INTERFAITH STUDIES:
CURRICULAR PROGRAMS AND CORE COMPETENCIES

California Lutheran University
The academic field of interfaith studies continues to grow at a remarkable pace. Colleges and universities are increasingly developing interfaith majors, minors, and certificate programs as faculty robustly engage this topic within academic circles such as the American Academy of Religion. Given the relevance of educating students for civic leadership in a religiously diverse world, scholars from a range of academic disciplines are considering questions of religious diversity and interfaith engagement in their classrooms. As this field becomes more established, key questions and considerations continue to emerge: What makes interfaith studies unique and how does it relate to other fields? What are the core competencies that define the field of interfaith studies? What are rigorous models for teaching and learning about this topic? How might interfaith studies prepare students for a diversity of careers and professions?

In light of the growing interest and ongoing questions, Interfaith Youth Core (IFYC) and California Lutheran University cohosted Interfaith Studies: Curricular Programs and Core Competencies, from March 13-15th, 2016, at California Lutheran University. Made possible by the generous support of the Teagle Foundation, over one hundred and twenty five
faculty, staff, administration, and students gathered at the conference to discuss the field of interfaith studies.

As a capstone gathering, the *Interfaith Studies* conference built off of conversations that took place during the *Towards a Field of Interfaith Studies* conference in January 2014. Co-hosted by the Of Many Institute at New York University and IFYC, the *Towards a Field* gathering explored foundational questions regarding the theoretical, pedagogical, and practical implications of this discipline. After the 2014 gathering, IFYC, with funding from the Teagle Foundation, administered grants to 17 campuses to develop or launch course sequences in interfaith studies at their institutions.

The 2016 *Interfaith Studies* conference featured scholars across the country who are considering, planning, or executing curricular programs in interfaith studies. As such, it showcased the work of the Teagle and IFYC-funded grantees who have already institutionalized models for interfaith engagement in the classroom. In addition to workshops and breakout sessions on a diversity of interfaith topics, the conference included plenary sessions from leading scholars in the field and opportunities for informal networking and resource sharing.

The following report summarizes the rich array of information shared at the conference. It covers the major themes, lessons learned, best practices, common concerns, and outstanding questions from the gathering.
THE FIELD OF INTERFAITH STUDIES

The ever-increasing diversity of the United States means that people engage with individuals from different religious and philosophical traditions in many and varied ways on a daily basis. This has led to new dynamics in the public sector. Increasingly, those working in a wide range of fields (everything from local politics to hotel management to education) need and want an interfaith-based literacy and skillset. As such, interfaith studies fills a critical niche in preparing students to respond to the complex realities of a religiously diverse civil society.

As interfaith studies’ continues to develop as its own distinct academic field, questions remain about both the shape of the discipline as well as its location within the academy. In regards to these questions, there are three prominent areas of concern that were discussed at length over the course of the conference: (1) the relationship between interfaith studies and religious studies, (2) the distinctness of interfaith studies and (3) other fields that can serve as models for interfaith studies.

RELATIONSHIP TO RELIGIOUS STUDIES

The relationship between interfaith studies and religious studies was discussed at length during the conference. Hans Gustafson, Professor of Theology at the University of Saint Thomas, argues that interfaith studies - while distinct from both religious and theological studies - shares important similarities with each field. Interfaith studies is similar to religious studies in its reliance on and conversation with a diversity of fields such as history, culture, politics, sociology, anthropology, among others. It is similar to theological studies insofar as the scholar is self-implicated in the work, bringing their own religious or non-religious identity to the scholarship. Gustafson claims that interfaith studies is unique insofar as it does not deal with either a singular tradition or with a many siloed religions, but rather with their relationships and interactions. In other words, interfaith studies attends to the in-betweeness of religious and non-religious traditions (Interreligious and Interfaith Studies in relation to Religious Studies and Theological Studies).

The general consensus among the scholars present is that while interfaith studies should draw upon many fields of scholarship as an interdisciplinairy field, it is important that it maintain close ties to religious studies for a few key reasons. First, religious studies is often where interfaith studies finds a home on campus. Second, these fields are concerned with similar material and draw upon overlapping scholarship. Lastly, interfaith

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1 The terms “interfaith studies” and “interreligious studies” are often used interchangeably within the field of study, as discussed by Oddbjorn Leivik in his text Interreligious Studies: A Relational Approach to Religious Activism and the Study of Religion (Bloomsbury Academic, 2014). As this report discusses, the language one uses tends to depend upon one’s context. For the purpose of this report, we will use the term interfaith studies.
studies offers important insights and resources that are useful to the broader field of religious studies.

WHAT MAKES IT DISTINCT?

There are three elements that are most often highlighted as that which make interfaith studies distinct. First, one of the primary differences between interfaith studies and religious studies is the practical and applied nature of interfaith studies. Interfaith studies reaches beyond the academic sphere of influence to a much broader range of contexts, fields, and careers. Take for example, a local food depository that wants to hire someone who can organize volunteers across houses of worship to volunteer in interfaith groups. Standard religious studies curriculum does not prepare a graduate to do that type of organizing. Rather, this work requires additional skills and different kinds of knowledge that would be covered in interfaith studies curriculum.

Second, interfaith studies is not solely or primarily interested in interaction or relationship between religious leaders or global religions as a whole. Rather, interfaith studies is interested in the increasingly common and frequent everyday interactions of people who orient around religion differently. What are the implications of these interactions for individuals, communities, nations, and the globe? What do people need to know in order to turn these interactions into ground for authentic relationships and common action? What knowledge and skills are needed for leadership in light of this new context and how can academic programs best teach those things?

Third, interfaith studies has developed as an interdisciplinary field and maintains interdisciplinarity as a key part of its identity. Its’ interdisciplinarity is the result of scholars and students from a diversity of fields engaging the topics in light of their own needs, interests, and bodies of work. This range of engagement has made the field both richer and more applicable. Furthermore, insofar as it seeks to train students to respond to diverse contexts it needs to always be in conversation with a variety of social sciences, including sociology, history, and political science. The field is about communities and people, both of whom are always shaped by a host of contextual elements. Understanding such an “interfaith reality” requires the sight to see and ears to hear these aspects from a variety of disciplinary perspectives. Lastly, interfaith studies seeks to respond to issues that are too big for any one kind of scholar or professional to deal with alone. It needs a diverse team that brings with it a host of different disciplinary expertise.

OTHER FIELDS TO LEARN FROM AND/OR MODEL

In terms of the general shape of the field of interfaith studies, two primary models have been proposed. First, interfaith studies can and has learned from racial and ethnic studies and gender studies. In the 1960-70s, black theologians and feminist and womanist scholars challenged the white male normativity of scholarship and revealed the limits of the dominant lens. These fields arose from activist commitments and developed as
academic fields in their own right. They are concerned with and learn from their constituencies’ experiences, social and political realities, and the possibilities of social change. Interfaith studies owes a debt to what emerged in this era and has a kindred consciousness-raising role to play.

Another model for interfaith studies is disciplines that have a common object of inquiry, such as public health, social work, and educational studies. Scholars in these areas ask and pursue critical research questions, but they also create programs of study that shape leaders who “do work” in their areas. Social work departments educate social workers, education departments train teachers, urban studies departments train city managers, and so on. According to this model, interfaith studies would nurture a cadre of professionals who have the knowledge and skills necessary to help individuals and communities who orient around religion differently build mutual respect, positive relationships, and a commitment to the common good.
Scholars are continuing to develop new and creative ways to teach interfaith studies. The field’s interdisciplinarity, practitioner component, and attention to real world contexts have led to interesting learning goals as well as pedagogies. The following section highlights best practices that were shared over the course of the conference.

**CORE COMPETENCIES OF INTERFAITH STUDIES**

Interfaith studies is concerned with preparing students to work in and respond to a variety of contexts and real world situations. Whereas it is impossible to prepare for every scenario or to know in advance all the relevant knowledge, it is possible to learn and practice skills that can be used in a variety of situations. This knowledgebase and skillset would presumably make up the core competencies of interfaith studies. There is debate over whether it’s too early to determine these competencies, or whether the field needs some core guidelines for coherence and consistency. At the conference, there was open dialogue as to what these competencies should be and a number of key themes emerged:

**NAVIGATE AND COMMUNICATE COMPLEXITY**- Students of interfaith studies must learn to examine and attend to the variety of complex layers at play in any interfaith situation or context.

**BIAS TOWARD ACTION**- Interfaith studies is primarily about doing not just knowing. As such, students should have and develop a capacity to respond with action.

**STORY SHARING**- In order to be compelling leaders, students need an ability to articulate and share their own story as well as encourage others to do the same.

**COMMITMENT TO RADICAL EXPERIMENTATION**- This field is being developed in creative ways by those who are willing to experiment. Those who take this knowledge and skillset out into the world need to also be open to radical experimentation, trying new and creative practices informed by their own contexts.

**RELIGIOUS LITERACY**- More than simply knowledge, religious literacy is a skill. In other words, learning religious literacy is not only about knowing information about other religions, but is also about *knowing how to learn these things* when presented with new or unexpected situations.

**CAREER PREPARATION**- It is increasingly apparent that interfaith studies can play an important role in job preparation for students. Insofar as the field is conceived of as
practice-based, it is important to take into consideration the skills needed for a diverse array of careers and professions.

**PEDAGOGIES FOR INTERFAITH STUDIES**

Scholars interested in interfaith studies rely on creative pedagogical tools to teach a diverse range of core competencies. The following sections highlight some of the most common and effective pedagogical tactics for interfaith courses.

**GUEST SPEAKERS** Students often cite engagement with practitioners from other traditions as the most meaningful part of their learning. Inviting guests from the community is a powerful way to build community relationships, encourage positive attitudes towards those from other traditions, and increase students’ religious literacy. When inviting guests to class, conference presenters shared a few key strategies.

- Do not expect or ask the guest to represent the entirety of their tradition or to be responsible for dispelling all stereotypes.

- Acknowledge the diversity within religious traditions themselves (i.e. different sects, denominations, or movements, as well as a spectrum of commitments politically or socially) prior to the guest arriving, so that students do not think one particular guest represents the entirety of their tradition.

- Meet or talk with the guest prior to the class to prepare them and again afterwards to discuss how it went. This is especially important for maintaining an ongoing relationship with this guest speaker.

**SITE VISITS** Students in interfaith courses routinely share the value of site visits to religious communities, houses of worship, or to faith and values-based organizations. It is important to build actual relationships with communities outside the campus, in juxtaposition with simply using them as a resource. Professors should be mindful of the ways that site visits are beneficial or harmful to communities and should continually check-in with their community partners about how their engagement with students is progressing. Following are some examples of how site visits can be done.

- Students visit sites of their own choosing. When using this method, it can be helpful to have pre-established relationships with communities and ensure student visits are welcome.

- Take the entire class to a particular site. Pre and post visit reflection make for a deeper and more cohesive learning experience. It is useful to do pre-visit preparation so that students are prepared for the experience and understand
appropriate behavior for the setting. Post-visit reflection creates space for students to reflect on their experiences and perhaps get more information about what they observed.

- Have students conduct interviews with community members alongside the site visit. This can allow students to get a deeper sense of the community as well as a more diversified understanding of the tradition itself.

- Supplement the site visit with readings or videos about different aspects of that tradition and/or other ways the tradition is practiced. For example, if students visit a Reform Jewish synagogue, have them read about or watch something on Orthodox and Conservative Judaism.

CASE STUDIES- Insofar as this field works to prepare students for real world scenarios, case studies can be useful pedagogically. Case studies give students practice making in-the-moment decisions, a skill that may be relevant in students’ personal and professional lives. They prompt a helpful assessment of what they know, need to know, and don’t know. The Pluralism Project out of Harvard University has created a case study initiative, which contains a collection of fully researched interfaith case studies. These cases are free for use in courses and can be accessed at http://pluralism.org/casestudy/. The Pluralism Project’s case study initiative outlines a few key things to keep in mind when using case studies in courses:

- No one person or community represents the entirety of a tradition or worldview.

- All of the people in each case study are real, as are their comments.

- In order for the case study to be a useful classroom activity, students have to do background reading and come to class prepared.

USE OF NARRATIVES- Recognizing a few challenges, namely that no one professor is an expert in all religious traditions, that demonstrating intrareligious diversity is difficult, and that it may be challenging to find guest speakers, one way to bring in diverse voices and traditions is through the use of narratives. This can be done in a variety of ways.

- Assign students to read the spiritual memoirs of people from a diversity of traditions.

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2 http://pluralism.org/casestudy/the-case-method-and-pluralism/
• Use Youtube videos, films, ted talks, podcasts, and other visual/auditory mediums to bring other voices into the classroom.

• Invite students to write and share their own spiritual autobiographies. Meaning-making, purpose, and self-transformation are three emphases that you can give students to help them focus on what they want to highlight in their spiritual memoirs.

**LIVING-LEARNING COMMUNITIES** - Living-learning communities have become a model of holistic interfaith relationship building. These can be opportunities to integrate many parts of interfaith engagement, be it curricular or co-curricular. At this conference, two different interfaith based living-learning communities shared their models- Santa Clara University and Chicago Theological Seminary.

- **Chicago Theological Seminary (CTS) - “ECOmmunity”**
  - The CTS ECOmmunity is a multifaith cohort of 10-12 students. The students receive a stipend for their participation in the cohort.
  - Social justice and transformation are the common ground of the multifaith cohort.
  - In addition to regular seminary coursework, they participate in dedicated workshops in interreligious engagement, community organizing, conflict transformation and environmental justice.

- **Colorado State University (CSU) - “Key Plus Community”**
  - Students involved in this program take field trips to various religious sites and communities, host interfaith dialogues, participate in the local interfaith council, update and maintain a directory of religious communities and organizations, and organize service projects.

**ROLE PLAYING** - Role playing can be used in interfaith courses to better see the dynamics of a particular interfaith scenario. It encourages students to understand a perspective different than their own and brings in personal narratives without asking students to be overly vulnerable. Role playing exercises should draw on actual real-world events (Martyrdom of Husayn, expansion of Haram Mosque, Women at the Western Wall) as well as generic examples (Passover Seder, building a mosque in America). Role playing allows students to practice interreligious engagement and conflict transformation skills in the classroom setting.
NAVIGATING THE CAMPUS CONTEXT

As many presenters and participants throughout the conference noted, institutional context significantly influences the shape and development of interfaith programs. Faculty who have the most success developing interfaith studies programs pay attention to the specific context of their campus, follow the energy and interests that are already present, and build upon existing structures and programs. This means that there is not one “right answer” for where interfaith studies programs should be housed (i.e. religious or theological studies, business management, etc.) or the shape it will ultimately take (i.e. major, minor, concentration, etc.). There are unique strengths to each of the many different options. For specific examples of interfaith studies programs in a variety of contexts see the IFYC resource “Course Sequence Grants: Emerging programs in Interfaith and Interreligious Studies.”

BEST PRACTICES FOR ATTENDING TO INSTITUTIONAL CONTEXT

- Attend to the critiques that are alive on one’s campus and create the interfaith program in light of, in response to, and as a place to discuss those critiques. Having direct conversation about the concerns and open dialogue about the goals of interfaith curriculum can clarify misunderstandings and build bridges in unexpected places.

- Pay attention to what interests students on campus, as well as the language they are most comfortable using. For example, students at Catholic institutions may be comfortable using a language of “justice.” In this case, those developing the interfaith curriculum can lead with this language and craft programing around concerns already articulated.

- At public institutions in particular it is important to be clear about the difference between proselytizing and discussing religious or philosophical commitments. In these cases, the term “interreligious” may get more support than “interfaith.” To garner a wider basis of support, some public institutions have also appealed more strongly to job and career preparedness. This allows interfaith topics to be seen more directly with the mission of the school, in that students are being prepared to engage with a religiously diverse workforce.

- Whereas religious institutions may be more comfortable talking about issues of faith, they tend to be more concerned with how their particular religious identity can be maintained while engaging in interfaith programing. As such, it is important to articulate that one’s institution engages interfaith work because of, not in spite of their identity (i.e. making the shift from “we do interfaith cooperation but we are Lutheran” to “we do interfaith cooperation because we are Lutheran”). It can be useful to stress that
interfaith engagement often deepens student’s faith, clarifies their articulation of their religious identity, and encourages broader openness to multiple forms of faith.

- There are two groups in particular that tend to feel less welcome in interfaith programs and/or are harder to involve: evangelical Christians and non-religious or atheist students. Attention should be paid to how campus programing listens, responds, and makes space for these particular constituencies.

- A number of participants shared an ongoing challenge of faculty on campus who believe religion is a "problem" and feel that interfaith engagement should be avoided all together. When dealing with these critiques it can be useful to talk intentionally to the individual(s) involved in order to understand the root of their concerns, stress the ways that religion is already at play in campus life as well as the broader national and global context, and clarify the difference between interfaith study and proselytizing about traditions.

**INCREASING INVOLVEMENT AND GAINING SUPPORT**

In order for an interfaith studies program to be successful at a school and for the field to grow as a whole, there needs to be increased faculty engagement as well as administrative buy-in. Following are some best practices for increasing involvement and getting support.

**SECURE FUNDING:** There are a number of grants available annually for academic interfaith work (see IFYC’s [grant opportunities](#) page). Grant money received by an institution can be extended to faculty as incentive for the development of interfaith studies curriculum. Granting foundations are often looking to fund small innovative projects as well as larger, collaborative consortium projects. Be on the lookout for potential creative partnership opportunities.

**USE CAMPUS CONTEXT TO YOUR ADVANTAGE:** This refers to two important things. First, pay attention to where there is energy and resources at your institution and capitalize on them. Second, as stated before, be wary of language, framing arguments, and incentives that already have buy-in from the college or university. Consider asking your dean, provost, or president how interfaith programing could fit into what they are already doing or committed to seeing on campus.

**LEVERAGE THE JOB MARKET:** Companies are becoming more religiously diverse and are looking for employees with interfaith competencies. Institutions of higher education want to prepare their students for careers and help them have an advantage in the competitive job market. Informing the administration of the ways that interfaith studies will
help their students get jobs can foster support for interfaith curriculum and co-curricular training and engagement on campus.

**LET STUDENTS LEAD** - Students’ desire for interfaith opportunities can be a very compelling way of getting faculty and administrative support. Because this is an interdisciplinary field it can be useful to hear from students in different departments about the relevance of interfaith competencies to their particular discipline and/or career path.

**INVITE FACULTY FROM ACROSS THE UNIVERSITY** - Instead of proposing the interfaith studies program directly to the religious studies department, open up the call more broadly. See who shows interest and shape the program based upon those who are invested.

**WORK WITH OTHER OFFICES ON CAMPUS** - For many schools the religious life office can be an important ally for the development of interfaith programing. Religious life offices often have strong activist, engagement, or community building programing that can be complimented by curriculum development and academic programing. Other partnerships to consider, for similar reasons, include civic engagement or service learning offices.

**ARTICULATE THE UNIQUENESS OF INTERFAITH STUDIES** - When an institution already engages religious topics in a variety of ways, it can be important to clarify how interfaith studies is different. Refer to the earlier section on the ways that interfaith studies differs from religious or theological studies.
THE FUTURE OF INTERFAITH STUDIES

Three exciting developments in interfaith studies were shared at this conference: 1) an academic society for interfaith studies, 2) a blended learning course in interfaith studies, and 3) an anthology serving as an introduction to the field.

SOCIETY FOR INTERFAITH STUDIES

Jennifer Peace of Andover Newton Theological School is leading the creation of an academic society for Interfaith Studies within the American Academy of Religion (AAR). Modeled after other academic societies, the society for Interfaith Studies will offer scholars an opportunity to gather, discuss, and collaborate on projects related specifically to interfaith studies. There already exists an Interfaith and Interreligious Studies Group at AAR, and the co-founders (Jennifer Peace and Homayra Ziad) have consistently found that there is more interest than time or space allows at the AAR annual meeting alone. As such, this society will capitalize on and build off of the interest generated from the AAR group. It will allow for faculty who may feel isolated or alone in interfaith work at their institution, to connect with colleagues doing similar work in different institutions across the country. This society would meet at least in part alongside the AAR annual meeting.

BLENDED LEARNING COURSE IN INTERFAITH STUDIES

Dominican University and Interfaith Youth Core have partnered to design a complete suite of resources as an eight lesson curriculum in interfaith leadership. It will be made available to faculty for use in the classroom or online for the 2016-2017 academic year. This curriculum includes lessons on the purpose and value of interfaith leadership, the history of interfaith cooperation in the United States, core skills of interfaith leadership, and more. Each lesson is comprised of three to five modules, which include a short video, discussion guides, suggested assignments, supplemental readings, assessments, and other classroom tools. The structure of this course is intentionally adaptable, designed to allow faculty to selectively use these components in any order or combination that works for an individual course or group of students, in either a blended or online learning format. The skills and knowledge included in this course will be relevant to students interested in the liberal arts and humanities, as well as professions such as medicine, business, education, and technology that are experiencing rapid religious diversification. This project has been made possible by generous funding from the Henry Luce Foundation. If you are interested in teaching part or all of this curriculum, or have any questions, please contact Esther Boyd, Curriculum Development Manager, at esther@ifyc.org or (312) 376-4777 (Blended Learning Course in Interfaith Studies).
TOWARDS A FIELD OF INTERFAITH STUDIES ANTHOLOGY

As the academic field of interfaith studies continues to expand, the need for new resources that reflect and feed its development become more urgent. In response to the need for a core text in this field, Jennifer Howe Peace and Noah Silverman hosted a session to discuss the creation of a volume entitled “Towards a Field of Interfaith Studies.” This will be a collection of essays from scholars across the field focusing on the genealogy of the field, models for teaching and learning, and the future of interfaith studies.

CONCLUSION

This report represents pressing questions, best practices, and innovative ideas regarding interfaith studies that participants and presenters discussed throughout the conference. The rapid growth of the field means it is constantly developing and changing. As such, it is a mere sample of the interfaith work being done across academic disciplines. Interfaith Youth Core is committed to continuing to support and foster the growth of this field of study. Please see https://www.ifyc.org/ for updated resources, grant opportunities, and continuing education possibilities.
CONFERECE SCHEDULE

SUNDAY, MARCH 13th, 2016

12:00pm - 2:00pm REGISTRATION AND LUNCH

2:00pm - 3:15pm PLENARY SESSION: STUDENT VOICES IN INTERFAITH STUDIES

- Mariela Martinez, University of La Verne
- Molly Sullivan, California State University, Chico
- Robyn Adams, Concordia College, Moorhead
- Shireen Ismail, California Lutheran University (alumna)
- Moderator, Colleen Windham-Hughes, California Lutheran University

3:30pm - 5:00pm PLENARY SESSION: MODELS OF INTERFAITH STUDIES

- Jacqueline Bussie, Concordia College, Moorhead
- Jeanine Diller, University of Toledo
- Jonathan Golden, Drew University
- Tracy Sadd, Elizabethtown College
- Moderator, Noah Silverman, Interfaith Youth Core

5:00pm - 6:00pm RECEPTION HOSTED BY CALIFORNIA LUTHERAN UNIVERSITY’S OFFICE OF THE PRESIDENT

6:00pm - 7:00pm DINNER

MONDAY, MARCH 14th, 2016

8:15am - 8:45am OPTIONAL SESSION: GRANT OPPORTUNITIES FOR COURSE SEQUENCES IN INTERFAITH STUDIES

9:00am - 10:30am PLENARY SESSION: TOWARDS CORE COMPETENCIES IN INTERFAITH STUDIES

- Barbara McGraw, Saint Mary’s College of California
- Kate McCarthy, California State University, Chico
- Rahuldeep Singh Gill, California Lutheran University
- Respondent, Eboo Patel, Interfaith Youth Core
- Moderator, Cassie Meyer, Interfaith Youth Core
11:00am - 12:30pm BREAKOUT SESSIONS

- Creating a Society for Interreligious Studies
- Innovative Pedagogies for Engaging Local Religious Diversity and Communities
- Exploring Learning Outcomes for Interfaith Studies
- Interdisciplinary: Courses and Approaches
- Innovative Approaches to Interfaith Studies: Creating Interfaith Engagement in Unexpected Places

12:30pm - 2:00pm LUNCH

1:00pm - 1:45pm OPTIONAL SESSION: THE EMERGING CANON FOR INTERFAITH STUDIES - NEW OPPORTUNITIES

2:00pm - 3:30pm BREAKOUT SESSIONS

- One Size Doesn’t Fit All: Interfaith Studies in Institutional Context
- Pedagogies for Interfaith Engagement in the Classroom
- Interfaith Living-Learning Communities and Cohorts
- Incorporating Service Learning into Interfaith Studies
- Engaging Interfaith Studies in Public Higher Education: Strategies and Programs

4:00pm - 5:30pm PLENARY SESSION: THE LANDSCAPE OF INTERFAITH STUDIES

- Catherine Cornille, Boston College
- Robert Jones, Public Religion Research Institute
- Stephen Prothero, Boston University
- Respondent, Jenny Peace, Andover Newton Theological School
- Moderator, Noah Silverman, Interfaith Youth Core

5:30pm - 7:00pm DINNER

7:00pm - 9:00pm UNCONFERENCE

TUESDAY, MARCH 15th, 2016

8:15am - 8:45am OPTIONAL SESSION: GRANT OPPORTUNITIES FOR COURSE SEQUENCES IN INTERFAITH STUDIES
9:00am - 10:00am BREAKOUT SESSIONS

- Opportunities for Blended Learning Curriculum in Interfaith Studies
- Case Studies in Multireligious America: Using the Case Method in Teaching
- Experiential Learning through Community Engagement
- Engaging Evangelical Christian Students in the Interfaith Movement
- Creative Classroom-Community Symbiosis in Interfaith Studies

10:30am - 12:00pm CLOSING PLENARY SESSION: INTERFAITH STUDIES AND LIBERAL EDUCATION

- Devorah Lieberman, University of La Verne
- Nancy Cable, Arthur Vining Davis Foundations
- Eboo Patel, Interfaith Youth Core
- Moderator, Jonathan VanAntwerpen, Henry Luce Foundation
BREAKOUT SESSIONS SCHEDULE

MONDAY, MARCH 14th, 11:00AM-12:30PM

Session 1: Creating a Society for Interreligious Studies
Jennifer Peace, Andover Newton Theological Seminary

Session 2: Innovative Pedagogies for Engaging Local Religious Diversity and Communities
- Internships and Interfaith Studies: Helping Students Integrate Information and Skills. John Eby and John Waldmeir, Loras College
- Oral Histories as a Tool for Encountering Religious Diversity. Jonathan David Lawrence, Canisius College
- A Dialogue-Focused Civic Engagement Project for Religious Studies Majors. Nathan Rein, Ursinus College

Session 3: Exploring Learning Outcomes for Interfaith Studies
- Program Level Outcomes: The Intersection of the Lumina Foundation’s Degree Qualifications Profile and Interfaith Studies. Melissa Chastain, Spaulding University
- Applying Critical Thinking Concepts to Interfaith Studies. Shannon Grimes and Margarita Suarez, Meredith College

Session 4: Interdisciplinary: Courses and Approaches
- New Courses from a Faculty Learning Community. Jeffrey Carlson and Mohamad Askar, Dominican University
- Religious ‘Aboutness’ in the Interdisciplinary Classroom. Adam Pryor, Bethany College

Session 5: Innovative Approaches to Interfaith Studies: Creating Interfaith Engagement in Unexpected Places
- From World Religions to Interreligious Understanding: Transforming a World Religions Course. Kevin Minister, Shenandoah University
- A Christian, a Muslim, an Atheist, and a Shamanist Walk into a Classroom. Matthew Maruggi and Martha Stortz, Augsburg College
Monday, March 14th, 2:00pm-3:30pm

Session 1: One Size Doesn’t Fit All: Interfaith Studies in Institutional Context
- Between Authorities: Locating Interfaith Studies as Interdisciplinary. Elizabeth Kubek, Benedictine University
- Thinking Critically with Interfaith Studies; Thinking Critically about Interfaith Studies. Geoffrey Clausen, Brian Pennington, and Jeffrey Pugh, Elon University
- Theology, Religious Studies, Catholic Studies...and Interreligious and Interfaith Studies. Devorah Schoenfeld, Loyola University Chicago

Session 2: Pedagogies for Interfaith Engagement in the Classroom
- Improving Interfaith Understanding through Role-Playing Activities. Rose Aslan, California Lutheran University
- From Storytelling to Decision-Making: Moving Students from Perspective-Taking to Public Deliberation in Interfaith Studies. Nancy Klancher, Bridgewater College

Session 3: Interfaith Living-Learning Communities and Cohorts
- The Imagine Interfaith/Interbelief Floor: Linking Residence Halls, the Classroom, Campus Ministry, and Service Projects at Santa Clara University. Laura Brekke and Sarita Tamayo-Moraga, Santa Clara University
- Chicago Theological Seminary’s ECOmmunity Cohort. Lisa Seiwert, Chicago Theological Seminary
- Reflections on Developing Interfaith Living-Learning Communities at Public Institutions of Higher Education. Elizabeth Sink, Colorado State University

Session 4: Incorporating Service Learning into Interfaith Studies
- Service Learning in General Education Religion Courses. Sharon Betsworth and Leslie Long, Oklahoma City University
- A View from the Trenches: Interreligious Service Learning and Community Engagement for Undergraduates. Hans Gustafson, University of Saint Thomas and College of Saint Benedict/Saint John’s University

Session 5: Engaging Interfaith Studies in Public Higher Education: Strategies and Programs
- Brian Birch and Blair Van Dyke, Utah Valley University
- Bonnie Glass-Coffin, Utah State University
TUESDAY, MARCH 15th, 9:00AM-10:00AM

Session 1: Opportunities for Blended Learning Curriculum in Interfaith Studies
  - Esther Boyd, IFYC
  - Jeffrey Carlson, Dominican University

Session 2: Case Studies in Multireligious America: Using the Case Method in Teaching
  - Whitney Barth, The Pluralism Project, Harvard University

Session 3: Experiential Learning through Community Engagement
  - The Chicken-and-Egg Challenge of Literacy and Engagement. Trina Jones, Wofford College
  - Pathways to Peace. Richard Rose, LaVerne University

Session 4: Engaging Evangelical Christian Students in the Interfaith Movement
  - Marion Larsen and Sara Shady, Bethel University

Session 5: Creative Classroom-Community Symbiosis in Interfaith Studies
  - Rev. Ken Metzner and Lingyuan [Maggie] Zhao, Kun-Yang Lin/Dancers and CHI Movements Art Center
  - Nicholas Rademacher and Nancy Watterson, Cabrini College
PARTICIPATING INSTITUTIONS

Agnes Scott College
Andover Newton Theological School and Hebrew College
Augsburg College
Augustana College
Benedictine University
Bethany College
Bethel University
Boston College
Boston University
Bridgewater College
Cabrini College
California Lutheran University
California State University San Marcos
California State University, Bakersfield
California State University, Chico
Canisius College
Chicago Theological Seminary
City University of New York at Kingsborough Community College
Claremont Linnaeus University
Claremont School of Theology
College of Charleston
Colorado State University
Concordia College
Concordia College-Moorhead
Dominican University
Drew University
Duke University
Elizabethtown College
Elon University
Graduate Theological Union
Grand Valley State University’s Kaufman Interfaith Institute
Gustavus Adolphus College
Hebrew Union College - Jewish Institute of Religion
Hofstra University
Loras College
Louisville Presbyterian Theological Seminary
Loyola University Chicago
Meredith College
Methodist University
Millsaps College
Network for Vocation in Undergraduate Education
Norwich University
Oklahoma City University
Pacific Lutheran Theological Seminary of CLU
Pacific Lutheran University
Public Religion Research Institute
Queens University of Charlotte
Regis University
Saint Martin’s University
Saint Mary’s College of California
Santa Clara University
Shenandoah University
Simpson College
Spalding University
The Kaur Foundation
The Pluralism Project at Harvard University
University of California, Santa Barbara
University of Evansville
University of La Verne
University of Saint Joseph
University of St. Thomas | Saint John’s University
University of Toledo
University of Wisconsin Milwaukee
Ursinus College
Utah Valley University
Wofford College
Xavier University