



*RELIGIOUS  
PLURALISM IN  
GENERAL  
EDUCATION*

**HOW INTENTIONAL  
INCLUSION OF DIFFERENCE  
CAN BE CENTRAL IN GEN.ED.  
PEDAGOGIES**

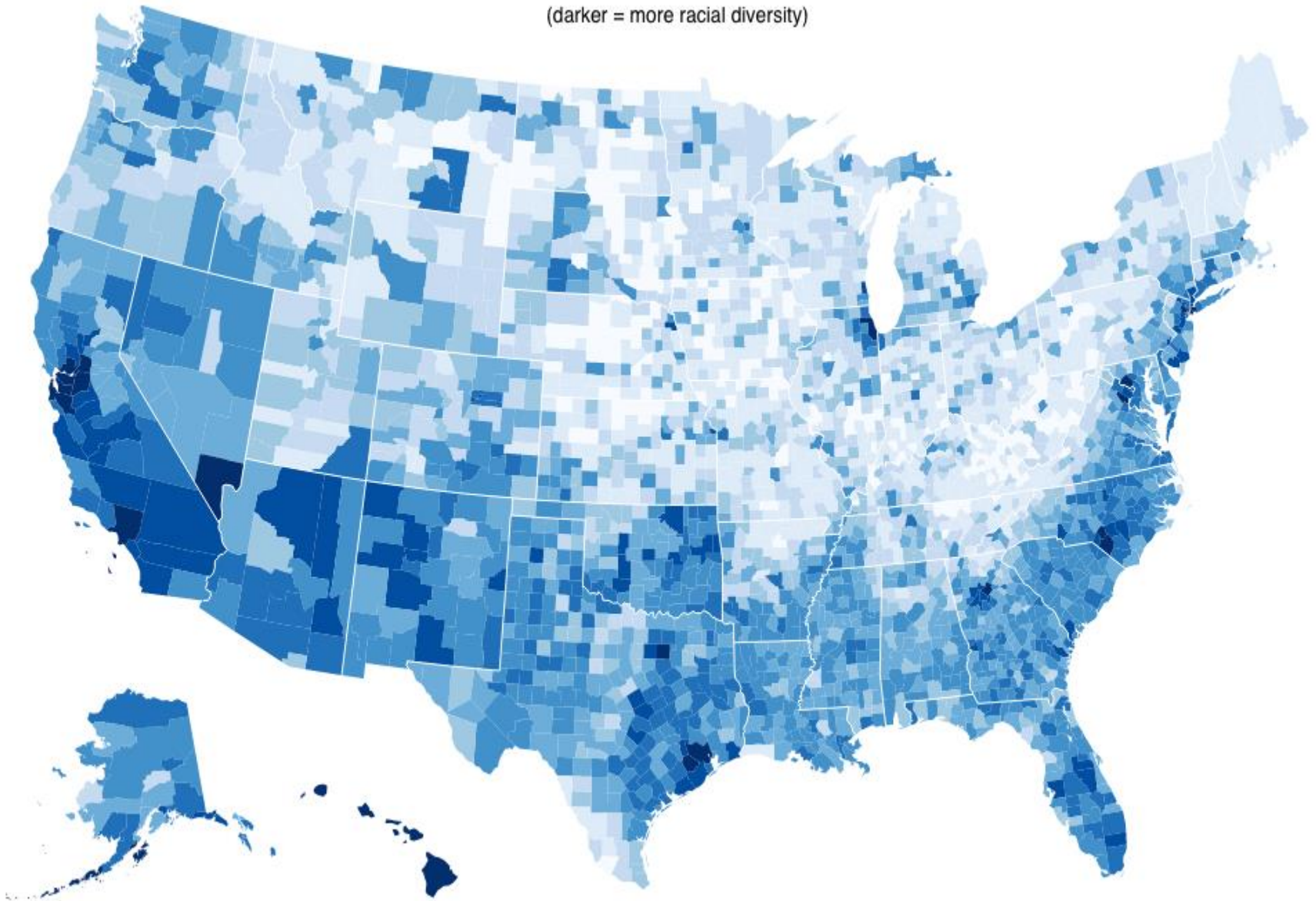
---



CUNY Undergraduate Admissions Website Map at  
<http://cuny.edu/admissions/undergraduate/explore/the-colleges.html>

# U.S. Racial Diversity by County

(darker = more racial diversity)





Students walking across Queensborough's Bayside campus  
From website of Queensborough at [www.qcc.cuny.edu](http://www.qcc.cuny.edu)



# What's a 21<sup>st</sup> Century Liberal Education?

- "...Liberal Education is an approach to learning that empowers individuals and prepares them to deal with complexity, diversity, and change...."

--From *The LEAP (Liberal Arts and America's Promise) Challenge*, website of the AAC&U



# AHA History Tuning Project: History Discipline Core

## **HISTORY STUDENTS CAN:**

- Engage in historical inquiry, research, and analysis.
- Practice historical empathy.
- Understand the complex nature of the historical record..
- Generate significant, open-ended questions about the past and devise research strategies to answer them.
- Craft historical narrative and argument.
- Practice historical thinking as central to engaged citizenship.
- *Engage a diversity of viewpoints in a civil and constructive fashion.*
- *Work cooperatively with others to develop positions that reflect deliberation and differing perspectives.*
- *Apply historical knowledge and analysis to contribute to contemporary social dialogue.*

# What do Employers Want?

**95% of employers say that “a candidate’s demonstrated capacity to think critically, communicate clearly, and solve complex problems is more important than their undergraduate major”** (Hart Research Associates, 2013)

---from *It Takes More than a Major: Employer Priorities for College Learning and Student Success*, in Debra Humphreys and Anthony Carnevale, *The Economic Value of a Liberal Arts Education* (2016)

# *From Diversity to Pluralism*

- **“...pluralism is not the sheer fact of diversity alone, but is active engagement with that diversity...”**
- **“...pluralism is more than the mere tolerance of differences; it requires knowledge of them...”**
- **“...pluralism is not simply relativism, but makes room for real and different religious commitments...”**
- **“...pluralism requires the nurturing of constructive dialogue to reveal both common understandings and real differences...”**

--Diana Eck (2006)



# *From Diversity to Pluralism*

**“...pluralism in America is clearly based on the common ground rules of the First Amendment to the Constitution:**

***Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof...”***

**--from**

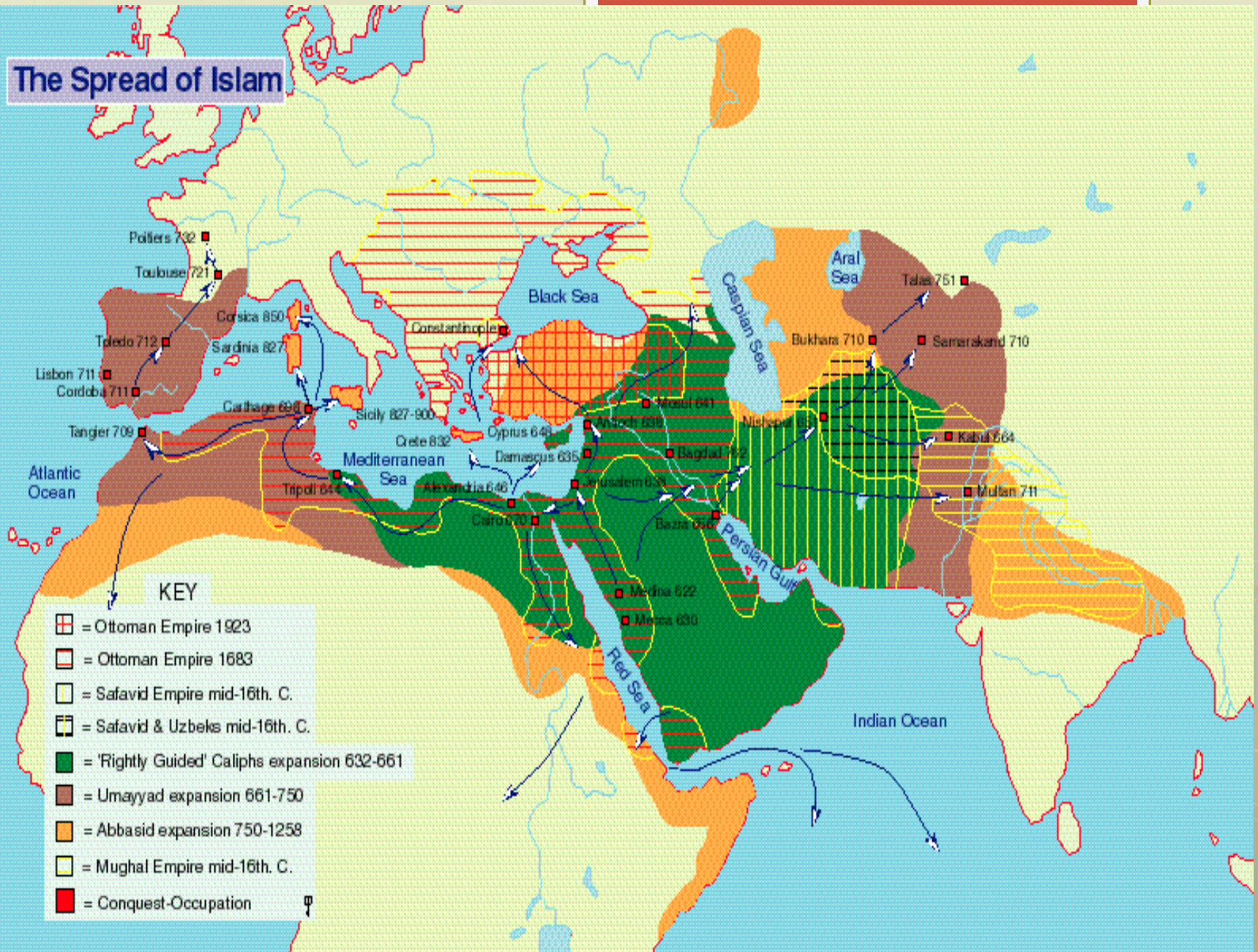
**<http://pluralism.org/encounter/todays-challenges/from-diversity-to-pluralism/>**

## *Raymond of Aguilers*

**“...In the Temple and the porch of Solomon, men rode in blood up to their knees and bridle reigns. Indeed, it was a just and splendid judgment of God that this place should be filled with the blood of the unbelievers, since it suffered so long from their blasphemies. The city was filled with corpses and blood...”**

*From History of the Franks who took Jerusalem, trans. August C. Krey*

# The Spread of Islam













שהו לבית אברהם  
בית  
ולו מן הדם ונתנו  
על שרתי המזונות  
עלי אש



**O**mnino  
ad quos  
a nocte  
transiit est  
ar. moab  
9  
tunc ha no  
ide transiit  
6  
murus.

**M**oab na  
tul de i  
cestu  
concepit  
de nocte sig  
nificat ho  
micos q no  
uū dgrua  
seminat  
in terra.

**C**um  
agnus  
dne do  
mum a tota  
tre de petra  
deserti ad  
tem filie sy  
on.

**P**er mo  
ce sig  
nificat  
tur ecclā q  
in contem  
platiōe p sy  
on ierlm q  
a ierlem  
p dicitur  
xpc et fecit  
miracula.



**E**rit  
sicut  
aut  
fugient ee  
pulli de m  
do autolan  
res sic erūt  
fite moab  
i caisecus  
arnon.

**P**er tu  
dum  
figra  
tur caro  
7  
bona conū  
fatio quia  
sūt mduis  
uo lucrit ē  
mollis mē  
ul 7 asp ex  
tūt ma de  
bet ēē mol  
lis confca  
nra 7 caro  
aspeta.

**A**liqui  
m su  
pbia  
moab sup  
bus ē nato  
supbia eius  
7 arrogan  
tia eius in  
dignatio o  
ius plusq  
formido es  
icaro ulu  
labit moab  
7 moabum  
ūsus ulu la  
bit.

**H**oc sig  
nificat  
neca  
tes ierico  
7 philosofo  
na magice









# Muslim or Christian?

**“...Whoever looks upon the world only because it is God’s work, and knows it because it is God’s work, and loves it because it is God’s work, does not look except to God and knows nothing except God, and loves naught except God---he is the true One-maker who does not see anything but God, indeed, he does not regard even himself for his own sake but because he is God’s servant, and of such a person it is said that he is annihilated in Oneness and he is annihilated from himself.”**

# Muslim or Christian?

**“...Reason and natural justice press the unbeliever to give himself up wholly to him from whom he has everything, and to love him with all his heart. Faith urges me to love more than that him who I know to have given me not only myself but his own self...the fourth degree of love can be possessed forever, where God is loved alone and above all, for now we do not love ourselves except for his sake; he is himself the reward of those who love him, the eternal reward of those who love him for eternity....”**







ملا شمس محمد

# كَلِمَاتُ نَصِيحَةِ الْمَمْلُوكِ

والوزراء والولاة والورداء والوالم

تصيف الشيخ الامام زين الدين حجة الاسلام  
زين العابدين حبيب الانام ابن حليم الغزالي  
رحمة الله عليه

نظر في هذا الكتاب المبارك العبد الفقير الى الله تعالى  
اصغى خلق الله واحدا من ليل لطفه لحنه في يد المذنب

تاريخه عام ١٠٠٠ هـ

الكتاب في ١٠٠٠ بيت  
الكتاب في ١٠٠٠ بيت  
الكتاب في ١٠٠٠ بيت

# Al-Jawzajani on Ibn-Sina (980-1037)

“...At Isfahan he set about completing the *Shifa*; he finished the logic and the *Almagest* and had already epitomized Euclid, the arithmetic and the music...In the *Almagest* he brought up ten new figures on various points of speculation, and in the astronomical section at the end of the work he added things that had never been discovered before. In the same way he introduced some new examples into Euclid...and discussed problems of music which the ancient Greeks had wholly neglected...”





François Dubois, *Le Massacre de Saint Barthélemy*, Lausanne, Switzerland





Huguenots Fleeing France, 1696



Quattro Mori, Livorno, Italy

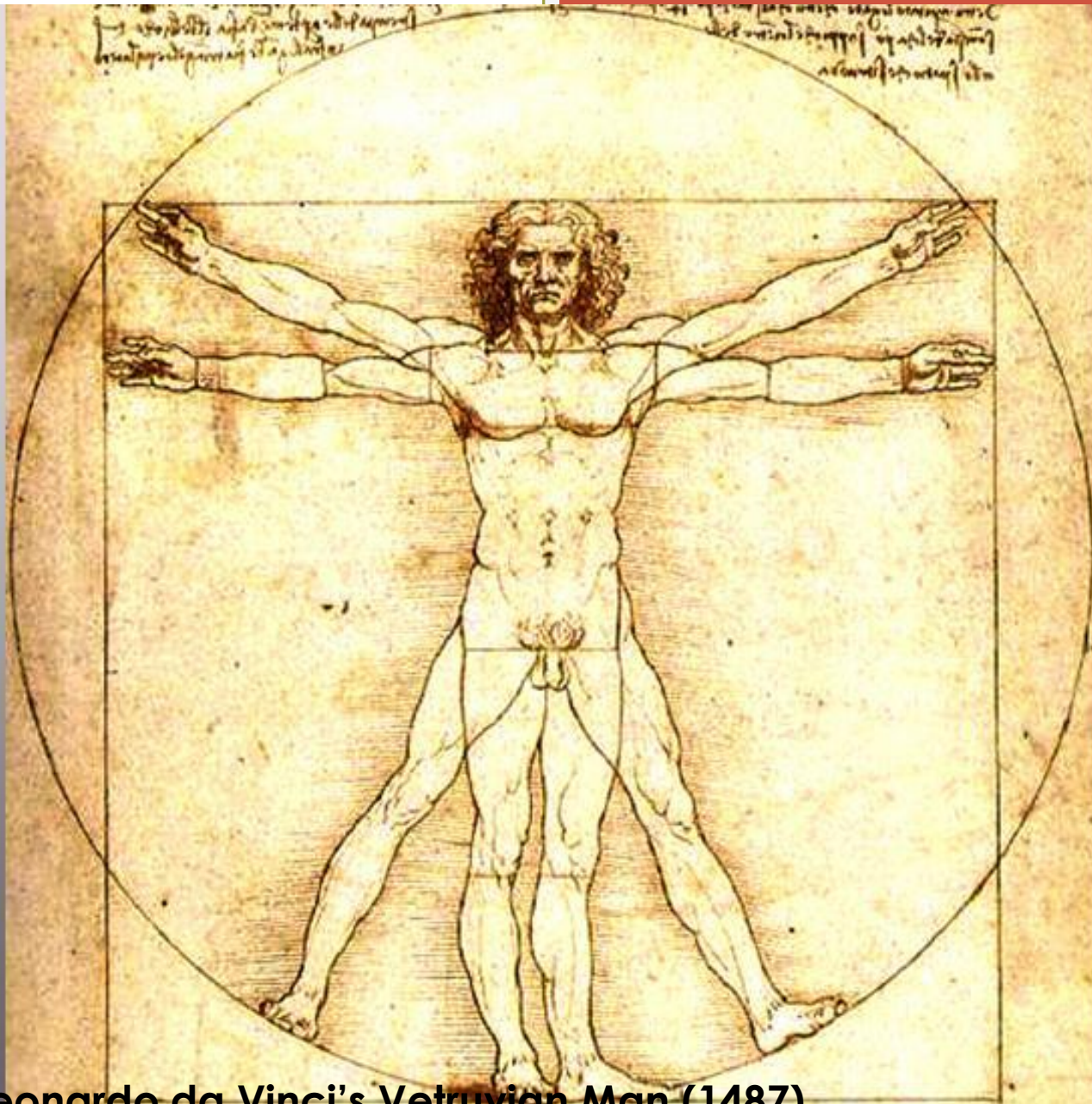


Ottoman Sultan Mehmed II, painted by [Gentile Bellini](#), 1480.





**Titian: Roxelana and Suleiman the Magnificent**



**Leonardo da Vinci's Vitruvian Man (1487)**

# Autobiography of Sinan:

**“...If there was no architect to build the world/With stone alone, no wall could be made/Above all, a wise architect such as this/ a master engineer, pious and without defect/Sinan of Kayseri is his celebrated name/His diligence is abundant in architecture/It would be fitting were he called most famous/ He was the servant of three most illustrious kings/ During each of those reigns he built many buildings/and attained in his art great skill/ And in the Friday mosque of the Sainted Sultan Suleimain his abilities in this science he did perfect/ fearlessly but with the least of his art...”**

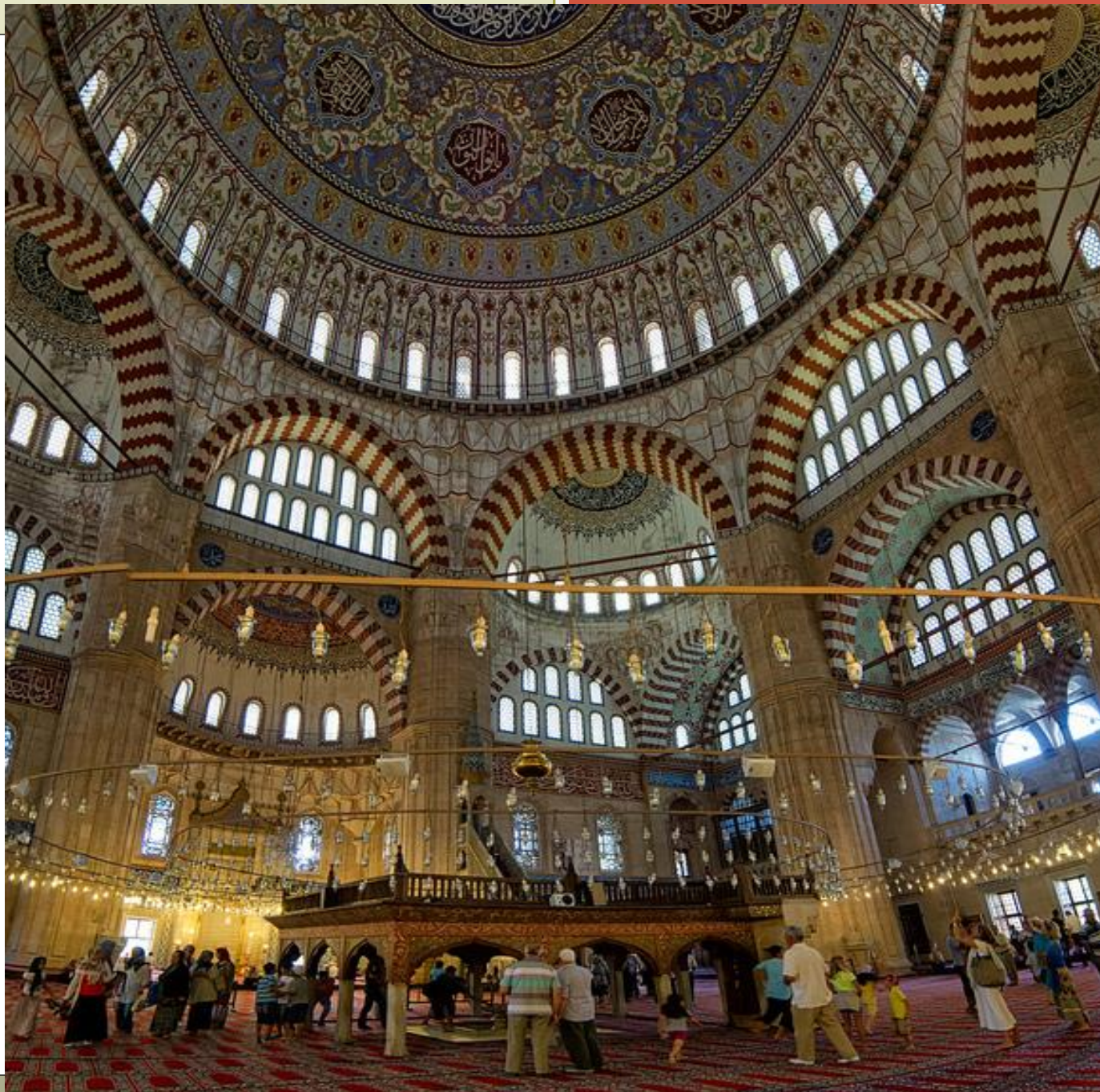
## Sinan's Autobiography, con.

**“I wished to become an architect/That will my perfect skill I should leave works of art in the world/I used to say, “May God grant that I build a great house of God.”**

**“In truth its four columns were pillars of the House of Islam/That dome between the four minarets is a wise spiritual guide/They think the angels in the heavens became minarets to the mosques of the spheres/Since those minarets rise higher than the nine vaults of heaven...”**















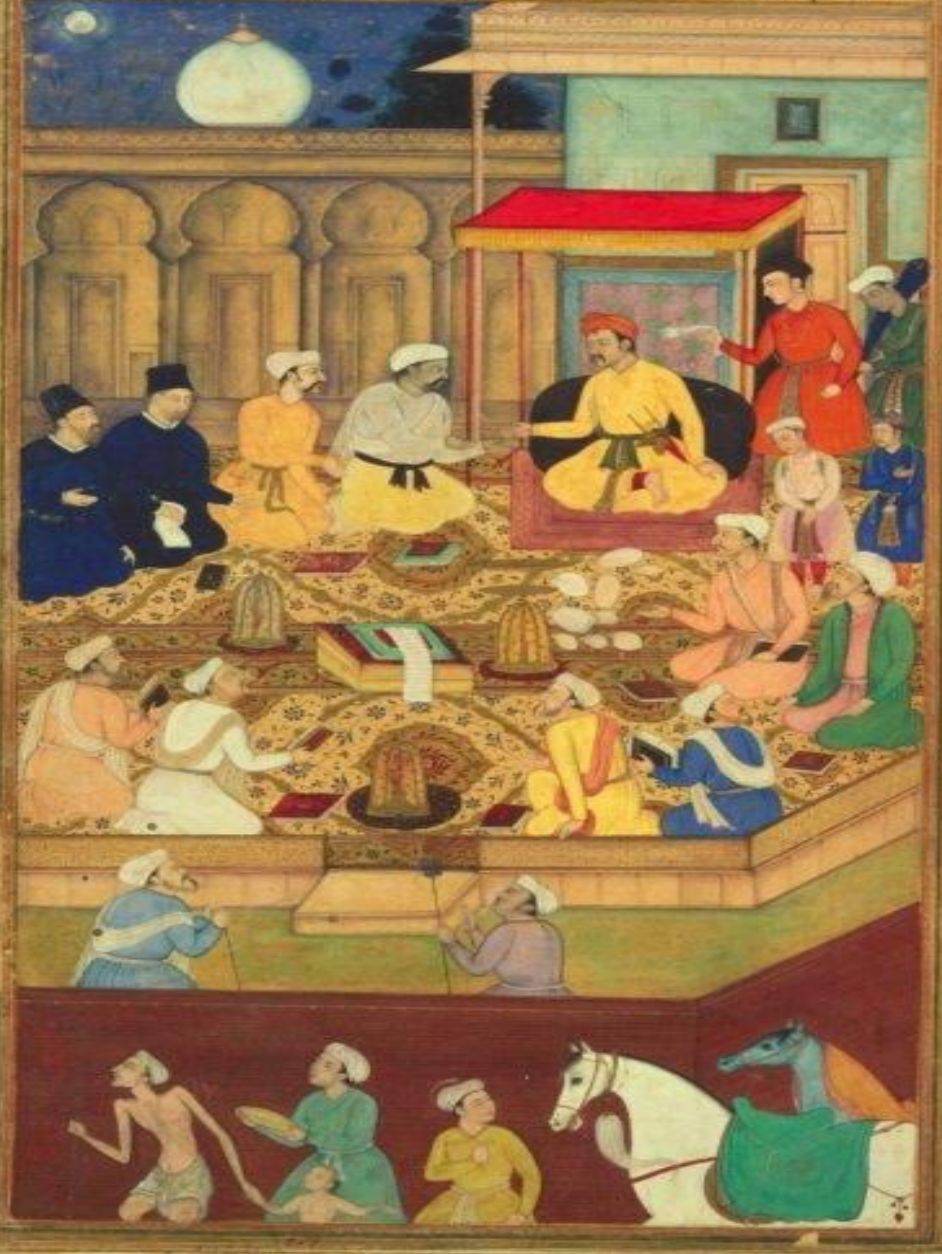








هزای بود یاوری زولف از او نشوران نصاری منعم و عظمت نشان کجایی است دران زرد کلبی کج طراز






'Abd Ul-Qadir Bada'uni (1540-1615)

**“...Persons of novel and whimsical opinions...in accordance with their pernicious ideas and vain doubts, coming out of ambush, decked the false in the garb of the true, and wrong in the dress of the right...”**





**Swami Vivekananda (1863-1902) at the Chicago  
“World Parliament of Religions,” September 11,  
1893:**

- **“...”I am proud to belong to a religion which has taught the world both tolerance and universal acceptance. We believe not only in universal toleration but we accept all religions as true. I am proud to belong to a nation which has sheltered the persecuted and the refugees of all religions and all nations of the earth...”**
- **“...The whole of the Western World is on a volcano which may burst tomorrow...they have drunk deep of the cup of pleasure and found it vanity...”**





Minnie Andrews Snell, *Aunt Hannah on the  
Parliament of Religions*

**“...I listened to the Buddhist in his robes of shinin’  
white,/As he told how like to Christ their lives,  
while ours was not—a mite,/’Tel I felt, to lead a  
Christian life, a Buddhist I must be,/And th’  
Parliament of Religions brought religious doubt  
to me/Then I heered th’han’some Hindu monk,  
drest up in orange dress,/Who sed that all  
humanity was part of God—no less/An he sed  
we were *not sinners*, so comfort I took, once  
more....”**



## From *Nathan the Wise* (1779)

- **“...Aren’t they all grounded in history? Written or passed down! And history can only be accepted on faith and belief, right? Well, whose faith are we least likely to call into question? Isn’t it our own, that of the people to whom we belong?”**

---Gotthold Ephraim Lessing, *Nathan the Wise*, translated, edited, and Introduction by Ronald Schechter

# A Mentor's Role

- **Facilitate course design for college projects;**
- **Review course syllabi, modules and interact with faculty teams;**
- **Observe and/or teach classes on site visits**
- **Offer Lectures/Workshops to college & community while on site visits;**
- **Meet with local college faculty, academic leaders, and administrators**

# Delaware County Community College

- *Aspiration and Dissonance: An Interdisciplinary Study of Global History, Literature and Religion*
- *Course “team taught” by three faculty in Religious Studies, History, and Literature; each faculty member lead the class one day per week;*
- *“Seminar” style: readings on a joint topic for each course week, considered from three disciplinary perspectives*
- *Key concept: “Interbeing:” the tension between the religious apprehension of connection (particularly in the Eastern Religions) and the historical experience of division*





# Topics for Aspiration and Dissonance

- **Interbeing**
- **Monism**
- **Emptiness**
- **Religious Tolerance, with the Buddhist Emperor Ashoka as their focus;**
- **Kali/Tantra**
- **Liberation/Yoga**
- **Mysticism**



# Hopkinsville Community College, Kentucky

- **Christian-Buddhist Dialogue, rooted in a tradition established by Thomas Merton's dialogue with the Dalai Lama in Kentucky, in 1968**
- **Travel to work with Tibetan Refugees in Dharamsala, India**
- **Syllabus with eight modules linking English Composition and Religious Studies that invited students to study religion *topically* to foster religious literacy and ethical awareness**



# Topics for Hopkinsville Learning Community

- Meaning of Life
- Poverty and Wealth Attainment
- Non-Violence
- Evil, Torture, and Imprisonment
- Women and Society
- Marriage and Parenting
- Refugee and Immigrant Status
- Theocracy and Democracy
- Plus...Optional study in Dharamsala, India





# San Antonio College, Texas

- ***Bridging Islamic Traditions Modules***
- **Medieval Islamic culture: Al-Andalus to Persia**
- **From Islam's Golden Age to the Renaissance**
- **From Islam to Texas: the Islamic legacy in the cultural traditions of the Spanish Empire as seen in the architecture and culture of the Americas and South Texas (example: Mission Trail of San Antonio)**

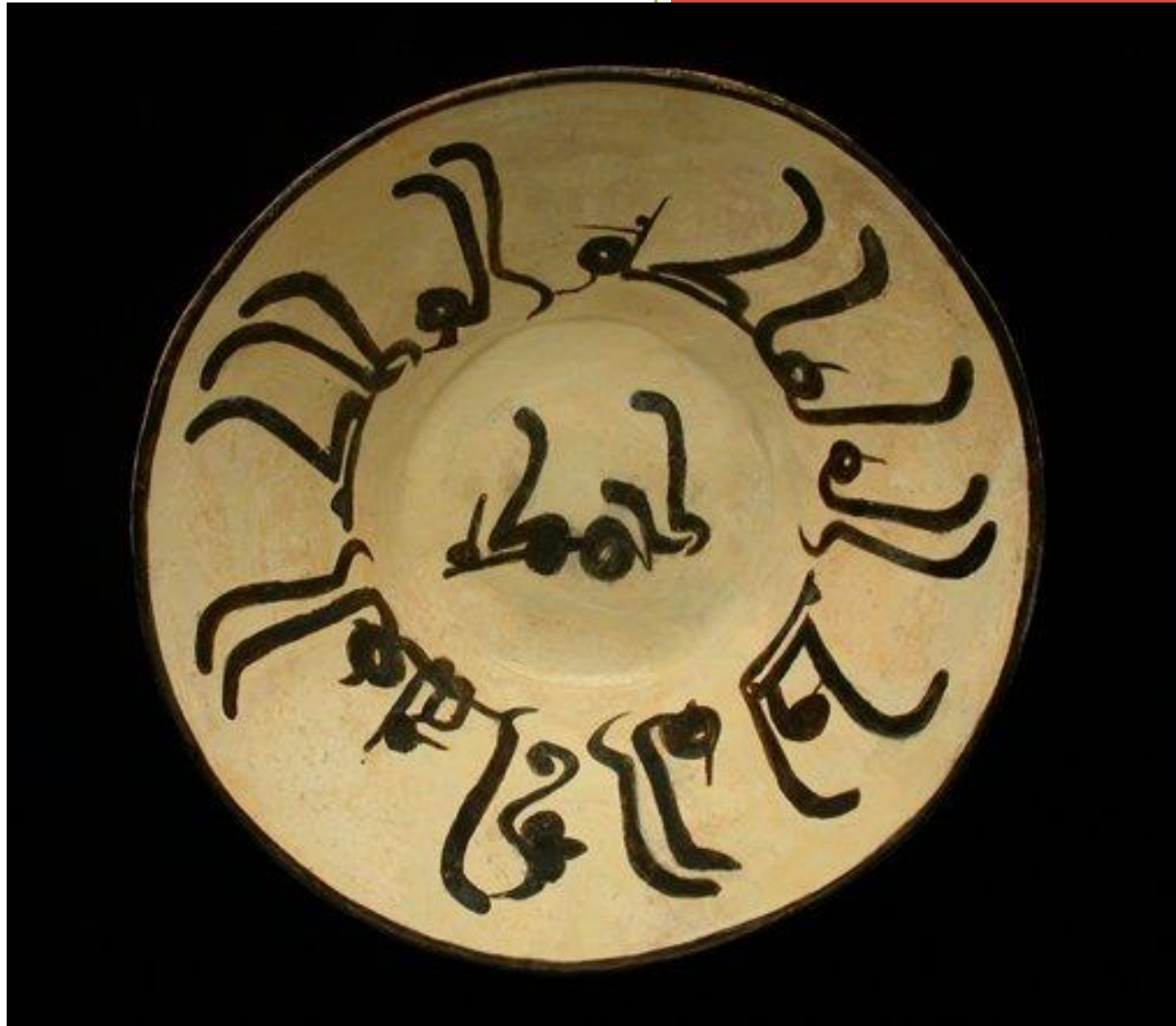






هـ و يا حط الم  
يا لا نعم يا لا ما  
يا حط الم فا حطو يا  
يا حط من يا لا و  
يا حطو يا لا و يا  
يا حط الله يا حطو  
يا لا و يا حطو يا لا











# Hopkinsville Class Discussion

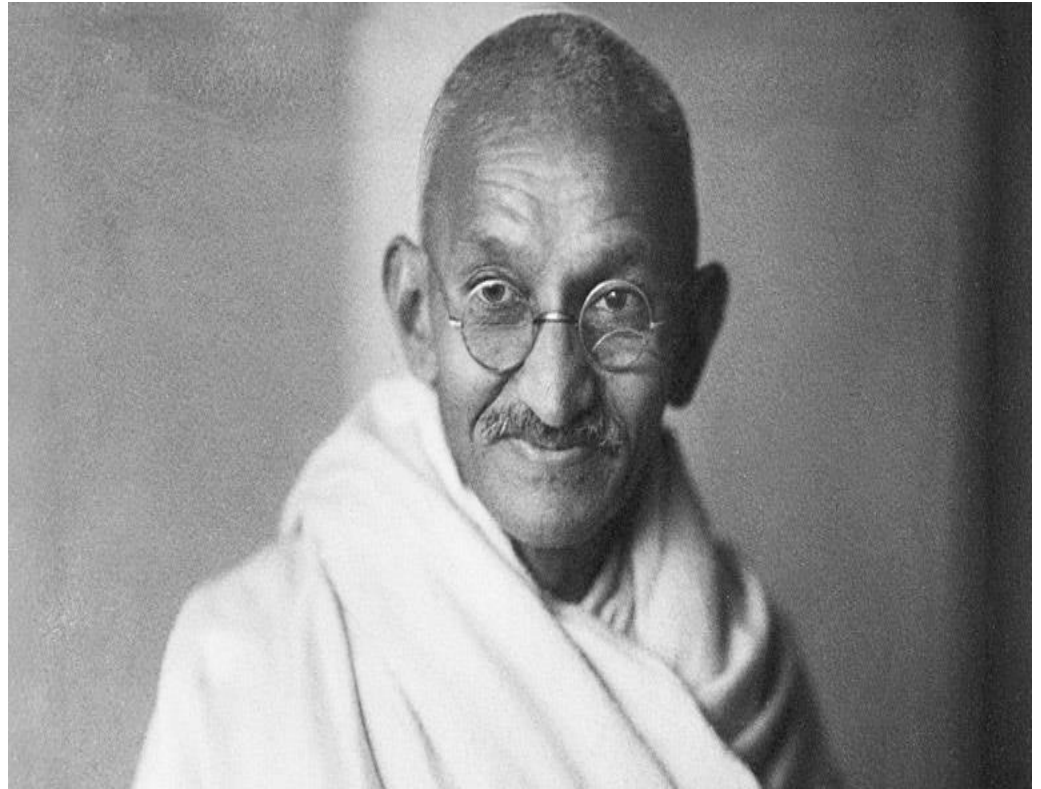
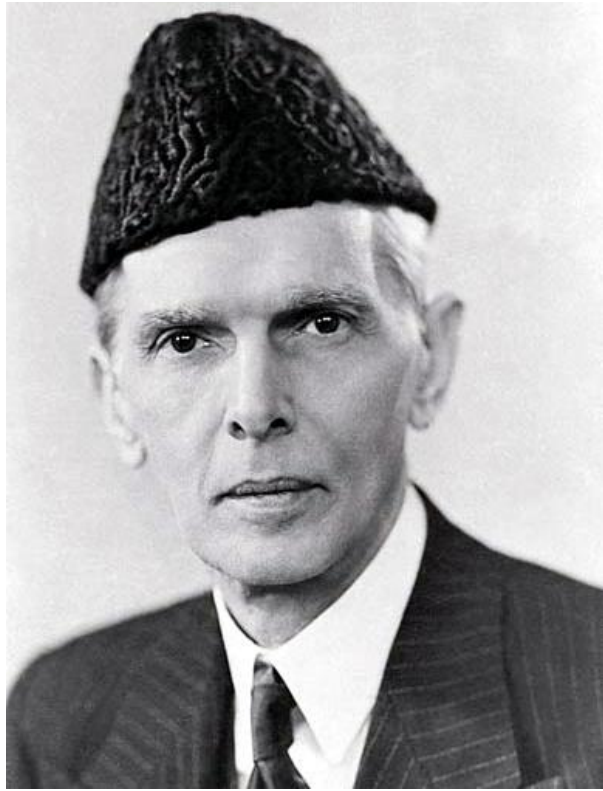
**Abraham Lincoln's *Second Inaugural Address*  
(March 4, 1865)**

**Mahatma Gandhi's *The Practice of Satyagraha of  
Civil Disobedience* (1939)**

**Martin Luther King's *Letter from a Birmingham Jail*  
(April 16, 1963)**

- Where do you see religion in each of these texts?
- How does each author use religious teachings, texts, and arguments to support a religious position?
- Do you think this use of religious argument is appropriate? Why or why not?





# Mohandas K. Gandhi (1869-1948)

“...Economic equality is the master key to non-violent independence....A non-violent system of governments is clearly an impossibility so long as the wide gulf between the rich and the hungry, millions persists. The contrast between the palaces of New Delhi and the miserable hovels of the poor, labouring class cannot last one day in a free India in which the poor will enjoy the same power as the richest in the land....”

from *Poverty in the Midst of Plenty*



# Muhammad Ali Jinnah (1876-1948)

**“...I should like to give a warning to the landlords and capitalists who have flourished at our expense...the exploitation of the masses has gone into their blood. They have forgotten the lessons of Islam. Greed and selfishness have made these people subordinate others to their interests...there are millions and millions of our people who hardly get one meal a day...Is this the aim of Pakistan?”**





# Sayyid Qutb (1906-1966)

**“...Mankind today is on the brink of a precipice...democracy in the West has become sterile...Marxist theory conflicts with man’s nature and its needs...It is essential for mankind to have new leadership! ...Islam is the only system that possesses these values and this way of life. The era dominated by the resurgence of science has also come to an end. This period, which began with the Renaissance in the sixteenth century and reached its zenith in the eighteenth and nineteenth centuries, does not possess a spirit capable of reviving a dynamic civilization...”**



Copyright, 1906, by World's Progress Publishing Co.