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Designing Interfaith Leadership and Ethics Course

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Interfaith Leadership and Ethics

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Purpose

This course will enable Religious Education to embrace the mission of the Church of Jesus Christ of Latter-day Saints and Brigham Young University more fully. This course serves as a foundational introduction for students to discover the nature of interfaith work. Students who fully embrace Brigham Young University's expansive motto "Enter to Learn, Go Forth to Serve" are vocationally responsible to bring good into reach for themselves, their families, their communities, their Church, and above all and undergirding all, the world. In this endeavor, students must and will engage with individuals who hold deep convictions of religious faith and affiliation, agnosticism, atheism, and much more. Students who leave this university will be well served, regardless of major or profession, by a core set of principles and practices that can be employed to better engage in the world around them. This course is established to instill within students ready means that answer the demand for application of principles in Religious Education courses. Students who participate in this course will develop skills that can be applied now and in the future.

The imperative for skills of negotiation, cooperation, and a generosity of spirit that are noticeably absent from much of society today can be addressed by introducing students to interfaith practices and methods. Students who engage in positive relationships with those of other faiths as undergraduates experience a profound shift in attitude toward other religions and the communities that comprise them. Students who have positive experiences with dialogue, rather than debate, develop more favorable views of the good that other religions offer society. As part of this process, they also see methods and examples of civic cooperation, religious devotion, and faith-filled service that simply is not experienced in other settings.

Project Needs and Constraints

Recent Precedent from Church Leaders: One of the most pressing issues for the Church of Jesus Christ of Latter-day Saints is religious freedom. This is not possible without union and understanding between faiths. It is also not possible without interfaith leaders. In 2021 Brigham Young University hosted an unprecedented conference about Islam, in which Islamic scholars and leaders from across the world reached out to Latter-day Saints in love and companionship. At the end of the conference Elder David A. Bednar and Elder Gerrit W. Gong expressed the Church's interest our relationship with Islam. After years of production, they introduced a pamphlet called "Muslims and Latter-day Saints." At the release of the pamphlet Elder Gong declared "People of faith need to stand together for tolerance and dignity of people of all religious beliefs." Faculty at BYU supported this marvelous event by having built and maintained relationships with Muslims across the world. Daniel Peterson, for example, was a

known scholar and collaborator with many of the participants and Grant Underwood gathered important scholars and leaders to present at the conference.

There has been a consistent call for religious literacy, interreligious action, and emphasis on religious freedom, yet there has been little movement from the general membership to take these initiatives. On 20 July 2022, President Dallin H. Oaks recent declared, “I call for a global effort to defend and advance the religious freedom of all the children of God in every nation of the world.” He outlined four interreligious and interfaith steps to meet his call. 1) Recognize we need each other and are all subject to law. 2) Urge religious tolerance. 3) Let the world know of the Good that religion does. 4) Unite and find common ground to defend and promote religious liberty. Elder Neil L. Anderson explained in the October 2020 General Conference that we have close allies in other Christians. He stated, “Some of our fellow Christians are, at times, uncertain about our beliefs and motives. Let us genuinely rejoice with them in our shared faith in Jesus Christ and in the New Testament scriptures we all love. In the days ahead, those who believe in Jesus Christ will need the friendship and support of one another.” But its not just the Church that should make these efforts, its individual members who should become interreligious leaders. Sister Sharen Eubank explained, on 5 March 2022, “My point is that people are the heart of the solution. I think these examples show it’s not just goods and services that make a difference that is sustainable. It’s building trust and respect and understanding,” . . . That just takes time. It takes effort to be able to do that.”

This reflects long founded initiatives from our Church leaders. Russell M. Nelson declared to the Parliament of World’s Religions in 1993, “I would like to discuss areas in which faith groups may cooperate.”

Members of our Church often join with other like-minded citizens, regardless of religious persuasion, in support of worthy causes and humanitarian projects. This can be done without losing independent identity and strength. We are mindful of history’s lesson that attempts of interfaith group to unify though theological blending have not always been successful. Indeed, when divine doctrines are compromised to accommodate social pressures, religious institutions become no more relevant in their mission than other agencies of good intent. At the same time, we should be models of tolerance of others whose sacred beliefs may differ from our own. We recognize that if one religion is persecuted, all are attacked.

Our current prophet explained, nearly thirty years ago, “We can promote education regarding moral values, the arts, service to humanity, and the value of education itself” through interfaith relationships and leadership.

Interreligious relationships matter. We not only embrace Christ’s Second Great Commandment, but we also protect religious freedoms, foster unity in belief of God, and create leaders in the world. Elder Quentin L. Cook has demonstrated how this is done throughout his life. In 2015, he explained how personal friendships and respect lead to interreligious leadership. He told the story of how he and his wife “participated in a Jewish Shabbat (Sabbath) at the invitation of a dear friend, Robert Abrams and his wife, Diane, in their New York home.” He remembered, “The focus was honoring God as the Creator. It began by blessing the family and singing a

Sabbath hymn. We joined in the ceremonial washing of hands, the blessing of the bread, the prayers, the kosher meal, the recitation of scripture, and singing Sabbath songs in a celebratory mood. We listened to the Hebrew words, following along with English translations. The most poignant scriptures read from the Old Testament.” Learning to be interreligious leaders starts with learning to interfaith skills like friendship, hospitality, generosity, respect, and love. The call is in our hands and BYU is an ideal place to create interreligious leaders and Latter-day Saints who love their neighbors.

Do we need interfaith leaders at BYU? In a recent book by Patrick Mason about Latter-day Saints in the twenty-first century he provides an analogy of our Church being a “fortress church.” He articulates the outcome of a long nineteenth century struggle to assimilate as an accepted religion in the United States that left LDS with a “bunker” mentality. Mason declares that we “need to lower the drawbridge and engage the outside world in mutually constructive ways.” He insists, “Having flourished in our fortress, the Restoration’s third century is our time to range widely in the world, to both learn from and contribute to it.”¹

There are many studies and individuals directing LDS this way, including the work of Jana Reiss.² She has done extensive social scientific work to show why LDS leave and why they stay, noting the bunker mentality that comes from disinterest and fear of other religions. Since the 1980s when the unprecedented increase in LDS membership numbers was very noticeable, including Rodney Stark predicting that LDS would be the next world religion, LDS have been primarily interested in individuals who will potentially joining the Church, with less emphasis on those who are happy in their own religion.³ Yet, Pres. Nelson continually reaches out to other faiths around the world. Exclusion of others has never been goal of Latter-day Saints, though we find ourselves building our fortress churches occasionally. In some cases, worrying that interfaith relationships will water down their own faith, or cause members to leave the faith. At BYU, there are certainly those who find comfort behind walls, but preliminary research shows that they are not settled, nor are they entrenched in their opinions. Additionally, good interfaith fosters a deeper devotion to one’s faith rather than conversion, which is seen as taboo. BYU students “Enter to Learn” and “Go Forth to Serve” every year breaking down the fortress church as they enter new communities and find new allies in God’s plan. As they “Go Forth” we hope to send them with leadership skills and religious literacy to care for and work with our neighbors.

Harvard professor, Robert Putnam has noted how Americans have become increasingly disconnected from each other.⁴ Putnam shows how Americans have become increasingly disconnected from not just each other religiously, but also our most basic relationships with our families and neighbors, let alone more broadly. He examines the social capital that connects and reconnects us together. Social cohesion and social capital often form into “bonded social capital” that occurs within one group, whereas “bridged social capital” binds groups together. LDS are seen negatively according to Putnam’s research, like US Muslims, in part because Americans do not have a close friend who is a Muslim or a Latter-day Saint. Putnam shows that Americans are

¹ Patrick Mason, *Restoration: God’s Call to the 21st Century World* (Faith Matters Publishing, 2020).

² Jana Reiss, *The Next Mormons* (New York: Oxford University Press, 2019).

³ Rodney Stark, “The rise of a New world Faith,” in *Latter-day Saint Social Life: Social Research on the LDS Church and its Members* (Provo, UT: Religious Studies Center, BYU, 1998), 1-8.

⁴ Robert Putnam, *Bowling Alone: The Collapse and Revival of American Community* (Simon and Schuster Paperbacks, 2000); *American Grace* (Simon and Schuster, 2012).

affectionate toward LDS if they know a Latter-day Saint personally. But, without that personal relationship, less than half of Americans view Latter-day Saints affectionately. We need to focus on getting-to-know other people of faith.

We need interreligious propinquity! BYU President, Kevin J. Worthen described our desperate need for propinquity in the April 2022 BYU graduation ceremony.⁵ He used studies of “nearness” or propinquity to demonstrate this important point.⁶ He advises that 1) we should “consciously seek in-person contact with others,” 2) “consciously seek positive in-person interactions with those with whom you disagree” and 3) to draw near unto the Savior. These principles align with our moto to “Go Forth to Serve” in the world as a kind of interreligious propinquity, or an interfaith nearness. But we need to focus on the “Enter to Learn” part first to gain the skills necessary to have interreligious propinquity.

As Putnam demonstrates, LDS are distant from their American neighbors and in turn our American neighbors are distant from us. This lack of pluralism is leading deeper and deeper into a bunker mentality. So, the question might be asked are LDS avoiding interfaith relationships, or are Americans avoid LDS relationships. Either way, its our problem. We need interreligious leaders to ameliorate the problem; we need interreligious propinquity. According to Putnam’s data there is a high potential for Americans to feel affectionately toward LDS if we have more positive relationships with those outside of our faith. Supporting Putnam’s assessment, the chart below shows the results of a survey at BYU of World Religion students self-assessing whether they had friends or family who are Jewish, Muslim, Hindu, and Buddhist. (Figure 1) On average, %75 of those surveyed did not have relationships with these groups. This is at least one sign that we do not have interreligious propinquity or skills and attitude to foster such relationships.

⁵ Kevin J. Worthen, “The Propinquity Effect,” 21 April 2022, Commencement Speech, BYU Graduation.

⁶ Worthen sites, Ji-eun Shin, Eunkook M. Suh, Norman P. Li, Kangyong Eo, Sang Chul Chong, and Ming-Hong Tsai, “Darling, Get Closer to Me: Spatial Proximity Amplifies Interpersonal Liking,” *Personality and Social Psychology Bulletin* 45, no. 2 (February 2019): 300–9; see also Emma Young, “New Evidence for the ‘Propinquity Effect’—Mere Physical Closeness Increases Our Liking of Desirable People and Things,” *Social, British Psychological Society Research Digest*, 1 August 2018, digest.bps.org.uk/2018/08/01/new-evidence-for-the-propinquity-effect-mere-physical-closeness-increases-our-liking-of-desirable-people-and-things.

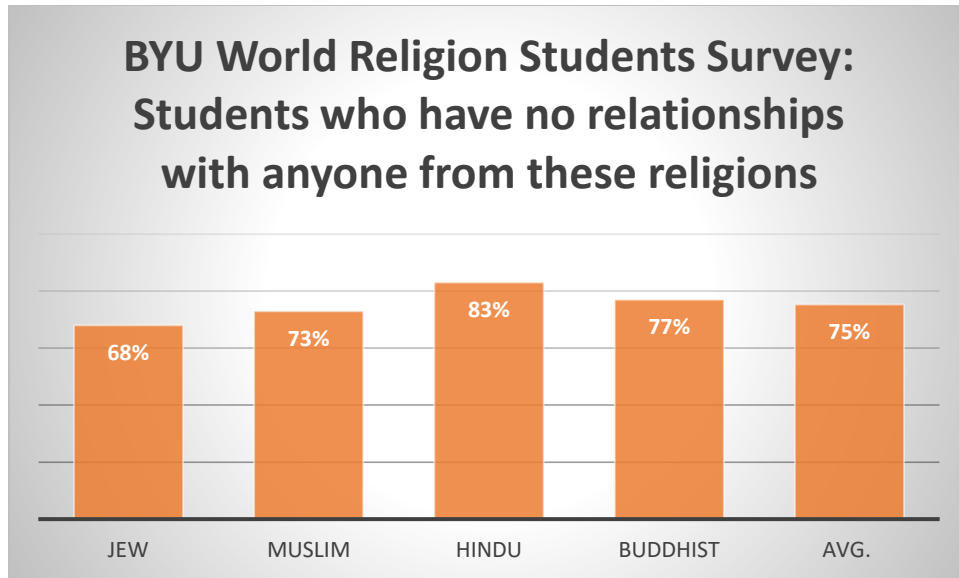


Figure 1: World Religions Student Poll: The Pole was taken over two semester and included 416 responses.

Project Objectives

Based on information gathered from stakeholders, this project has five distinct purposes which guide our development. (1) As the previous section has demonstrated part of the onus of this course is to concretely demonstrate to the College of Religious Education that interfaith leadership and ethics are needed to fulfill the mission of the university and the Church of Jesus Christ of Latter-day Saints. (2) Then based on data drawn from BYU students, faculty, and academic standards the objective is to design a well-integrated course for Religious Education called Interfaith Leadership and Ethics. Then, the hope is to move toward (3) providing evidence for a more permanent course in Religious Education. (4) Establish a permanent course catalog number for Interfaith Leadership and Ethics. (5) Provide a foundation to propose a similar course for the MA in Chaplaincy.

What are the Gaps between us and Interfaith leadership?

Though we do not have exhaustive data about where the gaps are, we have preliminary studies that can point us in the right direction. We have collected some data for the past few years that can give us some indication about what we should focus on to bridge the gaps. 1) Over the past few years, we have collected surveys across several BYU World religion classes. 2) We have participated with students in interfaith dialogue and received feedback from the BYU students and a group of Evangelical Intersarsity students in whom the dialogued was with. 3 and 4) We taken students on a Westcoast interfaith tour, a summer interfaith study abroad at Cambridge University, and interfaith training in Chicago with Interfaith America. With this data in mind, here are some of the most evident gaps that need bridging through an interfaith class at BYU.

Gap: Religious Literacy:

I took a survey of students taking world religions (351 Rel Ed) with over 400 responses. Knowing that those taking our Interfaith class will be a similar demographic, %76 of the student had no formal training “about other religions.” (Figure 2) Only %24 of the students had either a seminary or institute class on World Religions. These numbers could be much higher in the Interfaith class because they may have taken 351 while at BYU. This will be a difficult Gap to assess since, we do not know how many will come from our 351 courses, but we will expect that many of them have reduced the religious literacy gap. Those who have not, will need to do additional work for the class, or we may look at adding a prerequisite.

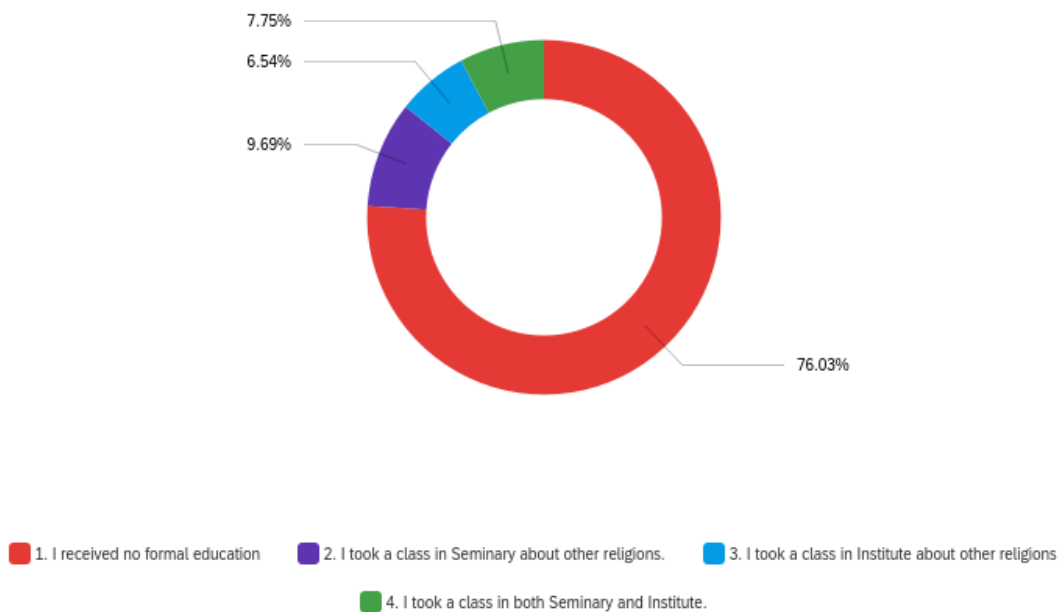


Figure 2: Q7 - Identify the level of education you received in Sunday School, Seminary, or Institute about other religions.

Gap: Attitudes and Affection toward Islam and Ex-LDS:

Students are very mixed when it comes to Islam and Ex-LDS. Over %50 of students rated how “positive they view Islam” between 1 and 3, on a Likert scale of 10. Also, they provided a similar response for Ex-LDS, with just %50 of students giving them 1-3. More positively, almost all students rated Jews higher than a 5 on the scale. (Figure 3 and 4)

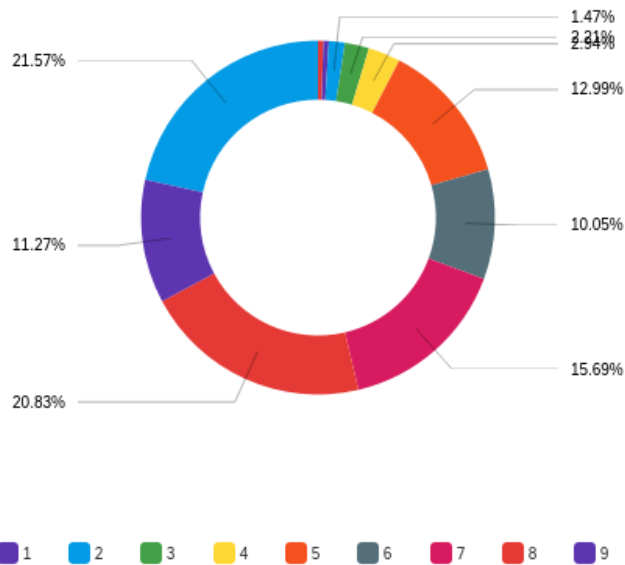


Figure 3: Q15 - How positive do you view Islam? 10 is the most.

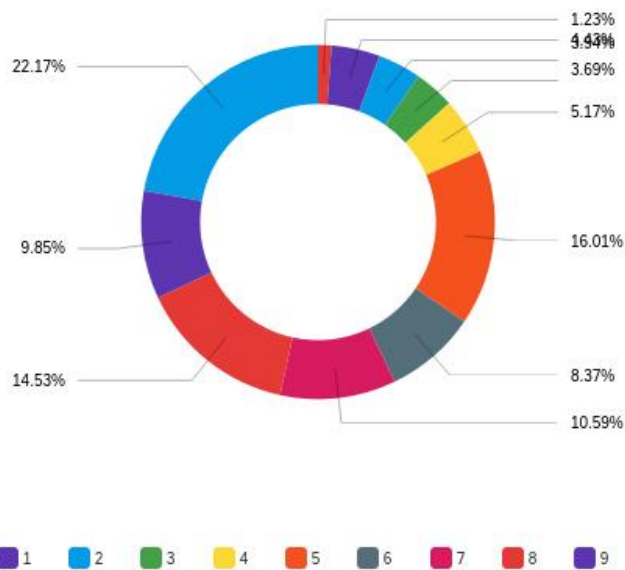


Figure 4: Q26 - How positive do you view ex-Mormons who attend BYU? 10 is the most.

Gap: BYU Students are more confident than they should be about interfaith work and religious literacy. Gap: BYU students have yet to have interfaith experiences, but when they do they enjoy them and learn from them.

In Spring 2022, Evangelicals from the Midwest and Utah met with groups of BYU students in interfaith dialogue. We took a short survey from their group to see how they perceived BYU students interacted in their dialogue. I also took a survey from a 351-class asking how BYU students thought fellow BYU student would do during an interfaith dialogue. (Figure 5) BYU students believe that they value diversity more than Intersivity students thought they did. No Intersivity students “strongly agreed” that “BYU students value diversity”, but nearly %18 of BYU students thought that they did. That being said, %50 of Intersivity students “agreed” that BYU students value diversity. BYU students were confident that they “are religiously literate about Christianity”, but none of the Intersivity students “agreed” or “strongly agreed” that they were. Over %60 of the Intersivity did not agree. Interestingly, %69 of BYU students agreed that “BYU students are poor interfaith dialogue partners because they are too focused on missionary work.” Whereas, all of the Intersivity students “disagreed” or “strongly disagreed” about the same statement.



Figure 5: Joseph Smith Building, Spring 2022, Intersivity Evangelical dialogue with Dr. MacKay’s 351 class.

Gap: Students have not had much opportunity for dialogue. Gap: BYU Students have not experienced what support feels like from another religion. Gap: BYU Students have not felt an increase of faith because of another religion.

This gap was very clear after the dialogue and interviews of the participants. They were also given the opportunity to fill out a survey, which clarified that they had not had these kinds of experiences before. (See Appendix Item A and B for student comments about interfaith dialogue experiences.)



Figure 6: Joseph Smith Building, BYU, 164, Rajan Zed and Dr. MacKay’s 351 class, Spring 2022.

(See Appendix Item C for BYU student demographics, D for Constraints and Environmental Analysis, and E for a Learner Persona.)

Implications for Design

Needs/Gaps	Possible Educational solutions
Discover what an interfaith leader looks like, acts like, and does.	Model interfaith leaders, history of interfaith
Theorize about what interfaith, interreligious, diversity, pluralism, and other essential terms and ideas.	Definitions, models of pluralism, differences
See the impact and potential of interfaith leadership for the Church of Jesus Christ of Latter-day Saints	Write vision statements, see data and outcomes, etc.
Demonstrate religious literacy. Know and understand others and their faiths.	Know world religions, develop leadership principles and methods, learn to love our neighbors.
Identify and practice the skills of interfaith dialogue.	Storytelling, appreciative conversation, listening, propinquity, positive dialogue
Civic engagement between faiths	Practice civic engagement as a part of interfaith engagement. Feed the poor. Clean up parks and viaducts.
Networking, mobilizing resources	Work in the community. Make service and friendship a necessity.

Figure 7: Needs Assessment and Education Solutions table.

Curriculum

There is a lacuna of *methodology* (skills-based curriculum) classes in BYU Religious Education. The one course that is intended to be methodological is Missionary Preparation (Rel C 130) and it is highly successful in its outcomes and its attendance. Other methodological classes, like the possibility of Biblical Studies, or skills-based curriculum like exegesis or scriptural reading classes, are done briefly in individual classes. Skills are taught as a secondary emphasis, leaving out direct focus on “application” or the “Go Forth to Serve” part of religious education. Interfaith education is a skills-based, application course, intended to be the most practical and realistic way to serve our neighbors and positively affect the world. Missionary work and interfaith engagement fosters faith in our community, but also within the hearts of people around the world. As Latter-day Saints or partners in the Plan of Salvation, we are engaged in God’s will together.

We have an increasing need for interfaith leadership. First, we send thousands of fulltime missionaries out from BYU who have skills to teach the gospel and when they come home, they maintain a part time status using those skills, but they are not trained to bring communities of faith together. They often find the seekers but become frustrated with those who are satisfied with their own religion. Other Christians potentially become enemies and even combatants, Muslims, Jews, and Hindus can possibly be treated like heretics. We can teach them to become interreligious leaders who become bridge builders around the world. Second, we need training and support for Brigham Young University’s Interfaith Student Association and a Council for Interfaith Engagement. Third, going back to the idea of “Going Forth to Serve”, interfaith can be directly applicable to motto and goals of the university and the Church of Jesus Christ of Latter-day Saints.

The chart below shows that BYU students can already differentiate between missionary work and interfaith work. (Figure 8) This is a positive response from Evangelicals who thought that BYU students did not try to convert them during our interfaith dialogues with them. When our recent Intervarsity dialogue partners were asked if our missionary emphasis caused us to be poor partners, they decidedly had faith in BYU student’s ability to differentiate. Our interfaith class will take BYU student’s penchant for understanding and identifying the right etiquette to the next level. They could go from caring and amiable partners to well-trained and intentional interfaith leaders around the world.

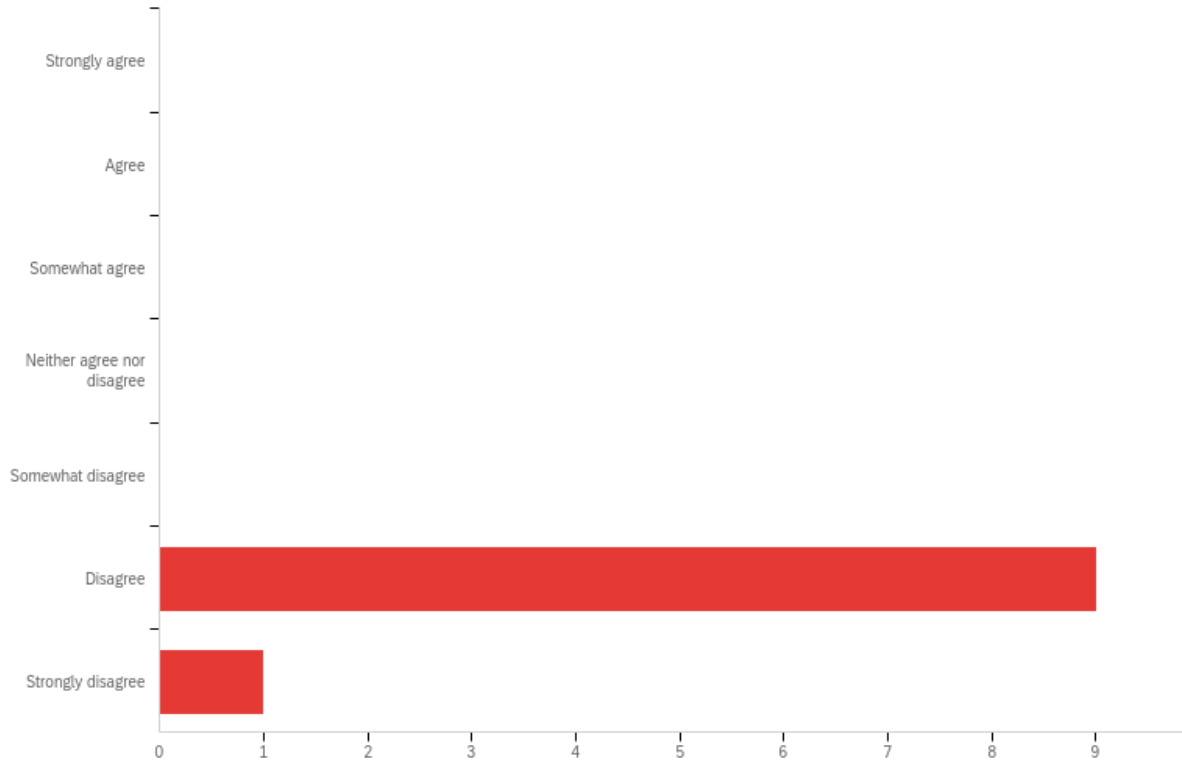


Figure 8: Q6-BYU student are poor interfaith dialogue partners because they are too focused on missionary work.

Curriculum: Content

After identifying the gaps in student knowledge and interfaith disposition, we have identify three areas that need to be addressed in the curriculum: Leadership skills, religious literacy, and experience with other religions. (Figure 9)

First, though the LDS Church encourages interaction with other religions and that students understand that emphasis, exceptionalism is having an adverse effect on student attitudes. This is demonstrated by Putnam, Reiss, and Mason. Students have the skills to evangelize, but they do not have the skills to be interfaith leaders, nor do they have the relational ethics to maintain individual or public relationships with other faith traditions.

Second, BYU students are less religiously literate than they could be. Seminary and church education does not include knowledge or understanding of other religions, and they have very few friends and family outside the LDS social networks. Between %68 and %83 of students in World Religions courses did not know a Muslim, Jew, Hindu, or Buddhist, let alone a Sikh or a Jain. (Figure 10)

Third, students have not had experience with other religions practices, people, or services. World Religions data demonstrates that BYU students do know people from other religions and do not interact with them, especially in services, civic activities, or otherwise.

Content Need	Curriculum (see below)
Cosmopolitanism and skills of pluralism	Interfaith leadership and Ethics (section 1)
Religious Literacy	Religious Literacy (section 2)
Experience with the “other”	Interfaith in Practice (section 3)

Figure 9: Content Needs and Curricular Solutions.

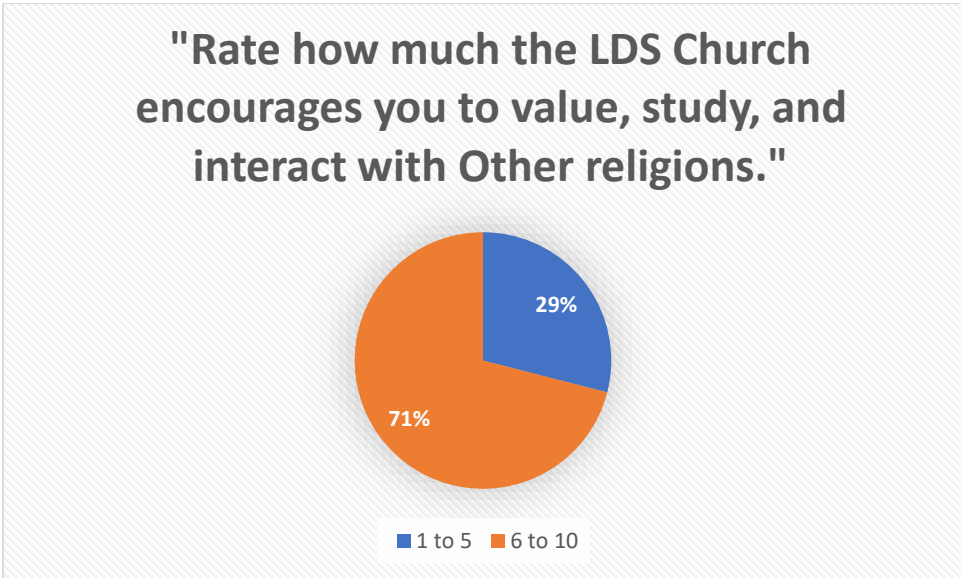


Figure 10: World Religions Student Poll: Church Encouragement

What has already been done? Identifying Content and Design:

I identified models for teaching this class within the field of interreligious/interfaith studies. I identified the skills, information, and expert performance for this course by interviews and careful examination of other similar courses. Four foundation courses come from these four interfaith leaders and scholars.

1. *Eboo Patel* and the Interfaith America is one of the primary institutions that I examined. He associates interfaith with five civic engagements: reducing prejudice, strengthening social cohesion, building social capital, strengthening the continuity of identity communities, and creating binding narratives for diverse societies.
2. *Barabara McGraw* of Saint Mary’s College of California focuses on leadership. She argues that interfaith education should teach leadership in an organization, communication and dialogue, identity and bias, and religious literacy.
3. *John Thatamanil*, a professor of theology and world religions at Union Theological Seminary argues it’s about theology. He thinks it should include comparative religious studies, in-depth knowledge of a particular tradition other than one’s own, and appreciation for cultivating dispositions that promote interreligious understanding.
4. *Oddborn Leirvik* argues that there are three categories of analysis for interfaith education. First, interreligious work: which is a broad term referring to practical efforts. Second, interreligious education or formation work: which is like Christian formation but with interreligious emphasis. Third, Interreligious studies: which is describe as bring focused

on studying interreligious dialogue as was as broader efforts related to building interreligious relations.

There are 24 academic centers in the US dedicated to interfaith education. I contacted each of them and asked for syllabi and inquired about interviews with course designers. This was also the goal of Eboo Patel et. al. eds., *Interreligious/interfaith Studies: Defining a New Field* (Beacon Press), which is a resource that gave shape to the course to match the best thinking in this field.

Examples: Formative Review Responses
Is the content delivered in a way to facilitate learning? (Too much reading, needs more video, needs better examples, etc.) No, I feel like the dialogue is too bulky relative to the rest of the section. Either the section needs to be longer overall or the dialogue needs to somehow be shortened. If the dialogue could be broken up a bit more, even if it differs from the original format, that would be helpful (or else if it could be formatted differently on the page).
Is the content provided in the modules enough to inform you about the topic? Perhaps, but I'm not quite sure. I feel like there needs to be a follow-up explanation of Buber's dialogue that explains how it exemplifies seeing the "religious other."
Control and Freedom: Are there annoying or time-consuming tasks that could be eliminated or shortened? What are they? No, the module is well-structured as far as this goes. I worry some students might struggle to get through all of the case study and completely comprehend it, but I also didn't attend here for undergraduate so I'm not entirely sure the makeup of the students.
Recognition rather than recall: Do you have to unnecessarily remember information from one part of the interface to the other? Yes, once you hit the homework section. I would put it before the case study and explain that students will be answering those questions from the study—that way they have them in mind while they're reading and can answer them better.
Flexibility and Efficiency: Can you move through the modules flexibly? Should there be shortcuts anywhere? It's pretty rigid, especially compared to the other modules I've reviewed, but I think it's an appropriate amount of work and a shortcut would shortchange the students this time around.
Errors: Are there errors in the modules? Only one: I would change "Watch what interfaith leaders do after 9/11 attack" to "Watch how interfaith leaders regard the 9/11 attack" or "Watch how interfaith leaders honor the victims of the 9/11 attack."
Control and Freedom: Are there annoying or time-consuming tasks that could be eliminated or shortened? What are they? No, I don't think so. Like I mentioned before, the videos are a bit long, but I think students will make do, and I don't know that shorter videos could effectively teach what you're trying to.

Figure 11: Examples of Formative Review Responses.

Product Design

Course Objectives: I worked with the six world religion professors and two of the fellows on the BYU Interfaith Engagement Counsel to develop these learning outcomes. I then met with Julie Swallow in Center of Teaching and Learning. I went numerous revisions before coming to these conclusions. We focused on how the answered the gaps described above.

As a result of this course, students who successfully master the course material will:

1. Articulate a worldview that fosters the principles and skills as part of their religious tradition. For Latter-day Saints, this would include a Christ-centered approach to interfaith work.
2. Master essential religious literacy capacities for interfaith leadership.
3. Demonstrate leadership skills by designing an interfaith program.
4. Create a plan for mobilizing available resources to facilitate interfaith work in your local community.
5. Demonstrate interfaith skills, methods, and best practices for successful interfaith engagement.
6. Utilize basic skills of dialogue, storytelling, and appreciative knowledge with individuals and groups from other religious traditions.

Course Description: *Interfaith Leadership and Engagement* serves as an introductory course for undergraduate students to learn basic principles of interfaith work. This course is interdisciplinary in nature (Theology, Religious Studies, Political Science, Sociology, History, Philosophy, Leadership). The course will be taught by a number of practitioners and scholars who operate under the guidance of two faculty members. The practitioners and scholars have experience and expertise in interfaith projects and initiatives. The course will investigate the history of interfaith efforts, introduce students to approaches and methods for interreligious dialogue and introduce students to the challenges and blessings of interfaith work.

Course Justification: This course serves as a foundational introduction for students to discover the nature of interfaith work. Students who fully embrace Brigham Young University's expansive motto "Enter to Learn, Go Forth to Serve" are vocationally responsible to bring good into reach for themselves, their families, their communities, their Church, and above all and undergirding all, the world. In this endeavor, students must and will engage with individuals who hold deep convictions of religious faith and affiliation, agnosticism, atheism, and much more. Students who leave this university will be well served, regardless of major or profession, by a core set of principles and practices that can be employed to better engage in the world around them. This course is established to instill within students ready means that answer the demand for application of principles in Religious Education courses. Students who participate in this course will develop skills that can be applied now and in the future.

The natural outcome of a service-oriented religious communities, like the Church of Jesus Christ of Latter-day Saints, is partnership with others. President Dallin H. Oaks recently argued:

"Despite all that our Church does directly, most humanitarian service to the children of God worldwide is carried out by persons and organizations having no formal connection with our Church. As one of our Apostles observed: "God is using more than one people for the accomplishment of his great and marvelous work. ... It is too vast, too arduous, for any one people."⁴ As members of the restored Church, we need to be more aware and more appreciative of the service of others. The Church of Jesus Christ is committed to serving those in need, and it is also committed to cooperating with others in that effort." [Read the full address here](#)

The imperative for skills of negotiation, cooperation, and a generosity of spirit that are noticeably absent from much of society today can be addressed by introducing students to interfaith practices and methods. Students who engage in positive relationships with those of other faiths as undergraduates experience a profound shift in attitude toward other religions and the communities that comprise them. Students who have positive experiences with dialogue, rather than debate, develop more favorable views of the good that other religions bring to the table. As part of this process, they also see methods and examples of civic cooperation, religious devotion, and faith-filled service that simply is not experienced in other settings.

Course Flow and Structure:

This course is divided into three sections:

1. Leadership, Ethics, and Skills.
This section is six weeks long and focuses on Leadership, Ethics, and Skills using Eboo Patel's book <i>Interfaith Leadership: a Primer</i> as a guide. The following chart includes each lesson and its learning outcomes.

Lesson	Learning Outcomes
1. What is Interfaith?	Articulate the differences between interfaith and interreligious.
2. What is Pluralism?	Evaluate an interfaith event using principles of pluralism.
3. What is Worldview?	Recognize your worldview and narrate your story.
4. Telling your interfaith story	Tell your story "as a kind intelligent soul" signifying a meaningful life.
5. Interfaith Leadership	Identify interfaith leaders across the world who have made a difference.
6. Identify a model interfaith leader	Identify your ideal interfaith leader and explain why they are your model.
7. Making Change as an Interfaith leader	Evaluate a case study in which leadership is clearly demonstrated.
8. Qualities of an interfaith leader	Identify how to foster the qualities of an interfaith leader.
9. Understanding Dialogue	Teach Martin Buber's sense of dialogue and the I-Thou relation.
10. Reading Scripture as Dialogue	Understand what it means to dialogue with scripture.
11. Interfaith Leadership Skills	Express the value of the basic skills of an interfaith leader.
12. Design an interfaith project	Be an interfaith leader by designing an interfaith activity.

2. Religious Literacy:

This section will follow Barbara Brown Taylor's life journey. Using vivid expressions and stories found in Barbara's life, students will spend six weeks applying what they learned in the first six weeks with the experiences found in *Holy Envy*. We will read through Barbara's book with guests and possibly even get a visit from her.

Religious Literacy and *Holy Envy*: Learning Outcomes

1. Explore the basic texts, beliefs, practices, and experiences of modern religions through narrative.
2. Evaluate interfaith experiences.
3. Evaluate education and experiences with other religions.
4. Hear the voices of educators, priests, authors, students, and religious virtuoso talking about interfaith.
5. Examine models of interfaith dialogue.
6. Explore religious dimensions of society, politics, and culture.
7. Identify religious influence in the human experience across the world.
8. Highlight the value of devotional expressions and individual faith.
9. Learn about internal diversity in each religion through stories.
10. Articulate how religions evolve and change.

3. Interfaith Practice:

The third section includes eight case studies covering pluralism and the major religious traditions around the world. The case studies enable students to interact with real cases of interfaith to formulate and practice making leadership decisions.

Categories	Case Studies
<i>Diversity and Interfaith</i>	Compare what interfaith looks like at USC with BYU interfaith.
	Examine a Tri-Faith initiative in Omaha, Nebraska
<i>Abrahamic Traditions</i>	Evaluate how Islamic activities in the United States in an interfaith activity.
	Articulate how one community reacts to Swastikas being graffitied on a public school.
<i>Eastern Traditions</i>	Reflect upon whether a Buddhist monk can also be a Jew.
	Evaluate how a Buddhist nun reacts to allegations of abuse in her community and its implications for others in Milwaukee.
<i>LDS Interfaith</i>	

Figures 12: Three core areas of content.

Daily Assignments				
Lesson	Topic	Before Class	mins	During Class
1	Interfaith and interreligious	<ul style="list-style-type: none"> -3 min Video (Eboo Patel) -Read three short stories 2-3 pages each. -1 page paper about Interfaith 	45-60	<ul style="list-style-type: none"> -Review Activity response. -Assessment of problem based learning assignment.
2	What is Pluralism?	<ul style="list-style-type: none"> -19 min video (Diana Eck) -10 min 4 points of pluralism -20 min Read case study -Write a page outline 	60	<ul style="list-style-type: none"> -Response to the case study activity in class.

3	What is worldview?	-6 min video -3 min video -1 page response paper	30	-Identify your worldview and fill out the worksheet provided in class.
4	Narrate your Story	-6 min Video (how to narrate your life story) -2 page paper about your story.	45	Tell your story in class and listen to others. Turn in what this matters.
5	Interfaith Leadership	-11 video (Patel) -skim, 45 min video (response to 911) -write how you prepared to be a leader.	60	Responses to the questions in class.
6	Ideal Leader	-2 min video (Holland) -3.5 min video (Jonathan Sacks) -9 min video (Dalai Lama) -12 min video (Diana Eck) 1 page about who your ideal interfaith leader.	60	Critique of interfaith leader. Group response to the ideal interfaith leader.
7	Interfaith Practices	-Read case study (Cultivating Change) -Answer questions about the case study	60	Critique and create a plan to improve upon the reactions in the case study.

8	Qualities of an interfaith leader	-Read Patel's ch. 7 -Summarize the qualities.	30	Self assessment of the qualities of an interfaith leader in the chapter.
9	I-Thou relations	-Read a passage of Martin Buber. -Find the religious other in 5 passages of scripture	60	Response to the gazing meditation exercise.
10	Reading While Black	-24 min video (McCaulley) -read ch. (McCaulley) -written response and bibliography	90	Practice havruta, reading sacred text together. Turn in your reflection.
11	Skills and Networking	-read 5 skills in Patel -write a response to each	45	Group Project: develop and interfaith project
12	Skills and Networking	-read 5 skills in Patel -write a response to each	45	Group Project: develop and interfaith project
	<i>Holy Envy</i>			
13	Religion 101	Create an Outline of the chapter that matches the learning outcomes.	60	Turn in a response to the classroom discussion.
14	Vishnu's almonds	Create an Outline of the chapter that matches the learning outcomes.	60	Turn in a response to the classroom discussion.

15	Wave Not Ocean	Create an Outline of the chapter that matches the learning outcomes.	60	Turn in a response to the classroom discussion.
16	Holy Envy	Create an Outline of the chapter that matches the learning outcomes.	60	Turn in a response to the classroom discussion.
17	The Nearest Neighbors	Create an Outline of the chapter that matches the learning outcomes.	60	Turn in a response to the classroom discussion.
18	Disowning God	Create an Outline of the chapter that matches the learning outcomes.	60	Turn in a response to the classroom discussion.
19	The Shadow-Bearers	Create an Outline of the chapter that matches the learning outcomes.	60	Turn in a response to the classroom discussion.
20	Failing Christianity	Create an Outline of the chapter that matches the learning outcomes.	60	Turn in a response to the classroom discussion.
21	Born Again	Create an Outline of the chapter that matches the learning outcomes.	60	Turn in a response to the classroom discussion.
22	Divine Diversity	Create an Outline of the chapter that matches the learning outcomes.	60	Turn in a response to the classroom discussion.
23	The God you Didn't make up	Create an Outline of the chapter that matches the learning outcomes.	60	Turn in a response to the classroom discussion.
24	Final Exam	Create an Outline of the chapter that matches the learning outcomes.	60	Turn in a response to the classroom discussion.

25	USC case study	-28 min video -7 min video -5 min video Answer questions about videos.	60	Create a plan for BYU campus in reflection of Varun Soni's plan for USC.
26	TriFaith Initiative	-Read Case Study A and B -Answer the questions about Case A.	35	Present answers to case B and turn in your responses.
27	Activism and Islam	-4 videos 20 mins total -1 page response to al Marayati's activism.	45	
28	Swastikas at School	-Read case study, Swastikas at School -fill out worksheet	45	Turn in responses to the discussion.
29	A Question of Membership	-Read the case study -Respond to the outcome.	45	
30	A Meditation on Misconduct	-Read the case study -Respond to the outcome.	45	

Figure 13: Daily Assignments Chart.

Instructional strategy.

At the core of my design theory was the idea of experiential learning perpetuated in John Dewey’s philosophy but developed and perpetuated in various other ways. The idea that all things develop within a social environment and that teachers can foster learning and socially relevant experiences is a broadly expected concept within my design theory. (*Experience and Education*, 1938) David A. Kolb influenced me by offering an approachable model to think through, but not determine my overall design theory. He wrote “Learning is the process whereby knowledge is created through the transformation of experience.”⁷ His four-part process including 1) experience 2) reflection 3) conceptualization 4) and experimentation influences the basic design of this course, though I never strained to fit the process in like an exact heuristic, but rather a thinking tool that primarily valued the active component of reflecting. This fits the BYU model of becoming “life time learners” as we reflect upon and build through our experiences throughout life.

Though I embrace learning theories that are mostly in opposition to cognitive processes at the core of learning or education, I inevitably had to embrace Bloom’s Taxonomy to meet the framing goals of my institution. The active learning literature is also relevant to my approach (case studies, problem-based learning, group evaluations, etc.) though it too depends upon a certain amount of cognitive focus. I use some of this framing but see education as a kind of embodied process that active learning can also support. There is an overlap in cognitive theories that use experiential learning and active learning techniques that is also relevant to even a Heideggarian or Gadamarian phenomenology that I support. I believe that education creates embodied dispositions, care in the world, and seeks after horizons of overlap between individuals.

At the core of my design, I embrace a relational ethics developed and perpetuated in the work of Martin Buber. As a phenomenologist his ethics is an ontological ethics that moves away from a focus on just the self, or just personal identity, to a relational ontology that focuses on the two ontologies overlapping. When one sees the infinite possibilities of the “other” the difference between you and the other must be open to the absolute, or infinite possibilities of their identity and your relationship with them. The relationship between you and the other is the essence of the world. I not only explicitly teach about Buber in the course but his approach to valuing the “other” is the central design theory for each of the thirty modules in the course. I return to the value of understanding the other and doing it in active learning modules from the beginning to the end of the course. (Figure 14)

Theoretical Implications for Design

Design Theory	Possible Educational solutions
Experiential learning engages students in leadership and ethics. (Using Dewey and Kolb)	Design modules, assignments, and tests through experiences, reflection, conceptualization, and experimentation as heuristics.

⁷ David A. Kolb, *Experiential learning: Experience as the source of learning and development (Vol. 1)*. (Englewood Cliffs, NJ: Prentice-Hall, 1984), 38.

Learning is phenomenological, not primarily cognitive in nature.	Design with reflection about experiences in mind. Think about relationships with the world and the “other” through case studies, PBL, and group evaluation.
Education is relational. To understand the “other”, ethics and leadership must be taken into consideration. (Using Buber and Levinas, but especially their educational theorists, like Biesta and Kohl.)	Design with relationships in mind. Assignments cannot be primarily individual, though personal reflection is imperative. Assignments must require a relational encounter.

Figure 14: Design Theory and Educational Solutions

I achieved my learning goals by breaking the course up into three sections. First the leadership, ethics, and skills portion which focuses on learning the skills of interfaith that need leadership and ethics. Each module focuses on those skills through active learning projects and class discussions. These are all very practical and demand experience and reflection. The final activity ask them to create an actual interfaith project in our community. The second section is about experience the narratives of religious diversity and interfaith experiences. This is driven through an ideal model of interfaith, Barbara Brown Taylor. Using her book, I build an environment to experience how an interfaith leader uses her own literacy to connect with and make sense of other’s experiences in religion. The design asks students to read before class, but in class, we will engage each other and visitors to stretch and push he experiences. The final section is all interfaith case studies from Harvard Pluralism Project. These experiences give examples and problems emerging in each of the major traditions across the world. The chart above shows how I framed each model to align with the overall learning outcomes.

Design Process and Evolution

I had six major phases in my design process.

1. **Who are my students? Why do we need this class?** I examined the current scholarship about BYU and LDS activity in comparison to my our data in class, interviews, and focus groups. I also compared this internal data with data on interfaith and religious data in America.
2. **Identify Standards for textbooks and syllabi.** I worked out industry standards for designing a course in interfaith leadership.
3. **Aligning Learning Outcomes and University Standards.** I worked out what we needed at BYU and how it would fit with university standards.
4. **Textbook approvals.** I had to chose textbooks (Patel and Taylor Brown) then get them approved from my administration. I had to write up and present the information I garnered from number 3 above.
5. **Canvas design and re-design.** I designed three different structures in Canvas before settling on the current three-part design. This was because of the formative reviews, which was the major portion of my review and data gathered while in design.
6. **Student Review and Learning Outcomes.** At this point, the structure was set, and I was looking for formative reviews that were more like UX design reviews. I edited almost all the modules in accordance with whether students understood or were able to move through the designs smoothly.

1 In many ways, identifying who my students are began when I took Jason McDonald’s course in Instructional Design (564). It challenged me to understand who my students were, not just with personal anecdotal experiences in class but with data from surveys, interviews, and focus groups. At that point I was examining who my World Religion students were at BYU, which fortunately are nearly the same as the student who will take this course. The primary challenge that I face is that BYU has a large student population of students who share similar socio-economic and cultural backgrounds as LDS students. It’s easy to caricature them and leave the small groups of diversity minorities at BYU, which would be devastating for courses like mine that attract many of the minority students. I have several iterations or phases of my demographics and student research. First was my 564 research, which I continued to run the surveys for over two years. Second was my research done this semester that directly interacted with interfaith participants in my classes, outside the university, and the interfaith council. Third was my interaction with the literature in LDS interfaith (Mason, Reiss) compared to my outside literature research (Putnum, Patel, etc.).

2 The second phase was my search for an industry standard for teaching an interfaith course at a university. I searched through dozens of syllabi online and reached out to several professors teach similar courses. This built a standardized reading list and gave me great ideas about how to structure the courses, but in the end nearly everyone went back to or gave reference to Eboo Patel and Interfaith America. I had recently taken students to Chicago to participate in their interfaith training and certificates. This semester I also took their entire certificate course. Matching these standards also created the question of how a BYU class would differ from the industry standard, or whether the standard would meet the goals of a BYU education.

3 I started working out how my course would fit the needs of my students and meet the goals of the university. I discussed and interviewed members of the interfaith council about the courses “fit” in Religious Education. The purpose and LDS precedence for this course was carefully written and thought through by me and those on the council. The surveys and student interviews were careful to align the course with Religious Education. This was an easy fit, but I continue to face challenges about how the course fits the goals of my college. In some ways, there are some who do not want it to fit the goals of the college, this would also include teaching courses like World Religions that do not address the Restoration directly. Here is a comment from a colleague who reviewed the entire course: “The purpose of RE at BYU is “to teach the restored gospel of Jesus Christ from the scriptures and modern prophets...” I could see somebody reasonably saying, “This is an incredible course and a very important topic. But is it contributing to the purposes of religious education as stated in the SRE?” I’m sure this is something you’ve already worked out with administration, but I do wonder how you can more deeply embed in the course the purpose of RE at BYU. If I’m doubtful about the reality of Jesus Christ, the Book of Mormon, or Joseph Smith’s prophetic mission, will this course deepen or weaken my commitment to the restored gospel of Jesus Christ?”

4 This also reflected my attempts to get textbooks to teach this course. I proposed two books (Brown-Taylor and Patel), both the most resoundingly important texts being used in teaching interfaith to undergraduates. Patel book was recognized immediately for its value, though it was flagged at some point as too “liberal” for our students. Brown-Taylor was also criticized for

suggesting that student may become interested in other religions in the process of interfaith dialogue and in world religions courses. With some effort these books were accepted by the administration of my college, but not without reservation.

5 and 6 I drafted my entire course in Canvas. I used Canvas as a drawing board so I could present my modules to students and professors as they might see them in the course. This was a great idea. I drafted a few modules first and had my Chaplaincy graduate students do the modules. To evaluate them, I created a “Formative Evaluation Form” for them to fill out. (Figure 10) Here is an example of some of there feedback:

Consistency and Standards: Are there conventional ways of doing things in the modules? Where do you wonder whether there is consistency? I think it would feel more consistent if the students also were expected to consider Lindsey Stirling’s worldview in an assignment—perhaps a compare/contrast between hers and the rabbi’s. I would also reword the assignment instructions for the rabbi video (i.e. “Questions to ask yourself: What struck you...”)

In each module, I would draft, they would review and offer feedback, then I would re-draft the module. After, this I worked through each of the modules with the President of the Interfaith Student Association, Sydney Baliff. As an undergraduate she was very helpful in identifying the practicality of the modules, but also whether the assignments aligned with the learning outcomes. In serval cases, we worked through the homework together, asking questions about time, purpose, and impact. Many prototypes emerged during this time. We used two small whiteboards to think through activities that aligned with learning outcomes.

Brainstorm Learning activities and Leadership Skills: This is a chart that we developed to pinpoint the skills of an interfaith leader. This was done with my TA and my chaplain graduate students. We used this whiteboard to flip, spin, and visualize the assignments. This one in particular was good for leadership skills, but lacks in ethical emphasis.

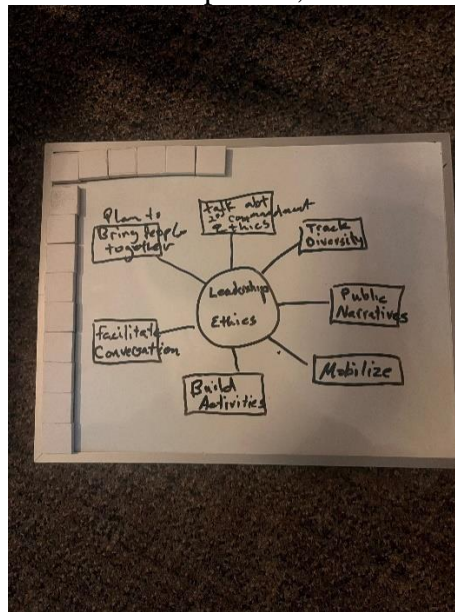


Figure 15: Brainstorming Activity

Evaluation:

I used five primary methods of review and evaluation to develop data for my course design and to evaluate whether I achieved my project goals. 1) I used two graduate students who are chaplaincy candidates review the course. 2) I had two expert instructional designers, who are also religion professors, evaluate the course. 3) The president of the IFSA evaluated the course. 4) A single SCOTS review was provided by a student. 5) Finally, a review was done by the Center for Teaching and Learning. These five are also coupled with reviews at every stage from the co-teacher of this course, Andrew Reed.

Function: Using my needs assessment shown above, I designed formative evaluations to connect the goals of the course to my curriculum. I designed a formative evaluation sheet directed at the course needs and had my graduate students and the president of IFSA fill out as I designed each module. They used the learning outcomes for each module (Figure 12) to judge whether the curriculum met the learning needs and outcomes. I had an exchange with my students every week to adjust the curriculum according to their evaluations. They used the evaluation sheets, but the weekly focus groups teased out the most for my formative evaluations. My formative evaluations changed everything at least once, including use of videos, scanned documents, sentence structure in instructions, ordering of modules, assessment of Learning Outcomes, and reading assignments.

Activity and Procedure: I had an instructional designer from the Center for Teaching and Learning evaluate my course (Julie Swallow). Each time she adjusted my overall Learning Outcomes it caused shifts in my Outcomes for each module. The adjustment did not come as a

formative evaluation, so changes were harder to make, but enabled the course to be tied together more tightly. (Figure 12 and 13) I also had two professors evaluate my course through my Canvas design. They were able to see the course as it will appear to students. These were not just abstract reviews; they included the functionality and organization of my chosen LMS. They both provided a written review and I met with them to get oral feedback. My SCOTS evaluation was one of the last and it focused on usability, from links to access to the syllabus. Canvas is helpful, but as an interface student experience needs to be an essential part of the evaluation.

Evaluation: Formative Data Driven Design

Design Data	Possible Educational solutions
<p>Chaplaincy Candidates Review—I had two chaplaincy candidates review each module (Mitchell West and Stina Plomgren). Using a formative evaluation form, an example can be seen in the appendix. (Appendix Item F)</p>	<p>Formative evaluation from graduate students aided in UX design and learning outcomes in practice. Modification and evaluation as a design process.</p>
<p>IP&T professor review—John Hilton and Anthony Sweat reviewed the course outcomes and the structure of the course.</p>	<p>This created a dialogue about “fit” in our college. There were some design questions, but it mostly led to a large conversation with the administration.</p>
<p>President of IFSA Review—The student president of IFSA reviewed the 2/3 of the course with the learning outcomes and her knowledge of student interfaith at BYU.</p>	<p>This enabled changes in details and especially improved communication between Canvas and students. Questioning purpose and the relevance of the modules.</p>
<p>SCOTs review—I have a SCOTs review student look over the entire course using my formative evaluation form.</p>	<p>Focus on usability, since the content and curriculum are good. Usability matters, especially quick guides, and ease of access.</p>
<p>Center for Teaching and Learning Review—Julie Swallow spent nearly twenty hours offering a formal review of the entire course.</p>	<p>Evaluation by an instruction designer led to clear learning outcomes and module flow.</p>

Figure 16: Design Data and Educational Solutions.

Video Walkthrough, Click [HERE](#)

Figure 17: The First Six Modules—This part of the course develops leadership and ethics.

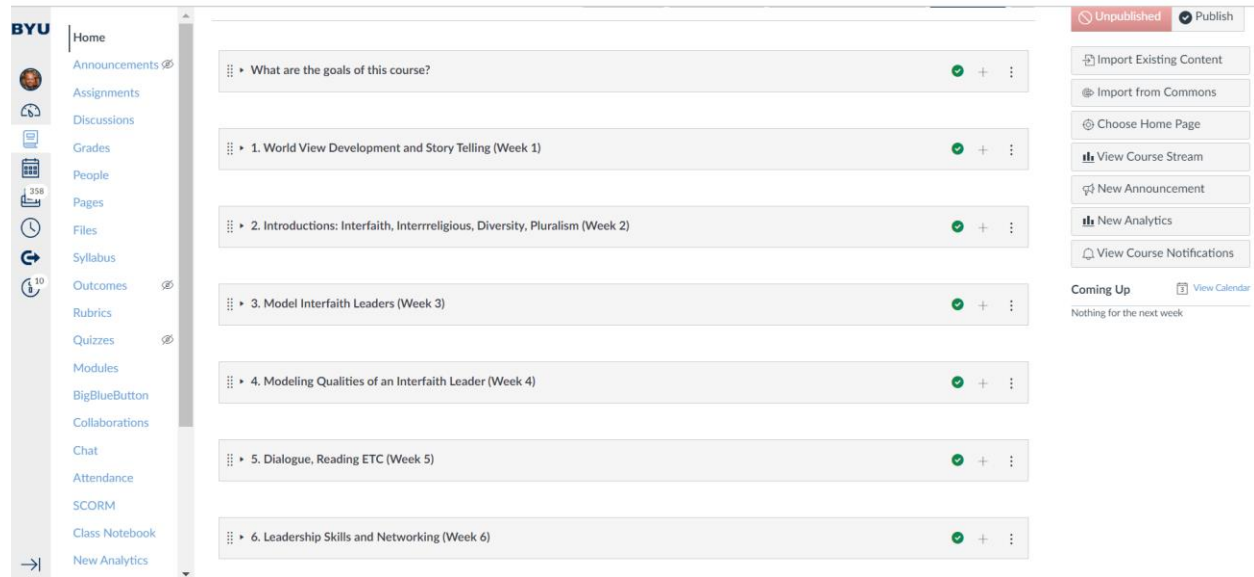


Figure 18: Example of Module #4—Before Class and In Class format.

⋮	▼ 4. Modeling Qualities of an Interfaith Leader (Week 4)	✓	+	⋮
⋮	Read: Patel, Interfaith Leadership, ch. 7.	✓		⋮
⋮	📄 Before Class: We Can Do Interfaith Better Case Study: Cultivating Change and Reviving Interfaith Practices through Dialogue 5 pts	✓		⋮
⋮	📄 In Class: Case Study Cultivating Change 5 pts	✓		⋮
⋮	📄 Before Class: Qualities of an Interfaith Leader 0 pts	✓		⋮
⋮	📄 In Class: Qualities of an Interfaith Leader 5 pts	✓		⋮

Figure 19: Before Class Example.

Who is the ideal example of an interfaith leader?

In this module, we will be considering the work of interfaith leaders and what characteristics they possess. In doing so, we are keenly aware that there are many ways to lead and many way to do interfaith work. In this process, you will do some self-reflection on the ways that you might become an interfaith leader and also consider who is a role model for you in this area.

Your first task is to watch four examples of interfaith leadership and think about the unique ways they lead.

Here are some examples:

Elder Jeffrey Holland



Rabbi Jonathan Sacks



Interfaith Pilgrimage in Leh

Watch on YouTube LAMA

Diana Eck

Diana Eck, "Pluralism & Religion in Ame..."

Turn In

1. Identify the characteristics that you think make someone a good interfaith leader.
2. Identify your ideal interfaith leader from your own religious tradition and explain why they are your model.

This will be a PowerPoint slideshow. You should have two slides for the characteristics and two slides for your ideal leader.

Figure 20: In Class Example.

In Class: Share and Compare Interfaith Leaders

Published Edit

Team Based Learning		
<p>Pre-Class:</p> <p>Identify two ideal examples of interfaith leadership.</p> <p>Explain why they are ideal examples.</p>	<p>In Class: Critique</p> <p>In Groups of 3-4 present your best example.</p> <p>Test each example as a group.</p> <p>Are there demonstrable characteristics of the examples that would temper their impact as an interfaith leader?</p>	<p>In Class: Refined Choice</p> <p>Systematically eliminate problematic examples as a group.</p> <p>Choose from you groups examples or find a new example as your groups ideal interfaith leader.</p>

Figure 21: Example of a Case Study.

- Home
- Announcements
- Assignments
- Discussions
- Grades
- People
- Pages
- Files
- Syllabus
- Outcomes
- Rubrics
- Quizzes
- Modules
- BigBlueButton
- Collaborations
- Chat
- Attendance
- SCORM
- Class Notebook
- New Analytics
- Google Drive
- Microsoft Teams meetings
- Office 365
- Gradescope
- Settings

Case Study: What does interfaith look like at USC?

Published Edit

Related Items
SpeedGrader™

Varun Soni is the first Hindu religious leader at University of Southern California. This is a world in which Christians, Jews, and Muslims are more likely to be interfaith leaders. (click on his image to read a short biography)



This should take around 1 hr to complete. Answer the following questions as you watch these video interviews of Varun Soni.

Post-Millennial Interfaith?

What does interfaith even mean at USC, when over half of the post-millennials don't believe in God?
What story does he tell about millennials and post-millennials about interfaith?



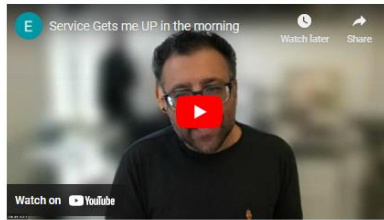
What is your "True North"? Post-millennials are in a meaning making crisis!

What does it mean to have spiritual literacy?
"I want you to have meaning making texts."
"Interfaith can no longer be theoretical" "What are the tools Interfaith offers?"



Service? Service to Others?

Is Service the secret to interfaith?



Points 0
Submitting Nothing

Due	For	Available from	Until
-	Everyone	-	-

+ Rubric

Previous

Next

Product Implementation

My course will be co-taught by me and Andrew Reed (Chair of the Interfaith Engagement Council) Winter semester, 2023. The course allows for over 60 students to enroll, which is one of our major concerns. We designed most of the course for around 30-40 people since that is how many usually enroll in Religious Education courses. Currently we already have 30 people enrolled and so we face the potential of needing to adjust three or four modules that can't be done with 60 students. We were also scheduled in a room without movable chairs, which will be difficult to accommodate group work and discussion. We will need to actively move students and groups into the hallways and around the room. This is not ideal and this will inevitably create a problem throughout the semester. We will need to change this the next time we teach it, but for now we will spend more time thinking through and planning our pedagogical approaches for each class. We will also need to use lectures more often. We plan on doing a short lecture every class period that leads to breakout groups and activities.

We will be recording the course on Zoom to accommodate students who can't make it every time. We will also use those recordings to review classes and places that did not work and identify great strategies.

Annotated Bibliography

- 1) Domain knowledge.

Interfaith Leadership: A Primer (Beacon Press, 2016).

Eboo Patel and the Interfaith America is one of the primary institutions that I will examine. He associates interfaith with five civic engagements: reducing prejudice, strengthening social cohesion, building social capital, strengthening the continuity of identity communities, and creating binding narratives for diverse societies.

Rediscovering America's Sacred Ground: Public Religion and Pursuit of the Good in a Pluralistic America (SUNY Press, 2003).

Barbara McGraw of Saint Mary's College of California focuses on leadership. She argues that interfaith education should teach leadership in an organization, communication and dialogue, identity and bias, and religious literacy.

Circling the Elephant: A Comparative Theology of Religious Diversity (Fordham University Press, 2020).

John Thatamanil, a professor of theology and world religions at Union Theological Seminary argues it's about theology. He thinks it should include comparative religious studies, in-depth knowledge of a particular tradition other than one's own, and appreciation for cultivating dispositions that promote interreligious understanding.

Oddborn Leirvik argues that there are three categories of analysis for interfaith education. First, interreligious work: which is a broad term referring to practical efforts. Second, interreligious education or formation work: which is like Christian formation but with interreligious emphasis. Third, Interreligious studies: which is describe as bringing focus to studying interreligious dialogue as was as broader efforts related to building interreligious relations.

2) Learning theories and instructional strategies.

Experiential Learning: Experience as the Source of Learning and Development (Pearson FT Press, 2014, 2nd ed.).

David Kolb has been highly influential at BYU, in which even the experiential learning center and first year experience have fully supported his theories. Like Dewey, but in with a highly structure method, he provides resources and strategies for experiential learning in the classroom. He focuses on a cyclical process in which four kinds or styles of learning are addressed in the process learning. Abstract ideas and experiences can be applied flexibly to real world situations to emphasize variability and reflection. Learning occurs through the transformation of experience into knowledge.

Guoping Zhao, “Levinas and the Philosophy of Education,” *Educational Philosophy and Theory*, vol. 48, 4, (2016), 323-330.

Educational theorists have used Levinas to set education contextually between neoliberalism and totalitarianism to resist “dominance and to rethink educational theory and practice.” This article demonstrates how Levinas has effected purpose, curriculum, pedagogy, teacher-student relations, and educational aims. This is a good article see the edges of theorizing about education through the philosophy of Levinas. dfs

Gert Biesta, “The Rediscovery of Teaching: On robot vacuum clearers, non-ecological education and the limits of the hermeneutical world view,” *Educational Philosophy and Theory*, vol. 48, 4, (2016), 374-392.

Scholars like Guoping Zhao, Anna Strhan, Paul Standish, and Gert Biesta have created a “Levinas turn” in education. Beista has been instrumental in challenging the modern concept of the subject in education by focusing on the work of Levinas. The shift from the subject or “subjectification” to the relational is emphasized in order to reclaim the place of teaching in education. He aims to limit the signification of the teacher as a totalitarian figure by constituting teaching as an address of the other. He intends to make the student a subject instead of an object of the teacher and the curriculum.

I and Thou (Scibner Classics, 2000).

Martin Buber focuses on two fundamental relationships: 1) the I-It relation and the 2) I-Thou relation. For Buber humankind can know God through these two relations. The living subject, to him, was not an object and the objectification of others disallowed the absolute. The absolute could not proliferate or live, it was confined to the definable object and limited to the explicitness of a noun or “transitive verbs alone.” Recovering the spontaneity of life and the openness of living allowed for the absolute to appear in humankind. The I-It relation is the most often relation that human beings encounter.

3) Instructional design approaches that will help you accomplish your work.

Osguthorpe, R. T., Osguthorpe, R. D., Jacob, W. J., & Davies, R. (2003). The Moral Dimensions of Instructional Design. *Educational Technology*, 43(2), 19–23.

This article draws upon the literature in moral education by using what that literature developed and can say about teachers in moral education and transposing those ideas onto the design and production of a course. It focuses directly upon the instructional designer.

McDonald, Jason. Instructional Design as a Way of Acting in Relationship with Learners. In B. Hokanson et al. (eds.), *Learning: Design, Engagement and Definition*, AECT, 2021. 41-55.

McDonald's emphasizes a relationship in design that reflects many of the theoretical points developed with this project. His emphasis on Arendt is a direct bridge to Levinas and Buber who's thought frames this project. The designer responsibility described in this chapter was used directly and influentially in this project. What are designers influencing is a difficult but important part of design.

Lee, Kipum. Critique of Design Thinking in Organizations: Strongholds and Shortcomings of the Making Paradigm. *Sheji*, Elsevier B.V. on behalf of Tongji University, Oct 2021.

This article develops the relationship between design and the organization. This is relevant to my project because I had heavy influence from the institution upon my design and content. The emphasis on designers being aware of how design thinking and action can "reshape the social world" is both important from my design but also my theoretical position about relationships and ethics in this course.

Design Knowledge and Critique

I was taken by the overlap in the ethical ideologies and relationships that form the content of the class and how the same principles should be used for design. I could not teach empathy or leadership without being ethical and acting as a leader in my design. The very process of design and thinking about the content of the course created a more ethical disposition in me as the designer. It was as if I was modeling the content in my design. Even my data that I gathered about the students required me to dig deep into what they needed to be more ethical and empathetic. I needed to step into their shoes, I needed to understand Levinasian and Buberian relational ethics just to create an assignment. The design process became a kind of interfaith action without the faith part or other religions.

I found that by understanding students through interviews, surveys, and focus groups I was led to embrace more empathy and compassion. I figured out that I needed to walk alongside them to see what they could not see in themselves. The data gathering process seemed to be the actions of a good teacher, since I was learning about them, while they were evaluating themselves. I was also reading Nel Noddings, Gert Biesta, and the literature on care/ethics of education, while reading the philosophy of Levinas and Buber. These theoretical guidelines gave shape to the

design in combined process, not separately. I was being shaped by ethics, learning how others used those ethics in class and in design, while gathering data from students and designing individual modules for the course. Because the course content was also the core of my design theory, it seemed to be a cohesive holistic process and product. I was learning, designing, researching, and teaching all at the same time.

At first, I thought that this holistic reality was just because of the content of my course. Yet, focus on design theory could be a model for any course and any content. This could be an example of how design theory can give shape to our designs. If we can align our theories with the content (ethical design with Interfaith leadership and ethics) there will be more cohesion. Perhaps, our design theories should not be ideological, but instead practically aligned with the content of the course. In a physics course, we should make decision about what theory we should be using to fit the content? Should first philosophy be ethics when we are designing a course about the universe, rather than human relationships? Or, would our design theory consider a realist philosophy, logics, mathematical theory, or something more suited to physics? Could we better address the course design if we used metaphysics or ontology as our design theories? My project suggests that there is a connection between design knowledge and design theory that can be carefully associated together to form a holistic process and product.

Budget/Timeline: (See Appendix item F)

My estimated timeline was pretty accurate, though the last two weeks were filled with unpredictable tasks and polishing. I also did not plan enough time for revisions at the end of the semester. I attached my planner that includes a predicted timeline and an actual timeline. From weeks five through fourteen, I did not expect to meet with my student evaluators as much as I did who caused me to focus copious amounts of time on my UX design. I spent more time on Canvas than I had assumed I would. This is in part because it became the center of my design and my changes. It wasn't like I was working from a paper copy; it was all on Canvas. The LMS became the central space for design, evaluation, and implementation. The chart below demonstrates the breakdown of time that I spent in design but starts with the hours logged in Canvas. Since Canvas was central to my design, it should be seen as overlapping with all the other tasks. This should not overshadow the amount of time I spent interviewing students and reviewers, since they were an essential part of changing and shaping the course design.

A few things to note about my planned project and the time it actually took are worth mentioning. When it came to my interviews my students were far more willing that my expert interviews, so I ended up having interviews in almost every week during the project, whereas I was only able to pin down the expert professors a few times. This followed the process of review during the project. I assumed I would be getting formative review the whole time, but I did not assume that the review would come so fluently from my students.

Activity	
Time Logged on Canvas (First Rendition)	180 hrs.
Time Logged on Canvas (Second Rendition)	120 hrs.
Interviews with TAs (14 x 3)	42 hrs.
Chaplaincy Reviews, materials, and focus groups	20 hrs

IP&T professor reviews, materials, analysis	10 hrs
SCOTs coordination, analysis	5 hrs
CTL reviews, analysis	3 hrs
Write up and review	45 hrs
Total (\$45 per hour x 425 hrs)	\$19,125

Appendix

Appendix Item A

<i>Quotes from BYU students about their dialogue experience Intervarsity Evangelicals</i>
<p>“Also, we had an interesting discussion about the concept of prophets. In the evangelical church, they believe that Jesus was the last prophet and that there are no living prophets today on the earth.”</p>
<p>“They were great conversationalists and it was a very uplifting and inspiring experience. Every member of the group was very respectful and open to the others. I really enjoyed asking questions freely and also expressing what we appreciated about each other’s religions and forms of personal/ group worship.”</p>
<p>“One thing that I took a lot of comfort in with regards to the dialogue was my attitude toward it. Before taking this class, I would have had no interest in doing a dialogue with people of another faith. And if I was required to, I would have felt it my duty to argue the points for why the Church of Jesus Christ of Latter-Day Saints is true. When I heard about the opportunity, however, I felt super excited to practice what we had learned in class to sincerely listen to others with distinct, and sometimes contrary, beliefs while withholding judgment from them.”</p>
<p>“My favorite part of the discussion was when we each shared our own journey to our own spiritual discovery. I loved it because, first, it gave me an opportunity to reflect on my own spiritual discovery.”</p>
<p>“It was an enlightening and honestly rather fun experience, one that I would definitely seek out again.”</p>

Appendix Item B

Rajan Zed dialogue:

“I thought this experience was really interesting because I didn’t know much about Hinduism before this, aside from the things we had learned in class. It was cool to be able to learn about Hinduism from a prominent member of the Hindu community who had done so much work to advocate for and share the Hindu religion with the Western world. He shared a lot of different statistics about different faiths with us, and even shared some statistics about our own faith that I hadn’t really known before. I enjoyed learning about his beliefs and the ways that Hindus worship a specific god in each family.”

“I really loved the chance to interact with people of other faiths especially within the lens of this class. I noticed how I reacted differently than I did in high school with those of other faiths. I also interacted differently than I did while I was on a mission interacting with those of other faiths. I noticed that I was much more open minded and embraced the differences and listened intently to their practices and how I could learn from them to better enhance my own faith.”

“The thing that stuck out to me the most during the event was that he told us to be proud Mormons, but to make sure to learn about other religions. I love that he is very accepting of all religions and that he is encouraging everyone to live their religion proudly, but not ignorantly.”

“That is part of why this class has been so helpful: we get to learn about all sorts of religions so we can live our religion better by loving everyone. Getting to learn from Rajan about his religion was great.”

Appendix Item C

Chart 1: Constraints and Answers

BYU Learner Demographics

Questions	Details
Size of learner audience	Any student at BYU could enroll. 34,000 student population.
Are there any sub-groups that may participate?	The primary category is LDS, but there are also 450 non-LDS students.
Age ranges	18-30, or narrowed to 21-25.
Education/grade level; how long have they been in an academic setting?	Because this course is an elective at BYU Religious Education, it most likely that students will be sophomores, juniors, and seniors. But there is no prerequisite. Nonetheless, we will recruit from our World Religions classes.
Gender breakdown	Primarily binary, with %50 women %50 men, but there is a rising LGBTQ+ community at BYU and some are likely to join the class. No numbers on this.
Cultural backgrounds: races, ethnicities, nationalities	<p>81% Caucasian 7% Hispanic 4% Two or more races 3% Asian/Pacific Islander <1% Black <1% American Indian 4% Other</p> <p>1,622: number of international students 100+: countries represented Canada, South Korea, and China are the top three nations represented Nearly 50% of all students have lived outside the United States 65% of students speak a second language 131 languages are spoken on campus 70 languages are taught regularly 20 language certifications are offered 229 study abroad programs are available in 80 countries 1,901 students studied abroad during the 2016-2017 academic year* 17% of students study abroad while at BYU* Approximately 258 ambassadors to the United States from 104 countries have spoken on campus since 1996</p>
Primary language	English

<p>Cultural views towards education and student/teacher relationships</p>	<p>BYU values and mission statement are taken seriously and determine much of the ideology toward education at BYU. Additionally, Religious Education maintains a spiritual quality to their education.</p>
<p>What will incite their curiosity and make them want to come back to the next class?</p>	<p>Relevance to their own faith and connection to the broader world. One student stated: "It was cool to be able to learn about Hinduism from a prominent member of the Hindu community who had done so much work to advocate for and share the Hindu religion with the Western world."</p>
<p>What will learners most likely skip or skim over, put off until the end, or feel is unnecessary?</p>	<p>Busy work that does not relate to actual relationships and etiquette. Too much religious literacy.</p>
<p>What kind of learner might feel out of place or disenfranchised?</p>	<p>Non-LDS are likely to feel displaced in this course, but maybe not as much as their other religion classes. Racial minorities may also feel inadequate.</p>
<p>What related interests might be triggered in learners?</p>	<p>The anxiety of getting a job, or going to graduate school. Living in a cosmopolitan area.</p>
<p>What might learners want to explore more deeply than can be covered in this learning experience?</p>	<p>How interfaith relates to friends, community, job, nation, world citizenship.</p>

Appendix Item D

Environmental analysis and BYU

This needs assessment starts with a broad environmental analysis and then turn to local department/college needs, and curriculum needs for the college and university. This first chart maps out some of the constraints, factors, and effects. Then the next chart shows the demographic realities of teaching a course in BYU Religious Education. I will then offer an example of one of my learner personas.

Type of constraint	Constraining factor	Effect
Environmental	I also need to develop my own case studies and find ways of LDS students interacting with less prevalent faiths on BYU campus, like Jains, Sikhs, Hinduism, and Buddhists. Very few students at BYU take the World Religions course. Hundreds instead of thousands.	The modules and case studies will need to be designed by me and other BYU world religions classes. We will need to advertise and hopefully expand the number of students taking world religions. We have an interfaith club, but it is restricted by the deanery who allocates funds and limits meetings and advertisement.
Clients/stakeholders	BYU and CES does not consider World Religions or Interfaith a core course and many are pushing against its value as a course in Religious Education.	Religious Education would need to get the CES board to reconsider its newly changed curriculum. So focus on numbers and influence of the class is less important than improving the learning environment to first the needs of Religious Literacy at BYU.
Content	Funding for case studies and further development of modules and live experiences for BYU Students. Harvard Pluralism Projects is a shining example of success and has developed content that could be copied and reproduced for BYU learners.	This could give real world experience and practical knowledge or religious literacy to the limited number of students taking the class. Stephen Prothero and Diana Eck of done wide important studies on the impact of religious literacy for citizens and faiths.
Legal/regulatory	Further research, interviews, and polls requires BYU approval.	We could do more interviews and polls to understand the importance of World Religions and what needs to be taught.

Ideas taken from

https://en.wikiversity.org/wiki/Instructional_design/Learner_analysis/what_when_why

and from Parrish, P. (2014). Designing for the half-known world: Lessons for instructional designers from the craft of narrative fiction. In B. Hokanson & A. S. Gibbons (Eds.), *Design in educational technology: Design thinking, design process, and the design studio* (pp. 261–270). Springer.

Appendix Item E

Learner personas and Example

I have worked with similar students for nearly a decade now and collected years of data, from which I have constructed a handful of learner personas, which the following example will represent. Though there are no prerequisites to the course (it's a Religion elective), most students will likely have taken World Religions (351) or other electives like Judaism and Islam, Eastern Religions, or Modern Christianity. The primary gap for this demographic is the leap from learning about other religions to engaging them in interfaith dialogue or activities. All majors at the university can sign up for the course, so there will be diversity in the interest of students who take this course. We will target our World Religion students and especially all students in the Student Interfaith Association and the four student fellows on the Interfaith Engagement Council. This means there will be students who have no interfaith experience or training and some who have years of experience.

Kailea Kaufusi



<i>Demographics</i>	Age: 21 Gender: Female Marital status: single Income: Location: Provo Utah
<i>Personal and/or Professional Details</i>	Communications major at BYU. Plans on going to Law School at a local school like the U of U, or even BYU.
<i>Interests</i>	Hanging out with family. Tongan dance. Cooking French food.
<i>Learner Environment</i>	Active and social. Prefers to have hands on experiences and especially insists on in class classrooms; wouldn't even take an online class. Loves to do interviews, doesn't love huge reading assignments.
<i>Previous Educational Success</i>	From California, but went to the LDS high school in Tonga. Speaks fluent Tongan, English, and Spanish. Went on mission to El Salvador.

<i>Other Details</i>	Politically active, mother is a local politician. Wants to do student abroad and even go to the Jerusalem Center.
<i>Prior Learning Experiences</i>	Has her own blog and Youtube channel. Runs her mission blog. Teaches Togan online.
<i>End Goals</i>	She wants to be a lawyer and practice law online to underprivileged social classes.
<i>Scenario</i>	She is extremely excited about learning about other religions. Most of her family is Methodist or Church of Tongan, so she particularly interest understand them and find ways of disagreeing with her family about religion with ruining those relationships. She also wants to eventually wo freedom as a laywer.

Appendix Item F

Formative Evaluation Form: Interfaith Engagement and Leadership 393R Religion Education

Please use the following form to evaluate each of the course and modules within the course.

What Is Worldview?

Purpose and Learning Goals

1. **Is the module's purpose clear?** *Maybe. I would tie it into the next activity somehow—maybe mention that this module explores worldviews in others, and the next will explore yours, so that you can have a fuller idea of what a worldview is.*

2. **Identify the module's purpose and learning goals.** *Understand what a worldview is and how others see things, form theirs, etc.*

3. **How well does this module fit within the course and its learning goals?** *I think it's a valuable part of this course, but it feels a little disjointed in its design. I would better explain how worldviews fit into interfaith.*

Content and Relevance

1. **Is the content provided in the modules enough to inform you about the topic?** *For the most part, but I might add one more example of a worldview—perhaps a secular or less- "religious" one.*

2. **Is the content delivered in way to facilitate learning? (Too much reading, needs more video, needs better examples, etc.)** *I think its facilitative design is great.*

3. **Is the content relevant to the course learning goals?** *Yes, definitely.*

4. **Does the content of the homework align with the in-class activities?** *Yup.*

5. **Is the content suited for an undergraduate course at BYU?** *Yes. I almost feel it's simpler and quicker than necessary, but I'm also not sure just how much religious-studies experience the students will have. If they have some, I think this could go a bit deeper; if they have none, this is probably perfect as long as it ramps up a little as the course progresses.*

Usability and Heuristics

1. **Visibility: Does the module keep the student informed about what is going on in the course and module? (Instructions, visible cues, software design, etc.)** *Yes.*

2. **Real World and System: Does the modules use words, phrases, and concepts familiar to the student? Does it follow real-world conventions?** *Yes, though I might suggest moving the "learning outcome" box to the top for better flow.*

3. **Control and Freedom: Are there annoying or time-consuming tasks that could be eliminated or shortened? What are they?** *I think the tasks are good as they are, especially since they require the student to tie things into their own worldview and thinking.*

4. **Consistency and Standards: Are there conventional ways of doing things in the modules?**

Where do you wonder whether there is consistency? *I think it would feel more consistent if the*

students also were expected to consider Lindsey Stirling's worldview in an assignment—perhaps a compare/contrast between hers and the rabbi's. I would also reword the assignment instructions for the rabbi video (i.e. "Questions to ask yourself: What struck you...")

5. Errors: Are there errors in the modules? *Not that I noticed.*

6. Recognition rather than recall: Do you have to unnecessarily remember information from one

part of the interface to the other? I did feel like the blurb at the beginning would have been more appropriate if it were broken up throughout the module, as I had to reference it a few times during the module. If students are more alert than I was during the assignment that might not be an issue, though!

7. Flexibility and Efficiency: Can you move through the modules flexibly? Should there be shortcuts anywhere? *I think this one flows smoothly and flexibly, not needing any shortcuts.*

8. Aesthetic and minimalist design: Is any of the module irrelevant or not needed? Is there any

extra information or design flaws? *Not that I picked up on.*

9. Documentation: Does the module need any additional information? *I think it could be more*

comprehensive, but that would depend on the makeup of the class.

Narrate Your Story

Purpose and Learning Goals

1. Is the module's purpose clear? *I believe so.*

2. Identify the module's purpose and learning goals. *Understand the concept of identity and autobiography, and be able to verbalize your own.*

3. How well does this module fit within the course and its learning goals? *I think well, assuming*

that the purpose of this module is to help students recognize the impact that identity has on each person's religiospiritual experiences—and thus, the impact it will have on interfaith dialogue.

Content and Relevance

1. Is the content provided in the modules enough to inform you about the topic? *Yes.*

2. Is the content delivered in way to facilitate learning? (Too much reading, needs more video,

needs better examples, etc.) *I think it could be more expansive—perhaps with examples—but it's sufficient for its purpose.*

3. Is the content relevant to the course learning goals? *Yes, assuming part of the course's intent is*

to prepare students to be comfortable in their own interfaith spaces.

4. Does the content of the homework align with the in-class activities? *Definitely.*

5. Is the content suited for an undergraduate course at BYU? *I believe so.*

Usability and Heuristics

1. Visibility: Does the module keep the student informed about what is going on in the course and module? (Instructions, visible cues, software design, etc.) *Yes.*

2. Real World and System: Does the modules use words, phrases, and concepts familiar to the

student? Does it follow real-world conventions? *Yes.*

3. Control and Freedom: Are there annoying or time-consuming tasks that could be eliminated or

shortened? What are they? *No. In fact, I think this is an ideal length and challenge for helping the students become familiar with this topic.*

4. Consistency and Standards: Are there conventional ways of doing things in the modules? Where do you wonder whether there is consistency? *I actually think this module is very consistent.*

5. Errors: Are there errors in the modules? *There are some punctuation and grammar errors in the writeup, but that can be easily repaired.*

6. Recognition rather than recall: Do you have to unnecessarily remember information from one part of the interface to the other? *No, this works well with regard to recall.*

7. Flexibility and Efficiency: Can you move through the modules flexibly? Should there be shortcuts anywhere? *Definitely. It's individualized enough that students can write their story their own way. Again, I think that examples might help here, but they're not necessary.*

8. Aesthetic and minimalist design: Is any of the module irrelevant or not needed? Is there any extra information or design flaws? *Nope.*

9. Documentation: Does the module need any additional information? *Nope.*

Appendix Item G

ACTIVITY	PLAN START	PLAN DURATION	ACTUAL START	ACTUAL DURATION	PERCENT COMPLETE
Literature Review Council	1	14	0	0	0%
Interviews	1	5	1	14	100%
Student interviews	5	10	1	5	100%
List of Interfaith Institutions	1	5	1	3	50%
List of Utah Interfaith partners	1	5	1	2	20%
Online interfaith Space	10	14	0	0	0%
Interfaith Syllabi database	1	10	1	10	100%
Content Analysis	5	14	6	14	100%
Materials Review	1	14	1	14	100%
Write Syllabus	1	14	5	10	100%
Evaluation before Design	1	5	1	5	100%
Formative Evaluation	5	14	6	14	100%
User Experience Design	10	14	10	14	100%

Case Study Worksheet

What's the issue?	What is the goal of the analysis?	What is the context of the problem?	What key facts should be considered?	What alternatives are available to the decision-maker?	What would you recommend — and why?
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1. What is the issue in the case Study?
2. What is the goal of the analysis?
3. What is the context of the problem?
4. What key facts should be considered?
5. What alternatives are available to the decision-maker?
6. What would you recommend — and why?

How to Start an Interfaith Community Service Project

This assignment is adapted for this class but was originally designed by *World Faith*.

While there are many important factors that are necessary for achieving successful interfaith dialogue, chief among them is the foundation of all interfaith activity: respect. Whether it is respecting other faith traditions or respecting different interpretations of one's own tradition, this element must be present for interfaith harmony to be carried out, and it is from this notion of respect that all interfaith endeavors are born.

Step 1: Observe

The first step in creating this program is to look around. Why are these projects needed in your community? What aspects of your own faith could you bring to the discussion table? How should interfaith action look, and how could it be channeled to strengthen your community?

"leaders track religious diversity"

"Leaders build public narrative about interfaith Cooperation."

Step 2: Recruit

Next, talk to friends, family members, coworkers, and acquaintances. Does anyone you know share an interest in interfaith work or community building? What skills, experiences, or viewpoints could they leverage to improve your program?

Then, meet with local houses of worship, religious clubs, and social action groups. What could they bring to the table? How could they help promote interfaith dialogue? Are there members of their organization who would be willing to participate in your project?

"leaders build relationships and mobilize."

Step 3: Engage

Once you have found a core group to help plan your interfaith community service event, you need to find your service opportunity. What are the community service opportunities in your community? Possibilities include issues of poverty, homelessness, refugee and immigration, and the environment. Find an issue that your volunteer group can easily engage in, produce measurable outcomes, and can sustain in the future.

"Leaders create activities that bring together diverse religious people"

Step 4: Mobilize

Lastly, take advantage of the Internet to gather volunteers to engage in your service project. Reach out to the cyber world. With the multitude of social networks, discussion boards, blogs, listservs, and other electronic channels of communication at your disposal, community building has never been easier. Start a Facebook group or event. Follow important organizations on Twitter. Compile a list of email addresses to contact with information. Sign up for newsletters. Read what other people have already done, and research ways to build on their accomplishments. The opportunities are endless!

By creating an interreligious community-building or service-learning project, you will provide a haven for interfaith dialogue, which, in turn, will pave the way for interfaith harmony.

“Leaders create activities that bring together diverse religious people”

“Leaders facilitate conversation”
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