islands. It was the general policy of the Iberian colonizers to be accompanied by missionaries, as under the *Patronato Real*, the explorations in the new world were also the means of spreading Christianity. Officially, Christianity claims its birthdate on March 31, 1521 when the first Catholic mass was celebrated in the shore of a town islet named Limasawa at the tip of Southern Leyte. The naming of the archipelago as "Las Islas de Filipinas" by Villalobos in honor of King Philip, the son of Emperor Charles V and the heir to the Spanish throne, took place in 1542.[15]

Various indigenous tribes inhabited the archipelago prior to Islamization and Christianization. The indigenous peoples today are those people of the islands in the archipelago who are independent communities or villages or clans and live a unique culture, tradition, and religion. They are the communities who were able to defend their territories and evade the

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[12] Orlando Quevedo, "Two Fundamental Postulates for Lasting Peace in Mindanao," *Boletin Ecclesiastico de Filipinas* 85, no. 870 (January–February 2009): 52.

[13] Edgar Javier considers the historical constants in Asia as crucial elements in determining the future directions of the relations among religions. He identifies tradition, boundaries, hierarchy and authority, and dynasty and elitism as the four megatrends or historical constants in Asia that interreligious dialogue has to face. Edgar Javier, "Interreligious Dialogue: Historical Constants and Challenges in Asia," *Philippiniana Sacra* 42, no. 125 (2007): 240–48.

[14] Cesar Adib Majul, *Muslims in the Philippines*, 2nd ed. (Quezon City: University of the Philippines Press, 1973), 35.

[15] D. G. E. Hall, *A History of South-East Asia* (New York: St. Martin's Press, 1981), 272; W. K. Che Man, *Muslim Separatism: The Moros of Southern Philippines* (Quezon City: Ateneo de Manila University Press, 1990), 21.

colonizers, maintaining their relative independence while continuing to practice their own systems and ways of life.[16] The indigenous peoples are defined as a "group of people or homogeneous societies . . .who have continually lived as organized communities on community-bounded and defined territory . . . since time immemorial, occupied, possessed and utilized such territories, sharing common bonds of language, customs, traditions and other distinctive cultural traits, or who have, through resistance to political, social and cultural inroads of colonization, non-indigenous religions and cultures, become historically differentiated from the majority of Filipinos.[17]

Dialogue and the Question of Origin

In the collective consciousness of the Moros, they take pride that Islam arrived and flourished in the archipelago prior to the coming of Christianity. The origin of the history of Muslims in the Philippines is the arrival of Islam in 1380. Moreover, the establishment of the Sultanates has provided them the experience of an Islamic way of governance, way of life, trade and commerce and culture.

Islam as a religion becomes the unifying bond of the various ethno-linguistic groups, not only in Mindanao but also to all areas that embraced Islam as their religion. During these times, they breathe the Islamic air, as the Islamic faith penetrates all aspects of their individual and social lives. It serves as the central tenet that guides a Muslim from birth to death to eternal life. And in this kind of system, the Sultanate is the embodiment of an Islamic political, socio-cultural, economic system. From the perspective of a Moro today, the period of the sultanate is the golden era of Islam in the Philippines as it presents Islam as the center of everything in their personal and social life, and is the basis of their diplomatic and trade relations with other countries. It is the ideal *ummah*.[18]

The arrival of the Spaniards is the origin of Christianity in the Philippines.[19] This was due to the expansion of the territories of the Iberian powers (Spain and Portugal), and the spread of Christianity. The Spanish period is considered as the taking root of the Christian faith and the start of the historical process of Christianizing the Filipinos. Thus, by the end of the Spanish era in 1898, Christianity is no longer a foreign religion. Filipinos have embraced Christianity as their way of life, an integral foundation of their existence both as an individual and as a country. For this reason, it becomes a national pride to mention that the "Philippines is the only Christian nation in Asia," at least before the independence of Timor Leste in 1999.

For the Christians, the coming of the Spaniards is also a moment of grace. It may be due to colonization; the fact is that the arrival of Christianity is considered as the period of grace and

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[16] Jacqueline K. Cariño, "Country Technical Note on Indigenous Peoples' Issues: Republic of the Philippines" (Rome: International Fund for Agricultural Development, 2012), 2, available at https://www.ifad.org/documents /10180/0c348367-f9e9-42ec-89e9-3ddbea5a14ac.

[17] Indigenous Peoples' Rights Act of 1997 (IPRA), Chapter II, Section 3h (Republic Act No. 8371, Republic of the Philippines, approved Oct. 29, 1997).

[18] "From an Islamic point of view, the fundamental concern of all such movement is to preserve, or to recover, or to restore as much as possible, the *umma*, the Islamic social community, in which the divinely prescribed faith-ideology, with its accrued doctrines, customs and laws, may find full expression." Peter Gowing, *Muslim Filipinos: Heritage and Horizon* (Quezon City: New Day Publishers, 1979), 201. And this *umma* in the collective memory of the Muslims in the Philippines is the sultanate prior to colonization.

[19] LaRousse debunks the common knowledge that Christianity was imposed upon the natives. While he does not contradict the fact that conquest requires force and coercion, there are stories where conversion to Christianity is voluntary and the result of good missionary activities. William LaRousse, *Walking Together Seeking Peace*.

salvation. The Pastoral Exhortation on New Evangelization describes this moment in the following: "The Lord of History, without any merits of our own, first gave the priceless gift of the Christian faith to our people and our land,—nearly 500 years ago."[20] On the other hand, Muslims feel that "the coming of Islam to the Philippines, and hence their being Muslims, constitutes an instance of Allah's mercy and graciousness."[21]

The question of historical beginning is an irritation in the dialogue between Muslims and Christians. The "Muslims consider themselves as having entirely separate origins from the Christianized Filipinos, despite the fact that they are of the same race."[22] Before Islam and before Christianity are two distinct realities. Although the historical meaning of "before" can simply be regarded as the period of their common ancestry, the issue of "arrival" has somehow obliterated that common origin. Rather than looking at it as an intersection in the historical beginning, which can be seen as a space of expanding each other's notion of origin, both Muslims and Christians have ratified their own understanding of separate "beginnings" as the landmark of what is meaningful, significant, and historical. Unintentionally, "prior to" either Islamization or Christianization is no longer important and considered even as inane and confined to banality.

The introductions of two new religions gave rise to two new identities, which will form two new histories in the archipelago. "As the introduction of Islam eventually brought into being a Muslim nationality in the Philippines, so the introduction of Christianity gave rise to a Christian Filipino nationality."[23] It is interesting to note that Muslim is considered as a nationality who are in the Philippines, indicating the consciousness that being a Muslim and a Filipino are two distinct identities. The Christian Filipino nationality, on the other hand, demonstrates that being a Filipino is equated with being a Christian. From this framework, there are two nationalities that live in the Philippines. The first are those Muslim-nationals, and the second are Christian-Filipinos. The Christians are at home in the Philippines, while the Muslims feel that they are attached to the Philippines.

The question of beginning leads the discourse into the manner of introduction. It is generally known that Christianity is an integral part of the colonization process. For this reason, its manner of introduction is generally described as "coercive imposition."[24] LaRousse, however, claims that this is not entirely true. He presents data on missionary works where conversion by the natives to Christianity results from the latter's exemplary life and the attractiveness of the Christian faith.[25] But what makes it interesting is that while there are critical remarks on colonization, there are few Filipino Christians who lament and even criticize the manner of introduction. In the case of the Muslims, Majul's reconstruction and improvements of Saleesby's

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[20] Catholic Bishops' Conference of the Philippines, "Pastoral Exhortation on the Era of New Evangelization" (2012), http://cbcpwebsite.com/2010s/2012/newevangelizatio.html, accessed March 15, 2017.

[21] Cesar Adib Majul, "The Muslims in the Philippines: An Historical Perspective," in *The Muslim Filipinos: Their History, Society and Contemporary Problems*, ed. Peter Gowing and Robert McAmis (Manila: Solidaridad Publishing House, 1974), 1; Peter Gowing, *Muslim Filipinos: Heritage and Horizon* (Quezon City: New Day Publishers, 1979), 40-41.

[22] Che Man, *Muslim Separatism*, 21.

[23] Gowing, *Muslim Filipinos: Heritage and Horizon*, 41.

[24] Ibid., 40.

[25] LaRousse, *Walking Together Seeking Peace*, 41–45; John Carroll, "From Limasawa to EDSA," *Human Society* 49 (1987): 1–27; Manuel Tawagon, "Spanish Perceptions of the Moros: A Historiographical Study," *Dansalan Quarterly* 18, nos. 3-4 (1989): 5–32.

work on the history of Islam indicate that the introduction of Islam is "not entirely unaccompanied by some tension."[26] But in general, the following, according to Majul, is the process of Islamization:

> The initial existence of a foreign Muslim settlement, members of this colony exercising some political power or the rulers of the principality becoming Muslims, the coming of the missionaries strengthening Islam among other older Muslims and effecting some conversions, the introduction of additional Muslim institutions, and increasing contacts with other Muslim kingdoms and principalities, thereby heightening Islamic consciousness at home.[27]

In a sense, the manner of introduction reinforces the already prevailing separation of origins and disparity of identities. It strengthens the prejudice that Christian Filipinos are invasive and imposing, which concretizes the "spirit of crusade in Christian-Muslim relations. . . . Not surprisingly this posture provoked the Muslims into negative responses of defensiveness, opposition and, from time to time, jihad (holy war)."[28]

In the tri-people relations—that is between the Muslims, the Christians, and the Lumads—the question of beginning favors the historical discourse of the indigenous peoples. Both Christians and Muslims acknowledge the indigenous group as their common ancestry and the original inhabitants of the archipelago. The irritation of history in the tripartite relations is due to the timeline of the beginning of history. Fr. Alejo argues that there is a need for Christians and Muslims to expand their timelines.[29] This means that Christian history includes the Islamic era, and that the Islamic period came after indigenous peoples' age. The "prior-to" of both Muslims and Christians should be included as an integral part of one common history rather than as a break, or an insignificant part, of the entire Philippine history.

Colonization, Christianization, and De-Islamization

Colonization is a dominant historical narrative in Philippine history. It has led to the formation of separate identities and defined future relations of Muslims and Christians.[30] The era of Hispanicization as the period of colonization is an accepted description of both Christian and Muslim scholars. The Spanish conquest has made inevitable the meetings of Muslims and Christians. What differentiates them is that the period of colonization is Christianization on the part of the Christian Filipinos; Muslims, on the other hand, describe it as the "Moro Wars." The period of colonization is the start of the long protracted war between Muslims and Christians. Spain did not only come to colonize the archipelago and spread Christianity. Majul claims that there is a clear intention and policy on the part of the Spaniards to conquer Mindanao and Sulu (dominated by Muslims) and convert them as Christians.[31]

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[26] Majul, *Muslims in the Philippines,* 51.

[27] Ibid., 64.

[28] Gowing, *Muslim Filipinos: Heritage and Horizon*, 41.

[29] Albert Alejo, "Building a Culture of Peace: Shaping the Vision, Living the Dream." A paper presented at the International Conference on Interreligious Dialogue: The Approach of Islam and Christianity Towards Religious Extremism and Violence, University of Santo Tomas, Manila, April 29–30, 2015.

[30] Francisco, "The Mediating Role of Narrative in Interreligious Dialogue," 160–75.

[31] Majul, *Muslims in the Philippines*, 343.

> But Islam would not be conquered; for three centuries, bloody, cruel wars were fought between Spaniards and Moros in the effort. The Muslim Filipinos fought for home and country, for freedom to pursue their religion and way of life and for liberty to rove the seas which so ever they would. For three centuries they made a shambles of Spain's Moro policy.[32]

What is an entire period of laying the gift of faith both to the people and the land for the Christians is, as succinctly described by Jubair in the title of his 1997 book, *A Nation Under Endless Tyranny*[33] in the case of the Muslims. The 320-year (1578–1898) Spanish period is characterized as the conflict between the Spanish and the Muslims of Mindanao and Sulu, which is famously called the "Moro Wars." There are many reasons and motivations behind the "Moro Wars," such as protection of the populace and the shipping lanes from the pirates;[34] the fanatical hatred of the Spaniards against the Muslim, which was born of hundreds of years of struggle for independence from Moorish rule in the Iberian Peninsula;[35] and others. These violent encounters have come to be considered as wars between Muslims and Christians, thus inadvertently falling into a religious conflict.[36]

The attempts to Hispanicize and Christianize the Muslims are considered as the most important factor and the very root of the fierce Muslim resistance to Spanish encroachment. "Moro Wars" is the historical expression of the Muslims to assert the Islamic faith as the foundation of their individual and communal life. According to Eric Casino, the fierce determination of the Muslims to defend their religion and culture against the Spanish attempts of Christianizing them is the predominant understanding in Philippine history. This understanding is deeply rooted in the popular opinion of both Christians and Muslims.[37]

The "Moro Wars" is an aggression committed by the Spaniards against the people of Mindanao and Sulu. Yet, it resulted in an enmity and division between Muslims and Christian Filipinos that will have enduring repercussions. It cemented a strong conviction that Muslims and Christians belong to different races, and hence are of separate origins. In addition to coercion and economic benefits, the "Spanish deliberately fostered religious antagonism and a derogatory image of the Muslims in order to mobilize the Indios[38] to fight war against the Moros."[39] As a result, it has strained the earlier harmonious relations between Moros and pagan tribes who later became Indios. And, finally, the Spanish introduced the large-scale migration of Christian Filipinos to Mindanao, which has led to the minoritization of the Muslim population. With the negative prejudice against

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[32] Gowing, *Muslim Filipinos: Heritage and Horizon*, 31.

[33] Salah Jubair, *Bangsamoro: A Nation Under Endless Tyranny*, 2nd ed. (Lahore, Pakistan: Islamic Research Academy, 1997).

[34] F. Delos Angeles, "The Moro Wars," in *The Muslim Filipinos: Their History, Society and Contemporary Problems*, ed. Peter G. Gowing and Robert D. McAmis (Manila: Solidaridad Publishing House, 1974), 27.

[35] Gowing, *Muslim Filipinos: Heritage and Horizon*, 30.

[36] Cesar Adib Majul, *The Contemporary Muslim Movement in the Philippines* (Berkeley, CA: Mizan Press, 1985), 18; T. S. George, *Revolt in Mindanao: The Rise of Islam in Philippine Politics* (Kuala Lumpur: Oxford University Press, 1980), 44; Al-Rashid I. Cayongcat, *Bangsa Moro People in Search of Peace* (Manila: The Foundation for the Advancement of Islam in the Philippines, 1986), 20.

[37] Eric Casino, "The Sulu Zone: 'Guerras Piraticas' Revisited: Religious vs. Economic Interpretation of Sulu History," *Kinaadman* 8 (1986): 111–12.

[38] *Indio* is a term used by the Spanish that refers to the Malay natives in the Philippines during the Spanish colonial times.

[39] Che Man, *Muslim Separatism*, 22–23.

the Muslims, the imposed neighborhood among the communities of Christians and Muslims deepened mistrust and led to sporadic violence.

The Moros made no distinction between the Spanish and the Hispanicized natives who were in colonial administration and military service. For all that, "the task of subjugating the Moros proved futile and not surprisingly, Moro cultural sub-national tendencies came to be centered on fear against alienation from Islam and not just on all forms of domination."[40] Thus, the Spanish-Moro wars or Moro Raids, which has drawn the Indios into battles had "spawned what later became known as the Christian-Moro conflict. The deep scars in the collective consciousness and memory of both the Muslims and Christians can be traced to the violence of these wars."[41]

From the Moro perspective, the start of Christianization is also the start of de-Islamization. As the Spaniards began to colonize the archipelago, they also instituted Christianity by converting natives from animism to Christianity. It is also very clear in the historical memory of a Moro that the golden era of the Sultanate, the ideal Islamic *ummah*, began to recede due to colonization. The arrival of Christianity through the Spanish colonization is marked as the start of a systematic de-Islamization in the entire archipelago.

Colonization is Christianization and de-Islamization at the same time. The "Moro Wars," on the part of the Muslims, represent their prowess of historically proving their fidelity to the Islamic faith and their way of life, while on the part of the Christians they can be regarded as representing the fidelity of spreading the Christian faith towards building a Christian nation.

Colonization as the Pattern of Future Relation

Colonization, which carries with it both the weight of Christianization and de-Islamization, has an enduring effect on the relations of Christians and Muslims. The "Moro Wars" as the period of colonization, on the one hand, expresses the nostalgia of the Moros to re-establish the Sultanate era as the golden age of Islam as an *ummah*. They also prove the fidelity of the Moros to defend, at whatever cost, the Islamic faith as their way of life. This aspiration is expressed today as the Moros' *right to self-determination*. Christians, on the other hand, consider the period of colonization as the establishment and fortification of the Christian faith. This variation of references of colonization will, time and again, appear as a reference in their future relations. Colonization as Christianization and de-Islamization would occupy all future encounters between Christians and Muslims, whether in religious communities, in politics, cultural and socio-economic areas, or other types of encounters.

According to Peter Gowing, "[p]erhaps the most important legacy of the colonial experience, and certainly one which will prove lasting, is the Christian religion of the majority of the Filipinos."[42] The colonial period, in the collective consciousness of the Moros, is their endless experience of

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[40] Michael Mastura, "Administrative Policies Towards the Muslims in the Philippines: A Study in Historical Continuity and Trends" (Occasional Research Papers #5—Dansalan Research Center) (Marawi City, Philippines: Dansalan Research Center of Dansalan College, 1976), 1–20.

[41] LaRousse, *Walking Together Seeking Peace*, 68. See also Tawagon, "Spanish Perceptions of the Moros," 21; Asiri J. Abubakar, "Muslim Philippines: With Reference to the Sulus, Muslim-Christian Contradictions, and the Mindanao Crisis," *Asian Studies* 11, no. 1 (1973): 116; Cesar Adib Majul, "Muslims and Christians in the Philippines: A Study in Conflict and Efforts at Reconciliation," in *The Vatican, Islam and the Middle East*, ed. Kail Ellis (Syracuse, NY: Syracuse University Press, 1987), 310; Luis Camara Dery, *The Kris in Philippine History, A Study of the Impact of Moro Anti-Colonial Resistance, 1571–1896* (Manila: printed by author, 1997), 142.

[42] Gowing, *Muslim Filipinos: Heritage and Horizon*, 40.

conflict and violence. Colonialism defined as the Moro Wars "shaped the character of the Muslim-Christian relations down to the present day."[43] An invisible wall divides the Muslims and the Christians as a result of the colonization. Nagasura Madale argues that this is the result of the centuries-old conflict, an aftermath of the encounter between those who adhere to Islam and those who believe in Christianity.[44] LaRousse noted that "[M]any of the recorded and remembered meetings and relations are those that turned violent. The history of these violent encounters has a tremendous impact on the situation today for mutual relations, understanding, and dialogue."[45] The colonial reading of Muslim-Christian relations dominates till today.

The American period (1898–1946), which is an aftermath of the defeat of the Spaniards by the Americans, is also described as a continuation of colonialism. The American policy of pacification and assimilation was considered to be the new form of colonization. Under the Treaty of Paris, Spain ceded the Philippines to the Americans, which included the Mindanao and Sulu. For the Moros, this inclusion is illegal and immoral; and they considered the American government along with their Christian collaborators as neo-colonizers, the continuity of the endless tyranny against the Moros.[46]

During the American period, Muslim datus persisted to push for the separation of Mindanao and Sulu. According to American reports of Muslim sentiment in 1910, Muslims reacted favorably to this proposed separation. The Muslims preferred to be either under the Americans or to become an autonomous nation. They objected to being "given over to Christian Filipinos, whom they considered to be another people, foreigners. Muslim Filipinos are to be considered a different race and having a different religion."[47] This reaction is definitely indicative of the impact of colonialism. Though Spain is no longer reigning, the reaction shows that Muslims still look at the Christian Filipinos as possessing the colonial attitude and mentality. For this reason, either the approaches imposed by the Filipino Christians are still based on the Spanish colonial practices, or it is simply that Muslims have cemented their negative prejudices against the Christian Filipinos as a result of the Spanish colonization. However, at this time, Manila and the entire archipelago are not governed by the Christian Filipinos. Just like the Spanish colonial era, Filipino elites have served as puppets to the Americans. Thus, following the pattern of the Spanish colonial era, the deepening of enmity between Muslim and Christian Filipinos is mainly due to the political, social, and economic maneuverings of the Americans. Despite the American control and policies of assimilation as causing both the "friendliness and hostilities" as to relations among Muslims and Christians, the over-all impact seems to be a deeper divide and animosity between the two.

> The triangle of social relations among Moros, Americans and Filipinos . . . left unresolved the idea of two nations: one for Moros, another for Filipinos. The two-nation concept animated ethnicity, rekindled secessionism and became virtual generator of a conflict situation in another form.
> … The attempt of some Americans and their Moro friends to revive American control over, or at the extreme to separate, Mindanao and Sulu, caused Moro-Filipino relations to deteriorate. Also the idea of separation between these two groups has repeatedly played in history, thereby widening rather than closing the differences and antagonism between Moros and Christian Filipinos.[48]

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[43] Ibid., 31–32.

[44] Nagasura Madale, *Possibilities for Peace in Southern Philippines: The Islamic Concept of Peace and Other Essays* (Zamboanga City, Philippines: Silsilah Publications, 1990), 15.

[45] LaRousse, *Walking Together Seeking Peace*, 48.

[46] Ibid., 75; Pute Rahimah Makol-Abdul, "Colonialism and Change: The Case of Muslims in the Philippines," *Journal of Muslim Minority Affairs* 17, no. 2 (1997): 316; Jubair, *A Nation Under Endless Tyranny*, 75.

[47] LaRousse, *Walking Together Seeking Peace*, 78; Peter Gowing, *Mandate in Moroland: The American Government of the Muslim Filipinos 1899–1920* (Quezon City: New Day Publishers, 1983), 251–52.

[48] Federico Magdalena, "Moro-American Relations in the Philippines," *Philippine Studies* 44 (1996): 436–37.

The American period reinforces the discourse on the concept of Moro as a separate race and nationality from Filipinos, which is equated with Christians. This colonial hatred, which is directed more to the Christians than to the Americans, is again clear in the Moros' reaction to the Filipinization of the government.

> [G]radually some Moros began to complain that "Filipinization" meant "Christian Filipinization." The majority of the Filipino office holders at provincial and Department levels were Christians . . . When Moro resentment mounted, it focused not on Americans but on the Christian Filipinos. The Moros believed that as Americans had "Filipinized" the administration of the Philippines, the Christian Filipinos should "Moroize" the administration of Moroland. The reluctance of Christian Filipinos in this regard was one major complaint.[49]

Another clear example of the haunting impact of colonization as the framework of understanding historical events is the reaction of the Muslim communities in the first major violent incident after the declaration of martial law that occurred in Marawi, Lanao del Sur on October 21, 1972. A group of armed Muslims seized control of the bridge on the road to Iligan, the Philippine Constabulary headquarters in Marawi, and Mindanao State University with its radio station. By the use of inflammatory propaganda over the radio, they sought support from the Muslim Maranaos. "They contended that since the arrival of the Spanish, the government in the Philippines had always been against the Muslims. Therefore, they claimed it was necessary to overthrow the government so that there would be no restrictions in the practice of Islam. They called themselves the 'Mindanao Revolutionary Council for Independence.'"[50] Militarization in Mindanao and Sulu is considered as an extension of and means of colonization.[51]

Muslims, due to their anti-colonial mentality, would consider all actions, including those of the government, as showing a Christian policy and approach towards them. This is again expressed in their reaction due to their frustrations regarding the Jabidah Massacre. Even after all the investigations and hearings, no one was ever charged and imprisoned for this massacre. This indicated that the government, seen as Christian, was not really serious in seeking justice for the deaths of so many young Muslims. "[I]ts damaging effect on the psyche of the Muslims was something else. As no other incident had done since independence, Jabidah made all sections of Muslims—secular and religious, modern and backward alike—concerned about their future."[52]

The building of civic consciousness and national identity in education is also criticized with their overemphasis on Christian history and identity. This emphasis, which downplayed regional and ethnic differences, seemed to the Muslims to be aimed at doing away with their culture and religion. Muslims initially kept away from the public schools, which hindered them from participation in national life.[53]

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[49] Gowing, *Mandate in Moroland,* 274; Magdalena, "Moro-American Relations in the Philippines," 427–38.

[50] Robert McAmis, "Muslim Filipinos in the 1970's," *Solidarity* 8, no. 6 (1973): 12–13.

[51] Madale, *Possibilities for Peace in Southern Philippines*, 21.

[52] George, *Revolt in Mindanao*, 125–26.

[53] LaRousse, *Walking Together Seeking Peace*, 80–81.

Even after a century, the central Philippine government in Manila is still called a Christian government. Rigoberto Tiglao, a noted columnist, described the Philippine government as the "Christians in imperial Manila" in his article in the *Manila Times* criticizing the Aquino administration's peace deal with the Moro Islamic Liberation Front as insane.[54] At whatever stage after colonization in Philippine history, Manila is always the seat of political, economic, and military power. Time and again, Manila is always equated with Christians; hence government policies towards Mindanao and Sulu are always interpreted as Christian policies for the Moros. When these have negative implications, then it fans Muslim-Christian hatred, while positive efforts are suspected as political ploys to advance the interest of the Christian majority or the vested interest of the powerful politicians who are generally Christians. In any case, the central government's policy towards the Muslims in Mindanao is generally perceived as the continuation of colonial policies. Colonialism dominates the perspective of the Moros in all the government policies and approaches towards them whether they are political, cultural, or economic; and whatever efforts are undertaken.

The nationwide focus-group discussion conducted by the Bishop-Ulama Conference shows that colonization is the lingering reason for the division among Muslims and Christians and that it continues to sow conflict between and among them. Konsult Mindanaw participants observed that the conflict in Mindanao is a result of a long history of colonization resulting in the present perceived or observed biases, prejudices, and intercultural discrimination.[55] "Muslims fighting in the southern Philippines understand themselves as struggling for deliverance from a tyrannical, oppressive Christian Filipino 'colonialism.'"[56]

The impact of colonialism is not only widespread but endemic to every aspect of Muslim and Christian relations including politics, land, governance, economics, and other areas of social and cultural life. It is seen as the continuing dominance of the Christians and the persistent structural effort of preventing the Muslims from breathing Islam as their way of life. Colonialism as a framework of understanding Philippine history highlights religious identity as the fundamental motivation in all levels of relation.

Impact of History on Dialogue

Colonization is the dominant discourse in the historical relations of Muslims and Christians. This narrative has a mediating role in interreligious dialogue. Colonization provides the historical narrative that divides and continues to strain the relations of the Muslims and the Christians. It reinforces the historical constants as the basis of separation and the belief that Muslims and Christians are disparate national identities. Moreover, it serves as the lens for reading and interpreting events, policies, and programs for the Moros and anything that pertains to the relations of the two. This perception of history is a challenge in interreligious dialogue. Dialogue between Christians and Muslims must come to terms with their historical past. As a reference, colonialism will continue to irritate existing and future efforts of dialogue.

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[54] Rigoberto D. Tiglao, "Aquino's BBL Fiasco will Lead to War in Maguindanao," *Manila Times*, February 4, 2016, available at http://www.manilatimes.net/aquinos-bbl-fiasco-will-lead-to-war-in-maguindanao/243169/.
[55] Bishops-Ulama Conference, *Konsult Mindanaw. Visions, Voices and Values*.
[56] Gowing, Muslim Filipinos: *Heritage and Horizon*, 201.

LaRousse recommends a re-interpretation of history that is not submerged in an "ideological presentation" or even a dominant ideology that "denigrates the diversity of ethnicities, cultures, and languages."[57] Colonization is an ideology that feeds the division of Muslims and Christians as different races. It advances unwittingly the persistent view that "generalizes the Muslim as perpetrators of conflicts and equating it with whatever is violent; the concept of development where majority referring to the Christians, while minority referred to the Moros as equivalent to underdevelopment or backwardness."[58] Reducing history into a particular period is arresting history into ideology. Ideologies betray the fluidity of history and prevent communities from developing new forms of relations. For this reason, "history creates its own self-fulfilling attitudes and perpetuates conflict."[59] Interreligious dialogue must be an effort to re-think colonization and create opportunities to liberate history that restricts the notion of diversity to ethnicity, cultures, and languages.

Casino's "bipolar approach to diversity" as a solution to the historical divide is to emphasize the ideological differences between Christians and Muslims. Liberation from these ideological differences is creating opportunities for Christians and Muslims to go beyond their difference through a wider national identity without undermining the integrity of their respective ethno-religious identities. If national identity remains problematic, Casino proposes to elevate the "bipolar approach to diversity to the greater reality of internationalism."[60] Moros in Mindanao are no longer a minority when connected internationally with the Muslims of Indonesia and Malaysia, while Christians in these countries would feel the same when they felt connected with the Christians in the Philippines.

History tends to focus heavily on the past. According to LaRousse, "*Nostra Aetate* pleads that the past be forgotten while it urges that a sincere effort be made to achieve mutual understanding."[61] Forgetting the past is very difficult, if not nearly impossible in the case of Muslims and Christians in the Philippines. It is the cycle of violence and the continuing experience of injustice that keep the past alive in the collective memory of the people. For this reason, interreligious dialogue can only approach history by creating better history. "John Paul II expressed to the Muslims of Mindanao that there is no positive reason why that past should define today's relations; rather, we should look back with pain in the past, in order to ensure the establishment of a better future."[62] Interreligious dialogue, while taking into consideration the lessons of the past, must be future oriented. Practices of interreligious dialogue should provide an opportunity to redefine history and a mechanism to liberate relations from the quagmire of past hurts and division.

Interreligious dialogue is the challenge of creating common narratives, in which all religions can share their good and meaningful memories. "And the most profound bonds of relationality and understanding come when individuals have become part of each other's stories."[63] Francisco challenges the members of different religious traditions to facilitate the encounter of people from

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[57] LaRousse, *Walking Together Seeking Peace*, 416.

[58] Madale, *Possibilities for Peace in Southern Philippines*, 21.

[59] LaRousse, *Walking Together Seeking Peace*, 416.

[60] Eric Casino, "The Anthropology of Christianity and Islam in the Philippines: A Bipolar Approach to Diversity," in *Understanding Islam and Muslims in the Philippines*, ed. Peter G. Gowing (Quezon City: New Day Publishers).

[61] LaRousse, *Walking Together Seeking Peace*, 417.

[62] John Paul II, "To Representatives of Muslims of the Philippines," Davao, February 20, 1981.

[63] Francisco, "The Mediating Role of Narrative in Interreligious Dialogue," 166.

various faith persuasions through concrete programs and activities leading towards the interweaving and sharing of personal and communal stories.[64]

Another approach is to go beyond colonization as the timeline of the historical relations of Muslims and Christians. In this approach, the theory of beginning of both Islam and Christianity is extended to the beginning of the inhabitants in the archipelago. In this discourse, both Muslims and Christians will have to acknowledge their common roots to the pre-Islamic era, the indigenous peoples. In this historical reference, both Muslims and Christians can identify their "common origins" as one people. This point of commonality needs to be emphasized. The positive presentation of the indigenous peoples of the Philippines before the arrival of Islam and Christianity is important to appreciating the commonalities and seeing their history as not merely beginning with the arrival of these two world religions."[65]

Casino recommends that the best way to overcome the narrow and historically conditioned understanding of the relations of Muslims and Christians is to go back to their roots. "For beyond the peculiarities of their historical rituals, both religions are in essence based on faith in God and in the commandment to surrender oneself in obedience to Allah-God and his will."[66] But this approach to historical divide is easier said than done. Such foundational understanding of their respective faiths must have been present among Muslims and Christians since the beginning of their encounter.

Faith is essentially rooted in experience. In the case of Muslim-Christian relations in Philippine history, the Islamic and Christian faiths were, and continue to be, wrapped within their respective colonial experiences. Interreligious dialogue should handle history in such a way that the foundational beliefs common to both Christians and Muslims can provide common experiences of friendship, cooperation, and even the beauty of unity in diversity. The knowledge of "common origin" may not provide that faith-experience that will reshape their perception of history. In the same manner, the knowledge that both religions are religions for peace may not have the force of the "historical faith experience" to motivate dialogue partners to rethink their perceptions and relations.

It is also in the same vein that the concept of common humanity, that after all both Muslims and Christians are human beings, may not really be appealing in the formation of harmony. Common humanity is inoperative as it is an abstract concept. History tells us that many of the concepts such as Islamization, Christianization, Moro Wars, and Sultanate are operative concepts because they carry with them the weight of historical experiences. An introduction of concepts such as the common humanity, common origin, and even common values among religions that is bereft of any historical events to accompany it as part of the collective consciousness and culture will most likely fail to replace what is already a divisive and even suspicious mutual mistrust in the historical consciousness.

Finally, there is a need for historical healing. Forgetting the past may not be possible, but healing historical wounds is possible. Forgiveness is a religious value

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[64] Ibid., 168.
[65] LaRousse, *Walking Together Seeking Peace*, 418.
[66] Casino, "The Anthropology of Christianity and Islam in the Philippines," 44.

common to both Muslims and Christians; hence both religions can actually harness their own respective religious values to initiate forgiveness and historical healing. This is one of the recommendations reached by the Konsult Mindanao in its People's Platform for Peace in Mindanao, which undertook nationwide focus-group discussions among the tri-people in various sectors of society. It challenges religious leaders and communities to take the lead in promoting social cohesion and healing of memories by tapping into its spiritual energies from various religious traditions.[67] Through the healing of memories, interreligious dialogue may purge history from the ideology of colonization. But to do so, a new historical matrix must be created that will serve as a new fulcrum for all encounters today and in the future between Muslims, Christians, and indigenous peoples.

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[67] Bishops-Ulama Conference, *Konsult Mindanaw. Visions, Voices and Values*, 18.

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**Cultivating Parker Palmer's Habits of the Heart
in an Integrative Course on Israel/Palestine**

Russell C. D. Arnold

In Healing the Heart of Democracy, *Quaker author Parker J. Palmer presents
five "Habits of the Heart" that "help make democracy possible."*

> *An understanding that we are all in this together.*
> *An appreciation of the value of "otherness."*
> *An ability to hold tension in life-giving ways.*
> *A sense of personal voice and agency.*
> *A capacity to create community.*

*In the spring of 2015, I used these Habits to frame an integrative undergraduate seminar
with a justice theme on the topic of Israel/Palestine. The course was structured to cultivate
these Habits and establish interfaith dialogue and community in the class and across
campus.*

Introduction

Recent years have seen college campuses across the United States as the flashpoint for angry, violent, and counterproductive public discourse around the many issues related to Israel/Palestine. My own campus had a significant flare-up of such contentious discourse during the conflict in Gaza in 2009, prior to my arrival. Since that time our campus has mostly shied away from public discussion of this and other difficult issues like it. In proposing and developing this integrative and interdisciplinary seminar for upper-level undergraduate students, I had in mind one overarching goal: to foster the creation of a community (within the class and more broadly on campus) that could thoughtfully, carefully, and compassionately engage with each other about deeply important, complex, and difficult topics. The urgency of this goal with respect to Israel/Palestine was reinforced by the war in Gaza that was happening during the summer of 2014 while I was developing the course. My hope was that the class would help each of us develop the skills and commitment to engage in productive interfaith dialogue around the two main, intersecting and integrating themes of the course: Justice and the Common Good, and Israel/Palestine. The course description reads as follows: What does "Justice and the Common Good" mean in the context of the situation in the land we call Israel/Palestine? Who are the people who live there? What are their stories? What is our responsibility?

In what follows, I discuss how the work of Quaker author Parker J. Palmer deeply informed my approach to the course, to its structure, and to its assignments. Palmer's work on authority and authenticity in teaching, and the principles and practices he developed for establishing Circles of Trust®, have transformed my understanding of the classroom as an important civic space that can

either support or discourage productive dialogue. This justice-themed course on Israel/Palestine provided an important opportunity to foster interfaith dialogue both inside and outside the classroom. Beyond dialogue, I hoped that the course would also provide opportunities for action, for students to do something to create community around the issues of Israel/Palestine. Informed by the Jesuit, Catholic liberal arts college in which I teach, this paper presents my journey with this course following the principles of Ignatian Pedagogy: Context, Experience, Reflection, Action, Evaluation.

Context—What We Brought to the Class

Regis University has a strong commitment to its Jesuit, Catholic mission, which focuses on education of the whole person for a life of intentional and reflective service with and for others. This commitment has led to the development of an Integrative Core requirement in which all students take upper-division integrative courses in each of the following theme areas: Diversity, Search for Meaning, Global Environmental Awareness, and Justice and the Common Good. To develop our faculty's pedagogical ability to design and carry out these integrative courses successfully, the University received a generous grant from the Keck Foundation to offer a two-week Integrative Teaching Institute (ITI) for about 20 faculty each year for 5 years (2009–2013). I participated in the last year of the grant with the goal of developing this course on Israel/Palestine for the Justice and the Common Good theme.

The course was offered in spring semester 2014, and included 22 students, mostly juniors and seniors. Among the students, about half of them were humanities or social science majors (religious studies, communication, peace and justice studies, and history) and half were natural science majors (neuroscience, biology, and environmental studies). Very few of the students came into the class with a strong, direct connection with Israel/Palestine or the peoples involved. I was the only Jewish person in the class and there were no Muslim students. All of the students identified as Catholic, Christian, or nonreligious. One of the Catholic students was from Iraq and had also spent time in Jordan, and one other student had traveled in Egypt, but no one (besides myself) had been to Israel/Palestine.

While Regis has a strong commitment to active engagement on a number of social justice issues, there had been very little public discussion of Israel/Palestine on campus in recent years. The most recent major "conversation" arose in January 2009, when a group identifying themselves as "Faculty for Gaza" published an open letter in the school newspaper criticizing both Israel and Hamas, and calling on the US to remove support for Israel's war policy. Other members of the faculty wrote a letter in response challenging the perceived singling out of Israel and US policy toward Israel for critique. In preparation for this course, I spoke with the major players involved in these letters, and it seemed clear that they did not lead to constructive or productive dialogue between the parties on campus. In particular, I heard that some members of the small Jewish community on campus remained concerned that the Catholic-majority community could be too easily swayed toward anti-Israel sentiments.

Setup/Structure

Given this context, I wanted to design the course to give students access to some basic information about the land, peoples, histories, etc. as well as skills necessary to go beyond and beneath the media portrayals of the politics of the conflict. It was also important to me that we find ways for personal connection, so that we could avoid talking about the "conflict" as a theoretical problem. In order to achieve these goals, as well as the goal of creating community, I structured the course around Parker J. Palmer's "Five Habits of the Heart that Help Make Democracy Possible" from *Healing the Heart of Democracy*.[1] Palmer employs Alexis de Tocqueville's phrase "Habits of the Heart" to refer to deeply ingrained ways of seeing, being, and responding to life that involve our minds, our emotions, our self-images, and our concepts of meaning and purpose. The five habits Palmer describes are as follows:

1. An understanding that we are all in this together.
2. An appreciation of the value of "otherness."
3. An ability to hold tension in life-giving ways.
4. A sense of personal voice and agency.
5. A capacity to create community.

The course was structured to focus on one or two of these habits at a time, and at each stage the students were asked to reflect on the subject material covered in relation to the habit under discussion. The syllabus that was given to students on the first day is included as Appendix 1. It shows the course description and rationale, an explanation of the Habits of the Heart, a list of some of the activities and assignments, and a list of possible topics we might cover. I purposely chose not to set out the schedule of readings and assignments at the outset, but rather gave the students opportunities to participate in making these decisions. At the end of the semester, the class engaged in a consensus-building conversation to assign the percentage of the final grade allotted to each assignment.

Experience – What We Did Together
Setting the Container (Weeks 1–2)

My approach to setting up the class dynamics is heavily influenced by Parker Palmer's work on setting and holding a container for deep listening and honest engagement. For the last three years I have had the privilege to work with Palmer and the leadership team from the Center for Courage & Renewal® completing the training to become a certified facilitator of the Circle of Trust® approach developed by the Center based on Palmer's work.[2] One of the hallmarks of this approach is the practice of sitting in circle together, guided by a set of touchstones that create and hold the space for deep, compassionate listening, and provide opportunities for each person to listen and share the truth that arises within them (what Quakers call the inner light or inner teacher). This process of connecting with our inner teacher is facilitated by reading aloud and sharing into the circle our

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[1] Parker J. Palmer, *Healing the Heart of Democracy: The Courage to Create a Politics Worthy of the Human Spirit* (San Francisco: Jossey-Bass, 2011).
[2] For more information, visit the website of the Center for Courage & Renewal® at www.couragerenewal.org.

reactions to what Palmer calls a "Third Thing," which is often a poem that allows us to approach some important truth about ourselves at a slant.[3]

Committed to the idea that one of the primary goals of this course was to develop our own deeper understanding of justice, and our sense of our responsibility in contributing to the common good, we began the first class period sitting in such a circle with a poem by Yehuda Amichai, "The Place Where We Are Right."[4]

> From the place where we are right
> flowers will never grow
> in the spring.
>
> The place where we are right
> is hard and trampled
> like a yard.
>
> But doubts and loves
> dig up the world
> like a mole, a plow.
> And a whisper will be heard in the place
> where the ruined
> house once stood.

This poem not only introduced us to an important Israeli poet, but also began our conversations together with thoughtfulness and self-reflection about how to enter into a conversation within which claims to be right abound.

Two other activities right at the beginning of the class contributed to setting a container for dialogue that encouraged authentic, safe, and brave participation. First, as a class we decided upon the touchstones that would guide our interactions throughout the course (see Appendix 2 for a copy of the touchstones). The central principles were as follows:

1. Speak your truth in ways that respect the truths of others.
2. Learn to ask honest, open questions.
3. When the going gets rough, turn to wonder.
4. Make space for silence and reflection.
5. Listen carefully.
6. Observe confidentiality.
7. Take risks.

Second, each of us completed a short written reflection on our associations with the concepts of "home" and "homeland" with the following questions as prompts:

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[3] For a more detailed description of the use of Third Things, see Parker J. Palmer, *A Hidden Wholeness: The Journey Toward an Undivided Life* (San Francisco: Jossey-Bass, 2009), 90–111.

[4] Yehuda Amichai, "The Place Where We Are Right," in *The Selected Poetry of Yehuda Amichai*, ed. and trans. Chana Bloch and Stephen Mitchell (Berkeley, CA: University of California Press, 1996), 34.

> What does "home" mean for you?
> Where is "home" for you? Where is your homeland?
> What does it look like?
> What does it feel like? What is the atmosphere like?
> What qualities does it have? What makes it feel like "home"?
> What are its limits or boundaries?
> Who is present to make it "home"? Who are my "people"?
> When is it most "home"? What times of day or what seasons of the year?

Sharing these reflections with each other helped us develop a deeper understanding of our backgrounds and also a sense of what makes each of us comfortable.

Cultivating the Habits

Having worked at the outset to establish some boundaries for the space, we spent the rest of the semester engaging the two content areas of the course (Justice and Israel/Palestine) with an eye to cultivating the Habits of the Heart that Help Make Democracy Possible. We began with some open discussion of the Habits of the Heart themselves as Palmer presents them. The handout we used as an explanation of the Habits is attached as Appendix 3. Each of the Habits provided an important context for self-reflection, encouraging honesty with ourselves and with one another. In the end, we created a community of hospitality, in which each student—whatever their religious, political, or personal context—could bring and share their truth in dialogue with others. In what follows I will highlight some of the readings, activities, and assignments that tied each section of the course content with the Habit to be cultivated.

An Understanding that We Are All In This Together (Weeks 2–3)

This section of the course focused on readings about Justice and the Common Good. We read both philosophical explorations of justice and solidarity (e.g., chapters from Michael J. Sandel's *Justice: What's the Right Thing to Do?* on "Justice and the Common Good" and "Dilemmas of Loyalty"),[5] as well as a variety of religious perspectives from within the Christian, Jewish, and Muslim traditions (e.g., Martin Luther King Jr.'s "Beyond Vietnam" speech; Elliot Dorff, "The Covenant: The Transcendent Thrust in Jewish Law"; Rabbi Jane Kanarek, "What Does *Tikkun Olam* Actually Mean"; Ahmad Fauzi Abdul Hamid and Shaik Abdullah Hassan Mydin, "The Prophet (Peace Be On Him) As A Model for Universal Peace and Justice"; and the chapter on "Justice" from Michael *Birkel's Qur'an in Conversation*).[6] Our discussions on these readings allowed us access to some of the

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[5] Michael J. Sandel, *Justice: What's the Right Thing to Do?* (New York: Farrar, Straus and Giroux, 2010).

[6] Martin Luther King, Jr., "Beyond Vietnam," April 4, 1967, available at http://kingencyclopedia.stanford.edu/encyclopedia/documentsentry/doc_beyond_vietnam/; Elliot N. Dorff, "The Covenant: The Transcendent Thrust in Jewish Law," in *Contemporary Jewish Ethics and Morality: A Reader*, ed. Elliott N. Dorff and Louise E. Newman (Oxford: Oxford University Press, 1995), 59–78; Jane Kanarek, "What Does *Tikkun Olam* Actually Mean?" in *Righteous Indignation: A Jewish Call for Justice*, ed. Or N. Rose, Jo Ellen Green Kaiser, and Margie Klein (Woodstock, VT: Jewish Lights, 2008), 15–22; Ahmad Fauzi Abdul Hamid and Shaik Abdullah Hassan Mydin, "The Prophet (Peace Be On Him) As A Model for Universal Peace and Justice," *Insights* 2 (2009–2010):153–178; Michael Birkel, *Qur'an in Conversation* (Waco, TX: Baylor University Press, 2014), 191–206.

diverse resources for understanding the concept of justice across different religious traditions, and helped us begin to develop our own language about how we understand our interconnectedness and our responsibilities for others.

We concluded this exploration with an assignment to write a short essay exploring our understanding that we are all in this together, drawing on some of the readings. Part of the writing prompt was as follows:

> In your response, articulate your own understanding of the meaning and significance of "we are all in this together." (You may discuss in what ways you agree or disagree with Palmer or discuss it on your own.) What does, or ought, living based on this understanding look like for you? What are the real challenges to acting according to this understanding for you? If possible, try to provide some specific, personal stories that reflect your own solidarities and connections, as well as the obstacles to living out a sense of interconnectedness.

I found that the students were able to draw effectively on the different religious perspectives from the readings (generally seeing them as complementary), but more could have been done in the discussion and assignment to draw out their own voices, especially as they relate to encounters across lines of religious difference. The majority of students seemed to reflect a general, humanistic view similar to the perennial question, "Why can't we all just get along?" The few who wrote about specific personal experiences did not discuss the ways faith or religious identity was implicated in the experience.

An Appreciation of the Value of Otherness (Weeks 3–4)

This Habit of the Heart is centered on the recognition that "us" and "them" does not need to mean "us" versus "them." We anchored our quest to greater openness to the "other" in two powerful pieces: "Returning to Haifa" and "The Danger of the Single Story."

"Returning to Haifa," a novella by Ghassan Kanafani, tells the story of a Palestinian couple who return, in the days after the 1967 war, to the home they were forced to flee in 1948 and their conversation with the Israeli woman who, after fleeing Europe with her husband, settled in that home. This piece served as a great link between our discussions of interconnectedness and the need to hear the story of the "other" on its own terms. The compelling encounter between Jew and Arab also challenged us to wrestle with the limitations in our ability to reconcile with the other even if we achieve some understanding.

"The Danger of a Single Story," a TED talk by Chimamanda Ngozi Adichie, challenges us to take the responsibility to reject every attempt to present a single story about any person, people, or group. Adichie brings to our awareness how easy it is to rest in our own simple understanding of another and miss out on the beauty and complexity of others' lives. We tried to break apart our single stories about Israel and Palestine, Israelis and Palestinians, by researching and sharing with each other news stories or articles relating to a wide range of the demographic diversity across the land we call Israel/Palestine. In this way, we began to see the rich religious, ethnic, and cultural diversity that is ignored and violated when this story is told as an eternal, intractable conflict between Jews and Muslims.

An Ability to Hold Tension in Life-Giving Ways (Weeks 5–9)

The open encounter with the "other" leads naturally into developing the skill of holding tension in ways that allow for new opportunities and insights rather than collapsing tension in order to move on to something else. Once we began to recognize the fallacy of the single story, we were faced with the difficult task of making sense of the history of the land and its peoples over the last century. We did this by reading *Side by Side* by Sami Adwan, Dan Bar-On, Eyal Naveh, and the Peace Research Institute in the Middle East (PRIME).[7] This fascinating book presents an Israeli (Jewish) narrative and a Palestinian narrative of each decade of the twentieth century on facing pages. The narratives were written independently by a collection of school teachers in each community and shared with each other with the expectation that each of them would begin teaching both narratives. Logistically we found it difficult to read the two narratives simultaneously. (Do you read the whole chapter of one narrative and then the other, or switch page by page, or section by section?) Even more significantly, we were confronted with holding the tensions between the quite different explanations and interpretations of events, as well as recognizing the significant differences in approach, tone, and level of detail in the narrative. For example, in the chapter relating the war in 1948, the Israeli narrative chronicled the events of the war, the significant battles, and the conflicts internal and external. In contrast, the Palestinian narrative contained almost exclusively stories, poems, and songs of loss and devastation.

In an effort to hear these stories honestly and also wrestle with our own sense of story we broke into groups to articulate the core interests, concerns, and goals of each of the parties. Each group had the opportunity to do this for both the Israeli and Palestinian "side." We also each wrote an in-class reflection on what tensions we had found ourselves holding in relationship to these narratives. I personally found this section of the course to be the most challenging. Having been raised in a Jewish home with the Israeli narrative as the accepted history, I found myself struggling to hold the tension of my own positionality and my own desire for a better understanding. I was, for my own benefit, trying to hear more deeply the Palestinian narrative and, at the same time, I felt compelled to challenge the students to take more seriously the realities of anti-Semitism and the logic of Zionism. On a few occasions, I confessed to the students my own struggle to hold the tension between challenging my biases and speaking from the perspective of my own religious belonging. I believe the students responded well to my transparency in sharing my struggles with them, helping them to commit to holding their own tensions.

A Sense of Personal Voice and Agency (Weeks 10–13)

Articulating the tensions we were each holding led us to move into reflection on how we want to act in ways that honor the tension, yet begin to find our own voice and integrity of action. We began this exploration by investigating the approaches of a wide range of US-based NGOs and activist groups focused on Israel/Palestine. We talked about how each group told the story, what their goals were, and how they carried out their work. We were particularly interested in the intersections between the story each told about the nature of the situation and the degree to which they emphasized either justice, security, or peace.

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[7] Sāmī 'Abd Al-Razzāq 'Adwān, Dan Bar-On, Eyal J. Naveh, and the Peace Research Institute in the Middle East (PRIME), eds., *Side by Side: Parallel Histories of Israel/Palestine* (New York: New Press, 2012).

During this section of the course we also heard from guest speakers who shared their experiences and talked about what they are doing with those experiences. We heard from Erin Breeze, the former director of Building Bridges, an NGO that has brought young Israeli and Palestinian women (Jews, Christians, and Muslims) to Colorado for engaged intercultural dialogue and that works to cultivate continued relationships between the participants after they return to their home environments. We also heard from Rabbi Tirzah Firestone about her research on the psychological and physiological effects of transgenerational trauma, focusing especially on the qualities that lead such survivors of trauma to lives of flourishing and compassion. Finally we had the opportunity to hear stories from a few Palestinian and Jewish Americans about our connections to the land and its peoples, and how these experiences inform our advocacy and engagement with the discourse about Israel/Palestine in our own communities. Each of these guests brought their own personal stories as well as a wealth of experience engaging in productive conversations about these difficult issues. I was profoundly grateful for these opportunities and the students clearly valued them as well.

The students were then asked to write an essay whose purpose was for them to find their own voice and begin to recognize what they would like to do in response to what they have learned. The prompt was as follows:

> This assignment is designed to give you a chance to find your own voice, to articulate your understanding at this point of the central issues at stake in Israel/Palestine. Here are some ideas that I invite you to write about (you don't have to answer all these questions):
>
> 1.   How would you define each of these terms: justice, peace, and security? What do each of these terms mean for you? (You may use some of the readings from our earlier section on justice in the different religions or other texts from the Contents section of the course website.) It may be helpful for you to consider differences between positive and negative peace, and military, economic, and human security.
>
> 2.   Which of these interests (justice, peace, and security) do you think is most important to work toward at this point regarding Israel/Palestine? How do you see the relationship between these three interests? In what ways are they compatible; in what ways might they work against each other?
>
> 3.   What would justice look like? What would peace look like? What would security look like? What would working toward whichever of these you see as most important look like? What could you do? What are some other people doing that you think is the right way to go?

A Capacity to Create Community (Weeks 14–15)

The last of the Habits of the Heart takes our own awakening sense of agency and directs it toward building community for the purpose of social cohesion and social change. Although we ran out of time at the end of the semester for the students to put this into practice in a fully developed

way, the following assignment gave us the opportunity to have an intentional conversation whose goal was to contribute to a deepening of community:

> For this project, I ask each of us, either by yourself or perhaps with one or two other members of your small group, or the class, to first consider a context, group of people, or relationship within which you would like to build or strengthen community. It could be here at Regis, or in your local community, or in your family. Then, set up a conversation within your chosen context that relates to some of the issues you have encountered regarding Israel/Palestine. The key point is that the purpose of this conversation ought to be about creating and strengthening community through the process. After the conversation write a short two-page reflection on what you hoped to happen in your conversation and what you think did come from it.

Some students had a deeper conversation with a family member, others gathered a few friends to talk about complex cultural identity, and another hosted a Palestinian music group on campus.

Reflection—What the Students Learned

Throughout the course, in class and in assignments, we were regularly invited to reflect on our own thinking and feeling about the materials, experiences, and conversations from the class. The final project for the course entailed the creation of an ePortfolio that would bring together as artifacts our own writings throughout the semester as well as those readings, news items, and videos that we found influential in our thinking about the Habits, justice, and Israel/Palestine. On each artifact, we wrote a short reflection on the significance of that artifact on our understanding and its connection to the Habits and to other artifacts. The goal of the portfolio was to tell our own story of the course. The complete rubric for this assignment is included as Appendix 4. It was evident from the portfolios that the students found profound ways to bring themselves to the work of the class and that they were leaving the class with important insights into how they want to engage their responsibilities in working for justice and the common good going forward.

At the end of the semester, I also asked the students to reflect on their experience using the Habits of the Heart as the frame for this course. It was clear from their comments that they found the Habits to be very helpful. These are some of the phrases that the students used to describe the Habits:

- a mindful way of creating understanding
- keep us grounded in a very enriching way on ideas of community and respect
- a platform "homebase" to discuss the things we were grappling with
- a lifeline
- Habits seem perfect for this course
- I will be continually referring back to them
- helped to withhold judgment
- very intentional path
- encouraged me to reflect on my learnings in a new and positive way
- helped to keep me away from forming a single story or from choosing a side that was "more right"

- broke down the intensity and immensity of the topic into pieces that could be dealt with

These comments, as well as the very positive responses on the course evaluations (the highest I have received for any class), indicate that we were able to create and hold a container for our conversations that truly fostered democracy, engagement, and community. The students were deeply engaged and were able to bring themselves fully to our discussions in a way that welcomed different perspectives and encouraged each of us to seek deeper understanding.

Action and Evaluation—What I Learned

Without question, this was the hardest and the most rewarding course I have had the opportunity to design and facilitate. The difficulty of the course was centered around my own concerns about how to engage such a complex and controversial topic, about which I am deeply passionate, with fairness and integrity. I owed it to the students to allow passion and disagreement while fostering respect and listening for understanding. I was committed to helping create a space that could be both welcoming and charged (one of the paradoxes Palmer describes as central to the Circle of Trust® approach). By relying on the deep wisdom about group process and individual soul growth reflected in Palmer's work, I felt that I was able to balance my involvement as both facilitator and participant. As facilitator, I could hold and protect the container we had established and introduce us to a variety of informative and challenging voices and perspectives through readings, activities, and guest speakers. As a participant, I was able to complete and share with the students each of the written reflections as well as my own final portfolio. I openly recognized the limitations of my perspective and apologized to the class on a few occasions when I felt my own biases overly influenced the direction of our conversation. At the same time, I took the opportunity to participate as a guest speaker together with my brother, Rabbi Jamie Arnold, as we recounted our shared and very different experiences visiting Israel and Palestine, living there for short periods, and leading groups of students and congregants there over the years. I am confident that the framework of the Habits of the Heart made it possible for me to truly bring my whole self to the class with integrity while inviting each of the students to do the same. The students' sincerity and integrity also challenged me to read more widely and open myself up to perspectives I have ignored in the past. For example, during the semester, I read Ari Shavit's *My Promised Land*, Pamela Olson's *Fast Times in Palestine*, and Alan Dershowitz's *The Case for Israel*.[8] The next time I teach the course I hope to find more ways to bring more voices into the discussion. First, I will bring in more guests who represent different perspectives to supplement the narratives of *Side by Side*. Second, I will add Yossi Klein Halevi's *At the Entrance to the Garden of Eden* to the reading list in order to make interreligious encounter a more explicit part of the course discussion.[9] In the end, I am looking forward to making this course, and this approach, a regular part of my teaching schedule.

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[8] Ari Shavit, *My Promised Land: The Triumph and Tragedy of Israel* (New York: Spiegel & Grau, 2013); Pamela J. Olson, *Fast Times in Palestine: A Love Affair with a Homeless Homeland* (Berkeley, CA: Seal Press, 2013); Alan Dershowitz, *The Case for Israel* (Hoboken, NJ: John Wiley & Sons, 2003).

[9] Yossi Klein Halevi, *At the Entrance to the Garden of Eden: A Jew's Search for Hope with Christians and Muslims in the Holy Land* (New York: HarperCollins, 2002).

Appendix 1: The Syllabus
Course Description:

What does "Justice and the Common Good" mean in the context of the situation in the land we call Israel/Palestine? Who are the people who live there? What are their stories? What is our responsibility?

I have conceived of this course as an opportunity to foster the creation of a community (within the class and more broadly at Regis) that can thoughtfully, carefully, and compassionately engage with each other about deeply important, complex, and difficult topics. This is an act of hospitality that calls on each of us to work at creating a space for open conversation, for speaking our truths in ways that respect other people's truths, for listening to different ideas and hearing each other's stories. In my opinion this kind of community is the central aim of education, and of democracy.

Five Habits of the Heart that Help Make Democracy Possible

The phrase "Habits of the Heart," coined by Alexis de Tocqueville, refers to deeply ingrained ways of seeing, being, and responding to life that involve our minds, our emotions, our self-images, and our concepts of meaning and purpose. The following 5 habits of the heart will serve as a framework and benchmark for our engagement with each other and with the learning we will undertake together.

1. An understanding that we are all in this together.
2. An appreciation of the value of "otherness."
3. An ability to hold tension in life-giving ways.
4. A sense of personal voice and agency.
5. A capacity to create community.

Adapted from Parker J. Palmer, *Healing the Heart of Democracy* (2011)

Some of the Ways We Will Develop these Habits:

Regular Attendance and Active Participation
Engaging Media and Social Media through Facebook Group
Reading and Hearing from Multiple Voices representing a Diversity of Perspectives
Regular Short Writing Assignments
Small Group Class Discussion
Community Event
Final Portfolio

We will be using Pathbrite to create electronic portfolios that allow us to represent our learning and our considered determinations about what is essential for understanding and engaging the myriad, complex issues involved with Israel/Palestine. The portfolio will gather your work from throughout the semester and through critical reflection, bring it together into a coherent package.

Topics and Issues to be Covered:

We as a class will be working together to determine both what we will need to learn about and what we want to learn about, and what voices and perspectives we want to hear. We will begin the semester with discussions of how we understand the concepts of justice and the common good. We will also gain an understanding of the land (geography, resources, etc.), the peoples (demographics, migration patterns, etc.), and the narratives of history of the twentieth century. Other topics might include political structures, media, international relations, peacemaking efforts, military conflict, political negotiations, NGOs, US policy, psychological effects of generational trauma, art, music, and film, etc.

It is my goal that, while the course will engage the issues related to the ongoing conflict known as the Israeli-Palestinian conflict, we will begin to see a much larger, richer, and more textured picture of the region.

Appendix 2: Touchstones
Some Principles to Guide our Way of Being Together

- **Speak your truth in ways that respect the truths of others.**

Our views of reality may differ, but speaking one's truth in this circle does not mean interpreting, correcting, or debating what others say. Speak from your self with "I statements" into the center of the circle, trusting the rest of us to listen with care and do our own sifting and engaging with what you have said.
Avoid trying to win the point or prove you are right.
Speak from what you know.

- **Learn to ask honest, open questions.**

Instead of judging, debating, or trying to correct what people say, or asking leading questions (in which you have a clear answer in mind), ask questions that come from a simple desire to help the speaker explore more deeply what she or he has said. "Is there a story from your life that helps explain why you feel or believe what you do?" is an honest open question. "Do you really think that it is ok to kill innocent people?" is not!
Use questions to encourage self-reflection and to investigate other's support and background.

- **When the going gets rough, turn to wonder.**

Try to be aware of your own reactivity, your own rising judgment and when you notice it turn your attention to wonder and compassion—for yourself and for others. Say to yourself "I wonder why am I responding in this way" "I wonder what is pushing my buttons in what was just said" "I wonder what she or he really wants to communicate in what she or he just said" "I wonder why she/he feels this way."
Assume best intent.

- **Make space for silence and reflection.**

Our focus is less about covering all the material or moving quickly from one person to another in discussion. We can learn much from slowing down and listening carefully to each other and especially to ourselves, our own thoughts, our own desires.
Use silence as a way to give a chance for all to participate.

- **Listen carefully.**

Focus attention on what others are saying and what they are meaning.
Focus on listening rather than thinking about what you are going to say.
Ask clarifying questions to check for understanding.

- **Observe confidentiality.**

If sharing stories that come up in class, avoid attributing them to any person.

- **Take risks.**

Try speaking out ideas that may not be fully formed.
Be willing to ask "tough" or "potentially offensive" questions with kindness.

Appendix 3: Habits of the Heart Handout

Five Habits of the Heart that Help Make Democracy Possible

Adapted from Parker J. Palmer, ***Healing the Heart of Democracy: The Courage to Create a Politics Worthy of the Human Spirit*** (2011)

The human heart is the first home of democracy. It is where we embrace our questions. Can we be equitable? Can we be generous? Can we listen with our whole beings, not just our minds, and offer our attention rather than our opinions? And do we have enough resolve in our hearts to act courageously, relentlessly, without giving up—ever— trusting our fellow citizens to join with us in our determined pursuit of a living democracy? —Terry Tempest Williams[10]

"Habits of the Heart" (a phrase coined by Alexis de Tocqueville) are deeply ingrained ways of seeing, being, and responding to life that involve our minds, our emotions, our self-images, our concepts of meaning and purpose. I believe that these five interlocked habits are critical to sustaining a democracy:

*1. **An understanding that we are all in this together.*** Biologists, ecologists, economists, ethicists, and leaders of the great wisdom traditions have all given voice to this theme. Despite our illusions of individualism and national superiority, we humans are a profoundly interconnected species—entwined with one another and with all forms of life, as the global economic and ecological crises reveal in vivid and frightening detail. We must embrace the simple fact that we are dependent upon and accountable to one another, and that includes the stranger, the "alien other." At the same time, we must save the notion of interdependence from the idealistic excesses that make it an impossible dream. Exhorting people to hold a continual awareness of global, national, or even local interconnectedness is a counsel of perfection that is achievable (if at all) only by the rare saint, one that can only result in self-delusion or defeat. Which leads to a second key habit of the heart…

*2. **An appreciation of the value of "otherness."*** It is true that we are all in this together. It is equally true that we spend most of our lives in "tribes" or lifestyle enclaves—and that thinking of the world in terms of "us" *and* "them" is one of the many limitations of the human mind. The good news is that "us and them" does not have to mean "us *versus* them." Instead, it can remind us of the ancient tradition of hospitality to the stranger and give us a chance to translate it into twenty-first century terms. Hospitality rightly understood is premised on the notion that the stranger has much

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[10] Terry Tempest Williams, *The Open Space of Democracy* (Eugene, OR: Wipf and Stock, 2010), 83–84.

to teach us. It actively invites "otherness" into our lives to make them more expansive, including forms of otherness that seem utterly alien to us. Of course, we will not practice deep hospitality if we do not embrace the creative possibilities inherent in our differences. Which leads to a third key habit of the heart...

*3. **An ability to hold tension in life-giving ways.*** Our lives are filled with inner and outer contradictions—our own behavior sometimes belies our aspirations, while the world around us sometimes denies what we value and believe to be true. If we fail to hold these contradictions creatively, they will shut us down and take us out of the action. But if we allow their tensions to expand our minds and hearts, they can open us to new understandings of ourselves and our world, enhancing our lives and allowing us to enhance other people's lives. We are flawed and finite beings whose understanding is always partial and in need of correction. The genius of the human heart lies in its capacity to use the tensions that come with our limitations to generate insight, energy, and new life. Making the most of those gifts requires a fourth key habit of the heart...

*4. **A sense of personal voice and agency.*** Insight and energy give rise to new life as we speak out and act out our own version of truth, while checking and correcting it against the truths of others. But many of us lack confidence in own voices and in our power to make a difference. We grow up in educational and religious institutions that treat us as members of an audience instead of actors in a drama, and as a result we become adults who treat politics as a spectator sport. And yet it remains possible for us, young and old alike, to find our voices, learn how to speak them, and know the satisfaction that comes from contributing to positive change—if we have the support of a community. Which leads to a fifth and final habit of the heart...

*5. **A capacity to create community.*** Without a community, it is nearly impossible to achieve voice: it takes a village to raise a Rosa Parks. Without a community, it is nearly impossible to exercise the "power of one" in a way that allows power to multiply: it took a village to translate Parks's act of personal integrity into social change. In a mass society like ours, community rarely comes ready-made. But creating community in the places where we live and work does not mean abandoning other parts of our lives to become full-time organizers. The steady companionship of two or three kindred spirits can help us find the courage we need to speak and act as citizens. There are many ways to plant and cultivate the seeds of community in our personal and local lives. We must all become gardeners of community if we want democracy to flourish.

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Appendix 4: Final ePortfolio Rubric

Using Pathbrite, each of us will create a portfolio that does two things: 1) collects and chronicles your journey through the semester through reflection on each of the artifacts you wrote and the key texts you read, and 2) tells the story you want to tell about Israel/Palestine in words and images.

On ***Mon April 27th from 1:15-3:15***, during finals week, we will gather to share our portfolios with our groups and with the rest of the class. Final version due ***Wed April 29th by midnight***.

Artifacts – Your Writing   **15%**
Your portfolio should include, as artifacts, multiple examples of your own writing. This includes the written assignments for the class (Home, Justice/Injustice, In this Together, Holding Tension, What Now?, Finding Voice, Community Conversation). You could also include writing you have done on your own (class notes or journal writing) or within the context of another course that you want to relate to the material of this course.

Artifacts – Your Reading   **15%**
Your portfolio should also include **multiple, varied readings** that have shaped your understanding of the Habits of the Heart, concepts of Justice and the Common Good, and/or Israel/Palestine. You should use a variety of the readings assigned in class, but can also use articles from the Facebook group or other pieces you have read on your own or in other classes. The primary goal is to bring in a range of those readings that have most significantly influenced your own thinking about these topics.

Reflections   **45%**
For each artifact you include, you should add a reflection in the sidebar. You should reflect on all types of artifacts, your own writing and your reading. To enter the reflection, click on the artifact, then click to edit the artifact, and then input your reflection in the box entitled "Story Behind this Work." Each reflection should do the following things:

1. Highlight what you consider to be the most significant points from the artifact, that is, the points that had the most impact on your own thinking.
2. Discuss how the artifact affected your thinking; how, and about what, you are learning or thinking differently.
3. Discuss how this artifact fits together with the other artifacts around it. Tell me how this builds on the pieces before it and leads into the pieces after it. To which other artifacts are there important connections?
4. Connect the artifact, whenever possible, to the Habits of the Heart.

Images   **15%**
Each artifact, or at least most of them, should have the cover page replaced by an image that you think represents or reflects some of the significance of the artifact within the larger portfolio. To change the cover, click to edit the entire portfolio, then hover over the artifact and then click "adjust image," then either the arrow ⟲ or the button "Replace Cover Image." Once you upload the image you should be able to crop it and move it so that it is framed in the portfolio the way you want it.

Organization – Telling a Story   **10%**

The goal of the portfolio is to tell a story, either the story of your own journey through the course, or the story of Israel/Palestine as you want to tell it. In order to tell the story well, you will want to consider the order and placement of each artifact. Your reflections should, as clearly as possible, guide the reader through the artifacts in order to follow the story you want to tell.

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Lessons in Multifaith Chaplaincy and Feminist Thought: Making Room for Multiple Religious Belonging in Interfaith Praxis[1]

Rachel A. Heath

In the context of interfaith engagement, multifaith chaplaincies in college and university settings have a significant impact in determining ways of relating to perceived similarities and differences between diverse religious and philosophical traditions. This reflection first focuses on how feminist theologies and methodologies, along with insights from womanist theo-ethics, can elucidate key conceptual markers of student interfaith programs that seek to be holistic and welcoming, and then moves to identify ways in which these programs can unintentionally reproduce privileges, assumptions, and oppressive perceptions from our social and institutional settings. Finally, we ask whether these observations present a positive critical edge for university chaplaincies and scholarship in the field of interreligious studies, specifically related to the lived experiences of students who identify as LGBTQ and/or as belonging to more than one tradition.

A few years ago, I was sitting in my office when a student knocked on the door and asked if I had time to talk. I offered them[2] a chair as they began to explain that their friend, a peer who was active in local Pagan communities, had referred them to me since I was known to work with students from all traditions as part of my role with the chaplaincy and spiritual life on campus. Though I am not a Pagan, they thought I might be able to help. We chatted briefly and through the course of the conversation I learned that this student, who faithfully attended Pagan programs on campus, had some lingering questions about which spiritual path they wanted to follow. They had grown up in a Roman Catholic tradition but had left because of disagreements related to sexuality, race, and cultural heritage. The student missed participating in the Roman Catholic tradition, however, and expressed a desire to find a place—literal and figurative—in which they would not have to ignore important parts of their identity in order to participate in or belong to a community. Their questions to me were whether they could rejoin a tradition that they experienced as not wholly welcoming of their sexuality, how to integrate their Roman Catholic and Pagan spiritual experiences and practices, and ultimately if they could truly belong to more than one tradition.

It is from conversations and experiences like these in the context of university chaplaincy that my own questions about identities, interfaith relations, privilege, and power have emerged.[3] As

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[1] This reflection is based on my presentation for the "Religious Pluralism and Feminist/Womanist/Mujerista Theologies" panel of the Interreligious and Interfaith Studies program section at the 2016 American Academy of Religion conference in Atlanta, Georgia. I am grateful to the students and faculty of the "Alternative Epistemologies" workshop (University of Chicago Divinity School, coordinated by Elena Lloyd-Sidle and R.L. Watson), which invited me to present "Is Interfaith Inherently Patriarchal?" in May 2015 and, through that process, helped me clarify and refine my questions on patriarchal permutations in the interfaith movement. The Multifaith Working Group at the University of Chicago Divinity School (Spring 2016–present) has also provided a space to think creatively together about hybridity and multiple belonging in interfaith and multifaith contexts.

[2] I choose to use plural pronouns in reference to an individual student for the purpose of gender inclusivity.

[3] Recent conversations about using the terms chaplain and/or chaplaincy to describe this work have occurred at the annual conferences of both the National Association of College and University Chaplains (NACUC) and the Association

students from different religious, spiritual, and philosophical traditions and journeys seek spaces to encounter one another and themselves, queries about intersectionalities and difference are ever-present and continually unfolding. Like the student above, sometimes the journey is about self-discovery or finding a kind of spiritual enlightenment (within or apart from a community), while in other moments and for other students, the journey sparks movement toward increasing their own religious literacy by learning about "the other" or "others."[4] And I have learned from these students that the move toward self and the move toward others are not mutually exclusive, but rather mutually enhancing.[5]

The chaplaincy role is centered, in part, on providing open and welcoming spaces for encounter to occur without being tied to any particular outcome, beyond that of supporting a student's wholeness and well-being. Being open to multiple outcomes does not necessarily imply, however, that the spaces of welcome are created without a sense of intentionality or boundaries. In order for spaces to be welcoming and open, a kind of mutual trust must be established, and it is precisely this intention of creating trust that beckons us to think more deeply about what exactly is happening—particularly on the level of representation and power dynamics—when those from many traditions and none come together for dialogue, rituals, spiritual practices, service projects, social activism, or academic conversations.

So how, and to what end, are students brought together to create trust and connection between, across, and among the similarities and differences of their religious and philosophical traditions? Because chaplains and scholars do not come from or operate in a vacuum, this question must be answered with self-awareness and careful attention to social location. My own context as a white, middle-class, American, cisgender[6] woman who identifies as queer and feminist certainly influences my approach to interfaith programs with students. Moreover, my connection to Christian traditions—although I am neither ordained nor do I hold any formal ecclesial authority—can and should produce questions related to privilege and power when I facilitate programs, lead discussions, or provide spiritual care and presence.

In my approach to working with students, I begin with attention to social location because *who we are* is integral to what we think and how we interact and connect with others, be they deemed similar or different in relation to ourselves. My particular work has included advising an interfaith leadership development program for undergraduates and graduate students; co-facilitating a working group of Master of Divinity (M.Div.) students of various traditions, the focus of which is imagining curricular changes in multifaith academic settings; coordinating a weekly gathering that

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for College and University Religious Affairs (ACURA). In short, the term has been tied to the Christian tradition (historically, etymologically, and otherwise) to describe the work of Christian ministers primarily in military, hospital, prison, and university contexts. I acknowledge this debate and history while still choosing this term because I believe it is the best way, for the time being, to delineate as clearly as possible the qualitative differences of the role in comparison to, for example, the roles of those trained in student affairs. For a description of the university chaplaincy role, consult NACUC's standards and guidelines (http://www.nacuc.net/standards) and ACURA's principles (http://acura-online.org/principles).

[4] I owe the use of "others" in contrast to using "the other" to Emilie M. Townes, who emphasized this terminology as a respondent for the session "Questioning the Capitalist Moment: Ethical Approaches to Economic Justice" at the 2013 American Academy of Religion conference in Baltimore, Maryland.

[5] For an example of one theologian who engages in this conversation, consult Paul F. Knitter, *Without Buddha I Could Not Be a Christian* (London: Oneworld Publications, 2009).

[6] Cisgender is a term indicating that one's gender identity and biological sex (assigned at birth) match.

is intentionally open to those of many traditions and none;[7] and more generally, being present and available for conversations with students who want to talk about meaning and purpose. In all of these settings, certain concepts from my background in feminist thought and theology,[8] from vision to program implementation, have influenced and complemented everything from the setting of the physical space and the language used to acknowledge or welcome participants, to the structure of the gathering and critiques of the various visions and permutations of multifaith and interfaith engagement.

In the hope of highlighting some of the ways in which theory can inform practices in university chaplaincy settings and beyond, I will draw out a few concepts from feminist methodologies and theologies that have grounded my interfaith work with university students. These methodologies foster a greater awareness of how we relate to one another amidst the confluence of our own many-faceted identities and make explicit the theories, theologies, and practices that may be subtly (or overtly) influencing us when we participate in religiously plural settings. Practice, however, also influences our theoretical understanding and theological construction, so this brief essay will conclude with critical edges emerging in interfaith praxis related to LGBTQ identities and multiple religious belonging.

Crucial Concepts in Theory and Practice

Feminist theories and theologies identify the ways in which the institutional realities of patriarchy, androcentrism, and various kinds of misogyny, sexism, and heteronormativity comprise the whole of our lives. In the most basic sense, these forces work together to interpret reality in terms of competing dualisms (for example, light and dark, male and female), create binary oppositions from this dualistic vision, and ensure that maleness and masculinity, in contradistinction to femaleness and femininity, remain atop hierarchical social relations in regard to power and privilege in social, cultural, and institutional contexts—in short, everyday life. And finally, we attribute power, privilege, or goodness based on these perceived differences; patriarchal power relies, in the end, on domination through perceived ontological difference rather than a decentered, egalitarian form of relating.[9]

As theologians and scholars in recent decades have contended, this legacy of *patriarchal relations* also affects the ways in which our religious traditions are embodied, from who holds ecclesiastical authority to the ways in which sacred texts may have been (and continue to be) interpreted to privilege male norms and male voices.[10] Awareness of these concerns—and specifically identifying the ways in which patriarchy influences our religious traditions—is crucial to creating *egalitarian*

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[7] As coordinator of the weekly program (called "Open Space"), I introduced the gathering each week as being more apophatic with regard to communal religious identity and creed, yet cataphatic in relation to highlighting and connecting to the stories that emerge in the space—be they explicitly religious or not. I developed this language from several conversations with students and administrators related to vision and purpose for Open Space.

[8] Though my influences in feminist theology primarily come from Christian traditions, there is a rich history in feminist thought from other traditions as well. I have been influenced by the works of Letty Russell, Elisabeth Schüssler Fiorenza, Rosemary Radford Ruether, Serene Jones, Kwok Pui-Lan, and Marcella Althaus-Reid.

[9] Patriarchy as a term has had various interpretations in Christian feminist thought and theologies. For a classic example, consult Mary Daly, *Beyond God the Father: Toward A Philosophy of Women's Liberation* (Boston: Beacon Press, 1973). For a more recent interpretation and critique of the term patriarchy, see Serene Jones, *Feminist Theory and Christian Theology: Cartographies of Grace* (Minneapolis: Fortress Press, 2000).

[10] For a resource containing many perspectives on women in interfaith contexts, consult Catherine Cornille and Jillian Maxey, eds., *Women and Interreligious Dialogue* (Eugene, Ore.: Cascade Books, 2013).

*relation*s in a religiously plural setting, such as an interfaith dialogue program for students. If as a chaplain or scholar I remain unaware of the daily realities of sexism, for instance, how can I ensure that students' voices are welcomed in an interfaith program, with specific attention to gender identity? And perhaps just as crucial in pluralistic settings, how can I ensure that the differences in students' religious identities are not defined against each other in a way that gives priority to some traditions over others?

In the practice of interfaith engagement, the answers to these questions are manifold and require constant attention to very specific aspects of putting together a program or space, including but not limited to, the language used by facilitators and participants (i.e., not exclusively using the term "religion" to describe one's practice, identity, or group); the variety of food that is provided for all to eat, as well as the assumptions about what kinds of food and drink can be at the same table (and even handled) by all; the manner in which spaces are set to accommodate diverse practices, abilities, and customs; and even the hour or day of the week in which a program is held. Feminist methodologies of *inclusivity* emphasize this depth of intentionality *so that voices, perspectives, and traditions that have historically been excluded or marginalized are made welcome*, so to speak. Though including those that have been excluded is a worthy endeavor, to simply include others *into an established way of relating* that does not take into account the real differences that emerge in our religious or spiritual identities (both communal and individual) would be an unfortunate mistake. This is all too common in interfaith programs that assume language, concepts, and customs from Abrahamic traditions while ignoring, or otherwise failing to demonstrate adequate literacy in, the language, customs, and concepts from Dharmic traditions, for example.[11] Taking cues from the emphasis on inclusion in feminist methodologies, it is my sense that what interfaith contexts increasingly require is a *decentered inclusivity*, which proceeds from an awareness of power and privilege in the move to include marginalized or minority voices or those on the periphery. Thus, decentered inclusivity is not simply inviting excluded voices into a conversation or program in which the terms and language and physical space (and ritual format and style, if applicable) have already been decided—often by those from Christian and other Abrahamic traditions, at least in the context of the United States.[12] Rather, a praxis of decentered inclusivity takes seriously the perceived centeredness of religious traditions and identities while attempting not to privilege one to the exclusion of others.

Emphasizing a decentered inclusivity in interfaith engagement directly connects to the need for a greater *consciousness of the privilege(s)* that characterize our identities. For students in interfaith and multifaith programs, meditating on male privilege and white privilege, for instance, may bring to light questions related to comparable privileges that exist for those from certain religious traditions,

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[11] The use of the term "Dharmic" has gained some traction in chaplaincy and religious life contexts to acknowledge Jain, Hindu, Buddhist, and Sikh traditions, in contradistinction to Abrahamic traditions (Christian, Jewish, and Muslim). Though in my opinion "Dharmic" is limited as a modifier in much the same way that "Abrahamic" is limited, I have also experienced its use as being beneficial in allowing for chaplains and students to be intentionally more explicit about the diversities that can and should comprise interfaith programs. I also want to further clarify that my context, with regard to interfaith programming and activism, is centered in the United States. Thus, it is a consistent reality that participants and organizers often subscribe to Western paradigms and categories, broadly speaking.

[12] For an in-depth look at America's increasing religious diversity over recent decades, consult Diana L. Eck, *A New Religious America: How a "Christian Country" Has Become the World's Most Religiously Diverse Nation* (San Francisco: Harper, 2001). A key argument is that the Immigration Act of 1965 essentially brought to the U.S. large numbers of adherents to religious traditions that were relatively new to the American context (i.e., traditions other than Christianity and Judaism). Further insight and research on this topic may be accessed through the Pluralism Project at Harvard University (http://pluralism.org), of which Diana L. Eck is the founder and director.

namely, Christianity. Though we are witnessing a statistical decline in the number of people who identify as Christian in the United States, in the present moment Christianity continues to be prevalent and has significant cultural import.[13] This reality affects everything from the holidays observed and/or acknowledged (e.g., Christmas, Good Friday), to the traditions present in college interfaith groups, to how many active university chaplains (expected to serve multiple traditions) are ordained Christian ministers and priests.

Though it can be helpful to refer to a tradition, such as Christianity, as a uniform whole when pinpointing the cultural and social privileges that such an identity affords, the idea of a monolithic tradition can be confining when we think of the diverse ways that people embody their spiritual or philosophical identities, as well as the many other identity intersections that may be present. In order to do interfaith work well, we must be sensitive to the reality that traditions are internally diverse and intersections of identities are significant: for instance, an LGBTQ Christian will not necessarily have access to the same social privileges (within Christian communities and in other communities) as heterosexual or cisgender Christian students, a transgender Muslim student might have to decide on which section of the musallah they will pray, and a Zen Buddhist student might encounter the assumption that they are vegetarian and use meditation beads in their practice. *Self-naming*, then, is key to creating egalitarian relations that acknowledge privileges and historical power imbalances while also allowing for individuated experiences of those polyvalent realities. Constructions of identity as multiple and hybrid within a tradition open this possibility for an individual and remind us, on a communal level, that being particular about each facet of our identities is critical to a holistic ethic of engagement with those who are different from ourselves.[14]

Most students who participate in interfaith contexts are presumably present in order to learn about others and experience dialogue as a means of increasing religious literacy. Some interfaith councils may even engage in their activities as a means of creative peacemaking, especially if religious identities and practices are seen as a divisive force on campus or in political spheres. I have found that these self-selecting students welcome critical thinking about their traditions, especially if it facilitates more grounded, sensitive, and ethical ways of relating to similarity and to difference. These are excellent intentions. I believe these intentions must be accompanied, however, by a holistic sense of the historical milieu in which interfaith programs are taking place and what certain differences may "mean" in specific cultural, geographical, or institutional settings. As Jeannine Hill Fletcher has recently articulated, in increasingly globalized, connected contexts, we must continue to ask how gender as well as other intersectionalities (e.g., race, sexuality, ability) inform our relationships to one another and frame our categories for identity, difference, and resulting power differentials and marginalizations.[15] Yet how do we recognize the differentials that may be already in place? How do we name the inequities and decenter the assumptions and categories that may be assumed by students who identify with "majority" traditions in a given context?

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[13] See Pew Research Center, "America's Changing Religious Landscape," May 12, 2015, http://www.pewforum.org/2015/05/12/americas-changing-religious-landscape/.

[14] Constructions of identity as multiple and hybrid are found in many fields. I am particularly influenced on this point by postcolonial scholars such as Homi Bhabha, R. S. Sugirtharajah, and Kwok Pui-Lan. An additional resource on this question is from Christian theologian Jeannine Hill Fletcher, who focuses on feminist thought and religious hybridity in "Shifting Identity: The Contribution of Feminist Thought to Theologies of Religious Pluralism," *Journal of Feminist Studies in Religion* 19:2 (Fall 2003): 5-24.

[15] Jeannine Hill Fletcher, "Constructing Religious Identity in a Cosmopolitan World: The Theo-Politics of Interfaith Work," *The Journal of Interreligious Studies* 15 (Fall 2014): 47-54.

A conceptual reminder that has proven helpful in my work with students is gleaned from the work of womanist ethicist Emilie Townes, who writes of a fantastic hegemonic imagination that "helps to hold systematic, structural evil in place," impacting and reifying our everyday social and political structures.[16] The histories and memories of our societies (or religious traditions, one might argue) impact the hegemonies that are constructed and to which we assent, collectively and individually. These hegemonies—or dominating, pervasive ideas—guide our perceptions of others and can create caricatures and stereotypes of those who are marginalized by the hegemonic system at play. The stereotypes call for an identity performance that is socially acceptable and ultimately affect the way we relate to, dominate, or subjugate both others and ourselves, with the hegemonic construction as the standard. Townes writes:

> The fantastic hegemonic imagination is deep within us and none of us can escape its influence by simply wishing to do so or thinking that our ontological perch exempts us from its spuming oppressive hierarchies. These hierarchies of age, class, gender, sexual orientation, race, and on and on are held in place by violence, fear, ignorance, acquiescence. The endgame is to win and win it all—status, influence, place, creation.[17]

The fantastic hegemonic imagination is deeply critical and offers us—chaplains, students, scholars— a clear reminder of what is considered intelligible in settings that operate according to representation. This occurs, for instance, when religious traditions with more representation (as well as socio-historical dominance, acceptability, desirability, or currency) have the power to construct or demand how those from "other" or "minority" traditions must perform and represent both themselves and their traditions. This happens most often, in my experience, when a student, chaplain, or other participant must perform a *perceived identity of their tradition* in order to be seen as legitimately representing it by those who stand outside. Wholeness and multiplicity are essentially impossible with the fantastic hegemonic imagination at work: Christian students must hold beliefs that fit orthodox doctrines about the person of Jesus Christ, Muslim students must pray five times a day and wear garments appropriate to their gender performance, and all students must belong to *one* tradition since the particular beliefs of many traditions are assumed to be, ultimately, antithetical to one another.

Further Observations

Feminist and womanist methodological and theological lineages, then, have increased my awareness of what is literally happening when we come together across and between our traditions. The concepts above—awareness of patriarchy, egalitarian relations, decentered inclusivity, consciousness of privilege, self-naming, and the possibility of hegemony in performances of religious identity—describe realities of which, in my experience, we must be aware when engaging in multifaith chaplaincy work if we are to tend to the subtleties of student wholeness and well-being. The observations below, though by no means comprehensive, illuminate what I see as the current critical edges of multifaith chaplaincy work and interfaith praxis, though I believe they could also apply in settings beyond colleges and universities.

First, by and large *Abrahamic traditions are far more represented* than other traditions, at least in

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[16] Emilie M. Townes, *Womanist Ethics and the Cultural Production of Evil* (New York: Palgrave Macmillan, 2006), 21.
[17] Ibid., 159.

interfaith contexts in the United States, and this can often lead to greater emphasis on—and privileging of—language, concepts, and assumptions from these traditions.[18] This privilege, in my experience, offers more immediate access to students whose traditions hold a high view of sacred text(s) and the declaration of a singular deity (or a deity at all, for that matter). This is not to say that only Christian, Muslim, or Jewish students are active in campus interfaith programs, but that there are fewer students from so-called "minority" traditions who participate. The reasons for this could be multiple, with the simplest explanation being the much smaller numbers of students from, for example, Pagan traditions than those from more culturally prevalent traditions like Christianity.[19] Yet even if we can say that the root of this unbalanced representation is purely numbers (i.e., that in North American contexts there are just more Christians, Jews, and Muslims who participate in these settings), what is engendered with this reality? What is the logical end for interfaith dialogue and other kinds of programming? This brings us back to the need for a decentered inclusivity and the necessary project of creating welcoming spaces that are attentive to the variety of preferences concerning the language, physical layout, and communal food choices of interfaith programs—and even the times at which they meet—with the hope that the presence of more voices is a good thing for all.

A second observation is that *it is rare for certain intersectional issues and identities to openly surface in interfaith encounters*, at least when we speak of forms of interfaith dialogue and activism that focus on bringing together *leaders* from various traditions. My experience has primarily centered on LGBTQ issues and identities in interfaith contexts; therefore, this is the intersectional locus that informs my observation. Inattention to, or exclusion of, LGBTQ concerns can be attributed to both the perception and the reality that religious traditions have different stances on LGBTQ issues. Essentially, these topics are deemed too "indecent"[20] for groups that are trying to come together despite perceived deep differences that could cause conflicts and disagreements, and ultimately failure of the program.[21] For, if dialogue is focused on what we have in common through and amidst our differences (which many interfaith organizations explicitly state in their missions/purposes), then it logically follows that many controversial topics are best avoided in order to bring everyone to the table. However, when intersections of identity are precluded from being present in an interfaith encounter, then we must ask ourselves: to what end is a dialogue or program intended? Are we

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[18] Recent findings from the Interfaith Diversity Experiences & Attitudes Longitudinal Survey (IDEALS), a project of Interfaith Youth Core and researchers from North Carolina State University and the Ohio State University, suggest that there is a distinction among students' appreciative attitudes toward particular traditions. "Emerging Interfaith Trends," https://www.ifyc.org/resources/emerging-interfaith-trends-report. With these findings in mind, and in regard to Abrahamic traditions, it must be articulated that Christian and Jewish identities may have a higher appreciation than Muslim identities, which would further distinguish how certain aspects of Abrahamic privilege affect participants differently based on tradition/affiliation.

[19] Though numbers will vary from institution to institution, it is helpful to refer again to research from the Pew Research Center. See "America's Changing Religious Landscape," May 12, 2015, http://www.pewforum.org/2015/05/12/americas-changing-religious-landscape.

[20] See Marcella Althaus-Reid, *Indecent Theology: Theological Perversions in Sex, Gender and Politics* (New York: Routledge, 2001).

[21] Several years ago, as I was gathering information about citywide resources for my students, I contacted a facilitator for a certain interfaith group to ask some questions about the format of their meetings before recommending their programs to anyone. Because I was working with students who identified as queer or gender-nonconforming, I asked explicitly how the group dealt with these concerns and issues in their dialogues. The facilitator's response was that those issues are peripheral to the group's mission of bringing together people from Abrahamic traditions; and, even more than peripheral, these particular issues could inject conflict and disagreement into the budding relationships among the participants. I was told that students were welcome to attend but not to focus on their intersectionalities (pertaining to gender and sexuality) in the group's dialogues and other programs.

hoping for a simplistic unity that brings representatives of different traditions together, or for a deeper solidarity that holds the disagreements, tensions, and pluralities of identities and traditions without requiring that they be reconciled?

A third observation is context-specific, related to a particular interfaith leadership development program that I advised in which fifteen to twenty graduate and undergraduate students participated. Over the course of time, I noticed that there were a number of students who identified as LGBTQ or as religious hybrids (and at least one participant who identified as both queer and religiously hybrid). Over time and as individuals in the group became more open in dialogues, I noticed that *the LGBTQ students were positively defining their sexual/gender identities as fluid rather than stable, while the religious hybrids were negatively defining their religious identities as fluid rather than stable*. That is, fluidity around sexuality and gender identity was being expressed positively, while with regard to religious identity, fluidity was initially expressed as a negative quality. This phenomenon presented itself with students who identified themselves multiply across traditional bounds and/or outside Abrahamic traditions (for instance, Hindu-Buddhist or Jain-Hindu).

The work of Catherine Cornille has been useful in delineating how and why religious hybridity and multiple religious belonging can be troubling in interfaith contexts, and she has written about whether it is theoretically possible and coherent for an individual to belong to more than one tradition.[22] Multiple religious belonging, more than any other phenomenological reality in interfaith contexts, questions the problem of representation by revealing that identities do not have strict, neat bounds. And, more controversially, perhaps traditions themselves are more porous than an interfaith banner with one symbol for each tradition might imply or suggest. Is it the fantastic hegemonic imagination of interfaith engagement in recent decades in Western contexts that assumes or requires its participants to identify with one tradition in order to be deemed internally coherent as individuals and in relation to monolithic interpretations of religious traditions and communities?

Because of my experiences as a queer person, chaplain, and feminist, then, these observations have helped me begin to ask whether there could be any integral connections between frameworks for negotiating fluid identities (such as what emerges in queer theory and lived experiences) that would empower religious hybrids to positively negotiate their identities in an interfaith context. Moreover, in regard to the practices of interfaith engagement, my questions center on whether such a model or framework could provide a necessary critique of, and remedy for, issues related to representation, privilege, and power, and could catalyze our imagining of more holistic ways of being present and open to the multiplicity and internal plurality of ourselves and others.

Critical Edge? Queer Identities and Multiple Religious Belonging

Intersectionality and the possibilities of new frameworks for self and for community do and could have a far-reaching effect on many facets of our identities, namely, race, ethnicity, ability, age,

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[22] Catherine Cornille, "Introduction: The Dynamics of Multiple Belonging," in Catherine Cornille, ed., *Many Mansions? Multiple Religious Belonging and Christian Identity* (Maryknoll, N.Y.: Orbis, 2002): 1-6. For a student perspective on this phenomenon, see Jem Jebbia, "Coming Together 6: Finding Common Ground Amidst Diverse Religious and Spiritual Traditions," *Huffington Post*, updated May 3, 2013, http://www.huffingtonpost.com/jem-jebbia /coming-together-6-finding_b_2803497.html. Jebbia's blog post is a reflection on the sixth Coming Together conference (tri-annual gatherings hosted by ACURA institutions) held February 14–17, 2013 at the University of Chicago.

socio-economic location, immigration status, and on and on. I focus here on a critical edge of queer frameworks for identity and multiple religious belonging/religious hybridity because, in my experience, these were the primary issues that continued to surface in the last few years with the individuals and groups of students that I advised.[23] The lived experiences of LGBTQ students for negotiating identities—identities that are increasingly considered fluid and potentially multiple rather than singular and stable—could provide a model for positively articulating internal plurality when it comes to religious hybridity and multiple religious belonging in interfaith contexts.[24]

Following this line of thought may be one promising pathway for continuing to establish and imagine ethical methods and practices in multifaith engagement, which include the following:

1. A *decentered inclusivity* that is not entirely dependent upon the politics of representation and performances of normative religious identity to produce successful interfaith engagement and programs

2. A *remedy for Abrahamic privilege*, which sometimes manifests as a desire for the concept of oneness (perhaps unity) to emerge in practice, representation, and performances of religious identity

3. A rendering of *theoretical and philosophical coherence* to religious hybridity/multiple religious belonging, such that chaplaincy programs and scholarly work as a whole accept the reality, validity, and sustainability of these identities[25]

These critical edges and lines of thought are named with the hope that theology and theory can inform our interfaith praxis, and that the praxis itself—multifaith and interfaith experiences and encounters—can also inform our theories of wholeness and well-being.

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[23] Jeannine Hill Fletcher astutely points out that, though her focus is naming and deconstructing white supremacy in interfaith contexts, there are multiple intersectionalities that call for our attention. "Constructing Religious Identity," 52.

[24] I will explore the conversation between queer theoretical frameworks for identity and multiple religious belonging/religious hybridity in a forthcoming presentation for the Interreligious and Interfaith Studies program unit at the 2016 AAR annual meeting in San Antonio, Texas. This article will be published sometime after the meeting.

[25] For a discussion of the perceived problems related to philosophical, theoretical, and/or theological coherence and multiple religious belonging, see Catherine Cornille, "Multiple Religious Belonging," in David Cheetham, Douglas Pratt, and David Thomas, eds., *Understanding Interreligious Relations* (Oxford, UK: Oxford University Press, 2013): 324-340.

**Interreligious Resources for Pain Management:
Contributions from Hinduism and Christianity**

Melanie Barbato

Pain is one of the afflictions of the human conditions that all religions speak to. However, the resources of religious traditions for pain management have largely been sidelined with the availability of chemical forms of pain relief. Sparked by a growing interest in the cultural dimension of medicine, empirical studies over the last decades have shown the positive impact that the factor "religion" can have on pain. Focusing on Christianity and Hinduism but also including more general interreligious discourse, this paper makes the case for a wider interreligious discussion on pain and pain management and presents examples of promising interreligious interaction on the topic.

Medical Perspectives on Religion in Pain Management

Joanna Bourke's *History of Pain* (2014) devotes a whole chapter to religion.[1] She explains how up to the nineteenth century pain management fell largely within the competence of religion. The elimination of pain was not yet possible and patients turned to religion for techniques and narratives that could help them to reframe the experience of pain, to detach themselves from the painful sensation, or to feel in control and at ease despite the pain they experienced. When anaesthesia became available, competence shifted from religion and the suffering person to medicine and the authority of the medical professional. This also meant that pain was reframed in purely negative terms as something that had to be eliminated.

Over the last decades, however, medical researchers and practitioners have developed an increased interest in religion as a factor in pain management.[2] The *Health Care Providers' Handbook on Hindu Patients* (2011), issued by the Queensland Health Multicultural Services of the Australian state of Queensland, explains under the header of "pain management" that due to Hindu attitudes to pain, "Hindu patients may not be forthcoming about pain and may prefer to accept it as a means of progressing spiritually."[3] Similarly, a list of guidelines on the Penn Medicine website advises practitioners: "Muslim patients may take suffering with emotional reserve and may hesitate to express the need for pain management. Some may even refuse pain medication if they understand the experience of their pain to be spiritually enriching."[4] These guidelines aim to promote sensitivity to religious factors in patients' choices that might otherwise be perceived by medical staff as running against the best, or at least standard, practices of medical care.

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[1] Joanna Bourke, *The Story of Pain: From Prayer to Painkillers* (New York: Oxford University Press, 2014).

[2] Sarah Coakley and Kay Kaufman Shelemay, eds., *Pain and Its Transformations: The Interface of Biology and Culture* (Cambridge, MA: Harvard University Press, 2007).

[3] Queensland Health, *Health Care Providers' Handbook on Hindu Patients* (Brisbane: Division of the Chief Health Officer, Queensland Health, 2011), https://www.health.qld.gov.au/multicultural/support_tools/hbook-hindu.pdf.

[4] John Ehman, "Religious Diversity: Practical Points for Health Care Providers," revised May 8, 2012, http://www.uphs.upenn.edu/pastoral/resed/diversity_points.html.

Going one step further, medical literature has also recognized that "[r]eligion and spiritual practices are among the resources used by patients to cope with chronic pain."[5] A study by Noreen Glover-Graf and colleagues on how patients deal with pain found that after taking medication (89 percent), prayer was, at 61 percent, the second most frequent coping strategy.[6]

Arndt Büssing and colleagues stated in their empirical study published in *Pain Medicine* that "[t]he associations between spirituality/religiosity, positive appraisals, and internal adaptive coping strategies indicate that the utilization of spirituality/religiosity goes far beyond fatalistic acceptance, but can be regarded as an active coping process."[7] In another study Büssing and colleagues found that among patients suffering from chronic pain, even of those who described themselves as neither spiritual nor religious, 38 percent held a belief in guardian angels, possibly indicating a deep-rooted human tendency to resort to religious or quasi-religious coping mechanisms.[8]

A meta-study on religion, spirituality, and physical health in cancer patients concluded that due to the positive correlation between religion/spirituality and patient-reported physical health, there is a "need for [the] timely and culturally sensitive provision of religious and spiritual support to patients at all stages of the cancer continuum, from diagnosis to end-of-life care."[9] A study on the effectiveness of complementary and alternative medicine for dealing with pain in sickle cell anemia found, for example, that prayer was the most common and most effective form of complementary and alternative medicine.[10] Not all studies agree that pain is diminished by religious practice. One study found, for example, that people who attended church reported higher pain intensity but still found that such people scored higher on overall life satisfaction.[11] Especially in the face of growing religious diversity, Holly Nelson-Becker and colleagues have written on the importance of taking (inter)religious issues into consideration in end-of-life care. [12] Nevertheless, in 2013 only approximately 0.1 percent of publications on pain management dealt with spirituality.[13]

The frequent use of the term "'spirituality or religious faith'" shows that many empirical studies do not concentrate on a particular faith community but that the dividing line of the samples tends to lie between those participants who describe themselves as spiritual or religious and those who do not, and that the resources that religion provides for dealing with pain can be found in diverse

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[5] Sarah M. Whitman, "Pain and Suffering as Viewed by the Hindu Religion," *The Journal of Pain* 8, no. 8 (2007): 607.

[6] Noreen M. Glover-Graf et al., "Religious and Spiritual Beliefs and Practices of Persons With Chronic Pain," *Rehabilitation Counseling Bulletin* 51, no. 1 (2007): 21–33.

[7] Arndt Büssing et al., "Are Spirituality and Religiosity Resources for Patients with Chronic Pain Conditions?," *Pain Medicine* 10, no. 20 (2009): 327, doi:10.1111/j.1526-4637.2009.00572.x.

[8] Arndt Büssing et al., "Do Patients with Chronic Pain Diseases Believe in Guardian Angels: Even in a Secular Society? A Cross-Sectional Study Among German Patients with Chronic Diseases," *Journal of Religion & Health* 54, no. 1 (2015): 76–86, doi:10.1007/s10943-013-9735-9.

[9] Heather S. L. Jim et al., "Religion, Spirituality, and Physical Health in Cancer Patients: A Meta-analysis," *Cancer* 121, no. 21 (2015): 3760–68, doi:10.1002/cncr.29353.

[10] Suvankar Majumdar et al., "The Use and Effectiveness of Complementary and Alternative Medicine for Pain in Sickle Cell Anemia," *Complementary Therapies in Clinical Practice* 19, no. 4 (2013): 184–187, doi:10.1016/j.ctcp.2013.05.003.

[11] Andrzej Basiński et al., "Influence of Religiosity on the Quality of Life and on Pain Intensity in Chronic Pancreatitis Patients After Neurolytic Celiac Plexus Block: Case-Controlled Study," *Journal of Religion and Health* 52, no. 1 (2013): 276–84, doi:10.1007/s10943-011-9454-z.

[12] Holly Nelson-Becker et al., "Spirituality and Religion in End-of-Life Care Ethics: The Challenge of Interfaith and Cross-Generational Matters," *The British Journal of Social Work* 45, no. 1 (2013): 104–119, doi:10.1093/bjsw/bct110.

[13] P. J. Siddall, M. Lovell, and R. MacLeod, "Spirituality: What is Its Role in Pain Medicine?," *Pain Medicine* 16, no. 1 (2015): 51–60, doi:10.1111/pme.12511.

traditions. On the other hand, researchers emphasize that these resources are not free-floating and cannot be seen in isolation from individual religious traditions. A controlled experimental study by Else-Marie Elmholdt Jegindø and colleagues showed that prayer reduced pain intensity in religious but not in nonreligious participants.[14] As Jessie Dezutter and colleagues have established in their study on prayer as a tool for pain management, "[o]nly when prayer is incorporated in the transcendent meaning system of the patient, it can function as a tool in pain management."[15]

A study by Katja Wiech and colleagues concluded that the contemplation of a religious image can serve to reduce the intensity of pain in followers of the respective religion but not in agnostic subjects. Catholic and agnostic participants with comparable sensitivity to pain were shown an image of Mary (Vergine Annunciata by Sassoferrato) or an image of comparable aesthetic style but without a religious connotation (the Lady with an Ermine by Leonardo da Vinci). The participants were shown one of the two images and then received an electric shock. Brain scans showed that after looking at the image of Mary, Catholics but not agnostics were able to detach themselves from the pain experience and thus experienced the pain as less intense. This led the researchers to conclude that "religious belief might provide a framework that allows individuals to engage known pain-regulatory brain processes."[16] Wiech clarified that her study did not imply that there was a "God blob in the brain"[17] but that a similar state of mind could also highly likely be achieved by nonreligious persons through mental training strategies.[18]

The difficulty for the agnostic patient in achieving similar effects may lie in the search for a suitable system of meaning, the general dislike for which might be part of the reason why the patient considered him- or herself as agnostic in the first place. Also, the nonreligious images that could for the patient carry a similar degree of meaning, belonging, and security—one of the researchers suggests the image of a "mother or father"[19]—are highly problematic, because in the absence of a metaphysical narrative they would have to draw on the patient's own life stories. The experience with one's own mother, unlike the saintly mother Mary, can, however, range from highly positive to ambiguous to traumatic.

The advantage of religious images for religious patients lies therefore at hand: religious traditions provide shared and relatively stable narratives of meaning, and religious patients can directly tap into these resources for pain management. As religious techniques of pain management

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[14] Else-Marie Elmholdt Jegindø et al., "Expectations Contribute to Reduced Pain Levels During Prayer in Highly Religious Participants," *Journal of Behavioral Medicine* 36, no. 4 (2013): 413–26, doi:10.1007/s10865-012-9438-9.

[15] Jessie Dezutter, Karolina Krysinska, and Josef Corveleyn, "Religious Factors in Pain Management: A Psychological Perspective," *Journal of Anesthesia & Clinical Research* 4, no. 1 (2011): 274. There are, however, also accounts of prayer being experienced as beneficial by agnostics or atheists. Kate Fridkis refers in her piece "Letting Atheists Pray, Too" to the healing power of prayer and gives a first-person account of her practice of prayer. Kate Fridkis, "Letting Atheists Pray, Too," the website of *The Journal of Interreligious Studies*, August 16, 2010, http://irdialogue.org/articles/letting-atheists-pray-too-by-kate-fridkis/.

[16] Katja Wiech et al., "An fMRI Study Measuring Analgesia Enhanced by Religion as a Belief System," *Pain* 139, no. 2 (2009): 467.

[17] Ian Sample, "Religious Belief Can Help Relieve Pain, Say Researchers," *The Guardian*, October 1, 2008, https://www.theguardian.com/science/2008/oct/01/medicalresearch.humanbehaviour.

[18] Büssing et al. also write that "even patients without an explicit interest in spirituality/religiosity can interpret illness as an opportunity to change life, or to reflect upon what is essential in life. This fact has to be taken into account for conventional care. . . ." Büssing et al., "Are Spirituality and Religiosity Resources," 337.

[19] Alastair Jamieson, "Belief in God 'really can relieve pain,'" September 28, 2008, *The Telegraph*, http://www.telegraph.co.uk/news/religion/3096743/Belief-in-God-really-can-relieve-pain.html.

can be found across different religious traditions, the topic of pain suggests itself for practice-oriented interreligious dialogue.

Pain in Hinduism and Christianity

To provide practical examples for the potential of interreligious dialogue on pain and pain management the following section will discuss some resources for making sense of suffering and dealing with pain that can be found in Hinduism and Christianity.
Hinduism encompasses a variety of traditions. As Anantananda Rambachan has pointed out, far from representing a singular monolith, "[t]oday, the Hindu tradition reflects the rich and complex variation in geography, culture, and language across the Indian subcontinent and in places such as the Caribbean, North America, the United Kingdom, Africa, Malaysia, and Singapore." [20] Due to its limited scope, this article only draws on a small number of the sub-traditions encompassed within the term "Hinduism," such as the Advaita Vedanta, a non-dualist school of Indian philosophy, which is traditionally counted among the six Hindu systems of philosophy; the work of Bengali Brahmin Rabindranath Tagore, who was the first non-European recipient of the Nobel Prize for Literature; the philosophy of Mohandas Gandhi, whose nonviolent resistance against colonialism was rooted in Hindu tradition but also drew on the resources of other religions; and the Vaishnava tradition, whose spiritual practices tend to center on devotion (bhakti) to Krishna, an incarnation (avatar) of the god Vishnu.

While the Hindu religious tradition accepts the belief in angry supernatural beings that might afflict people unless appeased through appropriate ritual,[21] on a more philosophical level pain is seen not as a punishment but the consequence of one's past action. Through the karmic mechanisms of cause and effect, Hinduism can account quite successfully for bad things happening to good people because the pain experienced now might have its cause in the bad deeds of a former life.[22] Although traditional views of Hindu society sanction extreme social inequality, all people are considered equal in that they can improve their karmic record, and thus their chances for a better rebirth and ultimately liberation from the cycle of rebirth, by leading a good life appropriate to their place in the world. For someone suffering from chronic pain, this sacred law, called "dharma," may well consist in bearing his or her pain with mental strength, detachment, and equanimity. The Indian poet and philosopher Rabindranath Tagore, whose writing both drew on literary expectations and transcended them, wrote in one of his best-known poems: "Let me not beg for the stilling of my pain but for the heart to conquer it." This attitude shifts the focus from pain elimination to the individual's ability to deal with various forms of pain. The competence for dealing with pain is hereby not obtained from medical practitioners but either through religious teachers or, as in the poem, the individual's introspection and direct relationship with a personal god. In the poem/prayer by Tagore, the lyrical "I" concludes his or her prayer not with a request for success or strength in adversity but by asking for the ability to surrender: "Grant that I may not be a coward, feeling Your mercy in my success alone; But let me find the grasp of Your hand in my failure."

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[20] Anantanand Rambachan, "'Like a Ripe Fruit Separating Effortlessly from Its Vine,' Religious Understandings of a Good Death: Hinduism," in Harold Coward and Kelli I. Stajduhar, eds., *Religious Understandings of a Good Death in Hospice Palliative Care* (Albany: State University of New York Press, 2012), 29.

[21] Vasile Astărăstoae and Constantin-Iulian Damian, "Between Asuras and Māyā: The Hindu Aetiology of Suffering," *Analele Ştiinţifice ale Universităţii »Alexandru Ioan Cuza« din Iaşi. Teologie Ortodoxă*, no. 1 (2015): 97–110, https://www.ceeol.com/search/article-detail?id=281946.

[22] See Gavin D. Flood, *An Introduction to Hinduism* (New York: Cambridge University Press, 1996), 51ff.

While viewing pain as ultimately self-inflicted bears the risk of discouraging a compassionate attitude towards the suffering person, Hinduism has developed a strong ethics of nonviolence that seeks to protect both the other and the purity of one's own soul.[23] Painful states, it is taught, are transitory and even a painful death is not considered the endpoint of a soul's journey or agency. As Farah Godrej has pointed out, the acceptance of possible physical pain was fundamental to Gandhi's nonviolent activism as he sought "to use the body as [a] tool for demonstrating the strength of moral and political convictions in the arena of conflict."[24] In the Hindu view, even if the body is bedridden, a person can be detached and unaffected, and, as in the case of Gandhi during his hunger strike, a powerful agent for change. Hindu techniques to achieve control over physical discomfort include meditation, prayer, yogic postures, and breathing exercises. The Hindu religious tradition's understanding of pain "in its interconnections with bodily distress, emotional and mental anguish, spiritual crisis, and familial and social conflict" is also reflected in the holistic ayurvedic treatments that developed from within this culture.[25] A recent study has shown the effectiveness of ayurvedic massage (with its combination of relaxation, physical contact, and manual tissue pressure) for patients with lower back pain.[26] A review of studies on yogic posture and breathing exercises for headaches also supported the effectiveness of these techniques for dealing with pain.[27]

Pain in the Hindu traditions is often seen as bearing the potential for spiritual growth, and is actively sought in various ascetic practices that aim to speed up the burning off of karmic defilements. The most famous example of the cultic use of pain and self-mortification is the Thaipusam festival with sometimes "hundreds of kavadi (ritual burden) bearers pierced with skewers and hooks"[28] that is celebrated mainly in areas with a Tamil population. The focus here is, however, not on austere spiritual practices but on ecstatic trance and union with the divine.

A typical approach of Hindu philosophy is that "pain simply points to the way the world presents itself to consciousness, like its complement—pleasure."[29] The Advaita (non-dualist) Vedanta school particularly emphasizes the nonphysical component of pain. It holds that as part of mundane experience, physical pain is ultimately an illusion (maya) that will be overcome once the essential reality of the one-ness of all being (Brahman) is fully realized. As a reaction, Indian culture studied the mental and physical mechanisms of pain and suffering because "[o]ne cannot transcend the phenomenal world of pain without understanding, analysing and transforming how we construct,

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[23] On the tradition of nonviolence, see Christopher Key Chapple, *Nonviolence to Animals, Earth, and Self in Asian Traditions* (Albany: State University of New York Press, 1993).

[24] Farah Godrej, "Gandhi's Body: Asceticism, Pain and Suffering in Environmental Political Discourse." Prepared for presentation at the 2010 Conference of the American Political Science Association, Washington, D.C. (September 2–5, 2010), 7, available at http://ssrn.com/abstract=1669831.

[25] Judy F. Pugh, "Pain in Indian Culture: Conceptual and Clinical Perspectives," in Mario Incayawar and Knox Todd, eds., *Culture, Brain, and Analgesia: Understanding and Managing Pain in Diverse Populations* (New York: Oxford University Press 2013), 41.

[26] Syal Kumar, et al., "Effectiveness of Ayurvedic Massage (*Sahacharadi Taila*) in Patients with Chronic Low Back Pain: A Randomized Controlled Trial," *The Journal of Alternative and Complementary Medicine* 23, no. 2 (2017): 109–115, doi:10.1089/acm.2015.0272.

[27] Sang-Dol Kim, "Effects of Yoga Exercises for Headaches: A Systematic Review of Randomized Controlled Trials," *Journal of Physical Therapy Science* 27, no. 7 (2015): 2377–80, doi: 10.1589/jpts.27.2377.

[28] Carl Vadivella Belle, "Thaipusam in Malaysia: A Hindu Festival Misunderstood?," Ph.D. thesis, School of Social and International Studies, Deakin University, 2004, available at http://dro.deakin.edu.au/eserv/DU:30023239/belle-thaipusaminmalaysia-2004.pdf.

[29] Ariel Glucklich, *Sacred Pain: Hurting the Body for the Sake of the Soul* (New York: Oxford University Press, 2001), 20.

maintain and identify with the self in pain."[30] Medical practice could thus learn from Hinduism's differentiated and situational approach that views "pain and suffering as a more complex experience than as a solely negative experience," as well as from its rich tradition of ayurvedic medicine and meditation techniques.[31]

As with the Hindu tradition, there exists also in Christianity a large number of sub-traditions with differing practices and theologies. In this article, the discussion of Christian attitudes to pain begins with a reference to early Christianity that was influenced by Greek and Roman philosophy, and then draws on Catholicism, which throughout its history and depending on geographical location exhibits also a great internal diversity. The Christian Medical and Dental Associations, part of whose ethical statement will be quoted, is an inter-denominational organization that includes evangelicals but also, for example, Catholics, Anglicans, and Orthodox Christians. The spirituality of Orthodox Christianity is also drawn on for possible parallels to Hindu practices. In terms of Hindu-Christian relations, for future research on shared or differing attitudes to pain and pain management, the Indian Saint Thomas Christians in particular would be an interesting subject, as their interaction with the Hindu tradition in India predates the Christianisation of large parts of Europe.

While Catholicism knows the purification from sin through pain in purgatory, pain in this world is in Christianity usually considered neither a punishment for individual sins nor their direct logical consequence but rather one of many unsatisfactory aspects of life's reality after the fall.[32] Images of suffering martyrs and of Christ in pain, either during crucifixion or the torture that preceded it, are ubiquitous in Christian art and writing. According to Christoph Markschies, early Christians, influenced by Stoic ideals of bearing suffering with equanimity, had downplayed or even denied the pain experienced by Jesus on the cross, some copies of the New Testament leaving out the lines in which the suffering of Jesus was described in graphic terms.[33] During the medieval period the contemplation of the man of sorrows, the crucifixion, and the tools of torture developed into one of the most widely spread spiritual practices.[34] While the goal was to facilitate spiritual growth by meditating on God's sacrifice for the redemption of mankind and thus was of relevance for all believers, such images also served people suffering from painful diseases as a form of pain management. The famous Isenheim Altarpiece of the crucified Christ was commissioned in 1512 by the St. Anthony Monastery near Colmar, which had specialised in the care for patients afflicted by ergotism. Before medical treatment patients were led to contemplate the painting in hope for either a miraculous healing or, by means of identification, a spiritual transcendence and reframing of their pain. Christianity also knows self-mortification like flagellation in repentance of sins and the offering of one's suffering to God for the benefit of one's own or other people's souls. Comparable to the Hindu Thaipusam festival are the ritual crucifixions in the Philippines where young men voluntarily

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[30] Douglas Allen, "Traditional Philosophies and Gandhi's Approach to the Self in Pain," in Siby K. George and P. G. Jung, eds., *Cultural Ontology of the Self in Pain* (New York: Springer, 2016), 114.

[31] Sarah M. Whitman, "Pain and Suffering as Viewed by the Hindu Religion," *The Journal of Pain* 8, no. 8 (2007): 612.

[32] Like Hinduism, Christianity has many strands, and a longer and more specialized piece could cite exceptions to all these points.

[33] Christoph Markschies, "Der Schmerz und das Christentum: Symbol für Schmerzbewältigung?," *Schmerz* 21 (2007): 348.

[34] See Richard Harries, *The Passion in Art* (Burlington, VT: Ashgate, 2004).

endure the agony of being nailed to the cross.[35] The mystical dimension of pain in Christianity is most prominently expressed by Paul in Colossians 1:24: "Now I rejoice in what I am suffering for you, and I fill up in my flesh what is still lacking in regard to Christ's afflictions, for the sake of his body, which is the church."[36] At the same time, following the biblical story of the Good Samaritan who cares for the suffering stranger, Christianity counts compassion and support for the person in pain among its most fundamental values. These two aspects of the Christian understanding of pain are reflected in the "Pain Management Ethics Statement" of the Christian Medical and Dental Associations:

> Physical pain should be treated by using all effective modalities. However, we understand pain to be an important symptom alerting the patient to a need or a potential problem. Therefore it may not always be appropriate to remove this symptom completely. […] Spiritual pain may include a sense of isolation from God, fear of death, and feelings of guilt and anger. Management should include an affirmation of God's enduring love for us and an opportunity for repentance, reconciliation, and acceptance of His offer of eternal life. As Christian physicians and dentists, we desire to address the physical, emotional, social and spiritual pain of our patients in order to more fully reflect the love and compassion of our Lord.[37]

Although Christianity and Hinduism vary widely from each other and also exhibit a remarkable internal plurality, some common features of dealing with pain can be distilled: both religions have a holistic concept of pain that takes physical, mental, spiritual, and social components into account. Neither religion sees pain in purely negative terms. Both provide narratives to explain how pain fits not only into the greater cosmic order but also give directions on how pain can be transformed for spiritual gain. Both religions know stories of role models that dealt with pain in heroic ways. Both employ the mediation of religious images, prayer, chanting, repetitive language, visualization, and the cultivation of an inner space of the soul where detachment from pain is possible. [38] Many of these techniques are commonly referred to not in the context of pain management but of spiritual advancement. For example, the Hesychasm tradition of the Eastern Orthodox Church that uses repetitive recitation of a short Jesus Prayer to withdraw attention from the external world has, in a recent article in the *Journal of Hindu-Christian Studies*, been compared with yogic practices of mental control.[39] It would be a fruitful task for interreligious dialogue to discuss how authentic elements of advanced or elite religious practices could serve a wider group of believers in the face of having to deal with pain. Theological developments of a Hindu-Christian dialogue on dealing with pain can already be seen, for example in the statement on the website of the United States Conference of Catholic Bishops, which states about an interreligious meeting of Vaishnava Hindus and Catholics:

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[35] Christoph Wagenseil, "Christliche Körper in Ost und West. Eine Religionsgeschichte des Schmerzes." Interview with Prof. Dr. Peter J. Bräunlein (August 21, 2013), http://www.remid.de/blog/2013/08 /christliche-koerper-in-ost-und-west-eine-religionsgeschichte-des-schmerzes/.

[36] New International Version, available at http://biblehub.com/colossians/1-24.htm, last accessed February 6, 2017.

[37] Christian Medical & Dental Associations, "Pain Management Ethics Statement" (April 30, 1993), http://cmda.org/resources/publication/pain-management-ethics-statement.

[38] Gavin Flood has described this inner space in his comparative study *The Truth Within: A History of Inwardness in Christianity, Hinduism, and Buddhism* (New York: Oxford University Press, 2013).

[39] Eiji Hisamatsu and Ramesh Pattni, "Yoga and the Jesus Prayer—A Comparison between Aṣṭānga Yoga in the Yoga Sūtras of Patañjali and the Psycho-Physical Method of Hesychasm," *Journal of Hindu-Christian Studies* 28, Article 7 (2015), http://dx.doi.org/10.7825/2164-6279.1606.

Both sides of the discussion found among their differences on the nature of God and human beings a number of convergences. Christians and Vaishnava Hindus together emphasize that God wishes to enter into a loving relationship with mankind. Once a human being accepts God's offer of love, all the circumstances of that person are changed, even if on a material level there is still suffering to be endured.[40]

Towards an Interreligious Approach to Pain Management

While anaesthetics certainly are among the great discoveries of the modern age, a consequence was, as Bourke's *History of Pain* showed, that the holistic and side-effect free religious means of pain management was pushed into the background. This does not mean that patients receiving today's state-of-the-art medical care are not given a voice in their choice of pain management but that the religious aspects of pain management are usually not considered. In childbearing, for example, women in Western countries are offered a wide range of methods for pain relief ranging from breathing patterns taught at labour preparation classes to epidurals that result in a pain-free birth. The potential of giving birth as a rite of passage from which the woman can emerge strengthened and matured has however been largely lost in the hospital context and is drawn upon mainly by spiritual but nonreligious segments of the book market.[41] Here interreligious dialogue could seek to rediscover and promote the potential of religious techniques for pain management, not to step back behind the modern achievements of pain control and individual patient-centred medical care but to enable the person affected by pain to reframe the experience in a meaningful way that may also reduce the need for chemical pain relief.[42] In maternity wards, not only relaxing music, soft light, and a bath tub should be offered as standard means for nonmedical forms of relaxation and pain management, but mothers should also be routinely offered the opportunity to put up devotional objects and images in the birthing room and to find a respectful and accommodating environment for meditation, prayer, and chant.

The case of childbirth can serve also to highlight some of the possible pitfalls of offering religious resources for pain management. When anaesthetics became available during the nineteenth century, their use during surgery was likened to the "slumber of Adam" but their use during labour was criticised, as the "curse of Eve" was by some taken to mean that women should have to bear the

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[40] "Vaishnava (Hindu)–Christian Dialogue Discusses Relationship Between God and Suffering" (April 30, 2007), website of the United States Conference of Catholic Bishops, http://www.usccb.org/news/2007/07-078.cfm.

[41] For a comparison between traditional views of birthing as a "woman's battle" and modern control-focused approaches to pain, see Verena Schmid's book on labour pain. Verena Schmid, *Der Geburtsschmerz: Bedeutung und natürliche Methoden der Schmerzlinderung* (Hippokrates, 2005).

[42] In "Prayer for a Pain-Free Childbirth," a Christian woman describes how she felt abandoned by her church's teaching of the "course of Eve" and therefore practiced spiritual but not religious methods of pain management for her birth. She describes the point during labour where despite all this training she starts to panic and freeze, and how praying with her sister transformed the situation: "I had spent weeks learning to relax amidst the intensity of labor, but what I needed during those terrifying minutes of transition was the 'peace of God, which transcends all understanding. I beckoned and my sister came near. None of us remember the words she spoke, but we recall the peace that entered the room. Eyes welled with tears. Prayer refocused me when my own strength and preparation fell short. In that moment, my labor became a physical, mental *and* spiritual endeavor; in that moment, my labor became as empowering as I'd hoped." Monet Moutrie, "Prayer for a Pain-Free Childbirth," website of onfaith (March 24, 2014), https://www.onfaith.co/onfaith/2014/03/24/prayer-for-a-pain-free-childbirth/31399#disqus_thread (emphasis in original).

full suffering of childbirth.[43] Theological constructions of the duty to suffer and bear one's lot have been used to take away agency from women and disadvantaged and suppressed groups. Religion-based approaches to dealing with pain should therefore be very sensitive to ensure that they help to extend and not limit the agency of the person in pain and his or her range of choices for pain management. "Traditional" ways of dealing with pain should thereby not be presented as the ideal that is contrasted with "modern" practices. For example, some of the traditional Indian customs surrounding birthing might no longer be perceived as desirable by young Hindu women because they reinforce social hierarchies that put men and older female relatives in a superior position.[44]

A first step for interreligious cooperation on religious resources for pain management would lie in discussing and raising public awareness of the teachings of different religions on pain.[45] An exemplary event in this regard was the interfaith panel discussion organized by the Baldwin Public Library and the InterFaith Leadership Council of Greater Metropolitan Detroit in April 2015. Speakers from American Baptism, Buddhism, Islam, and Judaism spoke on the topic of "Pain and Healing Across Faith Traditions," pointing out the complexity of the issue but showing also that religious traditions do not teach resignation in the face of suffering but hope.[46]

The hospice movement is a pioneer with regards to the spiritual and religious dimension of pain management.[47] In an Interfaith Statement on Palliative Care, Jewish, Muslim, and Christian leaders urged the government of Canada to "[e]nsure that the health care system respects the psycho-social and spiritual needs of patients and their families" and "provide holistic care which includes pain control as well as psychological, spiritual and emotional support."[48] In 2015, Ethiopia's Interreligious Council met with a palliative care delegation "to assist the government to develop palliative care and improve access to controlled medicines for the treatment of pain."[49] The group's discussion ranged from the Christian roots of the hospice movement as care for the pilgrim on the way to the Holy Land to the applicability of the African concept of Ubuntu that was translated by the Buddhist Thich Nhat Hanh as "interbeing," to practical suggestions on how the country's network of village mosques and churches could serve to give people in remote areas better access to palliative care and pain medication. At the end of interreligious discussion, one of the participants concluded: "Our agony, our passion, our hopes are the same, and we are one system of humanity.

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[43] Rachel Meyer and Sukumar P. Desai, "Accepting Pain Over Comfort: Resistance to the Use of Anesthesia in the Mid-19th Century," *Journal of Anesthesia History* 1, no. 4 (2015): 115–121.

[44] Some Indian customs surrounding birthing are described in Ushvendra Kaur Choudhry, "Traditional Practices of Women from India: Pregnancy, Childbirth, and Newborn Care," *Journal of Obstetric, Gynecologic & Neonatal Nursing* 26, no. 5 (1997): 533–39, doi:10.1111/j.1552-6909.1997.tb02156.x. See also Sheetal Sharma et al., "Dirty and 40 Days in the Wilderness: Eliciting Childbirth and Postnatal Cultural Practices and Beliefs in Nepal," *BMC Pregnancy and Childbirth* 16 (2016):147, doi:10.1186/s12884-016-0938-4.

[45] For some more general points about how hospitals are already seeking to adjust to the increasingly multi-religious landscape in the U.S., see "Hospitals in a New Era," website of the Harvard Pluralism Project, http://pluralism.org/encounter/todays-challenges/hospitals-in-a-new-era/, accessed February 7, 2017.

[46] "Pain and Healing Across Faith Traditions," interfaith panel discussion organized by the Baldwin Public Library and the InterFaith Leadership Council of Greater Metropolitan Detroit (April 16, 2015), https://vimeo.com/125290499.

[47] See, for example, Harold Coward and Kelli I. Stajduhar, eds., *Religious Understandings of a Good Death in Hospice Palliative Care* (Albany: State University of New York Press, 2012).

[48] Canadian Conference of Catholic Bishops, "Interfaith Statement on Palliative Care" (June 14, 2016), http://www.cccb.ca/site/eng/media-room/statements-a-letters/4525-interfaith-statement-on-palliative-care.

[49] Katherine Irene Pettus, "Ethiopia's Interreligious Council Meets with Palliative Care Delegation" (August 26, 2015), website of ehospice, http://www.ehospice.com/africa/ArticleView/tabid/10701/ArticleId /16543/language/en-GB/Default.aspx.

When you suffer, part of my humanity suffers. When the nose is hit, the eye sheds tears. We are doing the same thing in different ways. This has been a beautiful, human, very deep, and spiritual discussion. We must put our heads and hearts together so that we can accomplish this."[50]

Conclusion

Before chemical pain relief was available, people turned to religion for ways to cope with pain. Although religious means of pain management have been sidelined, prayer is, after medication, still the second most frequently used means that people choose for dealing with pain. Over the last decades, numerous studies have confirmed that religious techniques like prayer and the contemplation of devotional images can in religious participants lessen the intensity of pain. Using examples from Christianity and Hinduism but drawing also on wider interreligious dialogue, this paper has argued for an interreligious discussion on religious resources for pain management involving leaders and believers but also the broader public and medical professionals.

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[50] Ibid.