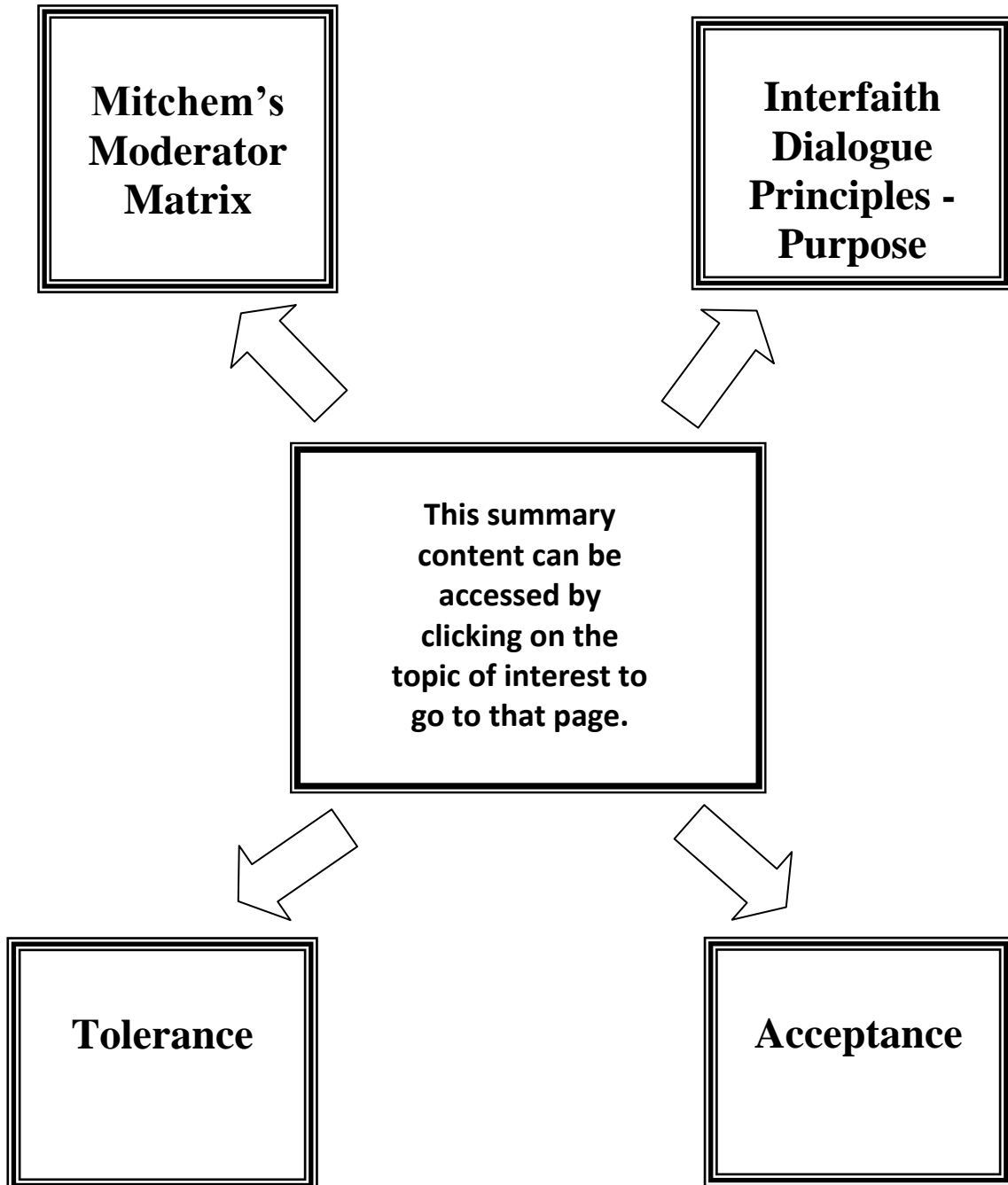


RELG 471: Interfaith Dialogue

Year 1

(Spring 2012)



Mitchem's Moderator Matrix

**As coined in our Agreed Upon Principles of Interfaith Dialogue
can be described as follows:**

I. For the purposes of the next Interfaith Dialogue class, Dr. Mitchem will act as the moderator inside the classroom. As the class opens the dialogue groups to the public, the moderator should suit the following characteristics:

- a. The moderator should have undergone at least some level of training in conflict resolution
- b. The moderator should be fair (being purposefully vague, this means the moderator should be third-party participant who is capable of making judgments based off of equality in the group, rather than personal opinion)
- c. The moderator should be one person
- d. The moderator should be in charge of maintaining order of the group, facilitating an orderly discussion, and supervising dialogue among individuals involved.

II. In following the above criteria, Mitchem's Moderator Matrix, will allow the Interfaith Dialogue forum to occur in a controlled, orderly fashion.

- a. Civility in Discourse
- b. What Issue will the interfaith group deal with?
- c. Because the next class will not occur for more than a year, seeking to determine the issues, topics, and controversies at this juncture is premature

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DIALOGUE

TOLERANCE

ACCEPTANCE

Interfaith Dialogue

Purpose of Principles for Interfaith Dialogue

- a. “The principles, you develop will be used by the next interfaith dialogue class that I will be teaching the next time around as a starting.” – Dr. Stephanie Mitchem
- b. Because the statement of principles above (point a.) is a guiding principle for molding our discourse regarding how to engage in interfaith dialogue, our principles seek to provide a mechanism for engagement of these terms. Individuals may be able to engage in other types of interfaith dialogue using other types of methods. Our principles are in no way intended to negate the relevance or effectiveness of those ideas, but rarely solely fulfill the requirements stipulated in point a.

Purpose of Interfaith Dialogue

- a. The purpose of interfaith dialogue is to use a variety of mechanisms including but not limited to service, discussions, and other devices to enhance participants levels of understanding different faiths and facilitate collaborative initiatives that help participants develop an acceptance complex outlined in **Tolerance & Acceptance**
- b. Acceptance Complex of Interfaith Dialogue (which seeks to use Gustav Niebuhr’s model of going beyond tolerance)
- c. What is tolerance in an interfaith context and how should it be discussed?

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DIALOGUE

TOLERANCE

ACCEPTANCE

Tolerance

1. Tolerance is
 - a. A fair, objective, and permissive attitude toward those whose opinions, practices, race, religion, nationality, etc., differ from one's own; freedom from bigotry.
 - b. A fair, objective, and permissive attitude toward opinions and practices that differ from one's own
 - c. Interest in and concern for ideas, opinions, practices, etc. foreign to one's own; a liberal, undogmatic viewpoint.
 - d. The act or capacity of enduring; endurance: My tolerance of noise is limited (dictionary.com)

2. Tolerance is not the goal of interfaith dialogue however, tolerance may be considered a step in trying to achieve an acceptance complex that allows for meaningful engagement

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INTERFAITH
DIALOGUE

TOLERANCE

ACCEPTANCE

Acceptance

1. Acceptance
 - a. The act of taking or receiving something offered.
 - b. Favorable reception; approval; favor
 - c. The act of assenting or believing: acceptance of a theory.
 - d. The fact or state of being accepted or acceptable
2. Acceptance is, in the context of interfaith dialogue, a goal and a part of the gradual process reached over time.
3. “Moving Beyond Acceptance.” Meaningful dialogue begins when the participants are able to accept each other and value their differences. This deepens upon participants understanding of their faith tradition, what position they hold in their faith tradition, and their correlation to others in different faith traditions.
4. The cultural implications of individuals reaching this level of attainment has the potential to have profound implications on our society, both here and abroad, depending on the level reached by the individuals and the group as a whole.

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MATRIX

INTERFAITH
DIALOGUE

TOLERANCE

ACCEPTANCE