

Holland, C. 2016, 'Interfaith dialogue and higher education: Education for peace',  
*Journal of the TCMA*, vol. 6, no. 2, pp. 1-8.  
 Published online 11 July 2016.  
 Downloaded from www.TCMAJournal.org

## **Interfaith Dialogue and Higher Education: Education for Peace**

**Claire Holland<sup>1</sup>**  
 James Cook University

### **Abstract**

Dialogue programs used in university settings are recognised as being an effective tool in establishing relationships between people of diverse backgrounds, social groups and religions. Facilitated dialogue has been shown to reduce prejudice and be an effective means of content learning for students. Interfaith dialogue, if well managed, can result in genuine interactions between students and establish dialogue norms of tolerance, respect, willingness to listen, ability to express oneself honestly and admit fault with one's own beliefs. As diversity among student populations in university settings increases, establishing dialogue norms and safe environments for students to share personal experiences and develop a greater understanding of the views and the beliefs of 'others' is of vital importance. If dialogue norms are developed in students, their ability to interact with others in society with increased understanding and religious literacy will contribute to positive diversity. This article discusses the aims of peace education, intergroup and interfaith dialogue, and informational interfaith pedagogy programs at James Cook University (JCU). The JCU grassroots Interfaith Project began in 2015 and preliminary observations show that it supports students in active learning that expands their religious literacy and appreciation for dialogue norms. In the current global climate, preparing students to be able to contribute positively to diversity on campus and in society is an important step in building peaceful societies.

### **Key words**

*Chaplaincy in higher education, university, interfaith dialogue, James Cook University, peace education*

### **INTRODUCTION**

Defining religion is a task that has been attempted by many academics and scholars to date. There is no universally accepted concept of religion (Frazer and Friedli, 2015). Taking a constructivist view, as discussed by Frazer and Friedli (2015) each individual will have a different understanding of what 'religion' means to them, therefore religion may be understood as being whatever each individual deems it to be. Consequently, understanding what different people mean when they use the word 'religion', or describe themselves as a 'religious person' is important, as the experience and description will be different for each individual.

---

<sup>1</sup> Author contact details: Claire Holland, Conflict Management and Resolution Program, College of Business, Law and Governance, James Cook University, Townsville, Australia, 4811. Email: [claire.holland@jcu.edu.au](mailto:claire.holland@jcu.edu.au)

The term 'interfaith' is often used to refer to people with differing perspectives on philosophies, beliefs, practices and institutions of religion, spirituality and faith (Byrne, 2011). The definitions are fluid, just like 'inter-religious' tends to be considered in a similar manner with 'intercultural' and 'interethnic' (Jackson and Fujiwara, 2007). Worldview and individual faith is dynamic and should not be thought of as static and unbending. People can derive purpose and construct meaning and knowledge through different avenues of faith that will change over time (Lindholm & Astin, 2008). In her book on interfaith education in Australia, Kath Engebretson states that many young Australians would describe themselves as spiritual but not religious (2009, p. 17). A growing disassociation with organised religion does not diminish the need for many to express and share their views and beliefs of 'faith'.

Religious or faith identification can provide believers with a belief system that offers epistemological (how do we know about what is?) and ontological (what is real or true?) certainty. Research into the roles of religious identification and affiliation recognises that individual thinking is the starting point for in-group and out-group behaviour and affects the views, divisions and reactions towards groups of other faiths (Ysseldyk et al., 2011). Religious identity is often defined by what is different in one's views compared to others. Dialogue has been described as a 'negotiation or tension' between one's own views (of *I* or *self*) and the views of *others*' (Keaten and Soukup, 2009, p. 171). Both internal and overt negotiation introduces the idea of engaging in dialogue that invites difference and acknowledges diversity. Examining points of difference requires participants to look at their view of 'self' and 'other' and open their minds to the possibilities of 'religious otherness' and to consider the equality of their own and others' worldviews.

The educational objectives of interfaith learning encompass questions of identity and worldview. Engaging in critical thinking using the religious or spiritual backgrounds of students as a basis for developing new understandings of one's own faith tradition as well as those of other students is an aim of peace educators and falls under the wider definition of peace education. At James Cook University the Multifaith Chaplaincy launched an Interfaith Dialogue program in 2015 with the aim of offering members of the university community an opportunity to engage with a broad range of people from different faith and spiritual backgrounds and to talk about their experiences, ask questions to deepen their understanding of their own and others' faiths and to share views and opinions from different perspectives on topical issues. For example, how different faiths view natural disasters, responses to terrorism or how different faiths/religions view death. In line with the goals of peace education, improving religious literacy and education about diversity are essential to dealing with broader social and global issues by providing citizens with additional skills to build relationships and engage in positive social change.

## **PEACE EDUCATION AND INTERFAITH**

The goals of peace education align with the underlying principles of interfaith dialogue and literature from peace education, communication, religious studies and conflict resolution fields can be used to inform interfaith dialogue pedagogy. The 'conditions of peace' or 'peace research' came into its own as a separate discipline in the 1950's. The definition of 'peace education' encompasses, "trying to change the dominant repertoire of [a] culture of conflict" (Bar-Tal and Rosen, 2009, p. 558) acknowledging that peace will mean different things to different people (Harris, 2007). The term peace education can therefore be considered an umbrella phrase covering a broad range of topics including cultures of peace, non-violent communication, dialogue, conflict resolution and religious education.

The focus of peace education is on developing personal goals of self-understanding and interpersonal relationships as well as societal goals such as issues of peace, justice and diversity in society (Jackson and Fujiwara, 2007, p. 3). Programs that encompass peace education often include curriculum that aims to breakdown stereotypes, to build trust, and to develop a shared understanding among participants. The essential components of peace education (Johnson and Johnson, 2010), as well as the conditions necessary for successful peace education for societies experiencing intractable conflict

(Bar-tal and Rosen, 2009), are topical issues of interdisciplinary research within the fields of education, peace and conflict studies.

The underlying premise of peace education is to develop students' mutual understanding and to teach global citizenship. The growing diversity of Australian cities and university landscapes has led to an increased variety of religious expression (Schottmann, 2013). Patel and Meyer (2011, p. 1) note in their article on interfaith cooperation for colleges and universities that the way in which countries, communities and/or campuses engage in diversity, be it ethnic, racial or religious, can have a significant effect on whether that diversity can promote cooperation or conflict within that environment. Patel and Meyer (2011) conclude that campuses need to empower their students to be leaders of interfaith cooperation and it is imperative that more students graduate with a broad worldview and appreciation of diversity. Peace education can contribute to students' knowledge base as well as promoting initiatives that work towards building unity, promoting pluralism and enhancing understanding across different religious perspectives. The growing establishment of multi-faith and interfaith programs, networks and initiatives in Australia, such as the founding of the James Cook University Multi-faith Chaplaincy in February 1995, are important developments that can provide opportunities for students and members of society to engage in dialogue and therefore peace education. In order to understand the many influences that supported the development of the JCU Interfaith Project it is important to first acknowledge the input of literature from the communication and dialogue fields and the development of interfaith dialogue pedagogy.

### **WHAT IS INTERGROUP AND INTERFAITH DIALOGUE?**

Intergroup is a term often used in scholarly literature to refer to the interaction between members of differently defined 'groups' such as race, ethnicity, age, social group or organisational structure. Dessel and Rogge (2008), in their review of empirical literature define intergroup dialogue as a facilitated group experience in which participants are urged to collaborate and suspend assumptions, to speak authentically from personal experience as well as to be open to possibilities (p. 201). Intergroup dialogue has been used in higher education settings for learning related processes such as content learning or interactive learning through personal experience (Wayne, 2008, p. 454). Nelly van Doorn-Harder, in her work on developing higher education programs, states that the overarching aim of dialogue is to enable students to transcend racial, ethnic and religious barriers by developing an acceptance of others and an understanding of 'otherness' (Jackson and Fujiwara, 2007, p. 8). A mixed-method evaluation of a yearlong intergroup dialogue program of 24 African American and Jewish high school students from Washington DC area showed evidence of attitudinal change and improved intergroup understanding between participants after the program (Wayne, 2008). Wayne (2008) notes that participating in intergroup dialogue and establishing intergroup relations is important for participation in a diverse society and as a method to reduce intergroup prejudice. Dessel and Rogge identified a feature of dialogue being the acceptance of multiple valid perspectives on the same topic (2008, p. 211).

Interfaith is more specific, highlighting the interactions between groups or individuals from differing religious or spiritual 'groups'. Interfaith dialogue asks participants to engage specifically about 'religious otherness' and to look at difference and religious diversity. Interfaith and religious education has been linked to decreased hostility towards other people from different faith backgrounds (Ysseldyk et al., 2011). Studies have shown that there is a positive correlation between people's attitudes towards different religions based on the amount of knowledge they have about that religion or if they have a personal connection with someone from a different faith background (Patel and Meyer, 2011, p. 5).

In a synthesis drawing on literature from communication perspectives of dialogue and interfaith dialogue, authors Keaten and Soukup (2009) state that dialogue participants are able to examine themselves in relation to 'others' within the context of sociohistorical and ideological positioning, as well as explore epistemological (how do we know about what is?) and ontological (what is real or true?) conditions. Engaging students in understanding 'their way of seeing' and perceiving differences as 'differences among equals' is a primary goal of interfaith dialogue (Siejk, 1995, p. 229). By

opening communication the goal is to reduce stereotypes and to move away from entrenched views and religious isolation. A necessary element of interfaith dialogue is an open mind to the possibility of changing one's own perspective on a particular topic as a result of an authentic and honest conversation.

While the process for engaging in dialogue might vary according to the facilitation or dialogue methods used, it is ultimately about communicating with others, engagement across faith traditions and discovering truth and meaning (Keaten and Soukup, 2009). Just as intergroup dialogue has been successfully used as a process to resolve conflicts, build and improve relationships and initiate social change, similarly interfaith dialogue has developed as a specific process with its own goals and field of research.

Engebretson (2009) addresses the challenge of developing curricula for interfaith education in her book *In your shoes: Inter-faith education for Australian Schools and Universities*. She highlights the transformative power of interfaith education. Learning from theory as well as from one's own and others' experiences, opens one's mind to the possibility of different religious worlds existing (Engebretson, 2009, p. 51). Siejk (1995) states that engaging in dialogue that invites personal growth and development of participants, as well as striving to engage and transform students through exploring 'a state of wonder' is an important aspect of genuine interfaith dialogue (p. 227). As such, interfaith dialogue can provide a continual learning process of reflection, assessment of one's own and others' views, and result in integrating new awareness into one's own worldview.

Psychologists, sociologists, religious scholars and conflict resolution academics often explore the idea of worldview formation and revision. Docherty's (2001, p. 51) work on understanding worldview conflicts suggests that in order to explain one's worldview or scrutinise another's the questions that must be asked include:

- What is real or true? (Ontology)
- How is 'the real' organised? (Logic)
- What is valuable or important? (Axiology)
- How do we know about what is? (Epistemology)
- How should I or we act? (Ethic)

Docherty (2001) suggests that learning how to manage, negotiate, and/or navigate through multiple worlds is particularly relevant in our current cultural climate. Considering these worldview questions from one's own perspective and appreciating the answers of others is an important step in learning to 'sit with difference'. Similarly, Engebretson (2009) describes the philosopher Husserl's concept of 'life-world' to explain that religious believers' life-worlds are made up of their beliefs, values, history and daily rituals and cannot be separated from their individual identities (p. 66). It's through the sharing of worldview or life-world construction that learning takes place in interfaith education. The variety in approaches to pedagogy (the methods and practices used to teach) highlights the dynamic and experiential nature of interfaith education.

## **INTERFAITH DIALOGUE PEDAGOGY**

Pedagogy refers to the science of learning and there is a growing body of literature by religious scholars and interfaith dialogue practitioners that describes the pedagogical conditions necessary for effective interfaith dialogue. Engebretson (2009) suggests a constructivist model of interfaith education with six pedagogical dimensions (p. 78). She states that the process of learning should involve 1) constructive empathy (clearly imagining the worldview of others; stepping into their shoes); 2) reflection; 3) evaluation; 4) reciprocal conversation (honestly scrutinising one's own worldview as well as the worldview of the 'other'); 5) critical thinking (challenging the status quo; reassessing labels and 'us' versus 'them' stereotypes); and, 6) transformation (learning about oneself). Dr. Cate Siejk, a Professor of Religious Studies at Gonzaga University, states (1995) that essential components of interfaith pedagogy are the activities of questioning and contemplation. Effective questioning provides the opportunity for participants to discover their own biases, to explore the

epistemological dimensions of their choices and to unpack their motivations for decisions and actions that shape their lives. Contemplation and reflection allows participants to be present and accepting of the 'other' without preconceptions, and having vulnerability and a willingness to be taken by surprise (Siejk, 1995). Siejk and Engebretson's approaches both highlight the importance of empathy and creating a safe and authentic environment for participants to reflect and assess one's own belief structure and how it aligns with others' perspectives in the current time and space.

In Australia, the Jewish Christian Muslim Association (JCMA), located in metropolitan Melbourne, was established in 2003 and views its work in interfaith engagement as an important vehicle for interfaith exchange and dialogue in an increasingly plural society (Schottmann, 2013). Through the work of the JCMA, Sven Schottmann (2013, p. 321), Research Associate at the Centre for Dialogue at La Trobe University, Melbourne, states that there are three conditions that are critical factors for successful and meaningful interfaith dialogue. These are: 1) respect for the courage of one's partners in dialogue; 2) a willingness to suspend judgment; and 3) focusing on working together on local political contexts rather than conflicts overseas. The work of Bishop Philip Huggins, the Bishop of the North West Region Anglican Diocese of Melbourne, has a similar pedagogical approach.

Huggins (2013), in his reflections as an interfaith dialogue practitioner, suggests six principles that should be applied in interfaith dialogue. One principle states the importance of acknowledging that people of other religious traditions can teach us something of value about our own beliefs (p. 314). This acceptance is a necessary component of approaching dialogue with humility. Another of Huggins' principles proposes that religious co-operation for peace and justice is not served by being muted or unclear about one's own faith tradition (p. 314). Both points suggest that, being clearer about one's own beliefs and open to accepting that one's understanding may be aided by others of different faiths, are important to acknowledge. Indeed, the process of being challenged can highlight the limits of one's own knowledge and act as a catalyst to fill the gaps of understanding in order to be able to return to the dialogue and clearly explain one's beliefs. Interfaith dialogue can therefore be seen as a form of cooperative learning through which students construct their views of the world through sharing stories, expressing ideas, challenging assumptions and learning to critique their own worldviews. Conversations that are personally meaningful have been found to enhance student learning due to the intrinsic motivation to develop a deeper understanding (Lindholm and Astin, 2008, p. 187)

A further benefit of interfaith dialogue is introducing participants to dialogue norms and skills associated with engaging in constructive dialogue, such as questioning for deeper understanding, not just to shut down an argument. However, when teaching and learning along interfaith lines goes wrong, it can result in greater division between participants, more entrenched beliefs, and vaster in-group/out-group distinctions. Therefore, the role played by facilitators is extremely important as they 'facilitate' student learning by focusing the dialogue on active learning opportunities and supporting students to construct their own understanding of the experience (Lindholm and Astin, 2008, p. 188). A facilitator must have the skill to establish and maintain dialogue norms within the group, such as tolerance, patience, respect for difference and a willingness to listen (Wayne, 2008, p. 455) and create a safe environment in which participants can develop trust. The participants should be supported to produce their own knowledge or co-construct knowledge within the group. The facilitators retain leadership of the process, which may be highly structured. However, once dialogue is underway they become more consultative (Skidmore, 2006). The facilitators aim to support affective conditions for learning in which participants construct their own knowledge, knowledge transformation and greater self and 'other' awareness may take place.

## **THE JCU INTERFAITH PROJECT**

Increasingly, universities in Australia and around the globe are introducing interfaith dialogue into higher education through established programs on campus<sup>2</sup>. Drawing on the knowledge and

---

<sup>2</sup> Examples of university campus based interfaith projects both in Australia and internationally include:  
- La Trobe Centre for Dialogue

experience from these established projects, as well as multidisciplinary literature from peace education, religion, communication, interfaith dialogue and conflict resolution fields, James Cook University (JCU) Multifaith Chaplaincy launched the JCU Townsville Campus Interfaith Project in 2015. JCU is a regional university in North Queensland with campuses in Townsville, Cairns and Singapore. In 2015, JCU had 22,784 students with 57.4% (13,077) on the Townsville campus. According to JCU analytical data (COGNOS), the student population comprised of 33.24% (7,574) international students, 4.50% Australian Aboriginal and Torres Strait Islander, 21.90% are regional/remote, 60.1% female and 33.9% male students.

The JCU Interfaith Project initiative aimed to enhance students' experience at JCU by facilitating:

- Greater peer-to-peer support;
- Increased religious literacy on campus;
- Appreciation of student diversity;
- Activities that enhance both the campus and people's experience at university; and
- Greater capacity to contribute to pluralism in their wider communities (Anderson, 2015).

These initiatives are reflected in the JCU Interfaith Project's Mission Statement, "Let us build unity at James Cook University by working together to establish relationships between people of different faiths through positive action and dialogue." The project developed from a recognised need by the Multifaith Chaplain to offer greater educational opportunities around faith, as students enrolled in degrees such as medicine, physiotherapy, journalism and education had questions around interacting professionally with individuals from different faith backgrounds in the community. In addition, students were approaching the Multifaith Chaplaincy with questions about current global issues, such as local and international terrorism events and seeking information to further understand different views and perspectives on these situations. The Interfaith Project was developed to provide a safe environment for students and members of the university community to engage with people from different faith backgrounds, discuss topics of interest, ask questions, listen to different perspectives and provide relationship building opportunities between individuals.

The JCU Interfaith Project combined the pedagogy of interfaith dialogue with an adaptation of the facilitation process of World Café. In order to aid learning, the World Café process leads participants through shared experiences and encourages deep collective understanding (Brown and Isaacs, 2005). The seven design principles of the World Café encourage questioning and contemplation that are consistent with interfaith dialogue pedagogy. The principles are: 1) set the context; 2) create hospitable space; 3) explore questions that matter; 4) encourage everyone's contribution; 5) cross-pollinate and connect diverse perspectives; 6) listen together for patterns, insights and deeper questions; and 7) harvest and share collective discoveries (Brown and Isaacs, 2005). This process was useful in stimulating dialogue that drew on contributions from participants and encouraged genuine inquiry. The use of the World Café facilitation style as a process to engage participants in interfaith dialogue is the topic of a separate paper that will also capture students' experience with the process and reflections on the JCU Interfaith Project.

Based on the preliminary observations of the JCU Interfaith Project, providing a safe environment to open interfaith dialogue encouraged participants to listen and converse. Common words and phrases used by the participants to describe the interactions were: constructive and positive conversation; broader learning experience; enrichment; inspiring; fascinating; and, insightful. Feedback from participants has highlighted the usefulness of the dialogue in broadening their perspectives on the diverse underlying beliefs within the JCU community.

- 
- Australian Catholic University Inter-religious Dialogue Network ([http://www.acu.edu.au/about\\_acu/faculties\\_institutes\\_and\\_centres/centres/inter-religious\\_dialogue](http://www.acu.edu.au/about_acu/faculties_institutes_and_centres/centres/inter-religious_dialogue))
  - Flinders University (<http://www.flinders.edu.au/oasis/interfaith/>)
  - Interfaith Youth Core (<http://www.ifyc.org/>)
  - Multi Faith Center at the University of Toronto (<https://www.multifaith.utoronto.ca/>)
  - Interfaith Advocate Team at Loyola University (<http://www.luc.edu/campusministry/faithprograms/interfaith/interfaithadvocateteam/>)

Describing the running of actual interfaith dialogue events is an important step in reflection on interfaith dialogue pedagogy and its application in practice. Critical reflection and evaluation is also important in order to expand the knowledge base of what is effective in practice, and reports can be used to strengthen future interfaith initiatives. As Wayne (2008) states, learning about program successes and even failures will help practitioners to develop more effective programs and spread the word to potential participants, supporters or funders. It is through the establishment of more interfaith dialogue opportunities that reach wider audiences that the benefits of interfaith education and teaching dialogue norms can truly be realised.

## CONCLUSION

As observed in the JCU Interfaith Project, interfaith dialogue is important because as religious pluralism grows and communities become more diverse, establishing positive relationships between people from different backgrounds and faith traditions is vital to reduce prejudice and encourage peace. Developing the skills of effective communication and engagement in dialogue for the purposes of understanding different perspectives, learning new knowledge and expanding one's own worldview is a practical necessity for dialogue across differences. The university setting is a unique environment in which to teach students: the importance of dialogue norms; skills for relationship building; and, adeptness at engaging with diversity. If widely embraced, interfaith dialogue and consequently students' religious literacy, has the potential to positively affect not only levels of conflict on campus but to positively impact students engaged in social change and responsible citizenship. These are important goals for the current global climate and are vital for establishing and maintaining positive diversity on our campuses and in our societies.

Researchers in the field (Wayne, 2008; Dessel and Rogge, 2008; Jackson and Fujiwara, 2006) highlight the need for further research publications on interfaith pedagogy and successful approaches to build the evolving knowledge base and to further enhance interfaith experiences worldwide. The JCU Interfaith program is an example of a grassroots initiative that is a contributor to students' interfaith education. A paper evaluating this program will be published in the future, contributing to the body of knowledge on interfaith dialogue and peace education.

## REFERENCES

- Anderson, L. 2015, *The Interfaith Project 2015: Project Report and Succession Plan for building Interfaith student support at JCU Multi-faith Chaplaincy*, James Cook University, Australia.
- Bar-Tal & Rosen 2009, 'Peace Education in Societies Involved in Intractable Conflicts: Direct and Indirect Models', *Review of Educational Research*, vol. 79, no. 2, pp. 557-575, DOI: 10.3102/0034654308330969
- Brown, J. and Isaacs, D. 2005, *The World Café: Shaping Our Futures Through Conversations That Matter*, Berrett-Koehler Publishers, San Francisco. ISBN: 978-1-57675-258-6
- Byrne, C. 2011, 'Freirean critical pedagogy's challenge to interfaith education: what is interfaith? What is education?', *British Journal of Religious Education*, vol. 33, no. 1, pp. 47-60, DOI: 10.1080/01416200.2011.523524
- Dessel, A. & Rogge, M. 2008, 'Evaluation of Intergroup Dialogue: A Review of the Empirical Literature', *Conflict Resolution Quarterly*, vol. 26, no. 2, pp. 199 – 238, DOI: 10.1002/crq.230
- Docherty, J. 2001, *Learning Lessons from Waco: When the Parties Bring Their Gods to the Negotiation Table*, Syracuse University Press, New York. ISBN: 978-0815627760
- Duckworth, C. 2006, 'Teaching peace: a dialogue on the Montessori method', *Journal of Peace Education*, vol. 3, no. 1, pp. 39-53, DOI: 10.1080/17400200500532128
- Engebretson, K. 2009, *In your shoes: Inter-faith education for Australian Schools and Universities*, Connor Court Publishing, Victoria, Australia. ISBN: 9781921421150
- Frazer, O. & Friedli, R. 2015, *Approaching religion in conflict transformation: Concepts, Cases and Practical Implications*, Center for Security Studies, Zurich. ISSN: 2296-7397

- Harris, I. 2007, 'Peace Education Theory', *Journal of Peace Education*, vol. 1, no. 1, pp. 5-20, DOI:10.1080/17740020032000178276
- Huggins, P. 2013, 'Making peace together, faith and reconciliation: reflections of an interfaith dialogue practitioner', *Global Change, Peace & Security*, vol. 25, no. 3, pp. 313-318, DOI: 10.1080/14781158.2013.810207
- Jackson, R. & Fujiwara, S. 2007, 'Towards religious education for peace', *British Journal of Religious Education*, vol. 29, no. 1, pp. 1-14, DOI: 10.1080/01416200601093521
- Johnson, D. & Johnson, R. 2010, 'Essential Components of Peace Education', *Theory Into Practice*, vol. 44, no. 4, pp. 280-292, DOI: 10.1207/s15430421tip4404\_2
- Keaten, J. & Soukup, C. 2009, 'Dialogue and Religious Otherness: Toward a Model of Pluralistic Interfaith Dialogue', *Journal of International and Intercultural Communication*, vol. 2, no. 2, pp. 168-187, DOI: 10.1080/17513050902759504
- Lederach, J. 1995, *Preparing for Peace: Conflict Transformation Across Cultures*, Syracuse University Press, New York.
- Lindholm, J. & Astin, H. 2008, 'Spirituality and Pedagogy: Faculty's Spirituality and Use of Student-Centred Approaches to Undergraduate Teaching', *The Review of Higher Education*, vol. 31, no. 2, pp. 185-207, ISSN 0162-5748
- Malihah, E., Nurbayani, S., & Supriyono, S. 2015, 'Teaching Conflict Resolution through General Education at University: Preparing Students to Prevent or Resolve Conflicts in a Pluralistic Society', *Asian Social Science*, vol. 11, no. 12, pp. 353 – 361, DOI: 10.5539/ass.v11n12p353
- Nagda, B., Gurin, P., Sorensen, N., & Suniga, X. 2009, 'Evaluating Intergroup Dialogue: Engaging Diversity for Personal and Social Responsibility', *Diversity & Democracy*, vol. 12, no. 1, pp. 4-6.
- Patel, E. & Meyer, C. 2011, 'The Civic Relevance of Interfaith Cooperation for Colleges and Universities', *Journal of College & Character*, vol. 12, no. 1, pp. 1-9: DOI: 10.2202/1940-1639.1764
- Schottmann, S. 2013, 'Sustaining interfaith dialogue – A case study from Australia', *Global Change, Peace & Security*, vol. 25, no. 3, pp. 319-324, DOI: 10.1080/14781158.2013.765398
- Siejk, K. 1995, 'Insights from practice wonder: The creative condition for interreligious dialogue', *Religious Education*, vol. 90, no. 2, pp. 226-240, DOI: 10.1080/0034408950900205
- Skidmore, D. 2006, 'Pedagogy and dialogue', *Cambridge Journal of Education*, vol. 36, no. 4, pp. 503-514, DOI: 10.1080/03057640601048407
- United States Institute of Peace 2004, *Special Report: What works? Evaluating Interfaith Dialogue Programs*. Retrieved from [www.usip.org](http://www.usip.org)
- Waithaka, A., Moore-Austim, S., & Gitimu, P. 2015, 'Influence of conflict resolution training on conflict handling styles of college students', *Research in Higher Education Journal*, vol. 28, pp. 1-17
- Wayne, E. (2008). 'Is It Just Talk? Understanding and Evaluating Intergroup Dialogue', *Conflict Resolution Quarterly*, vol. 25, no. 4, pp. 451 – 478, DOI: 10.1002/crq.217
- Ysseldyk, R., Haslam, A., Matheson, K., & Anisman, H. 2011, 'Love thine enemy? Evidence that (ir)religious identification can promote outgroup tolerance under threat', *Group Processes & Intergroup Relations*, vol. 15, no. 1, pp. 105-117, DOI: 10.1177/1368430211410996

