THESIS

CONNECTING SPIRITUAL OTHERS:

GANDHI AND TUTU'S DISCOURSES ON ESTABLISHING PRE-DIALOGUE

FOUNDATIONS FOR INTERFAITH ENCOUNTERS

Submitted by

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ABSTRACT

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This thesis seeks to understand how spiritual leaders' rhetoric can work towards promoting pre-dialogue foundations for encountering spiritual others. The three research questions that guide my analysis are: first, how does the discourse of two influential spiritual leaders (i.e., Mahatma Gandhi and Desmond Tutu) provide pluralistic insight for understanding spiritual others in an interfaith context? Second, what are common themes/philosophies between these two spiritual leaders, and how do these themes provide a foundation for preparing individuals to enter interfaith dialogue with a pluralistic mindset? And third, how do relational dialectics, humility, and identification in the leaders' discourses lead to a better understanding of how spaces for interfaith dialogue are potentially opened up?

In my analysis, I find that Gandhi and Tutu both define religion in a unique way that encourages interfaith dialogue. Both leaders call for humility and embody it throughout their discourse in a way that promotes self-awareness, openness, and transcendence among individuals. Dialogue's primary tension, totality, and the same/different contradiction are dialectical themes addressed by both spiritual leaders.

Both leaders instill pluralistic attitudes that help individuals manage their primary tensions, reflect on their relation to spiritual others through totality, and recognize the similarities *and* differences between faiths. Finally, identification is prevalent throughout both leaders' discourses to reveal the theme of commonality among faiths. This thesis analyzes how Gandhi and Tutu's discourses potentially function to unite spiritual others towards goals of peaceful interfaith coexistence.

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DEDICATION

To Mom and Dad. I would not be me without you…

May our humanity be left not to the whims of materiality,

but rather deeply rooted in God and each other.

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Chapter I

Introduction

"Jerusalem to the Holy Himalayas / From Mount Zion to the hills of Jamaica.
All land is holy, all land is sacred / All shall leave this world completely naked…"

- Trevor Hall (2009), "Unity"

Tired and weary from travel, I make my way up the cobblestone steps to set up
camp on the roof of a hostel in the Old City of Jerusalem. As I step out onto the rooftop,
the sunset over the Mount of Olives moves me to instinctively drop my bag and sleeping
gear to the floor. The sky is painted in hues of pink, purple, and orange as the lamps
flicker on to light the dimming streets of the Holy City. I finally made it to the Holy
Land, to the ancient city that has been a pilgrimage site for many religions throughout the
centuries. Jerusalem is a city that has been, and still remains, a contested site of violence
and bloodshed over Jewish, Christian, and Muslim claims to ownership. I close my eyes
as I hear the Muslim call to prayer mingled with the ringing of church bells over the city.
This mixed melody of spiritual worship guides me to thoughts of interfaith coexistence,
as if the sounds were a faint imprint of the potential future for the religious peoples of
this land. But interfaith conversations are hard to have, and interfaith relationships seem
even more difficult to establish.

Jerusalem is not the only place where interfaith coexistence is an issue. Recently,
there has been much controversy in the United States over the plans to build an Islamic
center near "Ground Zero" of the 9/11 catastrophe. A YouTube clip shows the protests

of angry U.S. Americans filling the streets of downtown New York repeatedly chanting: "NO MOSQUE HERE!!" One protester holds a sign that boldly reads: "MOSQUE SUPPORTS HAMAS" as American flags fly high behind it. A dark skinned male makes his way through the crowd expressing disapproval of their message, or perhaps their means of expressing it. A scuffle starts as another lighter skinned male in a blue construction hat is openly hostile towards the dark skinned male who he mistakes to be Muslim, provoking him to fight. Two men quickly step in to diffuse the situation, leading both men with hot tempers away from each other. This widely viewed clip lead me to ask: What message does a U.S. American flag waving over a "MOSQUE SUPPORTS HAMAS" sign send to the rest of the world? What does it say about the United States' current interfaith relations or the quality of conversations taking place regarding these issues? What does it say about any foundational messages regarding our spiritual tolerance for one another? This video, posted on youtube.com on August 22, 2010, elicited over 25,000 responses within 72 hours. Some comments that emphasize religious tensions read: "this is why religion is bad," "Religion needs to end," and "So much for the freedom of religion."[1] This clip is illustrative of the tensions between spiritual individuals and an example of unproductive, hostile communication in a context that desperately calls for conversations of understanding.

Religious tensions are high in the United States, one of the world's most religiously diverse nations, and interfaith relations are a sensitive negotiation that can quickly sway towards peace or violence with little warning. The global situation in Jerusalem and the issue noted within the U.S. are but two examples of cultural places currently experiencing interfaith tensions. According to the Center for Reduction of

Religious-based Conflict (2010), "there are at least 19 significant religious-based conflicts throughout the world."[2] Though the implication of this thesis is global, I use the United States as one example of a country struggling with religious diversity and conflict.[3] In a world filled with religious conflict and misunderstandings, how can we better understand interfaith relations to foster environments of peaceful coexistence among spiritual diversity?

The question above drives my passion for interfaith dialogue and motivates my research. The general purpose of this thesis is to find ways to better understand how discursive spaces are created for productive interfaith conversations. To achieve this goal, I believe it is important to attend to the roots of interfaith interaction: the foundation established *before* interfaith dialogue actually occurs. The pre-dialogue foundations within the public sphere are where attitudes can be shaped in a way that may lead to genuine interfaith experiences. Cilliers (2002) explains that "the vast majority of work that lays the foundation for interfaith cooperation must take place before the parties meet face-to-face," because this process allows people to "formulate and articulate" their attitudes and beliefs before having a conversation with spiritual others (p. 49). Additionally, Panikkar's (1999) "intrareligious" dialogue refers to the process of inner reflection before conversation where one considers the viewpoints of spiritual others, and in turn, the relationship between oneself and another.[4] Reflections on messages shared in the public sphere as well as inner reflection over self, beliefs, and spiritual others prior to interfaith dialogue can prepare an individual to better handle the unfamiliarity, or uncomfortability, of different viewpoints that undoubtedly arise during interfaith encounters. Cilliers (2002) also notes that "although [the preparation] process is often

overlooked, it builds the crucial links that will eventually sustain long-term relationships," which is a desired outcome for this topic of study (p. 49).

For many, the pre-dialogue foundations can be shaped by the words of inspirational spiritual leaders. For this reason, I examine how the discourses of two prominent spiritual leaders, Mohandas Gandhi and Desmond Tutu, inculcate people to certain attitudes regarding encountering spiritual others.[5] That is, what are common philosophies between these two spiritual leaders, and how do they provide a discursive framework for preparing individuals to enter interfaith dialogues in a way that can potentially enhance conversations? I assess particular speeches and writings these leaders have given on interfaith relations in an effort to better understand how their discourse potentially opens up space for individuals to move towards enriching interfaith dialogues.[6]

Improving interfaith relationships is an area I feel called to address. As a student and lifetime learner of spirituality, I have been interested in learning about humankind's relationship with the Divine. I graduated from the University of Texas with a BA in Religious Studies, and I have been fortunate enough to travel to many historical religious sites around the world, such as Jerusalem, Siddhartha, Notre Dame, and the Ganges River. Despite my zeal for religion, I noticed that having conversations about religion is difficult. Sensitive topics, bad experiences, and stereotypes make religion a taboo word that some say should be avoided if one wishes to have a diplomatic conversation.[7] As a Communication scholar, I am interested in understanding and improving such difficult conversations. Interfaith relationships play a vital role in cooperatively building peace in an increasingly globalized world. Our similarities drive us towards common co-

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existence, yet we cannot forget our own religious uniqueness in striving for common goals. Productive interfaith conversations mean people of different faiths can work towards similar goals of peace and unity while simultaneously enriching their own faiths in the process.

In this chapter, I lay the foundation for my study. First, I detail the exigency for productive interfaith conversations in today's world. Second, I define key terms that are essential for understanding interfaith relations: faith, religion, interfaith dialogue, and the spiritual other. Third, I review the lenses that will be used to analyze the themes found in Gandhi and Tutu's texts: humility, relational dialectics, and identification. Finally, the chapter ends with an explanation of the methods I use to analyze Gandhi and Tutu's works[8] in an attempt to answer my overarching research question: what philosophies/themes in spiritual leaders' discourses provide potential insight toward enhancing interfaith conversations? But first, an explanation of why interfaith relations deserve scholarly attention in the year 2011.[9]

The Exigency for Interfaith Peace

Spiritual communities, both local and global, have been significantly affected by the recent religious turmoil around the world. Today, material imperatives, such as the need for peace and the negotiations of globalization, have thrust humanity into the crossroads where we can no longer ignore or exclude the spiritual differences of others; there is simply too much at stake. There are also philosophical imperatives that teach interfaith encounters to be a transformative experience that can enrich one's own spiritual identity. Both material and philosophical imperatives have created a strong exigency for

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productive interfaith conversations in today's world, an exigency that both Gandhi and Tutu have spoken to in their work.

Recent religious turmoil has led many to address the material imperatives of spiritual coexistence. Radical religious movements and essentialized media coverage accompanied the new millennium as it was ushered into existence during the past decade. Events[10] such as 9/11 and the Israeli/Palestinian conflicts in the Gaza Strip have contributed to the beginning of a new millennium filled with religious tension and misunderstandings. For example, Smock (2002) states that after 9/11, some people had taken "radical [Muslim] rhetoric as symptomatic of a widespread pathology within Islam that made Muslims generally suspect as purveyors of hatred and terrorist acts" (p. 4). Two months after the Twin Towers fell, Thomas Friedman (2001) of the *New York Times* pointed out the heart of the problem, stating: "We're not fighting to eradicate 'terrorism.' Terrorism is just a tool. We're fighting to defeat an ideology: religious totalitarianism" (p. A9). The religious conflicts and misunderstandings belonging to the decade have urged leaders and organizations around the globe to address the peace imperative.[11] After 9/11, organizations such as the United States Institute of Peace, the World Conference on Religion and Peace, and the Community of Sant'Egidio recognized the need to bring together Christians, Muslims, and Jews in an attempt to "defuse tension" (Smock, 2002, p. 4). The Religion and Peacemaking Initiative has organized workshops focusing on Islamic, Catholic, Jewish, and Mennonite peacemaking approaches while also examining faith-based NGOs stationed in Macedonia and Bosnia (Solomon, 2002, ix).[12]

Globalization, from the standpoint of demographic diversity and global influence, is another imperative to consider in interfaith relations. Globalization has led to a smaller

world where diversity is everywhere and encountering people with different spiritual beliefs becomes inevitable. The United States, particularly, is becoming an ever-increasing diverse religious landscape. Johnson (2009) states that since 2000, "over 7.8 million people journeying from over 150 different countries and speaking dozens of languages made the United States their new home" (p. 497). Eck (2002) is another scholar that describes the increasingly diverse spiritual landscape of the United States in her book, *A New Religious America: How a "Christian Country" has became the world's most diverse religious nation*.

Ariarajah (2003) points out two realities of globalization in dealing with religions. First, population movements within the United States have converted most major cities into multi-religious landscapes (p. 3). Second, this increase in diverse populations leads to increased contact between diverse faiths. Increasing interfaith encounters is a matter that has globally started to attract the attention of government, churches, and schools in productively managing this diversity. For example, the World Council of Churches, the Pontifical Council for Interfaith Dialogue, and the International Interfaith Organizations are large organizations that work with smaller religious communities in promoting interfaith relations. Countries are turning to dialogue as a means to manage religious tensions and working towards peaceful coexistence (see Swidler, 1998). Schools and universities are beginning to realize the importance of educating youth on religion by incorporating more religiously diverse curricula,[13] and Inter-Governmental organizations, NGOs, and the World Bank "are seeking 'interfaith advice' on how to deal with global issues like endemic poverty, ecological crisis, AIDS pandemic, etc." (Ariarajah, 1999, p. 6).

Multiple faiths coexisting in close proximity brings about many challenges (Keaten & Soukup, 2009, p. 168). First, many fear that a new globalized paradigm is a "threat to the specificity and identity of religious traditions" (Ariarajah, 1999, p. 6). Fear of standardization and the hegemony of single religious values lead many to reinforce the "theological or doctrinal walls" of division between religions for protection of their identity (p. 6). Second, religion is a difficult conversation to have in today's world. Religions serve to answer fundamental questions about human existence: Who are we? Why are we here? What is our relationship to God? What happens when we die? For spiritual individuals, these questions become the foundation of their lives. The values that each religion instills become foundational for viewing the world and making sense of questions to which people need answers. Johnson (2009) points out that when these fundamental "values are being questioned," people may feel "threatened" or "confused" (p. 497). The interfaith encounter is difficult because it requires one to become vulnerable. Individuals must let go of certainty and become willing to open their minds to possible transformation through self-reflection and changed perspectives. These material imperatives create a need for discursive interfaith spaces to be opened. Gandhi and Tutu's discourses historically rose out of strong material imperatives (e.g., social inequality, injustice, and violence), making these two leaders all the more viable to speak to such issues.

But interfaith encounters not only have material imperatives; they have philosophical imperatives as well. That is, an interfaith encounter can be a transformative experience that enriches one's own faith. Wood (2009) states, we are "realized in the process of dialogue" (p. xviii). Interfaith dialogue can be transformative

because it is a place where differences are met and reflected upon. Deetz and Simpson (2004) explain how this outcome is possible:

> Only through our encounter with radical difference does transformation become possible. . . . If we encounter the other in this way, we not only challenge the status quo of existing systems, but also open the door to deeper self-awareness. Otherness may be present either in the concrete person standing there or in the way his or her understanding reopens the things of our world to redetermination. This is the productive potential of dialogue. . . . A shift in orientation from an understanding of communication as a vehicle for overcoming difference to a process of exploring and negotiating difference fundamentally alters our understanding of the form and function of dialogue and reclaims its transformative potential (p. 145).

Encounters with spiritually diverse others during dialogue challenges our own perceptions of reality and the Divine. Other scholars also note the self-reflective quality of dialogue with diverse others (see Gadamer, 1975). Johnson (2009) states that self-disclosures with people of different faiths heighten one's own awareness of self. Baxter and Montgomery (1996) address how "this dialogic view holds salient both the self as distinctively realized and the self as reflected by the other" (p. 166). Abu-Nimer (2002) is another scholar who recognizes that a deep human connection is made during a "spiritual encounter" (p. 17). The need for spiritual growth among individuals creates a strong philosophical imperative, and interfaith encounters provide means to achieving such growth. By focusing on orators' influences in the public sphere, I hope to better understand how their words plant intriguing thoughts that begin a self-reflexive process before dialogic encounters occur. Such priming may open up spaces for dialogue in a way that both promotes and yields fruitful conversations.

Peace imperatives and increasingly globalized communities are material imperatives that ground the need for interfaith dialogue in reality, a reality that deserves

scholarly attention. The potential for spiritual transformation through connection with spiritually diverse others can provide an opportunity to reflect on one's own faith while building bridges between the walls of misunderstanding and exclusion that divide different faiths.[14] Both material and philosophical imperatives combine to create a strong exigency for good conversations in interfaith contexts. Deetz and Simpson (2004) note that "our contemporary situation is defined by complex tensions that frame the need for dialogue" (p. 141). We must address faith today because our increasingly globalized communities are becoming a coexistence of multiple interpretive lenses for understanding and structuring the world. With increasingly diverse communities around the globe, encounters with other faiths are inevitable. What happens during these encounters will determine an uncertain future for many spiritually diverse nations.

Review of Concepts

There are a few concepts that are central to holistically understanding interfaith encounters. First, *faith* and *religion* (two ambiguous, highly contextual, and meaningful words) are the building blocks to productive interfaith relations. Second, *interfaith dialogue* is the best type of conversation for building bridges across diversity. Lastly, the concept of the *spiritual other* plays a significant role when considering the connectedness of peoples in both society and dialogue.

Faith and Religion

The difference between religion and faith is difficult to distinguish. Both terms can have very different meanings for different people depending on experience, teachings, and philosophical beliefs. DeVan (2010) explains that though many people grasp the concept of religion, its connotation and ambiguous nature eludes a clear

definition. It can have very different meanings for different cultures. Merriam-Webster's dictionary defines religion as "a personal set or institutionalized system of religious attitudes, beliefs, and practices" ("Religion," n.d.). Religions are formed when similar beliefs and practices can be categorized based on recognizable characteristics compared to other beliefs and practices.[15] Faith, on the other hand, is a more abstract view of our connection to the spiritual. Faith, more broadly, is centered on a relationship with the Divine. Faith is a philosophy and spiritual connection to the Divine. It is more ambiguous in that it can include one's religion, but is not limited to it.[16] For example, one can practice the Catholic religion, but can disagree with the tenant of an infallible Pope, and can also value and practice Buddhist meditation. The incorporation of Buddhist meditation in one's Catholic religion cultivates a broader faith than one's religion may teach. Though faith can include religion, it can also be more personalized to the individual. The focus of this thesis is on inter*faith*, not interr*eligious*, relationships.

My focus on faith instead of religion attempts to include individuals who avow to being spiritual but may not subscribe exclusively to a particular religious doctrine. An interfaith emphasis does not exclude religious identities.[17] When establishing the boundaries and nature of conversation between spiritually diverse people, an interfaith emphasis creates an inviting space for all spiritual people to interact with each other, recognizing the validity and importance of all spiritual voices. Productive interfaith interaction can take the form of interfaith dialogue.

Interfaith Dialogue

The purpose of this thesis is to provide insight into how the discourses of Gandhi and Tutu potentially open up spaces for interfaith relationships to be established.

Interfaith dialogue can provide the opportunity for clarifying misunderstandings, establishing strong bridges across diversity, and engaging in authentic human/spiritual interaction. I deem it important to center this study on how opportunities for dialogue are born, and what is needed beforehand to cultivate an environment amiable to enriching spiritual interaction. But before studying the roots of interfaith dialogue, it is important to understand what interfaith dialogue is.[18]

Interfaith dialogue is a type of dialogue that can build strong interfaith relationships. Smock (2002) claims that "interfaith dialogue is a simple concept: persons of different faiths meeting to have a conversation" with the intention to learn and grow from each other (p. 6). Swidler (1998) further defines interfaith dialogue by identifying three levels by which it operates: (1) "the cognitive, where we see understanding [of] the truth," (2) the depth or 'spiritual' dimension, where we attempt to experience the partner's religion or ideology 'from within,'" and (3) "the practical, where we collaborate to help humanity" (p. 28). Abu-Nimer (2002) refers to these three levels as change in the head, change in the heart, and change through the hand (pp. 16-17). All three levels can be experienced during an interfaith encounter. Interfaith dialogue differs from regular dialogue in that it involves people of faith, spiritual identities, and recognition of the Divine.[19] But in order to understand interfaith dialogue as a whole, I will explain foundational concepts such as conversation, dialogue, and pluralism.

The concept of conversation is important in building good interfaith relationships because, as Burke's (1950) notion of dramatism suggests, language produces reality. In other words, relationships are the product of the conversations we have with one another.

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Foss, Foss, and Trapp (2002) explain,

> Language suggests what reality means. Words impose knowledge on human beings and create their reality, and humans often learn words for and thus create realities surrounding objects, places, or situations before they "actually" encounter them (p. 200).

Before a Muslim ever encounters a Christian, for example, the language the Muslim knows to define what a Christian is creates a reality of "the Christian" for that Muslim. The same is true for the Christian who already has a preconceived notion of what "the Muslim" is before ever meeting him/her. Language is influential in creating our realities, and everyday conversations are subtle yet powerful in shaping our perceptions of others regardless of actual contact. Recognizing the power of language is important for understanding how spiritual leaders shape our understanding of spiritual others. For example, how do spiritual leaders talk about people of different beliefs? What words do they use to describe their relationship to others? This language helps audiences create realities of others before they have actually encountered them. Recognizing the power of language also points to the type of conversation needed for the interfaith context: dialogue.[20]

Dialogue is a conversation. The nature of the conversation, however, determines its dialogic essence. Bohm (1996) explains that dia- means "through" (not "two") and logos means "word;" which defines dialogue as "a flow of meaning through the use of words" (p. 6). Dialogue is a multivocal conversation that seeks understanding between individuals. Isaacs (1993) defines dialogue as a "discipline of collective thinking and inquiry, a process for transforming the quality of conversation and, in particular, the thinking that lies behind it" (p. 25). [21] "Everyday dialogue" is what Bakhtin (1986) refers to as everyday conversations between people in ordinary life. Many people envision

dialogue as a formal setting where individuals' conversations are guided by a third party facilitator. However, Bakhtin's "everyday dialogue" allows a dialogic setting to be applied to everyday life situations, such as a conversation with a neighbor or a coworker.[22] Everyday dialogue expands the potential reach for interfaith dialogues to occur whenever and wherever there is an exigency for conversations of understanding.

The motivation that drives and defines dialogue is understanding, not agreement. If a conversation is characterized by intentions for mutual understanding, then it is a dialogue. Dialogue functions as an important tool in "[fostering] trust across individuals in diverse communities" (Keaten & Soukup, 2009, p. 171). According to *The Nation (Thailand)* (2005):

> Flow of meaning occurs when each participant in a dialogue feels that the other is a friend and so is willing to listen to him or her, deeply and attentively. The flow of words and meaning in this way creates a new and fresh understanding that cannot be reached in ordinary conversation (n.p.).

The intention of listening to understand is the most influential factor that determines whether a conversation is a dialogue, and whether trust between parties will be built.

Applied to the interfaith context, dialogue can prove to be extremely influential in changing perspectives, actions, and relationships between individuals. Abu-Nimer (2002) argues that "deep spiritual connection" is the key element that makes interfaith dialogue so powerful because "it becomes the main source for the individual's commitment to social change, peace work, and taking the risks to confront ones' own evil" (pp. 16-17). Spirituality can provide a deep sense of moral obligation and motivation that can separate interfaith dialogue from secular dialogue. When participants in an interreligious peace building training were asked what made interfaith dialogue unique compared to other forms of dialogue, some of the responses were the following:

Religion touches upon deeper levels of our identity.
We become more sensitive and attentive when it comes to our religious
identity.
Religious feelings can mobilize people faster than any other elements of
their identity.
Moral and spiritual forces of religion can encourage people to act and
change.
If participants change their attitudes in interfaith dialogue, such change
will be deeper than if the change occurred in a nonreligious context
(Abu-Nimer, 2002, p. 17).

These responses touch on the fact that an individual's spiritual identity is powerful. It
can lead to acts of terrorism and persecution, or it can move people to unite and aid each
other in desperate times of need. Regardless of religious affiliation, spirituality is a
strong driving force to how individuals perceive the world and act in it, and can
potentially turn secular conversation into something much deeper. During interfaith
dialogue, multiple spiritualities encounter each other in conversation. Therefore it is
important to consider how to approach spaces that consist of diverse and sometimes
incompatible worldviews before actually entering them.

Pluralism.

There are many approaches to entering an interfaith encounter, but many scholars
favor a pluralistic approach for fostering productive dialogue.[23] Keaten and Soukup
(2009) differentiate between four attitudes regarding the religious other: exclusivism,
relativism, reductionism, and pluralism (p. 175). Exclusivism advocates that there is only
one Absolute truth. It is a closed perspective that emphasizes differences (Keaten &
Soukup, 2009, p. 175). People who fall into this category are certain that their beliefs are
right and hold a religio-centric view of the world. As Deutsch (2004) puts it, one's
religion "serves as a standard by which all other systems may be judged" (p. 99). Truth

becomes a knowable degree of correctness. This view does not encourage an open sharing of faith experiences.

Relativism, in contrast, holds that truth has many manifestations and that all religions are correct. Relativists focus on similarities between individuals (Keaten & Soukup, 2009, p. 176). The goal is to transcend cultural and religious barriers and realize that we are all the same (p. 177). Though this approach is a step towards a sharing environment for dialogue, it also glosses over the complexity and uniqueness of each faith. Fundamental religious differences make it clear that we are not all the same.

In reductionism, or inclusivism, one views other faiths through their own spiritual lens in an attempt to understand the spiritual other. For example, a Christian might understand Buddha through his similarities to Jesus Christ. Though this is a step in trying to understand a spiritual other, the other is still defined through a limited lens of one's own faith. It remains a religio-centric approach to encountering religious others (p. 178).

Pluralism is the goal of interfaith contexts. Pluralism embraces diversity but also teaches that disagreement is allowed. Pluralistic dialogue is not about agreement over what or who is right (Keaten & Soukup, 2009; Deetz & Simpson, 2004). Pluralism aims to foster understanding and appreciation rather than agreement, which allows for individuals to retain their spiritual identity during conversation rather than debate over who is right (p. 181). The goal is for mutual understanding and enrichment of one's own faith through sharing spiritual experiences with others. Keaten and Soukup (2009) describe pluralism as "focusing on personal religious experience" which requires "empathetic listening (i.e., setting aside assumptions and entering the discursive faith world of the religious other)" (p. 179). Lastly, pluralism focuses on the spiritual rather

than the religious (Keaten & Soukup, 2009, p. 180). By focusing on faith as opposed to religion, the dialogue can be opened up to people seeking spiritual enrichment, whether they subscribe to a particular doctrine or not. This approach advocates that all spiritual voices are needed in constructing a better world amidst so much diversity.

To summarize, interfaith dialogue is a unique form of dialogue because it involves faith and religion. Interfaith dialogue is an action. It is a conversation that shapes perceptions of reality. The multivocality that occurs during such dialogue creates new meanings that lead to better understandings of participants, resulting in a deep connection with others and enrichment in one's own faith. Interfaith dialogue is an environment. It is a place where individuals come in the spirit of pluralism; where one can recognize and appreciate the difference of others without compromising their own beliefs. It is a place where one meets spiritual others and is pushed to think outside their own worldviews by recognizing the rich diversity that we now coexist in. By analyzing Gandhi and Tutu's discourses, I hope to better understand how the interrelationships between spiritual others can be pluralistically managed for peaceful coexistence.

The Spiritual Other

The spiritual other is someone who believes in the Divine but holds different spiritual claims, such as truth, God, human nature, or the afterlife. A dialogic conversation can allow an individual to connect with the spiritual other through mutual understanding and respect, creating a bridge that disassembles stereotypes and unifies diverse faiths in a way that is spiritually enriching for each individual in his/her own search for truth.

Every encounter is between at least two parties: the self and the "other." The spiritual other is the counterpart to an individual during an interfaith encounter. Riggins (1997) notes that the word "other" can be traced back to Plato, "who used it to represent the relationship between an observer (the Self) and an observed (the Other)" (p. 3). The concept of the "other" was further shaped by European colonial imperialism during the 15th century (see Ani, 1994; Jandt & Tanno, 2009). During this time, the "other" was understood only through a lens of colonial domination. They were characterized as indigenous, primitive, and inferior. Ani (1994) points out how a negative vision of the other was essential for reifying the European ideology of dominance and superiority. hooks (2006) also notes how power and dominance are inherent in our contemporary understanding of the "other." The term "other," as I use it, is not intended to carry exclusively negative connotation but is rather defined by diversity. However, the historical political portrayal of the "other" as primitive and inferior provides insight into why encountering a spiritual other can be seen as a threat to one's identity. Assumptions and stereotypes reinforce the other as a foreigner from unfamiliar grounds (both physically and metaphysically).

The "other" is often the victim of stereotyping. Lippmann (1922) was one of the first scholars to study stereotyping. He recognized that humans need a way of categorizing the world to make sense of it. Stereotyping allows for quick and easy placement of people into categories so we may better understand them. However, this sorting comes at the expense of others. Through stereotyping we do two things: we perceive a limited view of others and/or we misrepresent people based on false assumptions of how they are "supposed to be."

We perceive a limited view of others by totalizing them. Wood (2009) defines totalizing as "thinking and acting as if a single aspect of a person is the totality of that person" (p. 212). We do this because it is easier to deal with a one-dimensional person than a multi-dimensional person. Taking this approach, however, hinders people from embracing diverse others as the rich and complex individuals they actually are. Its as if we view them with blinders on (Wood, 2009, p. 212). Through totalizing, we become unaware that others have multiple identities which are influenced by several other factors and contexts (Wood, 2009, p. 215). We subconsciously define others based on the group they associate with to "reduce uncertainty" (Wood, 2009, pp. 214-215).

Though a stereotype can hold a kernel of truth, it can also be completely false. Adler (1991) mentions that stereotyping becomes dangerous when we erroneously associate people with certain groups and inaccurately define those groups (p. 74). False assumptions are made when there is a lack of knowledge about a certain person or group of people. Stereotypes are a major obstacle to connecting with spiritual others because they define a person based on limited and, many times, false knowledge about a certain group. Stereotypes are problematic to interfaith encounters because accurately understanding spiritual others is essential in building bridges of trust. Stereotyping relates to this study in how Gandhi and Tutu's discourses address misconceptions and assumptions of others when explaining our interrelationship amidst and between spiritual others.

Though sometimes hard to distinguish, faith and religion are different aspects of spiritual identities that significantly shape one's perceptions of the world. Understanding the faith and religion of spiritual others allows one to better understand the interrelations

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of spiritually diverse people. Interfaith dialogue provides an opportunity for spiritual

others to encounter each other in a way that can potentially foster respect among different

beliefs while simultaneously strengthening one's own faith. Though the moment of

dialogue is important in fostering strong relationships, I again stress that it is the pre-

dialogue moments where one formulates attitudes and beliefs about their faith in relation

to spiritual others. Reflection before dialogue is essential in providing a foundation for

pluralistic encounters to occur.

<div align="center">**Literature Review/Theory**</div>

There are three lenses that I use to analyze the themes and philosophies of each

spiritual leader's discourse: humility, relational dialectics, and identification. These three

lenses highlight different underlying themes throughout Gandhi and Tutu's discourses,

much like different lenses on a camera emphasize different aspects of a photograph.

Humility, dialectics, and identification work together and separately in illuminating how

each theme works towards opening up discursive spaces for interfaith dialogue

Humility

Humility is an important theme for establishing pluralistic foundations for

dialogue. After defining humility and its three components, I explain its importance to

leadership discourse. Then, I explain how humility can function in the search for truth

within the interfaith context.

After conducting an extensive literature review on humility, Morris, Brotheridge

and Urbanski (2005) define it as "a personal orientation founded on a willingness to see

the self accurately and a propensity to put oneself in perspective" (p. 1331). In this sense,

humility serves as a reflection to better understand and define oneself. However, this

refining of self comes only through an awareness of otherness by situating one's self within a larger, interconnected whole of others. Morris et al. (2005) go on to identify three dimensions of humility: self-awareness, openness, and transcendence. Self-awareness refers to one's ability to understand his/her "strengths and weaknesses," providing an "enduring orientation" for individuals to understand their boundaries (p. 1331). Openness involves the recognition that there are simply things beyond our knowing, and suggests being open to new perspectives and a "willingness to learn from others" (p. 1331). Transcendence focuses on "exceeding one's usual limits so that one can forge a connection to a larger perspective" (p. 1331). Through transcendence, individuals can better understand themselves in relation to the larger whole.[24]

Several scholars have recognized humility's role within leaders' discourses (Luthans & Avolio, 2003; May, Chan & Avolio, 2003). Authentic leadership is often connected to servant leadership where leaders have an "otherness" emphasis that is directed outward rather than an emphasis on self that is often correlated with narcissism (Morris et al., 2005, p. 1341). Humility is seen as an essential chord in authentic leadership because both humility and authenticity are driven by a desire to "know thyself" (Avolio, Gardner, Walumba, Luthans & May, 2004, p. 804).

Humility plays an important role in the process for searching for divine truth in interfaith contexts. Due to the existence, power, and validity of personal spiritual experience within many religions, Burrel (2008) argues that intellectual and spiritual humility are essential for "genuine exchange among believers" (p. 310). He raises the question: How can one discredit another's spiritual experience if both are based on the same means of revelation?[25] Some critics, such as Craig (2008) and Plantinga (2000),

claim that humility weakens one's own religious convictions by delegitimizing their validity. That is, if a personal spiritual experience is truly a divine revelation, then such truth needs no questioning among others to confirm its authenticity. Kraft and Basinger (2010), however, argue that epistemic humility, or humbleness regarding the attainment and validity of knowledge, "does not eliminate religious convictions," but rather "only calls people to be epistemically responsible for their convictions in the light of the alternatives" (p. 68). He advocates that being epistemically humble leads to religious tolerance but does not devalue one's own spiritual convictions. It instead encourages people to be aware of alternative spiritual revelations in their many manifestations.[26]

Humility serves as an important role for understanding interfaith relations because it promotes seeking other perspectives without compromising one's own beliefs. It also encourages reflection on the self in relation to others as a whole and values authenticity as a desirable way of living.

Relational Dialectics

Interfaith dialogue can be a difficult conversation to have. Individuals may experience tensions between others and within themselves that are hard to handle. They might experience simultaneous contradictions during encounters, like the desire to be open to others' beliefs while simultaneously holding on to their own spiritual beliefs. Dialectics is a perspective that explains the human tendency, and necessity, to hold contradictory tensions when relating to others. A dialectical lens provides insight into how Gandhi and Tutu manage their own contradictory tensions when relating to spiritual others. In turn, their discourses serve as an example of how to act within an interfaith

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context. To understand relational dialectics in an interfaith context, it is important to know its roots and different elements.

Dialectics can be traced back to ancient Greece where it was defined as "an art of philosophical disputation" involving inquiry and investigation between two individuals that led to a refining of truth (Kennedy, 2007, p. 28). Aristotle (2007) saw dialectics as the counterpart to rhetoric. He states that it is useful because "if we are able to raise difficulties on both sides of an issue, we shall more easily see in each case what is true and what false" (p. 265). Thus from its origins, a dialectical approach was characterized by the dynamic process of multiple viewpoints bouncing off each other, using multivocal differences to discover truth. Bakhtin (1981) asserts that all social life is the result of "a contradiction-ridden, tension filled unity of two embattled tendencies" of unity and difference (p. 272). Tensions create a dialectical environment of multivocal interplay with centrifugal (forces of difference) and centripetal (forces of unity) forces (Baxter & Montgomery, 1996, p. 25). The four pillars of relational dialectics are contradiction, totality, change, and praxis. For the purpose of this thesis, I will only be using contradiction and totality.

Dialectical contradiction premises that individuals can experience simultaneous tensions when relating to others, and stems from role conflict theory where "a person faces incompatible role-related expectations" (Baxter & Montgomery, 1996, p. 7). For example, the need to be both connected to and independent from a romantic partner forms a dialectical contradiction. Research shows that individuals in romantic relationships experience both tendencies (Baxter, 1990). During interfaith dialogue, one will encounter contradictions regarding absolute truths, the nature of God, and other

differences that characterize the uniqueness of each religion. Another example of contradiction is the simultaneous tension of same/different, or recognition that many faiths have areas of both convergence and divergence. But agreement is not the goal of pluralistic interfaith dialogue. Dialectics allow people to stop seeing disagreement and contradiction as counter-productive. Rather, Baxter and Montgomery (1996) argue that contradictions "illustrate the multifaceted process of social life" (p. 3) and "are the basic 'drivers' of change" (p. 7). Change happens through the nature of opposing or contrary tendencies playing off each other (Baxter & Montgomery, 1996, p. 3). The interplay of oppositions leads to a unity, as opposed to a uniformity. Dialectics is heavily influenced by Eastern philosophy and the unity of oppositions can best be illustrated as the yin and yang. The yin-yang represents "each oppositional tendency in social life [presupposing] the existence of the other for its meaning," and each opposing tendency is defined as "interdependent parts of a larger social whole" (Baxter & Montgomery, 1996, p. 9). Dialectics is ideal for interfaith dialogue because it holds an "in-the-moment interactive multivocality, in which multiple points of view retain their integrity as they play off each other" (Montgomery & Baxter, 1996, p. 160). The simultaneous interplay of opposing tendencies creates a "both/and" element to conversation.

In this study, Zediker and Stewart's (2009) "primary tension" of dialogue is a dialectical contradiction that gives us a better understanding of how Gandhi and Tutu negotiate tensions between themselves and spiritual others. Dialectics is characterized by the tension between contradictions that occur between and within individuals when relating to others. Keaten and Soukup (2009) recognize that "all dialogue is, to some degree, the negotiation or tension between self and other" (p. 171). Generally, the

"primary tension" refers to the identity negotiation process that takes place when an

individual changes or maintains his/her identity based on encounters with diverse

others.[27] Specifically, Zediker and Stewart (2009) refer to this "primary tension" as

"letting the other happen to me while holding my own ground" (p. 559). "Letting the

other happen to me" is experiencing the other by letting their beliefs and experiences, in

all their differences, impact you. It involves vulnerably opening yourself up to a

transformation that reshapes your identity. "Holding my own ground" is maintaining

your own beliefs regardless of what influences may try to sway you. This approach

assumes that each person has a right to their own beliefs, and values the honest

expression of those beliefs. Both sides are neither good nor bad but rather extremes in

the dialogic tension. According to Zediker and Stewart (2009), both polarities occur

simultaneously:

> When I live in this tension, my experience of the other person "happening
> to me" is strongly influenced by the position that I'm articulating (holding
> my own ground), and the position that I'm expressing comes out as one
> that's strongly influenced by how the other is happening to me (p. 562).

When entering into interfaith dialogue, the goal is to be aware of the constant push-and-

pull of these two polarities. Some are more comfortable experiencing the spiritual other,

while others would prefer to maintain more of their previous beliefs. Regardless of

where one's balance point lies, many scholars note that the ability to recognize this

tension can help individuals move towards productive interfaith conversations (Baxter,

2004; Campbell, 2009; Jones, 2001; Zediker & Stewart, 2009).

Totality explains how interdependencies exist among contradictions. Baxter and

Montgomery (1996) describe totality as viewing the world as "relational

interdependencies" (p. 15). In regards to our own identities and boundaries when

encountering others, totality teaches that we can only understand something in comparison to something different (Baxter & Montgomery, 1996). In other words, we come to know more of our own identities through comparison to others and how we are situated within the larger societal whole. In the interfaith context, totality recognizes the spiritual multivocality that contributes to pluralistic societies. It allows faiths to situate themselves as one part of a larger pluralistic whole, and that each faith plays an important interrelated part to society. Totality praises interdependence among diversity.

Dialectics serves two functions in revealing themes within Gandhi and Tutu's discourses. First, contradictions reveal the simultaneous tensions within interfaith relations, such as same/different or the "primary tension" of dialogue (Zediker & Stewart, 2009). Gandhi and Tutu's discourses potentially open audiences up to recognize and identify these dialectical tensions within themselves. Also, Gandhi and Tutu's personal stories and advice provide examples of how to manage one's own tensions and make better sense of one's own relationship with spiritual others. Second, totality promotes the belief that faiths are interrelated and each faith plays an important role in the larger whole of society. Gandhi and Tutu often stress the importance of interdependence among diversity. While dialectical contradictions focus on how individuals interpersonally relate to spiritual others (i.e., the primary tension), totality focuses on how individuals are situated within the larger context of faiths in society.

Identification

Burke's notion of identification is another lens that sheds light on how Gandhi and Tutu advocate for a pluralistic society. At its root, identification is concerned with the shared substance of individuals (be it ideas, material possessions, attitudes). For the

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purpose of this thesis, I focus on Burke's identification in two aspects: identification as persuasion and consubstantiality.

Identification can function as a strong means of persuasion. It is not uncommon for orators to use identification as "a means to an end," such as a political candidate trying to win an election (Foss et al., 2002, p. 192). Burke (1950) asserts that persuasion is the result of identification because "you persuade a man [sic] only insofar as you can talk his language by speech, gesture, tonality, order, image, attitude, idea, *identifying* your ways with his" (p. 55). This aspect of identification teaches that speakers strive to find a common ground with their audiences that makes them more relatable. If the speaker cannot be accessed, or related to in some way, then the audience will most likely not take heed to his/her message. However, if the audience can identify with the speaker, then a common understanding or persuasion can take root. Burke points out that identification between orator and audience can occur in the simple words chosen by the orator. For example, "*we* do *this*, but *they* on the other hand do *that*" creates a strong "us vs. them" identity that "invites participation regardless of the subject matter" (Burke, 1950, p. 58). Gandhi and Tutu's language reveal how they attempt to identify with their audience in creating a more unified identity.

Identification as "consubstantiality" is another concept that relates to persuasion, but in a broader sense. That is, two people become consubstantial when they are united through common attitudes, beliefs, essences, or material properties.[28] Foss et al. (2002) explain that "men and women, for example, are consubstantial in that they share the substance of humanness" (p. 192). Individuals can identify with spiritual others through shared attitudes towards each other or beliefs about human nature. This unity, however,

does not remove their distinctness. Burke (1950) explains that though someone can be consubstantial with another, each "remains unique, an individual locus of motives" that is "both joined and separate, at once a distinct substance and consubstantial with another" (p. 21). Each person is an individual with many unique characteristics that can be simultaneously joined with another in belief, attitude, or spirit, creating a unity among differences (much like the philosophy of dialectics). Though Gandhi and Tutu construct identification with their audience, they also strive to construct consubstantiation among diverse members of society.

Identification is about the sharedness of humans. It allows humans to relate to each other through common attitudes and beliefs. However, one must never forget that identification is a rhetorical act because it relies on persuading another of their shared interests. Burke's notion of identification, or consubstantiality, is used to analyze how Gandhi and Tutu use language to identify with their audiences. Then it assesses how they encourage their audiences to identify amongst each other within a pluralistic society.

To summarize, humility teaches self-awareness, openness, and transcendence. Humility is prevalent within leader discourse, and epistemic humility serves an important role regarding religious conviction during interfaith relating. Relational dialectics provides two concepts important for better understanding interfaith relations: contradiction and totality. Identification allows individuals to recognize common ground with the both the speaker and other individuals. These three lenses shed significant insight into how Gandhi and Tutu function separately, and together, in providing a framework for understanding spiritual others and moving toward productive interfaith dialogues.

Methods

The general goal of this study is to enhance interfaith relations by looking at how Gandhi and Tutu's discourse influence pre-dialogue foundations in a way that may prepare one for enriching interfaith encounters. Thus, for the purposes of this thesis, the focus is not on the actual moment of dialogue, but rather on the foundation built before the interfaith encounter. Before a house is built, it must have a strong foundation. Likewise, in order for a productive interfaith dialogue to take place, the participants must have the right attitude upon entering the conversation. To build a solid foundation for interfaith encounters, I look at established philosophies and themes from two influential spiritual leaders that potentially prepare people to pluralistically approach an interfaith encounter. My research questions are the following:

RQ1: How does the discourse of two influential spiritual leaders (i.e., Gandhi and Desmond Tutu) provide pluralistic insight for understanding spiritual others in an interfaith context?

RQ2: What are common themes/philosophies between these two spiritual leaders, and how do these themes provide a foundation for preparing individuals to enter interfaith dialogue with a pluralistic mindset?

With humility, dialectics, and identification as lenses used to assess how Gandhi and Tutu open discursive spaces for dialogue, I am lead to one last research question:

RQ3: How do humility, relational dialectics, and identification in the leaders' discourses lead to a better understanding of how spaces for interfaith dialogue are potentially opened up?

Texts

I chose Gandhi and Tutu because both spiritual leaders are known for their widespread influence, both locally and globally, on spiritually diverse peoples.[29] Since I am focusing on ways to understand interfaith relations and conversations, it seems appropriate to start with the discourses of well-known and established spiritual leaders. Though they are both spiritual philosophers, their philosophies stem from real world experiences of oppression and injustice. While their philosophies may seem abstract at times, they are grounded in a lived reality that has proven their philosophical authenticity and validity. While both voices aim toward similar goals of unity and peace, each one provides unique perspectives to the study that allow for a more holistic comprehension of interfaith relationships. Gandhi's voice offers an historical anchoring of interfaith relations, while Desmond Tutu's voice is a more current account for advocating interfaith unity. The two together allow for exploration of how historical teachings of interfaith relations are currently continuing in the new millennium. Gandhi also taught from a more spiritual, rather than a religious, platform. Though he avowed to being Hindu, he also claimed aspects of other religions as part of his spiritual identity (such as Islam, Christianity, and Buddhism). On the other hand, Desmond Tutu has a more grounded religious identity as an Archbishop of the Anglican Church. Their similar focus on interfaith relations stems from different spiritual identities that represent both spiritual and religious identities, making the implications of this study more inclusive to spiritually

diverse individuals. This study is therefore relevant to those who avow to a particular

religion and those who hold beliefs in a more universal, or blended, spiritualism.

I examine several works from these two spiritual leaders that advocate for peace

by emphasizing the spiritual means needed to accomplish unity among diverse peoples.

The specific writings of Gandhi I examine include fifteen articles in *Young India*, an

Indian newspaper that published his writings and speeches. The articles range from 1919

to 1929. The nature of his articles range from responses to challenging questions to

general thoughts on a topic of interest. Due to his vast number of writings, I have only

chosen articles from this newspaper that are directly related to the topic of interfaith

relations. The nature of Gandhi's texts assumes a persuasive nature that is aimed at a

large audience. The writings and speeches published in this newspaper had the specific

intention of influencing the public by opening their minds to his views of the spiritual

other and humanity. That is, his words are intentional in teaching others about his

philosophy and fostering an inclusive environment amidst a very diverse India, and

publishing in a newspaper implies his goal was to reach the general public.

I examine three specific texts of Desmond Tutu that focus on interfaith relations.

The first lecture, "The Religious Understanding of Peace" (1994), was the first speech

scheduled for the annual Desmond Tutu Peace Lectures, and was intended to take place

in Soweto in 1985. South African police, however, banned the speech the day before it

took place. Afterwards, Tutu presented his full text of the speech that was later published

(G. Lubbe, personal communication, February 10, 2011). The second speech, "Let us

Celebrate our Diversity" (1994), was the tenth speech given at the annual Desmond Tutu

Peace Lecture, given in Lenasia only three months after the 1994 elections that marked

the end to South Africa's apartheid. Together, both speeches span over the historical mark of ending apartheid in South Africa, giving an apartheid/post-apartheid underlying context to each speech. The third speech is Desmond Tutu's (2010) "2014 Parliament Bid address" given in South Africa on May 20, 2010.[30] This speech was a live video feed to city delegates biding for the 2014 Parliament of the World's Religion. It was shown in Cape Town during the 10th Anniversary Celebration of the 1999 Cape Town Parliament and also recognized Cape Town Interfaith Initiative's official launch of the Charter for Compassion in South Africa. Because Tutu focused his attention primarily on the apartheid in South Africa, the majority of his works emphasize human rights issues on race. Thus, availability of interfaith work was a factor in selecting Tutu's texts. However, these three lectures encapsulate his work towards promoting the celebration of diversity between religions.[31]

Although interfaith dialogue is about exploration rather than persuasion, Gandhi and Tutu's discourses are inherently persuasive. They are rhetorical artifacts that intend to persuade audiences towards stronger degrees of inclusion over exclusion in constructing stronger spiritually pluralistic environments. Gandhi and Tutu's texts premise the moment prior to conversation because they situate the orators' philosophies for understanding how one can act within interfaith encounters. In other words, the texts might influence the attitudes of their audience to be more pluralistic towards spiritual others by providing insight for productive conversations.

Methodological Approach

Within both Gandhi and Tutu's texts, I use close textual analysis to identify themes that potentially open up spaces for interfaith dialogue. Leff (1992) explains that

rhetoric can be persuasive in two ways: the internal dimension (intention of the speaker) and the external dimension (effect on the audience) (p. 223). He argues that "textual criticism, (or "close reading") centers on the effort to interpret the intentional dynamics of the text," whereas ideological criticism is best suited for examining the social impact (p. 223). Since I am focusing on how Gandhi and Tutu's discourses provide a foundation for better entering interfaith conversations, I am concerned with the internal dimension of their content rather than their external effect on their audience; utilizing close textual analysis as a method of identifying themes is appropriate. Close textual analysis means I read each text line by line in attempt to identify units of meaning (Strauss & Corbin, 1990; Lincoln & Guba, 1985). Burgchardt (2005) explains that close textual analysis "[reveals] and [explicates] the precise, often hidden, mechanisms that give a particular text artistic unity and rhetorical effect" (p. 563). A close textual analysis method[32] allows one to unpack the meanings that underlie certain words or phrases, showing their persuasive/aesthetic nature. By using close textual analysis I am able to identify how certain words, phrases, and/or metaphors encourage Gandhi and Tutu's audiences to understand themselves in relation to spiritual others. After assessing each discourse separately, I combine my analysis of the texts to see what themes overlap between the two, and how they work together.[33]

To answer my research questions, I approach my texts through thematic analysis that provide equipment for living for Gandhi and Tutu's audiences (Burke, 1973). Baxter and Babbie (2004) note that a "thematic unit can be highly variable in length, but is generally applied to a larger segment of text involving multiple sentences or utterances" (p. 242). In other words, themes are identified through their multiple occurrences within

a text. Gottman, Levenson, and Woodin (2001), for example, coded married couples'

conversations about their partners for three dimensions: fondness, negativity, and

coupleness. Each theme was an "[undercurrent] of meaning that surfaced in multiple

ways throughout a couple's narrative" (Baxter & Babbie, 2004, p. 242). The themes I

look for are elements that provide spiritual individuals "equipment for living" (Burke,

1973).

By using Burke's equipment for living, I identify themes in discourse that are

intended to provide a "chart, formula, manual, or map that the audience may consult in

trying to decide on various courses of action" (Foss et al., 2002, p. 194). Burke's notion

of equipment for living was intended for literature. I am applying it to the broader

discourse of newspapers and speeches. I contend that literature is but one means that

audiences are provided with equipment for understanding their world and how to react in

certain situations. Gandhi and Tutu's texts are discourses that provide instructions on

how to live in an interfaith context, and function as equipment for living. In other words,

Gandhi and Tutu's discourses are equipment for living because it provides a framework

for their audiences to better understand spiritual others in an interfaith environment. I

specifically assess for how proverbs[34] and teachings help the audience better understand

their relationship to spiritual others, and instructions on how to approach an interfaith

encounter. Themes for equipment for living were identified until I reached thematic

saturation.[35]

Chapters

Chapter one includes a general introduction to the topic, explanation of the

exigency for interfaith dialogue, literature review, and the methods section.

Chapter two is a short historical biography of Gandhi and Tutu. This includes a general biography, an overview of their pluralistic philosophies, and their global contributions to others and interfaith relations.

Chapter three is devoted to analyzing fifteen of Gandhi's articles published in the *Young India* newspaper.

Chapter four is an assessment of Desmond Tutu's three speeches: "The Religious Understanding of Peace," "Let us Celebrate our Diversity," and "2014 Parliament Bid address."

Chapter five concludes this thesis. In this chapter I bring the two voices together by discussing a comprehensive framework for how Gandhi and Tutu provide a pluralistic understanding of how to encounter spiritual others in a way that enriches each individual's faith while simultaneously working towards bigger goals of unity and peace. This final chapter also includes a section of limitations, future research, and my concluding thoughts.

[1] I use comments from youtube.com (http://www.youtube.com/watch?v=EwaNRWMN-F4) as simple illustrations of the discourse elicited from the video. They represent the conversation that surrounds the event during a time when religious tensions are high. They provide a general sense of response to the question: How are we choosing to deal with interfaith tension, and what is the quality of conversation surrounding these tensions?

[2] These countries are the Balkans, Brazil, the Caucasus, China, Egypt, Ethiopia, India-Pakistan, Indonesia, Iran, Iraq, Malaysia, the Middle East, Myanmar, Nigeria, Northern Ireland, Philippines, Sri Lanka, Sudan, and the United States.

[3] The use of the United States as an example also serves to show the relevancy of this topic even in countries of democracy that pride themselves on religious freedom. Also, my nationality as a U.S. American has situated my interfaith experiences and contributed to my understanding of interfaith relationships, providing me a foundation from which I speak.

[4] "The intrareligious dialogue is an internal dialogue in which one struggles with the angel, the daimon, and oneself. How can we have access to the whole of a liberating truth if our neighbors seem to have other beliefs which are sometimes totally incompatible with our own convictions?" (Panikkar, 1999, p. xvii)

[5] A "spiritual other" is someone with a different spiritual identity than one's own. This could be religious affiliation, or different assumptions about God, truth, the afterlife, etc. I use the term "spiritual other" over "religious other" in an attempt to be more inclusive to the interfaith context. Spiritual other includes those individuals who avow to being spiritual, but may not prescribe to a particular religion. However, a person who is religious considers him/herself to be a spiritual individual. In this way, "spiritual others" includes, but is not limited to, "religious others." Also, spiritual other takes into consideration the plurality within each religion.

[6] Enriching interfaith dialogue means seeking to *understand* and appreciate spiritual others, working towards common goals despite fundamental differences, and enriching one's own faith in the process.

[7] "It has been said one ought not to talk politics, sex, or religion in polite society" (DeVan, 2010, n.p.).

[8] Gandhi's texts are fifteen articles published in the *Young India* newspaper from 1919-1929. Tutu's texts consist of three speeches given between 1985 and 2010. The methods section describes these works in more detail as well as explains my justification for selecting these specific texts.

[9] Much has been written on both Gandhi and Tutu in regards to their influence on peace, social change, and inclusivism. Scholars have looked at Gandhi's influence on interfaith relations through means of peace education (Bajaj, 2010), Ahimsa (Rao, 1990; Narsee, 2005), and rhetoric (Beatty, Behnke, & Banks, 1979; Bode, 1992). Scholars that have looked at Desmond Tutu have focused on his rhetoric (Goreseyski, 1999; Pieterse, 2001), role as a spiritual model (Staden, 2010; Rensburg, 2002) and philosophy of Ubuntu in relating to others (Creff, 2004; Louw, 1999). However, to my knowledge, there is no study comparing these two spiritual leaders' discourses and assessing how they potentially open up discursive spaces for interfaith encounters.

[10] I recognize that religion is not the only factor contributing to such conflicts. Each event is highly contextualized to specific circumstances. However, I agree with Smock's (2002) statement that "with regrettable frequency, religion is a factor in international conflict. Rarely is religion the principle cause of conflict, even when opposing groups, such as Protestants and Catholics in Northern Ireland, are differentiated by religious identities. But religion is nevertheless a contributing factor to conflict in places as widely scattered as Northern Ireland, the Middle East, the Balkans, Sudan, Indonesia, and Kashmir" (p. 3).

[11] Martin and Nakyama (2007) note that the peace imperative encourages "the need for individuals to learn more about social groups other than their own" because "ultimately, people, and not countries, sign peace treaties" (p. 30).

[12] The Initiative's workshops in the field have led to three publications: Islamic Perspectives on Peace and Violence, Faith-Based NGOs and International Peacebuilding, and Catholic Contributions to International Peace (Solomon, 2002, ix).

[13] For example, 9/11 prompted the Council of Europe "to intensify work to promote intercultural understanding . . . and also to address . . . religion" in schools (Wimberley, 2003, p. 201).

[14] Gerald V. Hall's (2009) "Inter- or *intra*-religious dialogue?" gives a specific example when dialogic reflection can deepen one's faith: "There will, of course, come a point in the dialogue where questions will be asked of the way in which Christians understand God as Father, Son and Spirit while continuing to understand that God is indeed one. The mutual questioning will hopefully lead both partners of the dialogue to revise, examine and deepen their understanding . . . of the one Divine mystery" (p. 11). A more solid grounding of faith is the result of people explaining their beliefs because they are forced to respond to the question: "Why?"

[15] This definition was reinforced with my reflection over the question: what is the essence of religion? Religion is a system of beliefs and practices, not an organizational hierarchy. If the organizations of religion were to cease (churches, leaders, bureaucracy), religion would continue to exist through everyday application of spiritual beliefs and philosophies. However, if the beliefs and practices were to cease, there would be no

purpose for the organization of religion. Thus, the essence of religion is the belief and practice (including ritual) because it is the driving force of its existence.

[16] I recognize that my definition of "faith" is broad, but I intentionally use a broad definition to account for its ambiguous meaning and multiple interpretations.

[17] One criticism I have encountered in establishing boundaries for interfaith studies is the exclusion of atheists, or those who do not believe in a Divine presence. I believe this voice is important in interfaith dialogue, and that ALL voices are needed for a holistic understanding of the interfaith context. Chris Stedman (2010) is another advocate for the inclusion of atheist voices in interfaith dialogue. However, I believe conversations between and among different faiths is a matter that has not met adequate attention. Therefore, I have chosen to focus on interfaith conversations that first attempt to have clear, workable boundaries with people of spiritual avowals as a starting point without biting off more than I can chew. Also, Gandhi and Tutu's discourses are primarily aimed at spiritual individuals. By setting these parameters, however, I am aware of the limitations of my study.

[18] Though my research question does not focus on the moment of dialogue itself, the concept of dialogue is essential for shaping how individuals will prepare for it. For example, a soccer player cannot practice and prepare for the game without having a full understanding of what the game is beforehand (i.e., its essence, rules, and components).

[19] This point does not mean that interfaith dialogue only talks about spiritual topics. On the contrary, spiritual individuals can and do address material matters of education, social justice, and better means of living in their communities. These conversations are not limited to theological discussion but rather are conversations that have everyday implications.

[20] Dialogue is not the only means of improving interfaith relations. It is but one method for building bridges. For example, Abu-Nimer (2002) explains that "Dialogue is not a substitute for social action. . . . However, dialogue provides an additional path on which to accomplish such changes" (p. 15). I argue that dialogue is an especially influential type of conversation for the interfaith context. People have used religion to support exclusion, absolute claims, prejudice, and misunderstandings. Thus, the conversation needed for the interfaith context is one that seeks mutual understanding and clarification. In this sense, dialogue becomes the first communicative step to improving relationships between diverse others, because understanding must precede cooperation.

[21] Martin Buber and Mikhail Bakhtin are two scholars that have significantly contributed to our understanding of dialogue today. Many scholars find Buber's work on dialogue to be the most foundational. Buber was a Jewish philosopher who established a general philosophy of dialogue as a meeting or relationship between people. He explains that "there is genuine dialogue" whenever "each of the participants really had in mind the other" with the intention of mutual understanding during conversation (Buber, 1965, p. 19). Matson and Montagu's (1967) *The Human Dialogue* expands on Buber's

philosophy of dialogue by further defining it as a conversational process involving self reflection, human relationships, desire of understanding the other, and a multivocal interaction rather than a linear transfer of meaning from one person to another. Bakhtin (1986) contributed significant literature to the concept of dialogue as conversation, focusing on language itself. Bakhtin's emphasis on language and dialogue, for example, examines how dialogue functions as a conversation (each utterance is a link in the chain, each one responds to the previous and is linked to the next).

[22] I use this application of dialogue for my study. Though formal dialogue is one type of useful dialogue, it is a conversation that is limited to specific organized events, whereas everyday dialogue can occur among a plethora of everyday contexts. Everyday dialogue can include but is not limited to specific and rare types of formal dialogue. This concept of dialogue is applicable to my study because I am interested in how Gandhi and Tutu's discourses potentially open up spaces for dialogue to occur in everyday life.

[23] "True and genuine interfaith dialogue is thus congenial only to a pluralistic view of different religions as on a par with each other" (Huang, 1995, p. 27)

[24] Morris et al. (2005) goes on to explain that "out of this acceptance comes an understanding of the small role that one plays in a vast universe, an appreciation of others, and a recognition that others have a positive worth. Transcendence brings about having a proper perspective on life" (p. 1331).

[25] Kraft (2006), for example, states "that the serious confrontation with religious diversity shows most people that two conflicting testimonies are often relevantly similar both in the processes involved and in the relevant circumstances" (p. 113).

[26] Kraft (2006) further explains the importance of "taking alternatives seriously" in that individuals "can see how opponents come to believe something entirely different. And they recognize the limitations of externalist justification, that is, limitations of our ability to have reliable means of distinguishing between alternatives. They can see the other person as intelligent, even honestly searching. In seeing the limitations of externalist ways of knowing, and in understanding deeply how the person came to the alternative belief, even people who bring their prior convictions to the evaluation of conflicting religious beliefs tend to be less likely to be intolerant. The humility-inspired tolerance is not just a psychological move, for it is grounded in a deep sense of the limitations of externalist epistemology. That might not seem like much, but I believe it is enough to cause pause in many potential situations of intolerance" (p. 115).

[27] Communication is essential in the process of constructing our identities. Stewart, Zediker and Witteborn (2005) note that at our core, "humans are more than singular individuals. We are relational beings, unique selves mixed from many ingredients" (p. 80). Baxter and Montgomery (1996) argue that the "individual self becomes only in relating" (p. 158). Relating occurs through human communication with one another, and

identities are seen as outcomes to the communicative process between individuals (Stewart, 2009).

We come to be who we are through negotiation with others during conversations and interactions. We learn who we are based on our interactions, conversations, affirmations, and rejections among other human beings. With these assertions, identities in communication are a performative and active process rather than a stable and reactive entity. Because of the ongoing nature of our communicative practices, we are always co-constructing our selves and others through our conversations (Stewart, 2009).

[28] Burke (1950) argues that "a doctrine of *consubstantiality*, either explicit or implicit, may be necessary to any way of life. For substance, in the old philosophies, was an *act*; and a way of life is an *acting-together*; and in acting together, men have common sensations, concepts, images, ideas, attitudes that make them *consubstantial*" (p. 21).

[29] Though I have chosen two male spiritual leaders, I also recognize the contribution of female spiritual leaders to interfaith relations. I have chosen Gandhi and Tutu because they are well established spiritual leaders who are known for their widespread influence on the world. The spread of their reputations and teachings provide them good examples for examining what popular spiritual leaders teach about the interfaith encounter.

[30] This speech was posted on YouTube on June 15, 2010 by the Parliament of World Religions. All attempts to find a transcription and original posting of the speech led me back to YouTube as the original site. Therefore, I transcribed the speech myself from YouTube.

[31] I am analyzing Tutu's speeches on interfaith relations rather than searching for the rhetorical imprints of these orators (for more on rhetorical imprints, see Burgchardt, 1985, p 441). These three speeches are the only speeches known to date where Desmond Tutu has explicitly addressed interfaith issues. Thus I believe these texts to be sufficient and appropriate for this study.

[32] Examples of works that utilize a close textual analysis approach are: Lucas (2009) and Black (1994).

[33] According to Spradley (1980), themes can be identified by their recurrence throughout multiple domains; domains being speeches and articles in this study.

[34] Burke (1967) categorizes proverbs as equipment for living, in that "proverbs are *strategies* for dealing with *situations*. In so far as situations are typical and recurrent in a given social structure, people develop names for them and strategies for handling them" (pp. 296-297).

[35] See Lofland & Lofland, 1995, p. 191

Chapter II

Historical Context: Gandhi and Tutu's Lives

In order to understand how Gandhi and Tutu's discourses potentially function to open up pluralistic interfaith spaces, a historical and philosophical context must be established. Though Gandhi and Tutu are both exceptionally influential spiritual leaders, each one rose out of unique circumstances that shaped their actions, philosophies, and words. To better understand the meaning behind their words, we must first understand the context in which each voice was born, and how their discourses were continuously shaped by the rhetorical situation they were immersed in.[1] This chapter establishes a background of Gandhi and Tutu's lives that frames the discourses I analyze in chapters three and four within a larger macro context.[2] For each leader, I provide a brief biography and cover major events of their lives, followed by ways they have influenced and inspired change internationally. Finally, I cover basic philosophies that were central to their advocacy for peace among diverse individuals.[3]

Mohandas Karamchand Gandhi

Early Life: 1869-1890s

Mohandas Gandhi was born in the coastal town of Porbandar on 2 October, 1869. Dr. Brown's (1989) book, *Gandhi: Prisoner Hope*, describes his early childhood in Porbandar where he was raised and schooled with his three siblings. As a young child, he recalled being significantly influenced by Indian epics, such as Shravana and Maharaja

Harishchandra. These Indian classics told heroic tales that instilled values of truth and love into Gandhi's life at a young age. As was tradition in his province, he was married at the age of thirteen to fourteen year-old Kasturbai Makhanji in an arranged child marriage. In September of 1888, Gandhi left India to study law at the University College London to become a barrister. It was during this time that Gandhi made vegetarian friends who were members of the Theosophical Society, a group that encouraged him to explore Buddhist and Hindu texts (Gandhi, 1993). He became intensely interested in theology, and in an attempt to gain a better sense of comparative religion and his own identity, he began reading Hindu, Buddhist, and Christian scripture (Brown, 1989).

Major Events: 1890s-1946

Gandhi's role in social justice and activism first started in South Africa in the 1890s when he experienced several accounts of discrimination that changed his life. In his autobiography, Gandhi (1993) described several events that inspired him towards his work in social justice. The first major event occurred when he was on his way to Pretoria to discuss a case. After assessing his color, the ticket master asked him to move from first class to third class despite his valid first class ticket. Gandhi was thrown off the train at Pietermaritzburg after refusing to give up his seat. The second major event occurred on a later train, when Gandhi was beaten by a man for refusing to ride on the footboard in order to make room for a White European passenger. He noticed that the government denied him many rights because of his Indian ethnicity and felt he could not return to India without first fulfilling his obligation to the Indian community in South Africa. His autobiography also notes that in 1894, he helped found the Natal Indian Congress, a party that united the Indian community and promoted the equal treatment of Indians in South

Africa. In 1906, the Transvaal government passed an act requiring all Indians to be registered and carry identification cards with them at all times. It was during this time that Gandhi first employed his approach to satyagraha, or devotion to truth. During a mass protest, Gandhi urged angry Indians to resist the unjust laws through nonviolent means of non-cooperation (Gandhi, 1993). Gandhi's method proved successful in swaying the government to revoke unfair taxes and guarantee the rights of Indians (Wolpert, 2001). The events that transpired in South Africa provided the foundation for his beliefs and practices on nonviolent civil disobedience.

Gandhi returned to India in 1915, and began working on the social injustices he encountered in his homeland. In 1918, British landlords and militia forced many Indians in the Champaran district to live in poverty resulting in meager compensation and limited control of their farmlands. Gandhi responded to the crisis by establishing an ashram in Kheda, a non-hierarchical community of cooperation founded on principles of love, truth, and ahimsa (non-harmfulness). During this time, Gandhi organized supporters and gathered surveys of the villages before cleaning up the communities, building schools, and building hospitals (Gandhi, 1993). He organized several demonstrations that protested land-tax discrimination, unfair compensation, and unjust governmental agencies that finally led to better pay and more control over farming lands for Indians (Gandhi, 1993). He was arrested several times for promoting civil unrest, but his determination for justice led many Indians to refer to him as Mahatma ("Great soul") and Bapu ("Father").

In 1921, Gandhi was elected executive head of the Indian National Congress (INC). With his new position in politics, Gandhi began strong campaigns to address poverty, women's rights, the caste system, interreligious harmony, and economic

stability. However, his top priority was to see India gain independence from Britain. To attain this goal, Gandhi advocated that Indians boycott all British-made goods and encouraged them to make and wear khadi (homespun cloth) instead of British-made textiles (Gandhi, 1990). The spinning wheel became an image of the non-cooperative revolution, and wearing khadi was a visual representation of India's resistance to British rule. By 1922, Gandhi's "non-cooperation" campaign was deemed successful in curbing British attention to India's voice, but these actions led to Gandhi's imprisonment for two years. Without Gandhi's guidance, once unified groups began to split. The Indian National Congress divided between political leaders Chitta Ranjan Das and Motlilal Nehru, and tensions between Hindus and Muslims began to rise. Upon Gandhi's release from prison in 1924, he fasted for three weeks in attempt to bring back cooperation between Hindus and Muslims (Gandhi, 1990).

Frustrated with India's progress towards independence and nearly out of innovative tactics, Gandhi organized the Dandi Salt March to protest British imposed taxes on salt. Starting in Ahmedabad, Gandhi and thousands of supporters marched over 241 miles to the Arabian Sea at Dandi Beach where they made their own salt. The Salt March took 26 days to complete and was a symbolic gesture towards Britain that had real economic consequences. This nonviolent demonstration was seen as highly successful at rousing British concern and led to the arrest of over 60,000 Indians (Gandhi, 1990).

Gandhi launched another campaign for India's independence during Britain's involvement in World War II in 1942. Gandhi publicly denied support for Britain not because he favored Nazi rule, but because of Britain's hypocrisy in fighting for democratic freedom while denying that same freedom to India. He strongly pushed for

Britain to "quite India," leaving her to govern herself (Gandhi, 1990). The "Quite India" movement was the strongest campaign, resulting in much violence and Gandhi's arrest for another two years.

Despite his setbacks and several imprisonments, Gandhi's nonviolent movements of noncooperation gradually lulled British will to grant Indian independence. However, different groups advocated for different types of independence. While Gandhi strongly advocated for a unified nation, the Muhammed Jinnah and the Muslim League wanted Britain to partition India into Muslim and Hindu territories before leaving (Gandhi, 1993). During this time, India's future hung in the balance as many groups were struggling for power. Tensions between Hindus and Muslims had resulted in several riots and many deaths. Gandhi traveled to the most violent riots and fasted in attempt to stop the massacres. His intention was to unite Hindu, Muslim, and Christians in peaceful coexistence towards a new India. On August 15 1947, the Indian Independence Act was enacted by the British government, splitting India into two territories: Pakistan and India ("Indian Independence Act of 1947," n.d.). After the partition, violence and riots broke out between Hindus and Muslims in cities across India, culminating in hundreds of thousands of deaths (Metclaf & Metclaf, 2006). The next day, in response to Jinnah's call for direct action by Muslims, Gandhi traveled to Calcutta to end the violence. Muslim League Chief Minister Huseyn Shaheed Suhrawardy was blamed for the many murders and violent atrocities that followed Direct Action Day. Upon arrival, Gandhi invited Suhrawardy to stay with him under the same roof during his time in Calcutta. Suhrawardy agreed and the two stayed in the abandoned Hydari House as a symbolic gesture advocating for peaceful coexistence between Hindus and Muslims.[4] Gandhi's

actions stirred much controversy among young Hindus who confronted him at the house

to challenge him. However, Gandhi soon won over the angry Hindus who then vowed to

protect the house from any rioting attacks (Wolpert, 2001).

On 30 January, 1946, Gandhi held a prayer meeting in Delhi. On his way up to

the address the crowd, he was shot and killed by Nathuram Godse, a member of the

extremist Hindu Mahasabha. Upon dying, Gandhi's last words were: "Hei Rama" ("Oh

God") (Wolpert, 2001, p. 256). Godse stood trial and confessed that he acted to save

India from Gandhi. Instead, Godse ended up making him a martyr.

Global Influence/Contributions to Interfaith Relations

Gandhi is often referred to as the "Father of India" and his birthday is celebrated

as a national holiday in India. His assassination helped unite the Indian government

during its inception and inspired many to carry on his message of Love and Truth.

Gandhi's influence, however, has spread far beyond the borders of India. He has inspired

many other famous figures in history, such as Martin Luther King Jr. During his studies,

King found Gandhi's message of love and nonviolence to be extremely moving. King

realized the power of noncooperation for oppressed peoples and incorporated Gandhi's

tactics in his own struggle during the U.S. Civil Rights movement (Wolpert, 2001). W.

E. B. Du Bois also credited his inspiration to Gandhi, arguing that the U.S. would most

likely not see equality until another Gandhi. Nelson Mandela was another political figure

who noted Gandhi's contribution to anti-colonial and anti-racists movements around the

world (Wolpert, 2001). Albert Einstein commented that Gandhi's commitment to justice

was an example of righteous triumph over tyranny in the face of raw power, serving as a

model to all humanity (Wolpert, 2001). Other leaders who pay homage to Gandhi's

influence on their lives include director-general of UNESCO, Dr. Federico Mayor, and the first president of Zambia, Kenneth Kaunda. *Time* named several significant leaders as Gandhi's global "children and spiritual heirs," including King, Rosa Parks, Cesar Chavez, the Dalai Lama, Burma's Aung San Suu Kyi, Poland's Lech Walesa, Nelson Mandela, and Archbishop Desmond Tutu (Wolpert, 2001).

Gandhi dedicated his life to the uniting people across boundaries. Much of his fasts were in attempt to stop Hindu/Muslim violence and promote the equality of "untouchables" by challenging the Hindu caste system. He experienced the rift that religion can cause between groups of peoples and believed that education of other religions was absolutely necessary in connecting with spiritual others and living in peace together. He believed that "those who, no matter to what faith they belong, reverently study the teaching of other faiths broaden their own," and that "a liberal education to all should include… a reverent study of other faiths" ("Teachers of Mankind," 1986, p. 497). In the *Indian Opinion*, he stated that "India, with its ancient religions, has much to give, and the bond of unity between us can best be fostered by a wholehearted sympathy and appreciation of each other's form of religion" ("Christianity and Other Religions," 1986, p. 524). He recognized that striving to understand another's spiritual views was an essential gesture for working towards peaceful coexistence among diverse worldviews. Unity, in his opinion, could not be achieved without addressing the spiritual dimension to human relationships: faith.

Gandhi's Philosophies

Faith/Religion

Gandhi's faith was difficult to define. He avowed as a Hindu, believing that all religions were different lenses to knowing and experiencing God. Hinduism, unlike many other religions, believes all religions are more or less valid. Though he avowed to universal principles of Hinduism and resisted ascriptions of Christian, Muslim, and Buddhist. One of his famous quotes is "God has no religion." Later in life, a Hindu asked him if he was Hindu to which he responded: "Yes I am. I am also a Christian, a Muslim, a Buddhist and a Jew." Gandhi was less concerned over religious labels and more concerned over how one lived his/her faith. True religion, to Gandhi, "is not narrow dogma. It is not external observance. It is faith in God, and living in the presence of God; it means faith in a future life, in truth and *ahimsa*." ("Religious Reform," 1986, p. 449).

Ahimsa

Gandhi asserted that *ahimsa*, or nonviolence, was the means by which truth was discovered ("The Soul and Its Source," 1986). *Hims* is Sanskrit, and translates to "desirous to kill' while the pre-fix "a" is a negation. Thus, *ahimsa* directly translates to "lacking any desire to kill," and according to Gandhi, is the "very essence of human nature" (Easwaran, 1997, p. 152). Nonviolence, however, does not assume a passive nature, but rather one who practices *ahimsa* requires active inner strength and discipline.[5] Gandhi asserted that *ahimsa* is not a philosophical theory, but an observable law of human nature that was exemplified in his life. Nonviolence was the right and only way

to permanently resolving conflict, peacefully coexisting among diversity, deepening one's soul, and discovering truth.

Satya

Satya is a Sanskrit word for "truth," and Gandhi saw God as Truth, or Truth as God. Satya, for Gandhi, was the ultimate truth that all life is one (Easwaran, 1997). As humans, we are called to passionately and actively seek *satya* in all we do. Thus, *satyagraha* "means 'holding to this truth' in every situation, no matter how fierce the storm" (Easwaran, 1997, p. 53). Satyagraha also translated to "soul force," the driving force for human existence and the right way to live among fellow humans. Satyagraha became the core principle to Gandhi's method of nonviolence in which opponents could be won over to his understanding instead of beaten into submission with brute force. Satyagraha focused on the *means* used to achieve an end. It is about one's intention during the process of striving for goals.

Gandhi's spiritual identity, though hard to define, preached attention to the fruits of faith rather than observance of religious doctrines. His own faith was a plurality of avowals to several religious traditions that he had great appreciation for. True religion was characterized by *ahimsa* and *satyagraha*. *Ahimsa* was the nonviolent means to discovering Truth, and Truth was the driving inspiration for the soul to act divinely regardless of the difficulties or violence that confronted it.

Gandhi's voice for interfaith peace grew out of India's movement for independence. He served as a spiritual leader for many in a time when India's people, and faiths, were divided. His rhetoric was a response to the exigency of religious violence, riots, and struggles for political control. Although he never lived to see his

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dream of a politically and spiritually unified India, Gandhi's assassination immortalized his voice in history as a call for unity. His historical voice has inspired other spiritual leaders, such as Archbishop Desmond Tutu, to continue the mission of uniting spiritually diverse people in more modern times.

Desmond Mpilo Tutu

Early Life: 1931-1960s

Desmond Tutu was born on 7 October, 1931 in Klerksdorp, South Africa. After overcoming a life-threatening illness as a baby, he was given Mpilo as his middle name, which means "life" (Gish, 2004, p. 3). As the middle child of three, he grew up in a house without electricity or plumbing. He spent much of his youth barefoot, wondering from township to township selling oranges, peanuts, and fruit at railway stations to make money with his friend. After moving to Ventersdorp at the age of seven, Tutu learned Afrikaans, the language of the early Dutch settlers in South Africa. Although he was baptized in the Methodist Church, his family converted to Anglicanism in his youth (Gish 2004). Tutu wanted to become a physician, but his family did not have the money to support his desire. Instead, he attended Pretoria Bantu Normal College between 1951-1953 to become a teacher. In 1955, he married Leah Shenxane and began teaching at Johannesburg Bantu High School and Munsienville High School. However, he resigned only a few years later after the Bantu Education Act forced segregated education among Black and White children and required Black South African schools to emphasize vocational training (Allen, 2006). He went back to school to become a priest at St. Peter's Theological College in Johannesburg. After being ordained a priest in the

Anglican Church in 1961, he traveled to England to attain his B.A. and M.A. in theology at King's College London (Gish, 2004).

Major Events: 1970s-1996

In 1975, Tutu returned to a South Africa on the brink of civil war. Tensions between and among Blacks and Whites were culminating, and many angry Black South Africans were actively protesting the government apartheid. Tutu wrote Prime Minister B.J. Vorster warning him of the rising tensions stirred by apartheid enforcement. Shortly after, in 1976, the Soweto uprisings occurred. Angry black students in Soweto protested the Afrikaans Medium Decree of 1974, a government act forcing all Black South African schools to instruct their classes in a 50/50 mix of English and Afrikaans, a language that many teachers were not even fluent in (Allen, 2006). After dropping their textbooks in front of the principals' doors, students from several schools went on strike. 10,000 to 20,000 protesters marched to Orlando Stadium. Police tear-gased and shot at protestors who took to throwing stones in response. The rebellion spread to 28 townships as young Blacks stoned and hijacked White-owned cars that would pass by. 660 people were killed over 10 months. As Anglican Dean of Johannesburg, Tutu called for twenty-four hours of prayer and fasting for a change in government policy (Allen, 2006). His sermons focused on his outrage for the community in their silence over the Soweto uprisings.

In 1978, Tutu became head of the South African Council of Churches (SACC). This position granted him the authority to convene many congregations in addressing the injustices of the apartheid. He made it clear that the SACC was not a secular body, but a spiritual means of addressing social injustices. As general secretary, he instituted daily

staff prayers, Bible studies, silent retreats, and a monthly Eucharist (Allen, 2006). When asked to speak at a trial for violent acts committed during riots among young Black South Africans, Tutu spoke on behalf of the SACC in "[combining] an understanding of the reasons for taking up arms with a blanket condemnation of all violence, from whatever side it came" (Allen, 2006, p. 172). He spoke out fervently against government's attitude towards apartheid, demanding that government allow common citizenship for both Blacks and Whites in South Africa, abolish the pass laws,[6] stop population removals, and provide a uniform education system for Black and White children alike (Allen, 2006). His active disapproval of apartheid resulted in the South African government revoking his passport and arresting him on several occasions (Gish, 2004). Tutu nonetheless persevered through difficulties in advocating for a more democratic society where all citizens, Black and White, would coexist equally. He preached that in order for South Africa to reach this future, reconciliation on all sides of apartheid must be achieved.

In 1984, Tutu was awarded the Nobel Peace Prize for his efforts at peacefully combating apartheid in South Africa. Tutu jumped on the opportunity to grab international attention for South Africa's cause. In the several interviews that followed, Tutu talked about the injustices of apartheid, often comparing it to Nazism and Communism (Allen, 2006). His time in the spotlight brought the issue of apartheid to an international stage and made it a pressing concern for many countries.

In 1985, when township rebellions were at an all time high, Tutu was elected as Johannesburg's first Black Anglican bishop. Only a year later, he was appointed as Cape Town's first Black archbishop. Soon after his election, the government supported vigilante "fathers" to attack and kill supporters of the African National Congress (ANC)

in several townships. Tutu flew to Johannesburg to mediate the two groups. He soon became one of several church leaders who were often called upon to mediate conflicts in the streets (Allen, 2006).

In 1988, he was arrested again during a march from St. George's Cathedral in Cape Town to the Parliament building. However, this setback did not deter him from organizing another protest march in 1989 involving over 30,000 people in Cape Town (Gish, 2004). He continued to nonviolently resist the oppression of apartheid through marches, sermons, mediating riots, and organizing the local churches' involvement in the social movement.

South Africa came to a turning point in 1990 when government officials began negotiating terms that would potentially lead to a democratic South Africa. Though the future looked hopeful, violence continued to shake the progress made towards a unified South African society. In June of 1992, a massacre in the Vaal triangle left 46 people dead. The violence started when 300 to 500 men near Boipatong township invaded and attacked the township and neighboring shack settlements over differing political views for the new democratic government (Allen, 2006). The massacre left many angry and divided many Black South Africans. During the funeral, many politicians stirred the crowds with rousing and politically charged speeches. Tensions were high as Tutu took the stage to address the people. He preached a sermon that advocated for discipline and dignity, ending the funeral peacefully by diffusing tensions and chanting with the people "I am black and I am proud" (Allen, 2006, p. 331). Black South Africans were once again united in their cause for a democratic government, and historian of the Johannesburg diocese, Peter Lee, noted this moment as one of Tutu's greatest

peacemaking efforts (Allen, 2006). Later, in 1993, leader of the ANC Chris Hani was assassinated by a White immigrant from Poland. Tutu had the opportunity to speak at his funeral. Instead of rallying for revenge against Whites, he preached a message of reconciliation to tens of thousands of people as they ended the ceremony chanting: "We will be free! All of us! Black and white together!" (Allen, 2006, p. 335).

In 1994 that dream came true. After four years of negotiations and violent outbreaks, South Africa became a democratic country, officially ending apartheid. Universal suffrage was granted to all citizens, and on 26 April, 1994, Tutu voted for the first time. South Africa's first democratic election was won by Nelson Mandela of the ANC (Gish, 2004).

Though Tutu sought retirement, he agreed to head the Truth and Reconciliation Commission (TRC). The commission was established by Nelson Mandela in 1995 and served to hear testimony from those who violated human rights during apartheid and granted amnesty to some violators (Gish, 2004). The TRC was founded on Tutu's principle that a unified, democratic South Africa could only be at peace if its members forgave each other. Tutu took the opportunity to apply Christianity's notion of forgiveness in pragmatically rebuilding a new South Africa.

Though he retired from archbishop of Cape Town in June of 1996, he was made archbishop emeritus of Cape Town only a month later by Nelson Mandela. In the years to follow, he presented seven volumes from the TRC hearings, took visiting professorships at various colleges, and wrote several books including *No Future Without Forgiveness, The Rainbow People of God,* and *God has a Dream*.

Global Influence/Contributions to Interfaith Relations

Like Gandhi, Tutu has been an example of the power of nonviolent resistance in the face of governmental oppression. His methods for peacefully battling the injustices of apartheid was internationally recognized with the Nobel Peace Prize in 1984. His life has also been globally recognized as evidenced by various other honors, such as the Pacem in Terris Award, Bishop John T. Walker Distinguished Humanitarian Service Award, the Gandhi Peace Prize, and J. William Fulbright Prize for International Understanding among many others (Gish, 2004, Allen, 2006).

Tutu's work has inspired many individuals to actively promote peace and unity among diversity, such as South African President, Nelson Mandela, who incorporated Tutu's rainbow people metaphor into his inaugural address in 1994 (Allen, 2006). Founder and current CEO of Desmond Tutu Diversity Trust, Dr. Gerrie Lubbe, honored Desmond Tutu's efforts to end apartheid and promote interfaith dialogue by establishing the annual Desmond Tutu Peace Lecture (Lubbe, 1994). Tutu also had a formidable effect on the clergy within the Church, such as his extensive work with Jose Belo Chipenda in working for an "African renaissance," visiting African countries to promote reconciliation amongst violence and political corruption (Allen, 2006, p. 375). Even U2 star Bono acknowledged the power of Tutu's voice in the world, and the impact his philosophies have had on him personally, as well as the Christian faith in general (Allen, 2006). Tutu has continued his international influence through active involvement with controversies surrounding the Israeli government's treatment of Palestinians and the political corruption in Burma. He has also personally convened with the White House

staff regarding the war in Iraq and U.S. support for the Israeli government (Allen, 2006; Gish, 2004).

Though Tutu focused his energies on human right issues during the South African apartheid, many of his philosophies are relevant to understanding spiritual others and pluralistically existing in a diverse society. However, Tutu also made noticeable contributions to interfaith understandings over the past few decades. According to Lubbe (1996), the interfaith movement in South Africa gained momentum in 1984, and Tutu has continued to support it. In 1986, Tutu addressed the World Conference on Religion and Peace (WCRP) in preaching to the responsibilities of all faiths in every country, and in 1986, he led an interfaith delegation with the ANC to address the implications of a multi-religious post-apartheid South Africa. Later, in 1992, he criticized South African radio and television for poor representations of other faiths in the media. In 1994, Tutu controversially asserted on television that "God is not a Christian" (Lubbe, 1996, p. 243). His notions of equality included people with different faiths than Christianity. Lubbe (1996) notes that Tutu "has challenged the 'Christian monopoly' of many sought-after human values" and has promoted the separation of church and state so that no one religion may hold unfair advantage over others.

After seeing the contribution of the WCRP towards human rights campaigns, Tutu encouraged good friend Gerrie Lubbe to start South African WCRP in which he served as patron. In 2008, Tutu agreed to lend his name and support to the Desmond Tutu Diversity Trust, a nonprofit focused on promoting diversity (religion being one emphasis) (Lubbe, personal communication, June 14, 2010).

Tutu's Philosophies

Faith/Religion

Unlike Gandhi, Tutu not only avowed and practiced Christianity, but was an active leader in the Anglican Church. As archbishop, he spoke on behalf of both the Church and the people in the community. However, his religious beliefs were sometimes controversial. In 1989, after many hard years of advocacy, Tutu finally succeeded in persuading the Anglican Church to allow women to become ordained ministers (Allen, 2006). With the turn of the century, Tutu began fighting for gay/lesbian rights, arguing that sexual orientation was not a choice. He preached that homosexuality, like race or sex, was an identity to be treated with equality (Allen, 2006).

Rainbow People

In his book, *The Rainbow People of God,* Tutu narrates the hard campaign that resulted in democratic victory over the apartheid. The rainbow is a metaphor often used by Tutu in describing the vast diversity of the South African nation. Like the many colors that contribute to the holistic beauty of the rainbow, South Africa is made of many different people that create the wholeness of the country. Each color, or difference, is meaningful and constitutes a pluralistic society of freedom and equality. In his sermon at Chris Hani's funeral, Tutu rang out "We are the rainbow people of God . . . Black and white together! We will be free!" (Allen, 2006, pp. 334-335). The rainbow represents the equality and inclusion of all peoples.

Ubuntu

Tutu often drew on the meaning of *ubuntu* in his advocacy for peace. *Ubuntu* is an African word that roughly translates to "a person is a person through other persons"

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(Tutu, 1989, p. 73). Tutu claims it is the very essence of humans. It recognizes the relational nature of human beings, that we constantly define and shape ourselves in relating to others. Tutu says, "it recognizes that my humanity is bound up in yours, for we can only be human together" (p. 71). The interconnectedness of humanity was a core belief that drove Tutu's famous saying: "we can be human only together" ("The Religious Understanding of Peace," 1985, p. 13).

Gandhi and Tutu Together

As mentioned earlier, the combination of Gandhi and Tutu's voices add a unique perspective for understanding foundations that may open up pluralistic interfaith spaces for dialogue. Each leader articulated different spiritual identities but both voices rose out of the contextualized violence and oppression of colonial governments. Though their actions and words were controversial in a highly polarized environment, their means of nonviolent resistance against unjust systems gave testimony to their advocacy for peaceful coexistence amongst diversity. Both Gandhi and Tutu promoted a spiritual response to real world turmoil, using their actions and rhetoric to inspire people's own faith towards equality and peace. Though they have both made significant contributions to interfaith relations, the exigency for interfaith cooperation continues to exist. I believe their rhetoric is still valuable in understanding how we can connect with spiritual others in an increasingly globalized world where we must face the boundaries that divide many faith traditions if we are to continue moving towards a pluralistic coexistence.

Endnote

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[1] See Bitzer, L. (1968). The rhetorical situation. *Philosophy and Rhetoric, 25*, 1-14.

[2] By macro context, I mean the general historical, cultural, religious, and political influences that shaped Gandhi and Tutu's voices. Though I do not assess how each context specifically influenced their discourse in my analysis, these contexts are useful in providing a general framework of where these discourses originated from.

[3] In providing a historical overview of Gandhi, I draw from Wolpert (2001), Brown (1989), Metclaf and Metclaf (2006), Easwaran (1997), R. Gandhi (1990), as well as Gandhi (1993) himself in his autobiography. In establishing Tutu's historical context, I draw primarily upon Allen (2006) and Gish (2004) given that they are extensive and authorized biographies, but also Lubbe (1996) and N. Tutu (1989).

[4] The Hydari House previously belonged to Muslims who abandoned the residence and fled to safety (Wolpert, 2001).

[5] Gandhi notes that strength in *ahimsa* "does not come from physical capacity. It comes from indomitable will" (Easwaran, 1997, p. 152). Easwaran (1997) describes *ahimsa* as "not meek. This is a common misconception. Ahimsa faces the opponent with kindness and sympathy but with the sure determination that whatever the opposition, it will hold its ground" (p. 154).

[6] The pass laws were enforced by the Pass Laws Act of 1952 laws restricting the travel of all Black South Africans by requiring them to carry a passbook when outside their designated areas ("Pass Laws in South Africa," n.d.).

Chapter III

Mahatma Gandhi Textual Analysis

"Those who, no matter to what faith they belong, reverently study the teaching of other

faiths broaden their own . . ."

-M. H. Gandhi ("Teachers of Mankind," 1986, p. 497)

As mentioned in chapter one, spiritual leaders have significant influence in shaping individuals' attitudes and beliefs prior to engaging in interfaith dialogue. Gandhi and Tutu's words inspire, teach, and provide "equipment for living" for individuals in spiritually diverse societies (Burke, 1973). This influence may result in pre-dialogue foundations that may lead to better conversations that enrich one's own faith while striving towards common goals with spiritual others. This chapter focuses on how themes in Gandhi's discourse establish a pluralistic foundation for interfaith encounters. I conducted a close textual analysis of fifteen articles written by Gandhi that were published in the *Young India* newspaper, whereby I read line-by-line to identify underlying themes promoting pluralism. The articles cover interfaith issues over a ten-year span from 1919 to 1929 when India was still under British control and Indians were struggling for peaceful coexistence among their many religions.

The three research questions that guide my analysis are: first, how does the discourse of two influential spiritual leaders (i.e., Mahatma Gandhi and Desmond Tutu) provide pluralistic insight for understanding spiritual others in an interfaith context?

Second, what are common themes/philosophies between these two spiritual leaders, and how do these themes provide a foundation for preparing individuals to enter interfaith dialogue with a pluralistic mindset? And third, how do relational dialectics, humility, and identification in the leaders' discourses lead to a better understanding of how spaces for interfaith dialogue are potentially opened up? Humility, dialectics, and identification shed light on themes that build pre-dialogue foundations for interfaith encounters.

Humility promotes seeking other perspectives while attempting to situate oneself in relation to others, which is also known as *transcendence*. It strives for authenticity by encouraging *openness* and *self-awareness* by recognizing limitations.[1] Relational dialectics teaches that simultaneous contradictions play off each other to create meaning. The two forms of dialectics I will focus on throughout this study are contradiction and totality. Dialectical contradiction premises that individuals experience simultaneous tensions during dialogue that play off each other (such as same/different or the "primary tension" (Zediker and Stewart, 2009)). Totality characterizes life as a dialogue where multiple voices shape each other, creating a larger, interconnected whole.[2] Finally, identification refers to shared substance among humans (i.e., ideas, identities, attitudes, citizenship). It allows people to find common ground with beliefs, perspectives, or attitudes.

In this chapter focused on Mahatma Gandhi, I first explain Gandhi's definition of religion as an exploration for truth using humility, dialectics, and identification. Second, I look at how Gandhi advocates for and embodies the theme of humility throughout his writings. Third, I explore how Gandhi manages the "primary tension" of dialogue with dialectical themes (i.e., totality and contradiction). Fourth, I analyze how Gandhi uses

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identification to establish common ground among spiritual others. Finally, I end by highlighting a few quotes where humility, dialectics, and identification work together to offer holistic advice to Gandhi's audience on how to live within a spiritually diverse society.

Gandhi's Definition of Religion: A Journey Towards Truth

Gandhi's advocacy for peaceful interfaith relations begins at the root of interfaith conversation: the definition of religion. In the following section I show how Gandhi argues that although religion contains both truth and error, divine Truth cannot be transferred from human to human; it can only be realized by the Self. Gandhi's definition of religion inherently favors interfaith dialogue rather than religious debate over accuracy and validity.

Though Gandhi recognized religion as a set of doctrines that people followed, he ultimately claimed that religion is a journey to discover truth. He states, "To me religion means truth and *ahimsa* or rather truth alone, because truth includes *ahimsa*, *ahimsa* being the necessary and indispensible means for its discovery" ("Religion and Culture," 1928, p. 450). His description of *ahimsa* as the "means for its discovery" explains religion as both a journey and a destination for discovering truth. Gandhi reinforces religion as a journey, however, by giving his testimony to discovering his own faith: "I came to the conclusion long ago, after prayerful search and study and discussion with as many people as I could meet that all religions were true and also that all had some error in them, and that whilst I hold my own, I should hold others as dear as Hinduism" ("Fellowship and Toleration," 1928, p. 536). Here Gandhi's discourse uses dialectical totality to show that his faith was founded in relation to other faiths. Gandhi's faith was

interdependently discovered through diligent searching, studying, and discussing amongst

a variety of sources. He also describes his faith as the product of a journey, a process of

exploration among many religions. This challenges the belief that religion is only a

destination.

Gandhi furthers his definition of religion as a journey by explaining that it goes

hand in hand with the flawed human condition. That is, "all [principle religions of the

world] were true more or less and that all were necessarily imperfect" ("Conversion and

Humility," 1986, p. 539). His words expose the dialectical contradiction in every

religion: the tension between truth and error. If every religion has truth, then there is

some degree of validity to each religion. But if every religion also contains error, then

individuals have a responsibility towards careful contemplation of each religion's

validity, and a sense of humility in recognizing each religion's faults or limitations. In

the article, "Hinduism a Living Organism" (1986), Gandhi uses the Ganges River, India's

holiest river, as a metaphor for human influence on the Hindu religion:[3]

> Hinduism is like the Ganges pure and unsullied at its source, but taking in
> its course the impurities in the way. Even like the Ganges it is beneficent
> in its total effect. It takes a provincial form in every province, but the
> inner substance is retained everywhere. Custom is not religion. Custom
> may change, but religion will remain unaltered. . . . Each [Veda] grew out
> of the necessities of particular periods and therefore they seem to conflict
> with one another. . . . New experiences will teach new duties, but truth
> shall ever be the same (p. 488).

This passage highlights humility through the dialectical tension that religion contains

both truth and error. Religion's source (i.e., God) is truth. Gandhi does not deny Divine

truth to any religion, but simply recognizes that "the impurities in the way" are humans'

influence on religion. This philosophy recognizes that both truth and error exist

simultaneously within each religion, and recognizing human error calls for a sense of

humility when exploring the faults, or limitations, of one's religion. Gandhi uses religious scriptures (such as the Hindu Vedas) as an example. He argues that they must be properly understood in the human context in which they were written. Culture plays an important role in religion, and represents the "provinces" that the river, or religion, adapts. The passage suggests that although religion is not completely true or erroneous, one should realize that religion is deeply intertwined with cultures, and the way individuals interpret or practice religion should be subject to contextualized reflection. The dialectical tension of religion as truth/error appeals to humility as self-awareness because individuals strive to better understand the contextual nature of their faith and its boundaries.

Another dialectical tension prevalent to humility here is changeless change: though our understanding and practice of religion changes throughout location and history, the truth underlying religion remains changeless. The idea of a "changeless truth" running within and throughout religions creates a sense of identification, or common ground among spiritual others. According to Gandhi's Ganges River analogy, many different religions all share a changeless truth that is pure at its source. Identification of shared truth allows spiritual others to recognize common ground that may provide a starting point for spiritual encounters. Gandhi's dialectical tension of changeless change works towards humility as openness. Conceptualizing religion as an amorphous tradition that adapts throughout time and space allows individuals to be open to new understandings of faith, giving validity to other religious practices that may differ from their own.[4]

Gandhi also gives specific examples that further illustrate his definition of religion as a journey of both truth and error. Regarding Hinduism, he states "Nor do I regard the *Mahabharata* as we have it now as a faultless copy of the original. On the contrary I consider that it has undergone many emendations" ("The Sikh *Guru*, 1986, p. 485). As an avowed Hindu, he admits that Hinduism is imperfect. His discourse advances the belief that though divine messages exist within scripture, these truths are read, translated, and passed down differently from generation to generation. When addressing a crowd of young Christians of the YMCA in India, he claimed that Jesus' Sermon on the Mount "message, to [his] mind, has suffered distortion in the West" ("The Sermon on the Mount," 1986, p. 498). His statement is another example where he does not deny the validity of a religion, but advocates a change in how it is interpreted and practiced.

Gandhi's definition of religion promotes encounters of interfaith dialogue rather than debate. Though religion is a journey towards truth, a journey containing both truth and error, Gandhi argued that divine truth cannot be transferred from human to human through persuasion. In his article, "Fellowship and Toleration" (1986), he compared religion to the fragrance of a rose to emphasize the nature of Truth:

> If I want to hand a rose to you, there is definite movement. But if I want to transmit its scent, I do so without any movement. The rose transmits its own scent without a movement. Let us rise a step higher, and we can understand that spiritual experiences are self-acting. . . . If we have spiritual truth, it will transmit itself. You talk of the joy of a spiritual experience and say you cannot but share it. Well, if it is real joy, it will spread itself without the vehicle of speech. In spiritual matters we have merely to step out of the way. Let God work His way. If we interfere, we may do harm (p. 538).

In this analogy, Gandhi's discourse works to promote the attitude that spiritual truths are beyond human intervention. He again appeals to humility by recognizing human limitation and reassures his audience that spiritual truth "will transmit itself." He argues that humans do not have the capacity to transmit truths on such a level. Truth, much like scent, can only be "experienced" by the individual. Thus individuals can only share their own truth and experiences. Such a space is conducive to a pluralistic environment that encourages sharing from personal experience rather than speaking on behalf of others. This philosophy that spiritual truth transmits itself also relieves individuals of any perceived burden or responsibility during dialogue to reveal truth to someone else. If it is "real joy," it will spread itself by means of higher powers. Gandhi extends his rose analogy by further defining how religious truth is revealed:

> The rose imparts its fragrance not in many ways but only one. Those who have not the sense of smell will miss it. You cannot feel the fragrance through the tongue or the ear or the skin. So may you not receive spirituality except through the spiritual sense. Hence have all religions recognized the necessity of the sense being awakened. It is a second birth ("Conversion and Humility," 1986, p. 539).

He reasons that just as the fragrance of a rose is beyond the sense of touch or sight, divine truth is beyond the limitations of human communication. This philosophy assumes the limitation of human nature in relation to higher powers at work. Gandhi ends by invoking a sense of identification among religions by recognizing the all religions are innately driven by the same "necessity." His discourse steadily lays a common ground that welcomes all religions by appealing to the very core of each religion: the desire to experience the Divine. If spiritual truths work similarly to that of a rose's fragrance, then dialogue is the only appropriate communicative approach to encountering spiritual others.

By Gandhi's logic, there is no point engaging others in debate to persuade or argue over truth because religious truth is, by its very nature, self-transmitting.

Religious persuasion or conversion may often be driven by one's spiritual conviction that claims exclusive ownership to Absolute Truth. Gandhi addresses this obstacle to pluralistic interfaith encounters by comparing religion to beauty. He states, "Hinduism with its message of *ahimsa* is to me the most glorious religion in the world- as my wife to me is the most beautiful woman in the world- but others may feel the same about their own religion" ("Fellowship and Toleration," 1986, p. 537). The beauty he sees in his wife is authentic regardless if other people experience it or not. He does not indicate the need to convince people of this truth, nor does he feel insecure because others may not agree with him. It simply is. The "beauty is in the eye of the beholder" approach assumes equifinality, or the recognition of different paths (religion) to similar ends (experiencing God). Underlying his statement is the dialectical contradiction of simultaneous unity and diversity. Religious truth, like beauty experienced by someone in love, can be a single reality experienced through a plethora of manifestations. Religion, like love, is by nature something that calls for sharing rather than persuasion.[5] Gandhi's discourse suggests that to approach spiritual others with the intentions to persuade them would be a waste of time, because religion is something that can only be *experienced* by an individual. In relation to interfaith dialogue, Gandhi's definition of religion is not about persuasion over Absolute Truth, but rather persuasion towards spiritual pluralism. This definition of religion lends itself to attitudes that foster strong pre-dialogue foundations for pluralism because it premises recognition of other truths and the act of sharing one's spiritual experiences.

Though faith is beyond human reason, it is not without it. Gandhi highlights another dialectical contradiction within his discourse when defining religion: the tension between faith and reason. Faith requires reason, but only to a certain point. In his article, "True Spiritual Transformation" (1986), he notes:

> Intellect takes us along in the battle of life to a certain limit but at the crucial moment it fails us. Faith transcends reason. It is when the horizon is the darkest and human reason is beaten down to the ground that faith shines brightest and comes to our rescue. It is such faith that our youth require and this comes when one has shed all pride of intellect and surrendered oneself entirely to His will (p. 458).

This passage inculcates that reason is important when contemplating one's spiritual identity. The attitude that "faith transcends reason" suggests that although the two overlap, faith goes beyond the limitations of intelligence. Gandhi's statement recognizes that though the dialectical tension of faith and reason is valuable in defining one's spiritual identity, true faith requires humility that sheds intelligence. This perspective encourages pluralism by making interfaith dialogue less intimidating. By establishing a foundation that premises faith as an experience of the soul rather than a battle of the intellect, Gandhi reinforces pre-dialogue attitudes promoting interfaith encounters concerned not with how well one can argue, but rather centered on having and sharing authentic spiritual experiences. Also, inclusive words such as "faith," "human," and "experience of the soul" allow his words to encourage identification amongst his many audiences because these universal constructs apply to every human and establish a common ground to encounter spiritual others.

To summarize, Gandhi defines religion as a journey rather than categories of doctrines that can be judged on a scale of validity. All religion, he claims, contains the dialectical tensions of truth and error. But truth is not so much about persuasion via

debate, but more about an *experience*. Ironically, Gandhi *is* working to persuade his audience to not persuade spiritual others during interfaith encounters. His discourse works to construct stronger degrees of inclusiveness by convincing his audience to adopt pluralistic attitudes toward spiritual others, such as the belief that exploration, rather than persuasion, should drive interfaith dialogue. Thus, Gandhi's definition of religion inherently calls for a pluralistic environment that humbly recognizes human limitation in searching for spiritual authenticity that lies beyond the means of human persuasion. Though religions differ from each other in many aspects, Gandhi asserts that all religions are flawed human vehicles to discovering the shared spiritual truths of humanity.

Humility

Gandhi's definition of religion as a limited human journey towards truth requires a sense of humility if spaces for interfaith encounters are to exist. Humility is a theme that runs throughout Gandhi's discourse. In the fifteen *Young India* articles I analyzed, I assessed for thirty-eight references to humility. Humility was prevalent in two forms. Not only did Gandhi advocate for humility among spiritual others, but he also used humble discourse in his own rhetoric.

Call for Humility

Gandhi's call for humility was a strong theme that ran throughout the texts. He calls for humility in three steps. First, he implies that humans simply cannot grasp the Divine in its entirety. Second, no one individual or religion can claim exclusive ownership of Absolute Truth. Third, since we cannot know Truth in its entirety, the best means for approaching spiritual others is through humbled intentions.

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First, Gandhi often shared his belief that God was clearly on a higher level than human understanding. He states, "God is certainly One . . . He is unfathomable, unknowable and unknown to the majority of mankind. He is everywhere. . . . He is formless and indivisible" ("The Omnipresence of God," 1986, p. 567). Gandhi uses words like "unfathomable," "unknowable," and "formless" to emphasize human limitation when it comes to fully comprehending divine mysteries. It is simply impossible. In the article, "Defining the Indefinable" (1986), he teaches that God "transcends speech and reason. He is all things to all men. He is in us and yet above us" (p. 572). Gandhi describes God as incomprehensible. God defies the laws of human nature in that he[6] can be within us *and* beyond us, all things to all people at the same time. Gandhi also wrote,

> There is an indefinable mysterious Power that pervades everything. I feel It, though I do not see It. It is this unseen Power which makes Itself felt yet defies all proof, because It is so unlike all that I perceive through my senses. It transcends the senses ("Nearness to God," 1986, p. 584).

Gandhi again emphasizes the belief that God is beyond the five human senses. Empirical human evidence cannot define an "indefinable mysterious Power" that "transcends" human sense making capacities. This philosophy works to promote interfaith pluralism because if the nature of God cannot be empirically proven, then intentions of conversion are unproductive for interfaith dialogues. To Gandhi, religion is about exploration and God cannot be defined or fully comprehended by humans. Gandhi again stresses this belief by asking his audience a series of rhetorical questions: "How can we, little crawling creatures, so utterly helpless as He has made us, how could we possibly measure His greatness, His boundless love, His infinite compassion . . . ?" ("The Sermon on the Mount," 1986, p. 499). Human limitation is emphasized by contrasting humans to God.

Words such as "little" and "utterly helpless" characterize human nature compared to the "infinite" and "boundless" nature of God. Gandhi's philosophies inculcate attitudes of humility because if God is infinite, then spiritual individuals must recognize their limitation to completely understanding the divine. Recognizing one's own limitation appeals to humility as self-awareness and openness. Self-awareness is reached when individuals humbly recognize their own boundaries that restrict their comprehension of knowing God in his entirety. Awareness of one's limitations may build strong pre-dialogue foundations for pluralism because spiritual individuals may be more open to recognizing the possibility of other perceptions of God and how he relates to humans.

Gandhi's discourse suggests that humility towards spiritual others is important for pluralistic foundations. Some philosophers, such as Plantinga (2000) and Craig (2008), have argued that if one has realized a spiritual truth, then it is his/her duty and desire to share that truth with fellow humans (Kraft & Basinger, 2010). Gandhi responds to this statement by explaining that there are varying levels of truth, the highest which cannot be empirically proven:

> If in matters of medicine and other natural sciences, I feel my superiority over others, a thing of which I may be legitimately conscious, and if I have love for my fellow beings, I would naturally share my knowledge with them. But things of the spirit I leave to God and thus keep the bond between fellow beings and myself pure, correct and within limits ("Conversion and Humility," 1986, p. 540).

Gandhi explains that human truths can be proven, but spiritual truths are beyond proof. Thus he refers back to his belief that Divine Truth is "self-propelling" and needs no human medium. His discourse again promotes humility among spiritual others by asserting that since knowledge of spiritual truths are, to some extent, beyond human

understanding, no one has a claim to spiritual superiority. He creates a pluralistic space where spiritual hierarchy does not and cannot exist.

Second, after Gandhi calls for people to recognize their limitations, he then uses humility to deny anyone the exclusive right to claim Absolute Truth. He argues that "Truth is the exclusive property of no single scripture" ("The Omnipresence of God," 1986, p. 569). If Truth cannot be exclusively owned by a single tradition, then it cannot be distributed from a single source. His statement prevents the perceived monopoly of any single religious tradition and encourages the belief that spiritual others should be equal within interfaith encounters. In the article, "The Omnipresence of God" (1986), he states "I have no hesitation in regarding the Koran as revealed, as I have none in regarding the Bible, the Zend-Avesta, the Granth Saheb and any other clean scriptures as revealed. Revelation is the exclusive property of no nation, no tribe" (p. 568). He gives personal examples from his life that illustrate his belief that revelation does not belong exclusively to him or his religion.[7] By denying any one religious tradition an exclusive claim to Truth, his discourse creates a space that cannot be dominated by a single faith. Every faith is humbled through recognition of its limits, leading to self-awareness and openness in a way that creates an invitational environment where diverse faiths can come to share rather than conquer each other.

Denial of exclusive ownership of Absolute Truth is another step to fostering authentic tolerance for spiritual others. Gandhi expands on this belief by warning against teachings of exclusivism.[8] He pleads:

> If however there is any suspicion in your minds that only one religion can
> be true and others false, you must reject the doctrine placed before you.
> Then we would have a continuous process of exclusion and found our
> fellowship on an exclusive basis. Above all I plead for utter truthfulness. . . .

> We do not want a wishy-washy toleration. . . . It is essential for inter-religious relationship and contact[9] ("Fellowship and Toleration," 1986, pp. 536-537).

He encourages inclusive attitudes towards spiritual others in the face of exclusive doctrines. His words promote the belief that inclusivity leads to authentic fellowship whereas exclusivity leads to "wishy-washy" toleration. Pluralistic interfaith spaces cannot be created without some recognition of the possible validity in other religions. Again, this perspective requires no exclusive claim to Truth, and recognizes one's own limitations. Humility, in this sense, is essential for creating authentic, pluralistic interfaith relationships because it requires both self-awareness and openness to new perspectives.[10]

The third way Gandhi calls for humility is by asking his audience to approach spiritual others with humble intentions. Humble intentions refer to a foundational spirit of sharing, not debate. Gandhi reasons that since we cannot know Truth in its entirety and no one has exclusive ownership of Truth, then all we can do is be humbled in our encounters with others who hold different spiritual beliefs. The motivation to convert another, he argues, is counterproductive to establishing authentic interfaith encounters. In "Conversion and Humility" (1986) he states:

> At the root of missionary effort is also the assumption that one's own belief is true not only for oneself but for all the world; whereas the truth is that God teaches us through millions of ways not understood by us. In missionary effort therefore there is lack of real humility that instinctively recognizes human limitations and the limitless power of God (pp. 539-540).

This statement asserts that humility and intentions to convert spiritual others cannot coexist in a pluralistic environment. Pluralistic interfaith dialogue, as mentioned earlier, is a place of exploration rather than debate. Again, one must recognize their limitations

in holistically understanding the nature of how God relates to people, and how spiritual people relate to each other. When addressing Christians at a YMCA in Colombo, India, Gandhi again warns that conversion, even if not conscious, does more harm than good for establishing a pluralistic interfaith setting:

> Do not do unconscious violence to the people among whom you cast your lot. It is no part of the call, I assure you, to tear the lives of the people of the East by its roots. Tolerate whatever is good in them and do not hastily, with your preconceived notions, judge them. . . . I plead with you for humility, and ask you to leave some little room for doubt, in which, as Tennyson sang, there was more truth ("The Sermon on the Mount," 1986, p. 500).

In the passage above, Gandhi's discourse teaches that conversion does not recognize the validity and meaning of others' worldviews, and the prerequisite of rejecting previous doctrines to accept new ones is an attempt to remove people from their "roots." Pre-dialogue attitudes towards spiritual others will influence the nature of the conversation during interfaith encounters. Humility is needed to remove "preconceived notions" and assumptions about spiritual others before engaging in dialogue, another necessity that Keaton and Soukup (2009) argue is essential for pluralistic dialogue. Gandhi recognizes that suspending ownership to universal Truth allows room for spiritual doubt, something that may be hard to face and a potential obstacle to interfaith dialogue. However, he casts doubt in a positive light. Doubt, to Gandhi, means the possibility of discovering that "there was more truth." By attributing more positive connotation to the word "doubt," his audience may not fear doubt, but rather be more willing to embrace attitudes that establish strong foundations for pluralistic interfaith dialogues to occur.

Gandhi moves from abstract advice to concrete examples from his own life to answer the question: but *what* do humble intentions *look like* towards spiritual others?

He speaks from personal experience, sharing "I would not only not try to convert but would not even secretly pray that anyone should embrace my faith. My prayer would always be that Imam Saheb should be a better Mussalman, or become the best he can" ("Fellowship and Toleration," 1986, p. 537). Humility is expressed in two ways here. First, Gandhi recognizes the validity and truth[11] that God can be different to different people. Therefore, he prays that spiritual others fulfill their own path in the best manner they can. Second, Gandhi pleads for self-awareness by searching to "know thyself" in relation to others. Outward appearance of including spiritual others is worthless if inward exclusion is occurring simultaneously. For pluralistic interfaith foundations to be strong before dialogue, Gandhi implies that humble intentions towards others should be not only visible but also authentically internal.[12]

> Gandhi best summarizes his call for humility in the following statement:
>
> But he is no God who merely satisfies the intellect if He ever does. God to be God must rule the heart and transform it. . . . More real than the five senses can ever produce . . . And since faith itself cannot be proved by extraneous evidence, the safest course is to believe in the moral government of the world and therefore in the supremacy of the moral law, the law of truth and love . . . faith transcends reason ("Nearness to God," 1986, p. 585).

If limited human nature cannot comprehend God in his entirety, and spiritual truths cannot be explicitly proven like other sciences, then the best course of action is to follow the path of "truth and love" towards others. Identification is used here to imply that truth and love are the laws that govern all of humanity. In this sense, all humans share the same universal laws, creating yet another area for common ground. According to Gandhi's thematic philosophy, approaching spiritual others with humble intentions is the appropriate way to foster peaceful interfaith coexistence.

Discourses of Humility

Gandhi not only advocates for humility, but frequently incorporates humble language into his rhetoric. The most common way he asserts humility is by claiming that he can only speak from his own limited experience. When asked to give advice in the *Young India*, he responds "I do not think I should go and give my message out of my own wisdom. Do it in all humility, it is said. . . . If I am perfect, I know that my thoughts will reach others" ("Fellowship and Toleration," 1986, p. 537). He again refers to his philosophy that divine Truth is self-propelling and needs no defending. In the article, "Conversion and Humility" (1986), he says, "But I am sorry that I have not the ability to give 'the knowledge and the advice' that the correspondent would have me give on how to dispel cowardice . . . but I can give my own testimony" (p. 553). Though he was an honored spiritual leader in India, he refused to assume that his truth was truth for others. In Gandhi's eyes, the best he could do was speak on his own behalf, which is a concept that Keaten and Soukup (2009) promote to establishing pluralistic interfaith dialogues. Speaking from one's own experiences instead of on behalf of others' invites people to humble themselves in recognizing that others' experiences may differ, even if they share the same religion. In another article, he explicitly recognizes both his humility and limitations: "I am fortified in the belief by my own humble and limited experience" ("The Omnipresence of God," 1986, p. 586). Though "humble and limited," his experiences have led to strong and "fortified" truths that set the foundation for his life. This statement dispels the notion that "limited and humble" means *weak*.

Not only does Gandhi speak from his own experience, but he also tries to combat statements that put him on a pedestal. For example, he states, "although I am every

moment of life trying to live up to my professions, my conduct falls short of these professions" ("The Sermon on the Mount," 1986, p. 498). His discourse admits to his shortcomings and flaws, regardless of how he is seen in the public's eye. He also states, "I have no feeling that from a spiritual standpoint I am necessarily superior to the so called savage" ("Conversion and Humility," 1986, p. 540). Again, Gandhi breaks down barriers of spiritual superiority to create pluralistic attitudes towards spiritual others. Breaking down spiritual hierarchies can be important in pre-dialogue foundations because individuals learn to enter interfaith environments on equal grounds with spiritual others. His discourse provides examples of how individuals can embrace and enact humility towards spiritual others.

Humility, however, does not mean complete submission, or agreement, to others' beliefs. The balance to be humble and the courage to speak what is *right* is evident in Gandhi's discourse. For example, when giving his thoughts in "The Sermon on the Mount" (1986) to Christians at a YMCA, he said, "It may be presumptuous for me to say so, but as a devotee of truth, I should not hesitate to say what I feel" (p. 498). Though he disagrees with certain Christian actions and/or interpretations, he approaches the spiritual other (in this case Christians) by first humbling himself in admitting his possible error and limitation. He then states that his motivation in conversation is not to discredit his audience, but rather to speak what is truth for him. Gandhi's language can serve as an example of how one may balance humility with spiritual conviction. His discourse works towards building pre-dialogue foundations because it informs individuals on how to approach spiritual others with humility, how to speak from your own experience, and how to have courage to speak what you feel is truth as long as you show authentic and

respectful intentions towards spiritual others. In the same article, Gandhi approaches the spiritual other once more with an appeal to humility before sharing his thoughts:

> One's religion is after all a matter between oneself and one's Maker and no one else's, but if I feel impelled to share my thoughts with you this evening it is because I want to enlist your sympathy in my search for truth (p. 498).

Before sharing contradictory and possibly offensive beliefs with his spiritual others, he recognizes the validity of their beliefs and claims no authority over them. He breaks down spiritual superiority by claiming to have no place between their faith and God. Gandhi's discourse suggests that he, like his audience, is just another individual searching for truth and humbly recognizes the spiritual other's role in helping him realize it, for religion is after all an exploration for truth.

Humility is a prominent theme throughout the texts and used by Gandhi in a variety of contexts to inculcate attitudes towards strong pluralistic foundations for interfaith dialogue. First, Gandhi preaches that humans are incapable of holistically comprehending Truth, and no one person or religion can claim exclusive ownership of it. Therefore, the best approach to take towards spiritual others is authentic humility in recognizing the possibility of other valid spiritual beliefs. Humble intentions can lead to authentic interfaith encounters that premise sharing rather than debating religious values. Gandhi also uses humility in his own language that provide examples of how pluralistic spaces can be opened by speaking from one's own experience while being spiritually sensitive to others during disagreement.

Dialectics

Dialectical themes are also prevalent throughout Gandhi's texts. In the fifteen articles, I counted twenty-five instances where dialectics was used to highlight themes

that addressed pre-dialogue foundations for opening up interfaith spaces. The first dialectical theme is Gandhi's focus on managing the primary tension of "letting the other happen to me" while simultaneously "holding my own ground" (Zediker & Stewart, 2009, p. 559). The second dialectical theme is totality, or the multivocality of spiritual voices that are essential for interfaith coexistence. The third dialectical theme is the simultaneous contradiction of different/same among faiths. Gandhi's discourse suggests that recognizing totality and contradiction can help one balance the "primary tension" of dialogue (Zediker & Stewart, 2009, p. 559). Gandhi's use of dialectics is primarily concerned with *how* one relates to spiritual others.

Managing the "Primary Tension"

Zediker and Stewart (2009) suggest that dialogue is inherently a tension between individuals. The primary tension, they assert, is "letting the other happen to me while holding my own ground" (p. 559). The primary tension addresses the concern of how one can be open to the beliefs of spiritual others while still retaining their own spiritual convictions during interfaith encounters. First, I show how Gandhi addresses the fears that people have when encountering spiritual others. Second, I look at how Gandhi teaches management of the primary tension through recognition of dialectical totality and the contradiction of different/same. Finally, I provide a few passages where Gandhi gives personal examples of how he manages the primary tension.

First, Gandhi addresses the fear that recognizing the validity of other spiritual beliefs will undermine or weaken their own faith. In the essay, "Religion and Culture" (1986), he preaches:

> Our present fears and apprehensions are a result of the poisonous atmosphere that has been generated in the country, the atmosphere of

mutual hatred, ill-will and distrust. We are constantly labouring under a
nightmare of fear lest someone should stealthily undermine our faith....
But this unnatural state will cease when we have learnt to cultivate respect
and tolerance towards other religions and their votaries (p. 451).

He argues that the present environment of "distrust" and "ill-will" are counter productive
to establishing pluralistic attitudes towards spiritual others. Fear of spiritual others is
driven by the assumption that tolerance, or encountering other spiritual beliefs, will
"undermine" one's own faith. Fear and distrust of spiritual others leads to strong
tendencies of "holding my own ground" and leaves little space for "letting the other
happen to me" during interfaith encounters. However, Gandhi says that such fears of
interfaith encounters will actually diminish if authentic toleration for others is embraced.

Solution 1: Praise totality.

Gandhi addresses the fear of interfaith encounters by praising totality, or
multivocality. Multivocality is comparable to dialectical totality, which premises that
different voices play off each other in co-constructing a larger meaning. Totality is a way
of viewing oneself and spiritual others as one part of a larger, more diverse whole. Just
as dialectics characterizes life as a dialogue of multiple voices playing off each other, the
multivocality of spiritual voices is essential for peaceful coexistence *and* individual
discovery of truth. In "Fellowship and Toleration" (1986), Gandhi shares:

I came to the conclusion long ago, after prayerful search and study and
discussion with as many people as I could meet that all religions were true
and also that all had some error in them, and that whilst I hold my own, I
should hold others as dear as Hinduism" (p. 536).

Gandhi lays out his requirements for discovering truth through faith: authentic and
prayerful search, study, and discussion with a variety of sources. A variety of sources, or
multivocality, is essential to discovering truth because it situates one's beliefs in

reference to others. In the passage above, Gandhi recognizes that his own faith was co-constructed and defined based on his encounters with spiritual others. Tolerance for other faiths, in this instance, led to Gandhi discovering his own faith rather than undermining it. Though Gandhi claims his own unique faith, he does not see dissonance in appreciating the faiths of others as well. He further explains that different faiths are not necessarily contradictions: "Let us all utilize the occasion by giving the living religion in our lives the place it deserves. Has not Akho Bhagat said: Live as you will, but so as to realize God" ("Religious Reform," 1986, p. 449). Gandhi's discourse frames religion as but one path among many that are driven by the same motivation. This philosophy views religions as a multivocal human experience of making sense of God and living a holy life. In this sense, Gandhi uses totality to argue that interfaith coexistence is less about competing doctrines and more about appreciating the diversity of spiritual others that are dedicated to living holy lives.

But Gandhi stresses that toleration for spiritual others does not mean casting aside one's own spiritual identity. On the contrary, one's own spiritual identity is crucial for toleration towards others:

> Let no one even for a moment entertain the fear that a reverent study of
> other religions is likely to weaken or shake one's faith in one's own. The
> Hindu system of philosophy regards all religions as containing the elements
> of truth in them and enjoins an attitude of respect and reverence towards
> them all. This of course presupposes regard for one's own religion. Study
> and appreciation of other religions need not cause a weakening of that
> regard; it should mean extension of that regard to other religions
> ("Religion and Culture," 1986, pp. 450-451).

Gandhi again asserts that the solution to the fear of weakening one's faith is appreciation of spiritual multivocality. Gandhi's discourse suggests that toleration for other faiths strengthens rather than weakens one's own faith, and one's own spiritual identity has a

strong and essential role in fostering tolerance because tolerance requires expansion of

one's own faith onto others. If done properly, one's unique faith is strengthened because

his/her voice must stand strong in a sea of diverse plurality. One may come to appreciate

the faiths of spiritual others and their own by recognizing that spiritual multivocality

drives humans to better understanding themselves, others, and truth in relation to

alternatives.

Solution 2: Recognize simultaneous similarity/difference.

Another strategy Gandhi offers in managing one's primary tension is to recognize

the tension of simultaneous similarity/difference. He emphasizes that religions sharpen

one another, because studying other religions allows individuals to see the

> rock-bottom unity of all religions and afford a glimpse also of that
> universal and absolute truth which lies beyond the 'dust and creeds of
> faiths'. Thus, if done properly, would help to give them a spiritual
> assurance and a better appreciation of their own religion ("Religion and
> Culture," 1986, p. 450).

Gandhi stresses that recognizing simultaneous unity/difference can strengthen rather than

weaken one's faith because it allows people to redefine their relationship among spiritual

others. Instead of seeing faiths simply as different competing categories of doctrines,

they see how both differences and similarities drive and define each other in trying to

comprehend divine mysteries beyond human understanding. This pre-dialogue attitude

teaches that individuals can appreciate the diversity of faiths, but also see the same chord

of unity running through their differences. Gandhi appreciates the differences among

faiths, but simultaneously uses identification to remind his audience that in the end they

have a common "rock-bottom unity" that binds them.

In "Fellowship and Toleration" (1986) Gandhi humbly appeals to recognize the simultaneous tension of same/different:

> So we can only pray, if we are Hindus, not that Christians should become Hindu… nor should we even secretly pray that anyone should converted, but our inmost prayer should be that a . . . Christian [should be] a better Christian. That is the fundamental truth of fellowship" (p. 536).

Gandhi teaches that though there are important differences to each religion, there is a cord of "truth" and "fellowship" that runs throughout each interfaith relationship. He implies that truth and fellowship bind religions at the core, despite their outward appearances, doctrines, or daily living.

Gandhi's recognition that faiths are both the same *and* different is essential for building pluralistic foundations for dialogue. If Gandhi were to stress only similarities, then his discourse would have emphasized a relativistic approach that would gloss over the rich diversity of faiths. If he were to focus exclusively on spiritual differences, then his audience would have no common ground for dialogue and religious walls that divide faiths would remain strong. The following passage is another example of how Gandhi's discourse speaks to the dialectical tension of togetherness and separateness working to create a pluralistic foundation for dialogue:

> The need of the moment is not one religion, but mutual respect and tolerance of the devotees of the different religions. We want to reach . . . unity in diversity. . . . The soul of religions is one, but it is encased in a multitude of forms. The latter will persist to the end of time. Wise men will ignore the outward crust and see the same soul living under a variety of crusts ("The Omnipresence of God," 1986, p. 569).

Gandhi highlights the value of religious differences with language such as "not one religion," "different religions," "diversity," "multitude of forms," and "variety of crusts." However, his recognition of diversity works hand in hand with his plea for "unity," that

"the soul of religions is one," and that all religions share the "same soul." It is interesting

that Gandhi refers to differences as "crusts" and unity as "soul." "Crust" is associated

with the surface, or top layer, which can be visibly seen. "Soul" describes the innermost

center of a being, something that is immeasurable. Describing differences as "crusts" and

unity as "soul" may explain why it is sometimes easy to see the differences that divide

faiths over the underlying similarities that unite them. In the context of interfaith

dialogue, recognition of simultaneous distinction and unity is ideal for building pluralistic

foundations because it recognizes that people can disagree yet still come together in

sharing authentic spiritual experiences. Instead of viewing other faiths as inherently

contradictory to one's own faith, Gandhi suggests that recognition of simultaneous

difference and unity among religions allows faiths to retain their uniqueness while

cooperatively striving towards common goals. Unity in diversity is a strong dialectical

message to his audience: appreciate each other's uniqueness, but never forget that we are,

at our core, the same.

Personal examples.

Gandhi gives several examples of how he uses these two strategies to personally

balance his primary tension in relating to spiritual others. When talking with a Muslim

friend who had intentions of converting him, Gandhi replied:

> I can pay full respect to the Koran and the Prophet, why do you ask me to
> reject the Vedas and the incarnations? They have helped me to be what I
> am.... I frankly confess that the other scriptures of the world, in spite of
> my great regard for them, do not move me as do the *Gita* of Krishna and
> the *Ramayan* of Tulsidas ("The Omnipresence of God," 1986, p. 568).

Gandhi argues that appreciation for other scriptures does not imply rejection of one's

own beliefs. According to Gandhi, faith is a multivocal exploration rather than an either-

or decision. Pluralistic interfaith spaces are dependent on balancing one's primary tension of being open to spiritual others' beliefs while simultaneously retaining one's own unique position. Gandhi provides an example of negotiating this tension by asserting that beliefs of different faiths do not necessarily negate each other. He promotes the belief that one can listen to spiritual others without compromising his/her own spiritual identity. He also gives an example of his Christian friend who has balanced his primary tension in relating to spiritual others: "[Charlie Andrews] has given the same love to others as he has for his own, and thereby broadened his Christianity, as I broaden my Hinduism by loving other religions as my own" ("Fellowship and Toleration," 1986, p. 536). His example revisits the previous philosophy that individuals *must retain* their spiritual identity for authentic interfaith encounters, and challenges the notion that encountering different beliefs weaken one's own faith. Gandhi frames interfaith encounters as opportunities to broaden and deepen one's faith, not threats to undermine it.

In "The Sermon on the Mount" (1986), Gandhi provides a more specific example of how he negotiates his primary tension. He states, "there are some who will not even take my flat denial when I tell them that I am not a Christian," but later ends his speech by claiming that "the teaching of the Sermon [on the Mount] was meant for each and every one of us" (p. 498, 501). He recognizes the obvious difference between himself and his audience, and in turn the difference between Hinduism and Christianity. Although he articulates his identity and thoughts from a particular Hindu standpoint, he appeals to identification by recognizing the valid universal teachings of Jesus. The truths in the Bible, he asserts, are meant for everyone and not exclusively for Christians. The

simultaneous tension of different/same removes the assumption that different faiths are holistic contradictions. Rather, there are aspects of both convergence and divergence among faiths.

To summarize, there are several dialectical themes throughout Gandhi's discourse that help construct pre-dialogue foundations. First, Gandhi's discourse suggests that the solution to negotiating one's primary tension is appreciating spiritual multivocality and recognizing that interfaith encounters deepen and strengthen one's faith rather than weaken it. To Gandhi, appreciation of multiple truths is possible because religions do not necessarily negate each other. Rather they are different paths to making sense of divine mysteries. Second, Gandhi recognizes the tension that religions are both different *and* the same. Recognizing the same/different tension fosters an appreciation for spiritual multivocality in a way that allows individuals to keep their unique spiritual identity. Additionally, these two strategies allow individuals to engage with spiritual others in a way that can potentially lead to deepening their own faith in the process.

Identification

Although Gandhi appreciates the uniqueness of diverse faiths, I came across more instances of identification over distinction. In other words, Gandhi emphasizes similarities among faiths more often than differences throughout his discourse. This focus was perhaps done to build bridges over strong religious boundaries between faiths in a time when India was experiencing religious violence. Nonetheless, there are several examples where Gandhi employs identification to unite people of different faiths.

Religious Beliefs: Shared Themes/Messages

One example where Gandhi highlights similarities among religions is in the article, "Sermon on the Mount" (1986) when he notes, "What did Buddha do, and Christ do, and also Mahomed? Theirs were lives of self-sacrifice and renunciation" (p. 500). Despite the many different Buddhist, Christian, and Muslim faiths, they were all founded by similar men. Gandhi attempts to unify the three faiths by highlighting the similarities between their founding figures, their very beginnings. In "True Spiritual Transformation" (1986), he uses identification in addressing religious scripture towards the divine: "The Muslim says He is and there is no one else. The Christian says the same thing and so the Hindu, and . . . even the Buddhist says the same thing, if in different words" (p. 499). Though there are many understandings and interpretations of who God is, Gandhi claims that many religious scriptures boil down to the same fundamental truth regarding the nature of God: He is one. His discourse highlights similar underlying meaning regardless of language or religious tradition. As common with Gandhi's writings, he illustrates his points with personal examples from his faith. When speaking to his Muslim friend, he notes, "I have known the Prophet spoken of with reverence in Hindu circles. There are even Hindu songs paying tribute to Islam. . . . God is certainly one" ("The Omnipresence of God," 1986, p. 567). Here Gandhi establishes a commonality between Hindus and Muslims: reverence for the prophet Mohammed. He gives an example where Hindus and Muslims pay honor to the same prophet, emphasizing elements that the two religions agree upon.

Later, Gandhi refers to common spiritual themes found among the different religions, such as the internal duel between good and evil. The Christians and Muslims

view the duel between God and Satan, Zoroastrianism as a battle between Ahurmazd and Ahriman, and Hinduism as a battle between good and evil ("The Sacred Alliance Between God and Man," 1986, p. 553). Each religion refers to the universal inner struggle of all humans, regardless of doctrine. Though each story may have different names and characters, each story is centered on the same battle more or less. Angels are another commonality found in different scriptures. Gandhi notes "there are many gods in the Vedas. Other scriptures call them angels. But the Vedas sing of only one God" ("The Omnipresence of God," 1986, p. 568). Gandhi asks his audience to see past the surface difference and recognize the commonalities among different scriptures. There may be different names for the internal battle or angels, but he argues that they are just different words describing similar phenomenon.

Family: A Shared Duty

Gandhi also uses family as an analogy for establishing a bond between spiritual others. When addressing the Hindu and Muslim faiths in India, he states that if these two "communities could be united in one bond of mutual friendship, and if each could act towards the other even as children of the same mother, it would be a consummation devoutly to be wished" ("Hindu-Muslim Unity," 1986, p. 525). Siblings share a common mother, as religions share a common God (If God is indeed One).[13] Siblings have the same blood that runs through their veins, similar to Gandhi's assertion that all religions have the same truth and fellowship that run through them all. His family analogy promotes the attitude that spiritual others have a duty towards each other, for they are bonded through blood to each other. What affects one shall inevitably affect the other. Gandhi continues to preach the interrelatedness of faiths by using Hinduism as an

example. When addressing how a *Panchama* (untouchable) was arrested for entering and praying in a Hindu temple, Gandhi responded that it is a Hindu's "duty to free him from the tyranny of custom masquerading under the name of religion. Not the entry of a *Panchama* into a temple but the brand of prohibition against him is an insult to religion and humanity" ("The Tyranny of Custom," 1986, p. 487). Though this perspective may seem like an injustice of Hinduism specifically, Gandhi uses language to expand its implications to the world. It is an insult to religion, not Hinduism. It is an injustice to humanity, not just Hindus. His use of inclusive language creates identification among audiences who do not avow to being Hindu.

Such identification can allow common ground between spiritual others who may perceive little in common with others. Increased identification among different faiths works towards pre-dialogue foundations of pluralism because common ground may allow individuals to feel more comfortable when encountering spiritual others in a world that stresses religious differences, and may increase the likelihood for interfaith encounters to occur. Gandhi gives examples of religions that share similar founders, assumptions about God's nature, spiritual themes found in scripture, and familial duty towards each other. Recognition of commonality may prompt individuals to not fear encounters with spiritual others because the unknown has become more relatable.

Humility, Dialectics, and Identification Working Together

The majority of this chapter has focused on how humility, dialectics, and identification work in isolation to create pre-dialogue foundations for interfaith dialogue. However, the interplay between these three lenses is also essential in understanding how Gandhi's discourse potentially opens up spaces for interfaith encounters. Below, I

provide three examples where humility, dialectics, and identification work together to

give holistic advice on how to pluralistically relate to spiritual others.

First, in the article, "True Spiritual Transformation" (1986), Gandhi states:

> My effort should never be to undermine another's faith but to make him a
> better follower of his own faith. This implies belief in the truth of all
> religions and therefore respect for them. It again implies true humility, a
> recognition of the fact that the divine light having been vouchsafed to all
> religions through an imperfect medium of flesh, they must share in more
> or less degree the imperfection of the vehicle (p. 457).

In this passage, Gandhi starts by recognizing the dialectical contradiction of truth/error

within each religion. His discourse also highlights the contradiction of same/different.

Though different, every faith has shared common ground of possessing "divine light."

However, embracing this philosophy requires authentic humility in recognizing the

imperfect nature of humans. Humility allows one to be opened to new possibilities in

accepting human limitation. This passage teaches that pluralistic interfaith foundations

are built when one recognizes dialectical contradictions between faiths and approach

spiritual others with an attitude of humility.

Second, when proposing a written vow between Hindus and Muslims, Gandhi

offers the following language, while again, invoking the family analogy:

> If it is taken by the masses, it should, in my humble opinion, be as follows:
> With God as witness we Hindus and Mahomedans declare that we shall
> behave towards one another as children of the same parents, that we shall
> have no differences, that the sorrows of each shall be the sorrows of the
> other and that each shall help the other in removing them. We shall
> respect each other's religion and religious feelings and shall not stand in
> the way of our respective religious practices ("Hindu-Muslim Unity,"
> 1986, p. 527).

Gandhi approaches the interfaith space, first and foremost, through a sense of humility.

He states that the proposed vow is an opinion from his personal conviction and thus

recognizes the possibility that it may be flawed or may not be truth for everyone. Using

the family as an analogy, his language creates a sense of identification with feelings of

kinship and a shared sense of familial duty. He also uses inclusive language such as

"we" to create identification not only between him and his audience, but also between

Hindus and Muslims. He recognizes the need for similarity *and* difference[14] by

preaching the value and validity of each religious tradition. Embracing different paths

while recognizing the family bond creates a unity in diversity.

Finally, Gandhi gives a specific example of how embracing spiritual multivocality

can deepen one's own faith. In the essay titled, "Buddha on True Sacrifice" (1986), he

states to his Buddhist crowd that studying Hinduism will lead to more fully

comprehending the roots of their own tradition:

> *your study of Buddhism will be incomplete unless you study the original*
> *sources from which the Master derived his inspiration,* that is, unless you
> study Sanskrit and the Sanskrit scriptures . . . and Gautama [Buddha]
> before he attained his knowledge had conformed to all these rules, and . . .
> I humbly suggest to you that you will not understand the spirit of the
> Buddha unless you have also yourselves conformed to these rules and then
> prayerfully tried to ascertain what the Master meant. . . . The very
> [Buddhist] books, I make bold to assure, you will understand and you will
> interpret with a new light (pp. 502-503).

Gandhi's discourse advances the belief that studying other religions will lead to a deeper

appreciation of your own faith. In this example, he states that Buddhists will better

understand their faith tradition if they study the Hindu scriptures that the Buddha himself

drew inspiration from. The claim that Buddhism is "incomplete" without this approach

emphasizes the value of totality, that faiths are defined and made whole when they

interact with each other. By studying other religions, one can appreciate their own faith

because he/she can better understand his/her position in relation to other truths. Gandhi

uses identification by claiming that the Buddha fully embraced Hindu rules, showing the common ground in both religious traditions. Before leaving his crowd, however, he uses humble language in his request to authentically (through prayer) study Hindu scripture, once again attempting to dismantle any notions of spiritual superiority in interfaith encounters. Overall, humility, dialectics, and identification work to humbly suggest that the religious lines between traditions are not as rigid as they seem.

Chapter Summary: Analyzing the Discourse of Mahatma Gandhi

In summary, humility, dialectics, and identification work together in Gandhi's discourse to open up productive spaces for interfaith encounters. These three lenses play off each other to potentially inculcate pre-dialogue attitudes on how to pluralistically relate to spiritual others. First, Gandhi defines religion as a humble exploration for truth where humans attempt to comprehend something beyond their capacity. With this logic, dialogue, not debate, is the means most suitable for communicative interfaith encounters. Religion conceptualized as a *journey* requires humility because it assumes that one does not yet have all the answers. Second, Gandhi both advocates for and embodies humility through his language. He reasons that since humans are limited in holistically understanding Truth, then there can be no right to exclusive ownership of Truth. Humility thus denies claims to spiritual superiority and places all individuals on an equal level. Therefore, the best approach to spiritual others is with humble intentions. Third, Gandhi uses relational dialectics to address the fear of losing one's faith during interfaith encounters. His discourse suggests that appreciation of spiritual multivocality may help people balance the primary tension while strengthening their own faith in the process. Fourth, unity in diversity is achieved by recognizing the simultaneous distinction and

identification among faiths, or same/different dialectical contradiction. These themes

work together to build pre-dialogue foundations for pluralistically relating to spiritual

others by redefining religion in a way fit for dialogue, pleading for humility, and

recognizing that spiritual multivocality can build bridges where spiritual identities can be

maintained while simultaneously recognizing the commonalities that bind faiths.

[1] Refer to chapter one for more explanation of humility as transcendence, openness, and self-awareness.

[2] Refer to chapter one for more explanation of dialectical contradiction and totality.

[3] Though Gandhi uses the Ganges River as an analogy for Hinduism specifically, its message can be broadly applied to all religions.

[4] As mentioned in chapter one, there are many different religious practices/traditions in a single religion. The plurality of each religion is made up of many faiths (i.e., the many denominations of Christianity). Different religious practices/traditions may refer to different religions, or different faiths within a single religion.

[5] You cannot persuade someone to be in love because it is a matter of the heart/soul, not the mind. Gandhi works to place faith in the same category as love by taking it out of one's head and into one's heart. This does not mean, however, that one does not *think* about religion. As mentioned in this chapter, Gandhi often promotes applying reason in one's reflection over his/her faith. His argument, however, is that religion should be first and foremost a matter of the heart because it fundamentally transcends human thinking and rationality.

[6] I use the masculine pronoun "he" in referring to God for two reasons. First, I grew up socialized in the Catholic Church. Therefore, the spiritual language I am familiar with refers to God as a male entity. It is not an assertion that God *is* male, but rather it is the language I personally use as a result of my Christian faith. Second, Gandhi also uses "he" when referring to God. I do the same to remain consistent with the language of my texts.

[7] Revelation, in this context, is the means by which truth is revealed to humans.

[8] Exclusivism is one of the approaches to interfaith encounters that Keaten and Soukup (2009) argue hinders pluralistic dialogue. Refer to chapter one for explanation on different approaches to dialogue.

[9] "Inter-religious relationship and contact" is comparable to "interfaith encounters" as used throughout this study. Though Gandhi refers more specifically to *religious* relationships, I use faith to encompass a more inclusive audience who may avow to being spiritual but may not avow to a specific religion.

[10] When I say "openness to new perspectives," I do not imply that individuals have to agree with spiritual others. It means individuals are open to listening to others and grant spiritual others space to be heard. If one cannot know truth in its entirety, then he/she has

reason to be more open to new perspectives. Providing space for spiritual others then becomes a gesture that fosters respect and validation towards other faiths.

[11] By "truth," I mean Gandhi's truth. I do not assert that this is truth for everyone. Truth is used in the relative context.

[12] Another example where Gandhi advocates for humility in the same two ways is his plea to Muslim Hindu unity: "When [Muslims and Hindus] are inspired by a spirit of sacrifice, when both try to do their duty towards one another *instead of pressing their rights*, then and then only would the long-standing differences between the two communities cease. Each must respect the other's religion, *must refrain from even secretly thinking ill of the other*" ("Hindu-Muslim Unity," 1986, pp. 526-527, emphasis added).

[13] Another instance where Gandhi asserts that God is One is his response to a correspondent regarding Hinduism as a living organism: "Hinduism and all other religions are being weighed in the balance. Eternal truth is one. God is also one. Let every one of us steer clear of conflicting creeds and customs and follow the straight path of truth. Only then shall we be true Hindus" ("Hinduism a Living Organism," 1986, p. 489).

[14] I am aware that Gandhi also says "we shall have no difference." However, he states this to stress similarity in creating a strong familial tie among faiths. His plea to "respect each other's religion" and "not stand in the way" of other faiths is a clear recognition of that spiritual differences exist.

Chapter IV

Desmond Tutu Textual Analysis

"We are made for fellowship… for togetherness, because we can be human only together.

We were made for interdependence…"

- D. Tutu ("The Religious Understanding of Peace," 1994, p. 13)

Desmond Tutu, emeritus Archbishop of South Africa, is a spiritual leader who, similar to Gandhi, is continuing the mission to build pluralistic relational bridges among spiritually diverse people. South Africa's apartheid ended in 1994, and since then leaders such as Tutu have been working hard to rebuild a nation that is inclusive to all South Africans, regardless of religion. Like Gandhi, Tutu's discourse carries the potential to foster a pluralistic environment inclusive to spiritual individuals during interfaith encounters. However, as mentioned in chapter one, Tutu offers two different perspectives from Gandhi for building these foundations. First, although Gandhi was an influential voice for interfaith relations in the early 1900s, Tutu's voice provides a *current* example of how spiritual leaders' discourses may lead to foundations for pluralistic interfaith encounters. Second, Gandhi's Hindu identity allowed him to articulate his philosophies from a more relativistic spiritual identity whereas Tutu avows to a specific Christian faith. Gandhi did not belong to a specific sect of Hinduism, nor did he serve as an appointed religious leader. Tutu, however, advocates for interfaith cooperation as an appointed Archbishop of the Anglican Church. Not only does Tutu's

status as archbishop grant him ethos within the Anglican tradition, but it also provides an example of how individuals who belong to specific religious traditions can also engage in interfaith dialogue.[1]

This chapter focuses on how themes in Tutu's discourse establish a pluralistic foundation for interfaith encounters. Themes were coded from a close textual analysis of three lectures concerning interfaith relations: "The Religious Understanding of Peace" (1994) given in 1985, "Let us Celebrate our Diversity" (1994) given in 1994, and "2014 Parliament Bid address" (2010). The fifteen-year span of these three speeches extends beyond the end of South African apartheid in 1994, and into more current political efforts to unify a spiritually diverse country.

My analysis is guided by the following three research questions: first, how does the discourse of two influential spiritual leaders (i.e., Mahatma Gandhi and Desmond Tutu) provide pluralistic insight for understanding spiritual others in an interfaith context? Second, what are common themes/philosophies between these two spiritual leaders, and how do these themes provide a foundation for preparing individuals to enter interfaith dialogue with a pluralistic mindset? And third, how do humility, relational dialectics, and identification in the leaders' discourses lead to a better understanding of how spaces for interfaith dialogue are potentially opened up? Like chapter three, this chapter is organized primarily by the third research question. Humility, relational dialectics, and identification illuminate themes throughout Tutu's discourse that work towards establishing pluralistic attitudes for understanding spiritual others.

Tutu's rhetoric attempts to persuade his audience to adopt attitudes of pluralism towards spiritual others. He does this in several ways. First, I explain Tutu's definition

of religion as *ubuntu*, or human interdependency, through the use of humility, dialectics, and identification. Second, I assess how Tutu advocates for humility and embodies it in his discourse. Third, I explain how dialectics functions to highlight three themes: managing dialogue's primary tension,[2] human interdependency among diversity, and the tension of religious similarity/difference. Fourth, I look at how Tutu uses identification to create unity across religious borders. Finally, I provide a few exemplar passages to illustrate how humility, dialectics, and identification work together to holistically construct an "equipment for living" (Burke, 1973) for encountering spiritual others.

Tutu's Definition of Religion: *Ubuntu* as Human Interdependence

Like Gandhi, Tutu's definition of religion is essential for understanding how he approaches interfaith issues. His framing of religion and faith are the bedrock from which his pluralistic philosophies spring. Tutu's definition of religion is explained in two phases. First, religion and faith teach individuals how to be truly human through *ubuntu*. *Ubuntu* assumes a duty towards God and towards others. Second, "true religion" is measured by the fruit it bears in society rather than the name of the tradition ("The Religious Understanding of Peace," 1994, p. 15). This definition contributes to creating pluralistic foundations to dialogue by emphasizing duty and interdependence.

Religion, according to Tutu, teaches individuals how to be truly human. He broadly states that "all of our faiths in different ways tell us how we can be truly human" (Tutu, 2010, n.p.). He recognizes the dialectical tension of simultaneous difference and unity among religions. While Tutu claims that faiths are different teachers for different people, he also acknowledges that each one essentially teaches the same thing: how to be human. The essence of humanity, according to Tutu, is best described by the African

saying *ubuntu:* "a person is a person through other persons. We are made for fellowship, for koinonia,[3] for friendship, for togetherness, because we can be human only together" ("The Religious Understanding of Peace," 1994, p. 13). Both dialectics and identification are implicit within his use of *ubuntu*. *Ubuntu* is dialectical because it premises that wholeness requires interdependence among differences, also known as totality. Totality, as used in the above quotation, functions to highlight the belief that relating to others is the essence of humanity because a person can only know him/herself in relation to others, by comparison to what he/she is or is not; one's identity is shaped by other identities. Also, *ubuntu* works through totality in allowing people to see how they are connected to the larger whole of humanity. They are a part of something larger than themselves. Connection to others creates a sense of identification, or sharedness. In this instance, all humans share the same essence: the human nature of relating. Tutu also uses words to reinforce a sense of identity such as "we" and "human," which are inclusive in nature and refer to no one specific group, but rather have universal application. Tutu's language asserts that religion and faith teach us how to be truly human, and to be truly human is only possible through relationship with other people. Thus Tutu frames religion and faith as *ubuntu* at their core.

Tutu expands on his definition of religion as *ubuntu* by explaining more explicitly that religion is about duty towards God and others, using Christianity as an example. In referring to religion in ancient Judeo-Christian times, he explains that "religion held together our duty towards God and our duty towards our neighbor as inextricably bound together. Our relationship with our neighbor was determined by justice" ("The Religious Understanding of Peace," 1994, p. 15). Tutu reasons that one cannot live his/her faith

towards God and ignore his/her fellow neighbor; the two go hand in hand. He frames

religion as a reminder of human nature; we are inherently bound to God and each other.

The previous quotation highlights how Tutu defines religion through *ubuntu*. Tutu

provides further clarity to how justice and religion are inseparable; he states:

> The Bible believes true religion would prove its authenticity by what
> conditions it produced in the society, by how religious persons treated
> their neighbor. The prophets were scathing in their condemnation of
> religious observances which had no salutary repercussions on how people
> behaved in the marketplace, in the court of law, and in their everyday life.
> Such a religion they universally rejected as an abomination, and totally
> unacceptable to God ("The Religious Understanding of Peace," 1994,
> p. 15).

Tutu articulates his definition of "true religion" from a uniquely Christian perspective by

using the Bible. However, his use of Christian scripture functions to create identification

among all religions because it is not exclusively applicable to Christians. This passage

instead works to break down religious boundaries by highlighting how religion, not just

Christianity, is authentically measured: by justice towards fellow neighbors. Tutu frames

justice towards others as a universal value (both in the eyes of the prophets and God) and,

hence, fundamental to all humans. The above quotation is an example of how Tutu's

language promotes identification among diverse faiths by referring to "religious persons"

rather than exclusively Jews or Christians. This definition of religion measures worth by

what it produces in society rather than its name. In other words, Tutu's "true religion"

focuses less on words and more on actions. This passage reasons that God cares less

about what you call yourself and more about how you live. Tutu continues to emphasize

the product of faith rather than an avowal to a specific tradition. He states that Matthew

7:21 says "it is not everyone who says 'Lord, Lord' who will enter the kingdom of

heaven, but he who does the will of my Father who is in heaven" ("Let Us Celebrate Our

Diversity," 1994, p. 128). This quotation again emphasizes that lip service to God is inadequate. Tutu uses scripture to support his belief that God is more concerned with those who *live* for him and *do* his will in pursuing justice. Underlying Tutu's use of Matthew 7:21 is a sense of identification where religions can focus less on religious categories created by doctrines and more on authentic religion as measured by God's will through righteous living among fellow humans. Tutu's discourse uses identification to highlight the common ground between spiritual others: righteous living for God.

Tutu's discourse also uses dialectical contradiction of same/different to encourage his audience to look past the surface level differences and recognize the sameness that binds religions. After reading a poem about Divine worship, he says:

> Can anyone tell from these words what the author's faith is? These are words which could have come from a Christian mystic. In fact they are composed by Tagore, the great Hindu philosopher and mystic. Do they become less true or less sublime because they were penned by a Hindu and not a Christian? ("Let Us Celebrate Our Diversity," 1994, p. 128)

Tutu's passage motivates one to focus on religion's product, which is worship in this context. His discourse exudes the form of dialectics, bringing attention to the different religious communities while also highlighting the same desire of each religion to recognize and worship God in a similar way. Regardless of Tagore's religious avowal, he is worshiping God with authentic intentions. In fact, when the religious affiliation of Tagore is hidden, the worship cannot be differentiated among other religions. Worship works as identification among religious peoples because it can be similar regardless of religion. This passage functions to persuade audiences towards his definition of religion: God is concerned more about how you live rather than what you say.

To reaffirm his definition of religion as righteous living, he again invokes his identity as a Christian:

> I believe that we will commend Christianity most credibly not so much by our eloquent sermons but by who we are, by what others will see in us. . . . They say Gandhi often said he would have been a Christian, attracted as he was by what he read in the New Testament of our Lord's life, but when he looked at what Christians had become, what they were, then he was repelled. Waldo Emerson has said, "What you are speaks so loud, I cannot hear what you are saying" ("Let Us Celebrate Our Diversity," 1994, p. 128).

In this passage, Tutu reinforces his belief that religion should be concerned more with righteous living and less about verbal affiliation. He uses Gandhi as an example of a righteous man seeking truth, yet he found Christian living to be inconsistent with Christian scripture. Tutu implies that the Christians Gandhi encountered lacked his conceptualization of true religion, because if their faiths were authentic, then an exceptional spiritual individual such as Gandhi should have had no problem seeing the products of their faith in their daily living. Tutu's discourse frames religion as valuing righteous living over eloquent rhetoric, again emphasizing the belief that actions can speak louder than words.[4]

To summarize, Tutu's definition of religion inculcates attitudes of pluralism. Tutu defines religion as *ubuntu*. Religion is duty to God and duty to others; the two cannot be separated. He promotes the idea of religion as a way of life that embodies justice and righteous living with one's neighbors. Religion's worth is measured with its impact on society rather than avowals to religious traditions devoid of authentic works. Tutu's discourse uses the dialectical contradiction of same/different to explain that though there are obvious differences in religious communities, all religions value authentic worship and justice towards others. Also, every human shares the essence of

ubuntu, the interconnectedness of humanity. Religion is a way to live out our humanity, which is centered on interdependence.

Humility

Tutu often utilizes elements of humility in establishing pluralistic and inclusive spaces for interfaith relations. He strongly calls for individuals to exercise humility in their understanding of the Divine, and he also utilizes a humble tone in his discourse that highlights the collective efforts of others.

Call for Humility

Within Tutu's discourse, the call for humility works to create pluralistic interfaith spaces in three ways. First, Tutu claims that no religion has a monopoly over truth, and all humans are limited beings. Second, he pleads for approaching religious scripture with humility. Third, recognizing human limitation allows his audience to recognize the validity of other religions.

Avoid claim to exclusive ownership of Absolute Truth.

Tutu claims that no religion has monopoly over truth. Such an assertion, he says, is naïve. Using his own Christian identity as an example, he states:

> Despite the obvious fact that, for instance, Christians do not have a
> monopoly on truth or virtue that adherents of other faiths do happen
> inconveniently to be people of unarguable goodness, probity and holiness
> (e.g., Mahatma Gandhi), to have access to truth (e.g., an Albert Einstein),
> many Christians hold to the view that non-Christian faiths are devoid of
> all truth and even that they are paganism of the worst kind ("Let Us
> Celebrate Our Diversity," 1994, p. 126).

As mentioned in chapter one, humility requires one to reflect on his/her own limitations. Tutu's words show that Christianity is a limited way of completely understanding and relating to God, as evidenced by the reality that non-Christians also live a life of truth and

virtue. Truth and virtue, in this passage, serve as means of identification because they are common values that both Christian and non-Christian faiths hold. Tutu asserts that this fact is "obvious" and "unarguable," but is "inconvenient" because it complicates the simple worldview that a single faith tradition can know truth in its entirety. Gandhi is again used as a spiritual exemplar of holiness. Underlying Tutu's words is a strong call for humility. He boldly states, as a Christian, that his faith (and all faiths) must accept its limited ability to know truth. Humility, in this context, requires one to let go of certainty. By admitting one's limited ability to understand Truth, the door is opened for encountering new possible understandings with spiritual others. While he acknowledges that many fellow Christians believe all non-Christian faiths are inaccurate and illegitimate, he uses his ethos as an archbishop to counter this belief by pleading for humility when encountering spiritual others.

Tutu continues to use Christianity as an example of a single religion's limitation in understanding God. He states:

> Some of my fellow Christians have been upset because I said on TV that God was not a Christian. That should surely be as obvious as a pikestaff. Everybody knows that Christianity is just under 2000 years old. If God is a Christian, what was he before Jesus Christ came to earth? We surely will not say God did not exist before the advent of Christ ("Let Us Celebrate Our Diversity," 1994, pp. 128-129).

Tutu's public claim that "God is not a Christian" is another call for humility among his audience, and Christians in particular. Tutu again reinforces his belief that people should be less concerned with human-made religious titles. According to Tutu, God is bigger than any one religion and cannot be confined to a single religious system attempting to make simple that which is beyond understanding. This passage is an example of how humility works towards building pluralistic foundations because it teaches that God

belongs to no one faith, which opens up space for spiritual others. Given Christianity's relatively short historical existence, he admits that his faith cannot explain God's presence since the beginning of time. This statement again opens the door for new, but also limited, possibilities to explain God's existence. A sense of identification is created because Tutu implies that God does not belong to Christianity only, but is accessible by other means. Hence, he creates common ground between Christians and non-Christians because he embraces the attitude that both have legitimate ways of understanding and relating to God. Humility works to establish foundations for interfaith dialogue because individuals who embrace the attitude that religion is a limited sense-making system can be more open to the beliefs of spiritual others during interfaith encounters.[5]

Approach scriptures with humility.

Tutu also advocates for humility when it comes to interpreting religious scripture. Literal interpretation of scripture in its entirety can be counterproductive to establishing pluralistic interfaith encounters because if one scripture is *literally* true, than others are not. But if different scriptures say the same message in different ways, then validity can be recognized within other religions as well. Tutu gives two examples where literal interpretation of often cited Bible verses are misunderstood and do not embrace pluralistic attitudes towards spiritual others.

The first verse that is often used with exclusive implications is from the Gospel of John when Jesus says "No one comes to the Father but through Me" (John 14:6). In referring to the literal translation of this verse, Tutu explains:

> When you ask whether e.g. Moses or any other Old Testament religious figure did have an authentic encounter with God, and if indeed they did, as most reasonable people would have to concede, then you ask was our Lord… referring to the pre-incarnate or incarnate Logos, then you are met

with an incoherent and illogical anger and vehemence ("Let Us Celebrate Our Diversity," 1994, p. 127).

Tutu reasons that because Old Testament prophets, such as Moses, lived before Jesus, it is illogical to think they experienced God through Jesus as the literal translation of John 14:6 would suggest. According to Tutu, the literal translation of this verse is "incoherent" and "illogical" in its own faith tradition. Also, if this verse is literal, then Christians would have no reason to engage with spiritual others. If Jesus is the only door to God, all other ways are invalid and no further inquiry is needed. However, Tutu suggests that Christianity cannot explain God in his entirety, and humble, non-literal interpretations of such verses recognize that God can be experienced outside of Jesus. His words open up space for spiritual others by addressing specific scripture that can be potentially used for excluding others.

The second Bible verse that is often taken literally is the story of Genesis. Tutu argues that this story is a myth, explaining:

> We must of course remember what religious myth sets out to do. It is not a phenomenological description of how things were- after all no one was around when God first brought everything to being. The purpose of these early Genesis stories is to describe profound religious verities which could not be told in any other equally effective way ("The Religious Understanding of Peace," 1994, p. 12).

Tutu pleads with his audience, Christians in particular, to humbly approach religious scripture by recognizing that it may not be a simple literal translation, but instead scripture can function to carry an underlying meaning. According to Tutu, Genesis is not a literal historical account of the world's beginning, but serves to teach humanity lessons through allegory.[6] His discourse suggests that literal translation of such verses can lead to a fundamentalist attitude towards spiritual others that may not allow for a dialogue of

mutual understanding and transformation to occur. All religions have a creation story, and if any is taken literally, there is little room to acknowledge the validity of other religious scripture. If one is literally right, the others logically cannot be. Tutu's discourse does not suggest that literal interpretations of scripture are bad, but rather literal interpretations of certain verses may endorse exclusivist attitudes problematic for establishing pluralistic interfaith spaces. The above passage asks audience to approach scriptures humbly, and be aware of how interpretation of scripture can work towards establishing an openness and willingness to learn from others.

Recognize validity in other religions.

Tutu's discourse promotes the belief that no religion has a monopoly of Absolute Truth and motivates his audience to humbly approach scripture. Recognition of such human limitation may inculcate attitudes of openness to seeing validity in other religions.[7] In his first speech in 1985, Tutu begins broadly by referring to John Hick's "God has many Names":

> What faith we confess is very much an accident of birth, geography, and history. . . . Had [Christians] been born in India then the chances are very great that they would have been Hindus. . . . This point might help to keep us suitably modest about the claims we are ready to press for our particular faith. How could we be so scathing in our judgment of another faith when we could so easily have been its adherent but for the quirks of birth, geography and history ("The Religious Understanding of Peace," 1994, p. 10).

Tutu asks his audience to be humble when approaching spiritual others. He points out that avowal to a particular faith may be influenced by other factors that individuals take for granted (i.e., birthplace, history, geography). The use of the word "quirk" shows his belief that birth, geography, and history are matters of random chance beyond our control rather than conscious decisions. He later notes that this perspective is highly

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controversial because it assumes that faith is a product of circumstances. However, if individuals reflect over the belief that these factors may make religious avowal more than just a choice, then perhaps spiritual others' avowals may be granted more validity. That is, if someone better understands why and how a spiritual other came to their religious identity, they may be better suited for engaging in dialogue that seeks mutual respect and understanding. Identification works within this passage to remind the audience that all humans share the inability to control their birthplace/time. Such reflection requires a humble realization that we are all subject to chance when we are born into this world, and we are all products of socialization and other environmental influences. Birth place/time and geography are aspects of human life that are beyond our control.

In his speech in 1994, after the end of apartheid, Tutu continued his advocacy to validate other religions by using South Africa as an example:

> Often we hear that South Africa is a Christian country. . . . It can certainly not mean that South Africa is a country which lives by the highest Christian principles of ideals. . . . The policy of apartheid was perpetuated not by pagans but by those who claimed publicly and frequently that they were Christians ("Let Us Celebrate Our Diversity," 1994, p. 128).

Tutu's message is directed more specifically at South African Christians to humbly recognize that Christians were not innocent of apartheid's enforcement. In doing so, his words frame apartheid as a reminder of Christianity's shortcomings. Apartheid also suggests that the Christians of South Africa have a long way to go before fully living their faith within society. His words create opportunity for interfaith dialogue because individuals are asked to reflect on the limitations and faults of their faith and recognize a need to move in a new direction. Dialectical totality is implored here to show that Christians are but one part of a larger whole. The South African society, and the fall of

apartheid, is made up of several spiritual communities. Each community interdependently relates to others in creating a pluralistic society. Tutu continued to open the door of recognizing the validity of other religions by stating:

> In our opposition to [apartheid], our greatest allies were often not Christians but people of other faiths. Our most strident opponents, who were willing to use unjust laws and methods to suppress us, were not people of other faiths but rabid Christian folk. We certainly could not with any degree of credibility claim that we were a Christian nation ("Let Us Celebrate Our Diversity," 1994, p. 128).

This passage uses humility in several ways towards building a more spiritually inclusive South Africa. First, Tutu redefines the boundaries of *us* vs. *them*. The South African struggle was not framed as Christians vs. apartheid, but rather South Africans (of many faiths) vs. apartheid. He reminds South Africans that the fight to end apartheid was a collaborative effort that Christians cannot take credit for alone. Second, Tutu again asserts that South Africa is not a Christian country. Tutu promotes humility in remembering all who contributed to ending apartheid, and that the country belongs to no single faith. Again, dialectical totality reminds his audience of interdependence among diversity. He asserts that South Africa was and is a pluralistic nation of diversity. Third, Tutu's words create a pluralistic space that is conducive to interfaith dialogue; Tutu recognizes validity in other religions in a manner that prevents Christian domination. The idea of Christian ownership of South Africa would not promote spaces inviting to other faiths. Instead, Tutu describes South Africa, like dialogue, as a space where all members are equally recognized and no one faith holds superiority over another. His discourse suggests that all faiths are meaningful and have a rightful place in the country.

Tutu's call for humility embraces the belief that no single faith has exclusive ownership of Absolute Truth, and individuals should approach scriptures with humility.

Tutu's use of humility functions to bring attention to human limitations in a way that opens the door for individuals to recognize the validity in other religions. But taken into holistic account, Tutu's call for humility is supplemented with his use of humility throughout his discourse.

Discourses of Humility

In 1985, Tutu invokes discourses of humility when addressing the honor of having the inaugural peace lectures named after him. Though his appreciation for the award does not have explicit advice for building interfaith foundations, his emphasis on interdependency, or dialectical totality, is a strong undercurrent that opens up space for interfaith dialogue. For example, he states:

> By this [honor] you recognise the contribution of many others more deserving than I, who have played a crucial role in the struggle for justice and peace in our beautiful but tragic land. There have been and there still are countless heroes and heroines engaged in this our liberation struggle. . . . You are acknowledging their contribution ("The Religious Understanding of Peace," 1994, p. 11).

Instead of taking credit for his accomplishments, he defers praise to others whom he deems "more deserving." Dialectical totality is evident in Tutu's discourse because he humbly recognizes that he is but one part of a larger whole that strives for justice against apartheid. The above passage is an example of how totality illuminates humility as transcendence because Tutu recognizes that he is but one small part connected to a larger system.[8] Again, his philosophy of *ubuntu* has humble implication towards seeing the interconnectedness of humanity. Though this passage does not explicitly explain the value of humility and interdependence, his discourse embodies the very values that work towards building pluralistic spaces.

In summary, Tutu's discourse of humility plays an important role in establishing foundations of pluralism. First, Tutu advocates for humility by asserting that no religion, especially his own, has a monopoly of Truth. He calls for his audience to realize the limitations of both humans and religion, and his words promote humility as openness to learn from others. Second, Tutu argues that literal interpretation of some scripture may be counterproductive to embracing pluralistic interfaith spaces. His discourse suggests that scripture should be humbly and appropriately interpreted. Third, humility expressed within Tutu's rhetoric implicitly promotes values of interdependency that are productive to instilling attitudes of pluralism when relating to spiritual others.[9] Running throughout the theme of humility is the belief that all humans are limited beings when it comes to comprehending the divine, leaving room for an openness and/or willingness to encounter spiritual others.

Dialectics

Three major themes arise from Tutu's discourse when examined through the lens of relational dialectics. First, Tutu addresses management of the "primary tension" (Zediker & Stewart, 2009). Second, he explains the value of interdependence among diversity. Third, Tutu acknowledges that faiths are both the same *and* different. These three themes contribute to establishing a pluralistic understanding of how one might relate to spiritual others.

Managing the "Primary Tension"

As mentioned in chapter one, the "primary tension" of dialogue is "holding my own ground" while simultaneously "letting the other happen to me" (Zediker & Stewart, 2009, p. 562). Managing the primary tension requires the challenge of negotiating one's

spiritual identity, and fear of losing one's identity can prevent many from engaging in interfaith dialogue. Tutu addresses the fear of losing one's spiritual identity to relativism by explaining how he manages his own primary tension. He first acknowledges the fear of dialogue:

> The old and hoary bogies are still very much in vogue- such as the tenaciously held view that those involved in such interreligious dialogue are guilty of a dangerous religious relativism. . . . That Christians must . . . go out into the world and make disciples of all men and women. . . . They believe that the absolute claims by the founders of the different religions are compromised or watered down until there is very little to distinguish one faith from another ("The Religious Understanding of Peace," 1994, p. 9).

Tutu recognizes that many individuals fear that engaging in interfaith dialogue implies that one loses his/her spiritual convictions to the whims of religious relativism. He argues, however, that recognizing validity of other faiths does not equate to complete relativism. Recognizing other faiths' validity is an awareness of commonality, rather than a claim to uniformity. He criticizes the fear of relativism as "old and hoary bogies," as if it were out dated, stale, or inflexible to modern diversity. His language portrays the fear of relativism as a rigid belief that "tenaciously" views interfaith encounters as "dangerous," rather than opportunities for growth through *ubuntu*. Fear of losing one's identity can lead to "holding my own ground" to the point where dialogue is not possible because the individual is not open to listening and understanding spiritual others. Tutu then praises those committed to interfaith dialogue and explains that individuals need not compromise their own religious convictions to pluralistically engage with spiritual others:

> You must therefore be commended for taking this particular bull by the horns and demonstrating that while we are careful not to be guilty of proselytising . . . we believe that those involved in interfaith dialogue would be doing a great disservice if they did not bring into the discussion their unexpurgated versions of their faith held in full integrity ("The Religious Understanding of Peace," 1994, p. 9).

In this passage, Tutu explains that exclusively "holding my own ground" is dangerous because it can lead to naïve intentions of conversion, and one must always check their intentions when approaching spiritual others. But Tutu's discourse also suggests that "holding my own ground" is very valuable in the interfaith context (Zediker & Stewart, 2009, p. 562). If interfaith dialogue depends upon sharing authentic spiritual experiences and beliefs, then one's faith must be present in its entirety. The challenge for some, according to Tutu, is expressing one's spiritual convictions without compromising one's beliefs *or* delegitimizing another's faith through proselytizing.

Using his own life as an example, Tutu demonstrates how one can manage the tension of expressing different spiritual truths in a sensitive way that does not compromise one's faith. He states:

> Jesus Christ for me is the full and final revelation of God. I will not compromise my belief in His absolute uniqueness. But I do not need to . . . trample . . . all over what the adherent of another faith considers to be their holy ground. God is too great to be apprehended only by a finite Christian. I am ready to hear what the Buddhist, the Muslim, the Sufi etc. has seen of the divine splendour. I would want to show them the best of all, but not by Bible thumping and abrasive disregard for their susceptibilities ("Let Us Celebrate Our Diversity," 1994, p. 129).

Tutu explains that when he engages in interfaith dialogue, his faith is not diminished or watered down. He strongly articulates his identity as a Christian and claims that his belief in Jesus will not falter. However, God's vastness humbles Tutu to be open to listening to spiritual others. He expresses eagerness in learning of spiritual others' thoughts on God, but not at the expense of giving up the tenants of his own faith. His words provide an example of how one can manage the primary tension of "holding my own ground" while "letting the other happen to me" (Zediker & Stewart, 2009, p. 562).

He strongly articulates his unique faith in a way that contributes to a pluralistic environment centered in mutual understanding and respect, but not agreement. Tutu expresses that he does not have to necessarily agree with the Buddhist or Muslim, but he can learn from them. He still shows evangelical desires (i.e., "want to show them the best of all") but does not turn the dialogue into a "Bible thumping" argument over validity of spiritual others' faiths. Thus, managing the primary tension, in Tutu's example, means strongly holding onto your faith *but also* being open to learning from spiritual others.

In "Let us Celebrate our Diversity," given in 1994, Tutu proposes a way to pragmatically manage the primary tension in a post apartheid South African government. He states: "I hope we will restore the custom of starting Parliamentary sittings with prayer. . . . People can still observe their reverent silence as prayers were offered by ministers of different faiths by rotation" (p. 130). Parliament's incorporation of prayers from different faiths would be a gesture towards building a more religiously inclusive country. The above quotation is an example of how Tutu suggests the primary tension can be pragmatically managed by individuals exercising "reverent silence" during the prayers of other faiths. "Reverent silence" is not a gesture of disapproval towards other faiths, but rather allows individuals to respect spiritual others in South Africa by granting them recognition and space to practice their faith. Individuals, however, are not required to practice or agree with the prayers of another faith, but allowing prayers from other faiths recognizes the validity of spiritual others without compromising one's own spiritual beliefs/practices. Nonetheless, an environment could be promoted where faiths can respect each other and recognize the spiritual plurality of the nation.

In summary, Tutu's discourse suggests how to manage primary tension of "holding my own ground" while simultaneously "letting the other happen to me" (Zediker & Stewart, 2009, p. 562). He claims that engaging in interfaith dialogue does *not* result in one losing their faith to religious relativism. On the contrary, pluralistic dialogue requires the articulation of different faiths in their fullness. Tutu shows his audience that individuals can share their faith with others without proselytizing or devaluing the faiths of others. Managing the primary tension becomes an essential element to address when building pre-dialogue foundations because it allows individuals to reflect on how they might interact with spiritual others before interfaith encounters. Tutu's discourse suggests that strong pre-dialogue foundations are established when individuals reflect on how they can retain their unique faith while simultaneously opening themselves up to learning from spiritual others.

Interdependence among Diversity (Totality)

Another theme within Tutu's discourse highlighted by relational dialectics is interdependence among diversity, or dialectical totality. As mentioned in chapter one, totality is one of the pillars to relational dialectics. Totality premises that the world consists of "relational interdependencies" that not only define individual identities but also situate the individual in relation to the larger multivocal whole (Baxter & Montgomery, 1996, p. 15). According to Tutu, diversity is a reality that should be praised, but it is important to remember that humans are interdependent within societies of rich multivocality. Tutu's philosophies embrace the idea that it is basic human nature to relate to each other (*ubuntu*), and he uses South Africa as an example of a country striving to recognize the basic human need of *ubuntu* amidst diversity.

As mentioned earlier in this chapter, *ubuntu* is an underlying philosophy that drives Tutu's motivation to connect with others. He says that *ubuntu* is "the essence of being human" and means "a person is a person through other persons. . . . That we are interdependent; that we are made for interdependence" (Tutu, 2010, n.p.). Tutu's philosophy of *ubuntu* is inherently dialectical because it parallel's Baxter and Montgomery's (1996) notion of totality; they are both centered on interdependence. Tutu argues that humans "are made" for totality/interdependence; it is woven into our very nature. But interdependence is not only human nature, it is also the means by which humans reach self-realization. Totality premises that multiple voices play off each other and define one another in constituting the larger societal whole. *Ubuntu,* or interdependence, follows this same assumption about human nature: humans play off one another in making meaning and defining themselves. In his first lecture, "The Religious Understanding of Peace"(1994), he states that "being fully human… can only happen in fellowship, it is wholeness" (p. 13). His statement has heavy dialectical implications. He reasons that fellowship leads to wholeness, or in other words, interdependence leads to totality. To understand one's own faith in the interfaith context, one must understand the faiths of others. Recognition of other faiths can bring simultaneous wholeness to one's own faith and to a spiritually diverse society. Interdependence and *ubuntu* contribute to building pre-dialogue interfaith foundations because it allows individuals the opportunity to further define their faith in comparison to others while simultaneously situating themselves within the larger pluralistic community.

In addressing the honor of the Inaugural Desmond Tutu Peace Lectures in his lecture, "The Religious Understanding of Peace" (1994), Tutu referred to a light bulb

parable to express the importance of interdependence. The light bulb was proud of the light that shined from it and forgot that the light shined only because it was plugged into an electrical source. Despite its best efforts, it was unable to shine once removed from its source. This parable served two purposes. First, he humbly recognized the influence of others in his life. Second, it reminded his audience that, like him, all humans are the light bulb in the story. All are subject to the universal law of *ubuntu*. Remembering this point can remind individuals of their relationship to spiritual others.

Another dialectical passage that reinforces Tutu's theme for interdependence is his use of Genesis to explain human nature. In "The Religious Understanding of Peace" (1994), Tutu explains that Eve represents humanity's nature for interdependence, human's desire to belong. When Adam was created, he was not complete until his partner, Eve, was created for him. She represented human interdependence and was the final creation before God's work was finished, as if *ubuntu* was God's last message to humanity before setting life into motion. In explaining the meaning of Genesis, Tutu says "we are made for fellowship . . . for togetherness, because we can be human only together. We were made for interdependence . . ." (p. 13). In this quotation, Tutu's discourse works dialectically in two ways to reinforce his theme of interdependence. First, there is a tension between specific religion and all religions. Though Tutu uses the Bible and his unique Christian identity to express his philosophy, the message of *ubuntu* is promoted as a universal value. Though Genesis is a strictly Judeo-Christian text, Eve as interdependence is not limited to Jewish/Christian traditions. Tutu's interpretation of Genesis is an example of how Tutu expresses his Christian beliefs in an inclusive way to establish a pluralistic environment. Second, Genesis, like dialectics, explains the world

as a relationship of interdependencies. In this context, Genesis is about totality because it promotes the belief that humans are inherently interdependent creatures, and each has a purpose in relation to the whole of God's creation.

Tutu emphasizes the exigency of interdependence for building pluralistic spaces by first starting globally and then focusing on South Africa as a specific example. He states:

> Many lands are discovering that they are pluralistic in terms of the culture, traditions and religions. . . . The mosque stands cheek by jowl with the synagogue and the temple with the church, etc. Unless we accept that, eventually such communities will tear themselves apart . . . ("The Religious Understanding of Peace," 1994, p. 10).

According to Tutu, diverse communities are not a goal, but rather a reality. The exigency to realize this, he asserts, is strengthened by the unavoidable conflict that is sure to follow. He reminds his audience that they live in a world of religious diversity, and coexistence is necessary for peace. The first step in moving towards building pluralistic and peaceful societies, he argues, is to accept the reality of diversity and recognize spiritual others.

After Tutu's global advice for interdependence, he turns the spotlight to South Africa's condition. In his 1985 lecture, his rhetoric is directed towards the apartheid:

> because until Blacks are free there will be no freedom for any in this beautiful but sad land. The wonderful day will dawn when Black and White will walk . . . into the future . . . when we will have a new South Africa where all will count . . . not because of a biological irrelevance, the colour of our skin, but because all Blacks and Whites together are of infinite value because they are created in the image of God. We would do well to remember the words of Martin Luther King Jr.: If we don't live together like brothers we will die like fools . . . ("The Religious Understanding of Peace," 1994, p. 16).

Tutu echoes King's philosophy that the only way to be human is together. He reinforces the importance of interdependence in battling apartheid and striving for a pluralistic environment. He promises that, like all humanity, the future of Blacks and Whites are inextricably bound. Authentic freedom does not come to one group, but to all. His discourse also dialectically reinforces the theme of simultaneous similarity and difference. For example, his discourse functions to highlight that although Blacks and Whites have obvious differences, these differences occur only on the surface. Underneath skin color is the shared reality that *all* "are created in the image of God." South Africa's struggle during apartheid is an example of striving for plurality in a space where it does not exist. Tutu fights for South Africans to recognize not only different skin color, but different religions as well. Tutu's discourse suggests first recognizing one's interdependence to spiritual others, and then valuing the diversity which creates a holistic society. The words "Black" and "White" can be replaced with any South African religion, or any religious tradition for a more global push for interfaith cooperation. In this context, one faith is inextricably bound to another faith.

After apartheid ended in 1994, Tutu's discourse again stresses the theme of interdependence, but from a post-apartheid angle. He states:

> Our country is dedicated to . . . a celebration of our rich diversity, hence the fact of three national anthems, a new multi-colored flag containing the colours dear to most major political groupings and eleven official languages. We acknowledge this diversity and say its richness . . . is something to be proud of and to celebrate. We speak of the rainbow people of God ("Let Us Celebrate Our Diversity," 1994, p. 130).

During apartheid, Tutu pleaded with South Africans to recognize diversity. After apartheid ended, his rhetoric was directly aimed at creating an inclusive environment through validating and celebrating the pluralism of South Africa. His praise of pluralism

is evident in his efforts to be inclusive with the national anthem, flag, political groups, and languages. "The rainbow people of God" (also the title to one of his books) dialectically serves as an important metaphor for establishing pluralistic attitudes. The different colors of the rainbow represent the multivocality of South Africa, which applies to the country's many faiths. It is not one, but many colors that construct the entirety of the rainbow. Similarly, it is many faiths that contribute to the pluralistic society of South Africa, and Tutu's rhetoric points this out. Also, the rainbow metaphor shows the dialectical tension of similarity and difference. In a rainbow, each color is uniquely different yet is gently blended and unified with the other colors simultaneously. The rainbow metaphor suggests that though there are different faiths in South Africa, ALL belong to God. Though each faith has a distinct tradition, the identification that binds them is the sharedness of being God's children. Each faith, like each color in the rainbow, is interdependent in pluralistically creating the whole society. Thus the rainbow stands for interdependence among diversity by recognizing the spiritual multivocality of South Africa and appreciating the simultaneous similarities and differences among faiths.

Tutu's theme of interdependence contributes to building pre-dialogue foundations in that it reminds people of their relationship to spiritual others. Each faith is constantly in tension with the boundaries and identities of other faiths during interfaith encounters. Tutu's discourse suggests two ways that faiths exist as a multivocal, co-constructed reality in pluralistic societies. First, faiths make sense of their relationship to each other within a shared society and second, faiths can cooperatively make sense of the complexities of the divine. *Ubuntu* can lead to recognizing spiritual others, and perhaps lead one to recognize that faiths are simultaneously the same and different.

Interdependence among diversity is analogous to dialectical totality. Totality stresses that interdependencies exist among contradictions, and meanings are co-constructed through the interplay of multivocal viewpoints. Totality promotes the attitude that faiths are interdependent, and each faith contributes a unique perspective to understanding the whole.[10]

Same, But Different

Appreciation of simultaneous similarity and difference among religions is another theme that is highlighted by relational dialectics.[11] Tutu's discourse strives to persuade his audience that the dialectical tension between being the same and different is not a dissonance, but rather a value. This theme was most evident in his latter two speeches.

In Tutu's 1994 address, he expounds:

The burden of my lecture then is let us celebrate our diversity and give the world that threatens to disintegrate hope that it is possible for those who are different in all kinds of ways yet to cohere as a community that has unity which is not the same thing as uniformity ("Let Us Celebrate Our Diversity," 1994, p. 130).

Tutu's words address the fear of losing one's identity in interfaith encounters by emphasizing that unity does not mean uniformity. Unity, in this sense, is predicated on diversity and does not lead to religious relativism. He does not argue for differences to disappear, only for people to recognize that both differences and similarities can coexist when striving for unity. They are not exclusive concepts, but rather a dialectical reality of interfaith relating. While differences are embraced, the shared "community" provides identification that binds spiritual individuals together. Tutu's discourse suggests that recognizing the same/different tension among religions allows individuals to retain their

unique faiths, but in a way that breaks down strong doctrinal boundaries that divide individuals from spiritual others.

In the same speech, Tutu asks "why [would we] want to exclude religious diversity when religion plays such an important role in the identity of a group?" (p. 130). Religious diversity, he asserts, is valuable to a pluralistic society. The differences in faith, however, contribute to a single community, creating a unity in diversity. Underlying his statement is the belief that unity is only achieved when individuals let go of fearing religious relativism, recognize the spiritual other, and reframe the dialectical contradiction of same/different as a valuable complex reality rather than exclusive polarities. Another example of explicit reference to simultaneous similarity and difference is in his 2010 address, where he states "that we have different faiths but we are joined in our worship of this Divine, whatever we may call "God"" (Tutu, 2010, n.p.). He first recognizes differences among religious traditions, such as the different language people use in referring to the Divine. Regardless of language and surface differences, all faiths are united because they all worship the same thing. Worship of the Divine is the cord that binds the different religions together, allowing for simultaneous existence of similarity/difference during interfaith relating.

At the end of his 1994 address, Tutu concludes with a prayer that incorporates language recognizing South Africa's spiritual pluralism and promoting unity in diversity:

> May God help us Christians become what we are- the Body of this Jesus Christ who took a towel and washed the feet of his disciples . . . who became obedient even until death . . . that at the name of Jesus every knee should bow. . . . And we pray too that the adherents of other faiths will be able to live up to the highest and best in their religions ("Let Us Celebrate Our Diversity," 1994, p. 130).

This passage touches on each of the dialectical themes. First, his concluding prayer is an example of how he manages the primary tension of "holding my own ground" while "letting the other happen to me" (Zediker & Stewart, 2009). His prayer is strongly articulated from a Christian identity, as evident in his convictions of who Jesus is. He does not change his beliefs or prayer practice as a Christian. Second, he acknowledges the interdependence among diversity by recognizing the spiritual other. At first glance, this prayer may seem exclusionary to other religions. However, he ends by including spiritual others in his prayer. His intentions towards spiritual others is not for conversion, but for them to rightfully live the path that is right for them. Though this prayer is inherently Christian, he creates space for the spiritual other by recognizing their validity ("to live up to the highest and best in their religions"), and in turn, their contribution to South Africa. If Christianity were independent of other religions, there would be no need to include them in his prayer. Third, his discourse draws attention to the tension of same/different among faiths. Authentically praying for spiritual others recognizes the validity of their tradition and the larger pluralistic society in which Christianity is a part of. The difference of their faiths is apparent in his strong Christian language, but Tutu prays in a way that reminds his audiences that Christians belong to a spiritually pluralistic society.

Identification

Though the dialectical tension of same/different is a strong theme throughout his discourse, his emphasis on unity creates a stronger sense of identification among spiritual others. Identification highlights the theme of commonality by emphasizing two areas of common ground: being human and interdependence.

Being Human: Shared Human Experience

Tutu uses the Bible to articulate shared religious themes applicable too all humans. For example, when referring to Genesis, he explains, "deep down in most of us is a passionate longing for a different ordering of human society. The Bible and other great literature record this nostalgia for paradise lost, and we yearn for paradise recovered" ("The Religious Understanding of Peace," 1994, p. 14). Though he is referring to a Judeo-Christian story specifically, he also points out that many religions have a similar narrative to explaining human nature. Though the stories may be different, the message remains the same: humans long for a higher way of living.[12] Tutu's inclusive language also works to create a strong sense of identification among his audience. Phrases like "deep down in most of *us*," "*human* society," and "*we* yearn" inclusively reach beyond religious boundaries in creating a common desire experienced by all.

In referring to Genesis in the same speech, Tutu says, "we are informed what God intended for His creation, we are being told some remarkable truths about God, about ourselves and about the universe we inhabit" ("The Religious Understanding of Peace," 1994, p. 12). Though he is sharing Judeo-Christian scripture, he presents the message in a way that can transcend religious boundaries by appealing to basic human nature. The above quotation is an example of strong identification among faiths as evidenced with words like "His creation," "the universe," and the repetition of "we." His use of language inclusively establishes common ground not through Christianity but humanity.

Tutu later describes the Garden of Eden as a "Paradise existence where human beings lived happily together with the whole of creation. . . . Humankind cultivated the

soil . . . and it brought forth all that people could ever have wanted" ("The Religious Understanding of Peace," 1994, p. 12). Again he uses Christian scripture to establish universal identification across religious boundaries by inclusively applying Genesis' message to all peoples. In this case, Genesis is not about Jews or Christians, but "human beings," "the whole of creation," and "humankind." His words establish a common ground amidst diversity by appealing to the human condition. During interfaith encounters, the differences of each faith are important. However, identification establishes common ground by transcending differences, not erasing them. The shared substance that Tutu emphasizes in creating identity is humanness, or the basic elements that makes every individual universally human. In summary, Tutu uses identification through Genesis to emphasize that all humans long for a better way of life, are God's creation, are revealed truths about God, and inhabit the same universe.

Interdependence: Building a Shared Reality

Tutu also uses Genesis to emphasize the theme of interdependence in a way that strengthens identification among spiritual others. As mentioned previously in this chapter, Tutu believes that God intended life to be an interdependent human experience, as is evident in God's creation of Eve. According to Tutu, the Genesis narrative describes God's intention for human interdependence shortly after he finishes his creation. He states: "So Adam has space to be human. . . . He is joyous for he has a real partner and he has a happy and natural relationship with his Maker" ("The Religious Understanding of Peace," 1994, p. 13). This example of Genesis can work to create a sense of identification among spiritual others because Adam, to Tutu, represents all humans. He is complete because Eve, which represents other humans, symbolizes his

basic human need to relate to others, or *ubuntu*. Tutu's definition of religion is again

reinforced here as: duty to God and to others. Human interdependence, in other words,

creates a "space to be human" and allows for "natural relationship[s]" to develop both

vertically and horizontally.[13] After stating the human need for *ubuntu*, he claims that

"when we flout this basic law of our being, then all kinds of things go very wrong" (p.

13). Again, this quotation emphasizes identification between Tutu and his audience, and

also among his audience, through inclusive words like "we" and "*basic* law of *our*

being." His words remain open to application for all humans, regardless of faith.

According to Tutu, interdependence is a shared human nature that can create common

ground among faiths.

In his 2010 address to city delegates biding for the 2014 Parliament of the

World's Religion, Tutu's rhetoric continued to work strongly to create identification by

appealing to the shared need of human interdependence. In his opening, he greets the

delegates with:

> Dear friends in Chicago, our brothers and sisters everywhere on our mother
> earth; our beautiful, vulnerable planet home. . . . And we want to say to
> you, we join with you and people all over the globe, to say we belong in
> one family: God's family . . . the human family (Tutu, 2010, n.p.).

Identification works on several levels in his introduction. First, Tutu inclusively uses the

word "our" three times in the first sentence to quickly establish a relational connection

with and among his audience. Second, he uses a familial metaphor to foster a sense of

belonging among the different faiths and cultures. Each delegate represents a brother or

sister that belongs to Mother Earth, and to "God's family." Identification is strong in this

introduction because all are members of the same family. Everyone shares a mother, a

home, and a duty to collectively protect a "vulnerable planet." He explicitly recognizes

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that all people *belong* to each other and God. Also, everyone belongs to the *human* family. In this context, spiritual individuals have a sharedness of being human, tending to the planet, belonging to God, and being siblings to spiritual others.

After again explaining the importance of *ubuntu* to his audience, he states, "we hope that you will spread the news that there is no faith that promotes violence. There is no faith that says it is a good thing to steal . . . [and] it is a good thing to kill" (Tutu, 2010, n.p.). Although he began the speech with abstract familial appeals to common ground among religions, this quotation focuses more on specific values that all faiths share, such as it is wrong to promote violence, steal, or kill. According to Tutu, these values are specific examples of how identification binds all faiths to their commitment to God and others.[14]

Identification is used throughout Tutu's discourse in highlighting the theme of commonality between religions. Tutu emphasizes that all spiritual individuals share two primary things: being human and interdependence. If individuals embrace Tutu's value that despite religious differences humans are connected, then pre-dialogue foundations can be established in a way that uses identification to establish common ground. Recognition of shared human experience and interdependence can potentially lead to a pre-dialogue attitude of openness towards encountering and relating to spiritual others.

Humility, Dialectics, and Identification Working Together

Though the majority of this chapter is organized around how humility, dialectics, and identification work separately from each other, these three analytical lenses cannot be viewed in isolation. The purpose of focusing on each separately is to fully explore how each lens highlights themes that build pre-dialogue foundations for interfaith encounters.

Below are three examples where a close textual analysis illuminates how humility, dialectics, and identification work together in highlighting themes of pluralism.

The first example comes from Tutu's address in 1985 when he expresses gratitude for receiving the honor of having the peace lectures named after him. Tutu explains:

> I owe nearly everything of who I am to the contributions of so many. Certainly I know that I depend on their prayers to uphold me daily as we seek to advance the cause of the Kingdom of God. In accepting this honour you have bestowed on me, I want to pay a warm tribute to all the many many people who have had a formative influence on me. I hope that they will agree that this honour is in large measure theirs as well ("The Religious Understanding of Peace," 1994, p. 11).

The theme of humility is apparent within Tutu's efforts to attribute the honor of the peace lectures to the contributions of others rather than take credit for it himself. Despite his great achievements, his rhetoric embodies humility in a way that strives to situate himself within the larger perspective of others; "I hope that they will agree that this honour is in large measure theirs as well." In other words, he sees himself as part of an interconnected whole, and therefore cannot take credit for this honor on his own. Tutu's humility leads to the dialectical theme of interdependence among diversity. His philosophy of *ubuntu* runs heavily throughout this passage as he recognizes the value and reality of human interdependence. He acknowledges through *ubuntu* that the award belongs to many, not just him. Emphasizing dialectical interdependence allows Tutu to show his audience that many different sources constitute the whole, creating a totality among diversity. Each person contributed the whole of his humanity, which he humbly recognizes. Finally, Tutu uses identification to highlight commonality with those who have influenced him. He claims that they all seek to advance the Kingdom of God.

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Therefore, each person shares a common purpose, mission, and goal of collectively working towards something bigger than themselves.

The second example of how the three lenses work together comes from the same speech when Tutu speaks about the religious understanding of peace:

> I shall in this section describe what I believe to be a Judeo-Christian understanding of peace because that is the faith I know best, but would argue that in sum the truths delineated here would be for one mutatis mutandis of the other religions as well ("The Religious Understanding of Peace," 1994, p. 12).

Tutu begins with a humble statement of his limitations. Humility works as self-awareness here because he speaks from his own Christian perspective because it is what he is most familiar.[15] He asserts that he does not have the authority to speak on behalf of other religions when it comes to understanding peace within their tradition. Dialectics and identification work together in highlighting the theme of unity in diversity, or simultaneous tension of difference and similarity. Though each faith has different scriptures and narratives to explain religious truths, Tutu believes that religious truths (in this context) are same at their core. They may have different means of being expressed, but the truth that underlies the different stories creates a commonality among different faiths. Thus, they are simultaneously different and the same.

The final example comes from his 1994 address, "Let Us Celebrate Diversity," when he addresses the fear of identity negotiation within interfaith encounters:

> Somehow it seems God is diminished if we should acknowledge the undoubted verities and goodness that reside in non-Christian faiths and the virtues to be found along their adherents. Is God really any less honoured that the Dalai Lama happens to be a transparently holy and serene Buddhist? (p. 127).

Like the first two passages, Tutu begins by appealing to humility. He reminds his audience of human limitation by stating that different spiritual beliefs do not diminish God. By humbly recognizing human limitation, he makes space to accept the validity of spiritual others, pointing out their obvious "goodness" and "virtues." His statement also appeals to the theme of managing one's primary tension. Many people fear encountering spiritual others because of differing views on God's nature. However, Tutu's discourse works to manage the primary tension by reinforcing the attitude that God values humans who live "holy" and "serene" lives over their verbal avowals to religions, which allows individuals to live out their faith while also opening spaces for spiritual others to live out their faiths. A sense of identification is created in recognizing that though Christians are different from Buddhists, both worship the Divine in similar ways. Their words, prayers, and rituals may be different, but Tutu's words in the above passage teach that the products of their faiths are similar because they both pursue "goodness" and "virtue."[16]

Chapter Summary: Analyzing the Discourse of Desmond Tutu

Though Tutu's message at times seems specifically directed at Christians, his discourse carries implications for all spiritual individuals to consider in establishing pre-dialogue foundations for interfaith encounters. His Christian identity allows him to articulate his faith in a way that inclusively recognizes and embraces his interdependence on spiritual others in rebuilding a nation recovering from the wake of apartheid. A close textual analysis of Tutu's three speeches revealed several themes that contribute to establishing pre-dialogue foundations for pluralism. First, Tutu's definition of religion focuses on humanness. Religion is *ubuntu*, a duty to God and to others; the two cannot be separated. Religion is also a way to live out our humanity, which is centered on

interdependence. The second theme is humility. Tutu's discourse promotes the belief that no religion has a monopoly over absolute truth and individuals must be open to recognizing the validity in spiritual others. Also, humility is employed in his language in a way that emphasizes the value of human interdependence. Relational dialectics highlights the third, fourth, and fifth theme within Tutu's discourse. The third theme is managing one's primary tension of "holding my own ground" while "letting the other happen to me" (Zediker & Stewart, 2009). Strong pre-dialogue foundations are established when individuals reflect on how they can retain their unique faith while simultaneously opening themselves up to learning from spiritual others. The fourth theme is interdependence among diversity (or totality), which reminds people of their relationship to spiritual others and shows how dialectical totality is achieved through the interplay of multiple viewpoints; each faith contributes a unique perspective to understanding the whole. The fifth theme is the dialectical tension of similarity/difference. Unity in diversity is achieved when individuals recognize the simultaneous existence of religious similarity and difference as a value, not a dissonance. The final theme that runs throughout Tutu's discourse is his strong emphasis on commonality through identification. Tutu uses identification to show common ground among divided religious traditions, and emphasizes that all spiritual individuals share two primary elements: being human and interdependence.

Overall, humility teaches individuals how to approach spiritual others (i.e., humans are limited, therefore we should be open to learn). Relational dialectics teaches how to relate to spiritual others (i.e., managing the primary tension, recognizing interdependence, and faiths are the same but different). And identification works to

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break down religious walls by finding common ground. Tutu's promotion of interfaith relations from a uniquely Christian perspective, I believe, is an example that gestures back to Gandhi's philosophy that authentic interfaith connection occurs when one's faith is extended onto others.

[1] Tutu's identity as an avowed Christian, I believe, gives unique strength to his advocacy to interfaith cooperation given that certain Christian faiths are often criticized for naive proselytizing and claiming exclusive ownership of Absolute Truth.

[2] See chapter one for explanation on Zediker & Stewart's (2009) "primary tension."

[3] *Koinonia* is Greek and is used in Christian theology to describe fellowship and/or communion with God or other Christians ("Koinonia," n.d.)

[4] The irony with Tutu's emphasis on action over rhetoric is that he uses rhetoric to promote this belief. His discourse is a rhetorical *act* that attempts to persuade his audience to focus more on their *actions*, because actions seem to give meaning and depth to spiritual avowals and eloquent rhetoric. In other words, Tutu attempts to inculcate the belief that actions without rhetoric are more powerful than rhetoric without actions.

[5] This is the second passage where Tutu claims his assertion that God is beyond one religion is obvious. His rhetoric seems to emphasize the simplicity of this truth so as to avoid the impression of trickery or deception. It is what it is, and it can be observed by anyone.

[6] Tutu explains the meaning of Genesis as: "Historically a fall such as described in Genesis never happened in quite these terms, but we know existentially that something has gone desperately wrong; that this is surely not how we were meant to live" ("The Religious Understanding of Peace," 1994, p. 13).

[7] Humility, in Tutu's discourse, works both together and separate from dialectics and identification. The previous examples of humility work outside the limitations of dialectics and identification. However, the following passages are examples of how dialectics and identification play an important role in showing how humility works to build pluralistic pre-dialogue foundations.

[8] Refer back to chapter one for explanation of how transcendence works within the theme of humility.

[9] As evidenced above, humility works both together and separate from dialectics and identification. Though dialectics and identification help explain how humility works within Tutu's discourse at times, humility also works outside these lens' limitations in understanding how Tutu's rhetoric builds pre-dialogue foundations. All examples of humility can stand on their own in promoting pre-dialogue foundations for pluralism. However, there are instances where identification and dialectics further illuminate how humility functions towards pluralistic foundations. For example, in teaching that no religion has an exclusive claim to Truth, identification is used to show that many faiths have common values of goodness and virtue, and many faiths share legitimate ways of

understanding and relating to God. While encouraging his audience to humbly recognize the validity in other religions, Tutu's discourse uses dialectical totality in emphasizing that each religion plays but one part in a larger, interrelated whole. Totality is also prevalent in Tutu's discourses of humility when he emphasizes the interconnectedness of humans.

[10] The *whole*, in this context, can refer to: one's self, society, or the divine.

[11] Its apparent that themes such as "interdependence among diversity" and "same but different" overlap. However, "interdependence among diversity" focuses on the need for interdependence among differences (usually referring to some element of *ubuntu* specifically) while "same but different" focuses on the simultaneous similarity and difference among religions.

[12] Similar messages found among different scriptures is also an example of the dialectical contradiction of same/different. However, this quotation is organized in the "being human: shared human experience" section because Tutu's words primarily work to emphasize similarities more than bringing attention to the difference *and* similarity of religions.

[13] As mentioned in chapter one, *vertical* refers to the relationship between humans and God, and *horizontal* refers to the relationship among humans.

[14] Identification is also strong throughout Tutu's discourse to unite South Africa before and after the apartheid. For the purpose of length, I have chosen to simply provide a few examples in the endnotes, emphasizing the words that specifically work towards creating a sense of identification. First, "those who have been banned, or detained without trial, or who have suffered in several and various ways as they have worked, prayed, wept and suffered for the dawn of a new South Africa where *people* would and will count because they are *people*" ("The Religious Understanding of Peace," 1994, p. 11). Second, "*We* must work for justice and oppose injustice and oppression as *religious people*, even at the cost of personal freedom and even life itself. . . . *We* must work for real reconciliation based on *justice for all*" ("The Religious Understanding of Peace," 1994, p. 16). And finally, "*We* are celebrating a spectacular victory over injustice, oppression and evil, a victory for *all of us South Africans*, black and white together, the r*ainbow people of God"* ("Let Us Celebrate Our Diversity, 1994, p. 124).

[15] Refer back to chapter one for more explanation of how humility works as self-awareness.

[16] In order for identification to be established in this context, people have to agree with Tutu's assumption that a Christian and a Buddhist worship the same God, which many do not agree.

Chapter V

Conclusion

"Speech is a powerful lord, which by means of the finest and most invisible body effects

the divinest works: it can stop fear and banish grief and create joy and nurture pity."

- Gorgias (2001), "Encomium of Helen"

As Greek philosopher Gorgias eloquently noted, our words have powerful

potential to change the world around us. My analysis has shown several ways Gandhi

and Tutu's words provide potential platforms for enriching interfaith encounters. This

chapter summarizes the research questions posed by highlighting the themes found within

Gandhi and Tutu's discourses. After addressing these research questions, I list the

limitations of this study, as well as address future research that can contribute to our

understanding of interfaith communication. Finally, I conclude with my final thoughts.

Research Questions

The goal of the research questions was to gain better understanding of how

Gandhi and Tutu's discourses potentially inculcate attitudes of pluralism within their

rhetoric. The following research questions grounded this study:

RQ1: How does the discourse of two influential spiritual leaders (i.e., Gandhi and

Desmond Tutu) provide pluralistic insight for understanding spiritual others in an

interfaith context?

RQ2: What are common themes/philosophies between these two spiritual leaders, and how do these themes provide a framework for preparing individuals to enter interfaith dialogue with a pluralistic mindset?

RQ3: How do humility, relational dialectics, and identification in the leaders' discourses lead to a better understanding of how spaces for interfaith dialogues are potentially opened up?

These research questions start broad and become more specific. The first question addresses how the leaders' discourses hold potential insights for understanding spiritual others while the last question focuses on how specific lenses of communication highlight certain themes within Gandhi and Tutu's discourses. To answer these research questions, I begin with questions two and three to show how specific themes within Gandhi and Tutu's discourses provide foundations for pluralistically understanding spiritual others.

Comparison of Themes

Gandhi and Tutu's discourse work together and separately in providing a more holistic understanding of spiritual pluralism. The lenses of humility, dialectics, and/or identification provided insight into each of the emerging themes. Below is a summary of the areas of convergence and divergence within each theme, and how the themes work together.

Definitions of religion.

Gandhi and Tutu both define religion in a unique way that encourages interfaith dialogue. Gandhi defines religion as a journey of the soul. Every religion has both truth and error, but spiritual truth transcends human means of persuasion. Gandhi's words promote dialogue by humbly recognizing human limitation in completely comprehending

the Divine, promoting that faith is an experience, not a fact that can be proven or disproven through logical reasoning. Gandhi's definition of religion focuses more on the journey of one's individual faith to discover God. Thus, Gandhi's discourse is more concerned with the vertical relationship between humans and God.[1]

Tutu, however, defines religion as *ubuntu*. He describes religion as a means of living out one's humanity through interdependence, or dialectical totality. It is a duty towards God and others, and religion's worth is measured through justice towards fellow humans. According to my examination of Tutu's perspective, God is more concerned with righteous living rather than verbal avowals to religious traditions. Tutu emphasizes that the horizontal relationship is essential to religion, that God designed life to be an interconnected experience. Combined, Gandhi and Tutu's definitions bring the individual spiritual journey and *ubuntu* together for a pluralistic understanding of religion as the intersection of vertical and horizontal relationships. Their definitions of religion compliment each other because their audiences are asked to recognize the role of spiritual others when defining one's own faith.

Humility.

Both leaders call for humility and embody it throughout their discourse. Humility functions to promote self-awareness, openness, and transcendence among individuals. Gandhi promotes that humans are limited beings that cannot comprehend God in his entirety, and no one person or religion can claim exclusive claim to Truth. Therefore, his discourse encourages humility as the best means to approach spiritual others. Like Gandhi, Tutu uses humility in teaching that human limitation privileges no single person or faith to exclusive claims to Absolute Truth. Tutu's discourse also parallels Gandhi's

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by using humility to recognize the validity of other faiths when approaching spiritual others. Both leaders emphasize humility as self-awareness of human limitation, which teach individuals *how* to approach and relate to spiritual others: through humility. Humility also functions to create openness between spiritual individuals. Humility as openness works towards pluralism because if one recognizes human limitation, then he/she may be open to other possible valid ways of understanding God as experienced through spiritual others. Both discourses also use humility as transcendence, where recognition of human limitation better situates oneself in reference to God and others. Both Gandhi and Tutu's use of humility work to open the door for discovering new possibilities that may be experienced during dialogue.

Dialectical themes: Primary tension, totality, same/different.

Dialogue's primary tension, totality, and the same/different contradiction are dialectical themes addressed by both spiritual leaders, but in different ways. Gandhi's discourse suggests that recognition of totality and the same/different contradiction are solutions to managing one's primary tension. He teaches that totality, or spiritual multivocality, can serve to sharpen one's own faith rather than undermine it. His discourse suggests that "letting the other happen to me" occurs when individuals encounter spiritual others in a way that gives more meaning to their own faith, and "holding my own ground" is needed to strongly articulate one's unique faith in a sea of spiritual diversity (Zediker & Stewart, 2009, p. 559). Gandhi also uses the dialectical contradiction of same/different to manage the primary tension. By showing areas of convergence and divergence among religions, his discourse resists the idea that different faiths are inherently contradictory. By framing religions as different, but not

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contradictory, individuals may be less threatened by "letting the other happen to me," and in turn more open to pluralistically encountering spiritual others (Zediker & Stewart, 2009, p. 559).

　　While Gandhi uses totality and the same/different contradiction to manage the primary tension, Tutu addresses each of the dialectical themes separately. Tutu's discourse, like Gandhi, promotes that interfaith interaction actually deepens one's faith. He encourages his audience to manage the primary tension by reflecting on how they can remain true to their faith while simultaneously being open to learning from spiritual others. His discourse frames both ends of the primary tension as important, and suggests that individuals avoid proselytizing when approaching spiritual others. Tutu's emphasis on totality, or interdependence among diversity, was a strong theme grounded in his philosophy of *ubuntu*. According to Tutu, totality serves to teach that spiritual individuals are interdependent despite their differences, and meanings are co-constructed through the interplay of multiple voices. Recognition of totality before interfaith dialogue is a way for individuals to gain self-awareness of themselves in relation to God and others. Tutu's discourse describes the similar/different contradiction as a value to spiritually pluralistic societies. Like Gandhi, he does not frame different faiths as contradictory, but rather all faiths have areas of convergence and divergence. Both leaders instill pluralistic attitudes that help individuals manage their primary tensions, reflect on their relation to spiritual others through totality, and recognize the similarities *and* differences that construct pluralistic spaces.

Identification: Commonality.

Identification was used throughout both leaders' discourses to reveal the theme of commonality among faiths. Considering the historical exigency of Gandhi and Tutu reviewed in chapter two, both leaders recognize the need to unite people over religious differences. For this reason, there were more instances of identification rather than distinction. However, Gandhi and Tutu's discourses use identification to highlight different commonalities among spiritual others.

Gandhi emphasizes two areas of sharedness: common religious themes and familial duty. His writings reveal common themes and messages among religious beliefs, and how different traditions use different words to describe similar phenomenon (i.e., the battle between good and evil, angels, etc.). He also uses the family as an extended metaphor for individuals' shared duty towards spiritual others. Both uses of identification build common ground among spiritual others in a way that transcends, but does not erase, religious differences. Tutu also emphasizes two areas of sharedness: the human experience and interdependence. According to Tutu, every individual shares the essence of being human. He uses language to emphasize humankind and wholeness rather than divided religious communities. Interdependence, or *ubuntu*, is common among all faiths because it is the essence of being human. Tutu frames Genesis as a story that reveals truth regarding human nature: God's creation was meant to live in interdependence with one another.

While Gandhi highlights common ground among religious beliefs and a familial duty, Tutu's identification functions to transcend religious difference by focusing on the human being through assumptions about human nature as *ubuntu*. Both leaders

frequently use language such as "we," "our," and "us" to identify with their audiences

when inculcating pluralistic attitudes of commonality. Commonality provides pluralistic

insight for how individuals can relate to spiritual others, because recognizing similarities

with spiritual others may allow individuals to see that faiths are not inherently

contradictory. Identifying common ground increases the likelihood that interfaith

dialogue will occur in the first place.

Visual Representation of Themes

To add another dimension of understanding to Gandhi and Tutu's contribution to

interfaith pluralism, I have constructed visual representations of how themes within their

discourses function. First, I begin with a simple model regarding the nature of faith.

Then, by adding themes found within Gandhi and Tutu's texts, I illustrate how their

audiences may be inspired to include more pluralistic understandings toward spiritual

others.

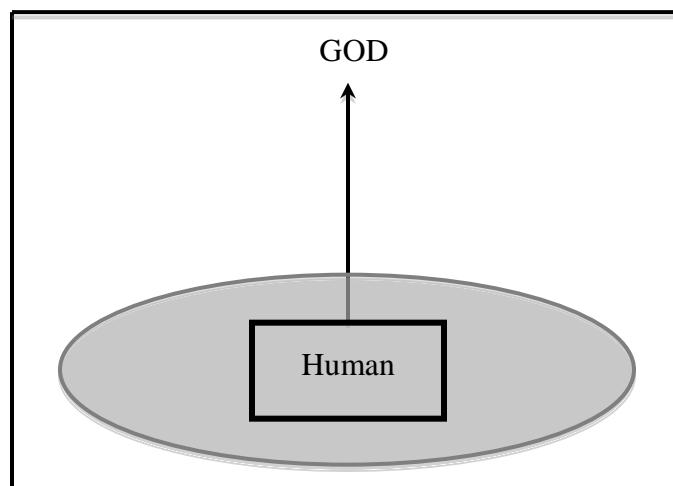Figure 1 represents a simple understanding of the nature of faith.

Figure 1.

In Figure 1, the arrow represents one's certainty in understanding of God. The bolded, human box represents the individual's faith, and the oval represents the religious tradition, or philosophical system, one may be situated within.[2] As mentioned in chapter one, there can be several faiths situated within a single religion. Though there is a connection between humans and God, this model does not account for spiritual others, and pluralistic interfaith dialogue requires the intersection of both vertical and horizontal relationships.

Figure 2 adds the themes of humility and dialectical totality. Humility performs two major functions in this figure. First, recognition of human limitation (the wavy line) divides humans and God onto two levels of existence, the higher of which humans cannot fully comprehend. Recognition of human limitation turns the solid lines of understanding into dotted lines, which represents a weakening of absolute certainty, not a weakening in faith. Second, recognizing one's human limitation may open the door for possibly acknowledging other ways of understanding God as experienced by spiritual others, represented by the other bolded box. The spiritual other is situated within his/her own philosophical system or religion, represented by his/her own shaded oval.
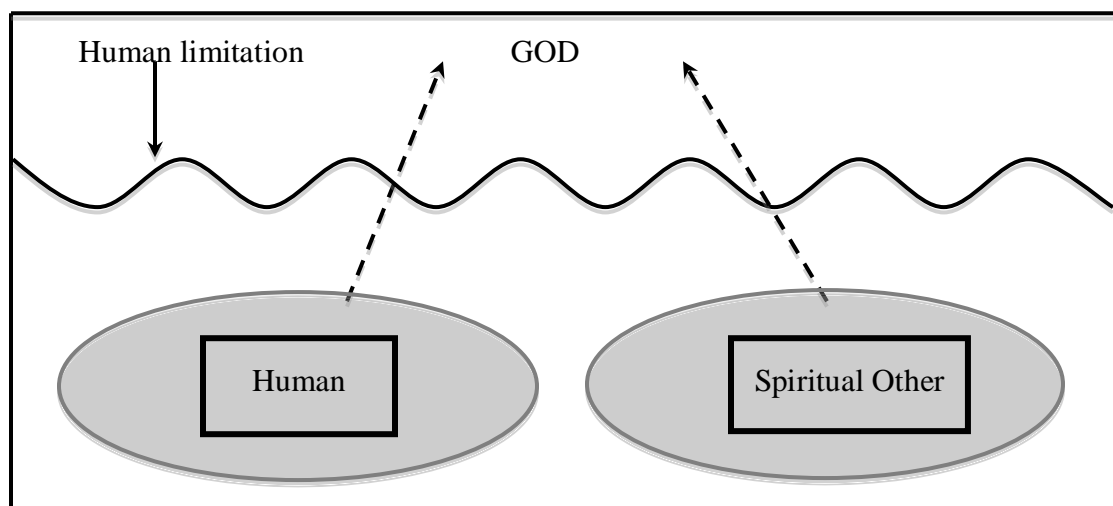
Figure 2.

Figure 2 shows how humility works to inspire reflection in totality where one situates

him/herself in relation to God and spiritual others, attempting to make sense of both

vertical and horizontal relationships for the first time. Humility also places both "human"

and "spiritual other" on the same level in a way that does not allow for claims to spiritual

hierarchy.

   Figure 3 adds the themes of same/different, identification, and the primary tension.

Identification shows the common ground between belief systems, and the dialectical

contradiction of same/different shows how faiths can have both areas of convergence and

divergence (as noted in the overlap of the shaded ovals). The primary tension is

represented by the dotted box, where individuals engage in identity negotiation during

interfaith dialogue. The individual's faith retains its unique form, but is more permeable

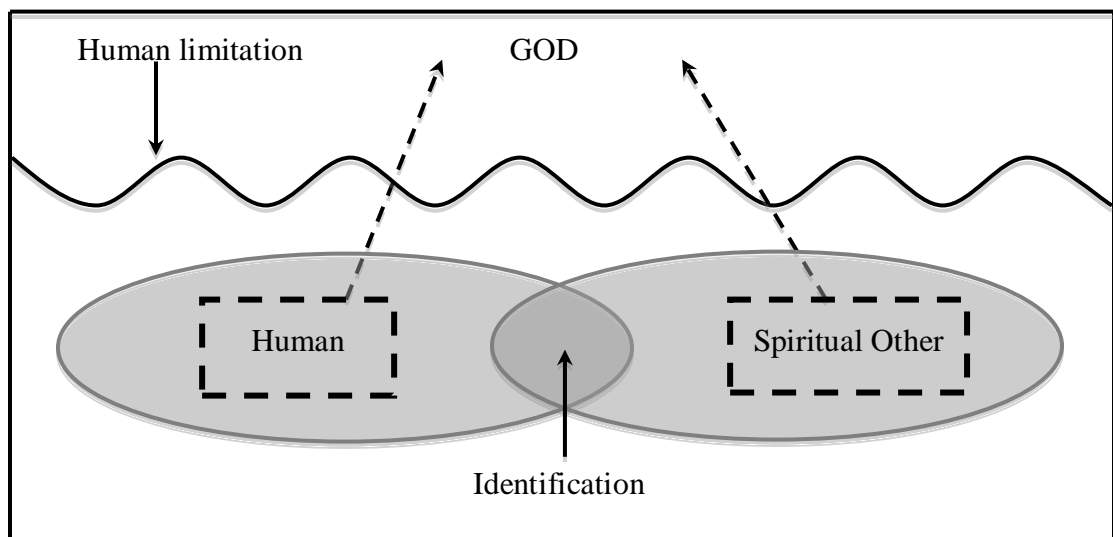and open to the influence of spiritual others.

   Figure 3.

Figure 3 shows how reflection over same/different and identification allow individuals to

understand how one's unique faith can be maintained when encountering different

spiritual beliefs. These themes lessen the fear that spiritual others may undermine one's own faith during interfaith dialogue. Reflection over how one can articulate his/her own faith while simultaneously being open to learning from spiritual others addresses management of the primary tension.

These figures are a not a step-by-step process of achieving pluralism, but rather a simple illustration of how Gandhi and Tutu's themes work. Nonetheless, the figures show how these pluralistic themes visually work towards creating an understanding of spiritual others that allows both horizontal and vertical relationships to intersect in a way that may enrich the faith of each spiritual individual. Thus, the potential for pluralistic foundations can be established, and faiths can more easily work together towards an active and peaceful coexistence.

Limitations and Future Research

Like all research, this study has limitations worth noting. First, the analysis of pre-dialogue foundations was established from discourses of two spiritual leaders, both of whom are male. I realize that themes found within their discourse cannot be simply generalized to all spiritual individuals across the globe over the past century. Each leader arose out of certain historical contexts, and spoke to different rhetorical exigencies.[3] Both articulate identities from limited experiences of interfaith relations contextualized by their race, sex, culture, and religious avowal. Because I focused only on Gandhi and Tutu, only Hindu and Christian leaders were represented in this study, leaving out several other religious traditions that deserve scholarly attention. I suggest future research be devoted to studying other spiritual leaders' discourses among a variety of contexts and representing several religious traditions. Themes found within other leaders' discourses

could then be compared to Gandhi and Tutu, adding to a more holistic understanding of how spiritual leaders' discourses function towards pluralistic foundations.

Another limitation to this study was the amount of texts analyzed. I used only fifteen articles from Gandhi, and three speeches from Tutu (the first of which was published, but never actually given to a live audience).[4] This quantity of texts provides a limited platform from which to draw broader conclusions. More research is needed to further assess additional texts of Gandhi and Tutu's discourses. For example, no one has assessed how their voices change over time, or identified the rhetorical imprints of either leader.[5]

This study also excludes the voice of atheists. Although addressed in chapter one, this study does not explicitly consider how non-spiritual individuals may fit into interfaith dialogue, or how atheists can embrace pluralistic ideas that contribute to a spiritually diverse community. Further research should be done to examine how non-spiritual voices can be included within this context to provide another valuable voice in moving toward a more balanced and inclusive conversation.

Finally, future research could take a pedagogical approach to this topic. This study analyzes how spiritual leaders' discourses function rhetorically by instilling philosophies of pluralism among their audiences. If the themes found within Gandhi and Tutu's discourses work to promote spiritual pluralism, how can these attitudes be pedagogically incorporated into classrooms (particularly diversity or globally focused classrooms), workshops, and dialogues? Do these themes hold global, universal implications? And how would these themes consider cultural differences when being pedagogically implemented?

My Concluding Thoughts

I began this thesis with a narrative detailing the lack of pluralistic communication between faiths and the strong exigency for interfaith dialogue. While we believe in the separation of Church and State in the United States, we can see with recent debates surrounding the Islamic center near Ground Zero that religion is intricately woven into our daily lives. Faith is a powerful aspect of cultural identity that influences and is influenced by political, social, and economic factors. It has the power to unite people, or tear us apart. With the new millennium, religious conflict is something that must be addressed. Increased globalization is strongly influencing the demographic diversity within societies, which will inevitably lead to increased interfaith encounters. Imperatively, spiritually diverse societies must work towards building positive spiritual relations for strong, peaceful coexistence. Stories of such coexistence are needed to inspire hope in times of uncertainty, and so I end this thesis on an anecdotal narrative that may guide us into our next steps to purposeful living.

As I sat in the morning light of the Starry Night coffee shop, I enjoyed a pot of tea with Rev. Richard Thompson, a retired pastor and president of the Fort Collins Area Interfaith Council. As an everyday citizen with a particular interest in religion and spirituality throughout my academic career, I find such conversations to be opportune moments that expand my boundaries. As Rev. Thompson got to talking, he began to inform me on the current interfaith affairs of Egypt, a country that has just succeeded in a relatively peaceful revolution of forcing their corrupt leader, Hosni Mubarak, to resign. He noted that in recent years, Egyptians have been both perpetrators and victims of religious violence amidst political unrest. After Coptic Christians were attacked by

extremists late last year, Muslims rose to action. During Christmas Eve, Muslims encircled the country's Coptic churches to protect the Christians inside as they worshipped. A few months later, during the Egyptian uprising, tensions were high as both protestors and pro-Mubarak demonstrators clashed near Tahrir Square in Cairo. Through my conversation with Rev. Thompson, I learned that in the following days, "Coptic Christians formed a human chain around Muslim protestors during the five daily prayers, protecting them from the violence of 'pro-Mubarak demonstrators'" (Thompson, 2011, n.p.). This human gesture speaks to the potential that spiritual identities have in transforming times of conflict into times of cooperation. This Muslim-Christian unity was heard around the world, providing testimony to the power of recognizing spiritual others.

How can stories such as Cairo be manifested in other areas of religious conflict? And what implications does this project have towards better interfaith understanding in such situations? This thesis has been a spiritual journey for me. I have become intimate with Gandhi and Tutu's voices in a long process of research, reflection, writing, and refining. If there is one overarching theme to remember, one thing that must propel us into a hopeful future of interfaith peace, it is the recognition of our humanity in the ways we consider others. It is a way of seeing God through the eyes of others, but also seeing others through the eyes of God. Humanity binds us, gives us meaning, and is fulfilled when we rise to our potential. As I have come to learn and understand in this juncture of the journey: Humanity is God given, and it belongs to all of us . . . and none of us.

[1] I note the distinction in chapter one between vertical and horizontal relationships regarding faith/spirituality. Although Gandhi focuses more on the vertical relationship, he does so in an inclusive way. Humility of human limitation resists the exclusionist tendency for individuals to ignore the validity of other faiths while horizontally relating to spiritual others.

[2] For simplicity's sake, this model best fits those who, more or less, identify with a certain religion. Regardless of whether an individual avows to a specific religion or not, some of his/her beliefs will be similar to certain religious doctrines, which still serves to locate them in reference to larger philosophical systems. Thus, this model can still be applied to spiritual individuals who do not avow to a particular doctrine. However, I am aware that models for *spiritual*, but not *religious* individuals would require more accurate, complex depictions than the one I provide, which focuses primarily on people who may identify more with a specific religion.

[3] For more on rhetorical exigency, refer to Bitzer's (1992) "The Rhetorical Situation."

[4] Refer to chapter one for explanation of why Tutu's "The Religious Understanding of Peace" was never actually given to a live audience.

[5] For more on rhetorical imprints, please refer to Burgchardt's (1985), "Discovering Rhetorical Imprints."

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