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Section Introduction

The following four articles have been written by faculty, staff, and graduate scholars at Herzen State Pedagogical University in Russia and solicited by Dr. Evguenia Brajnik, who serves as UNESCO Chair in the Sciences of Education. Several have been translated by additional staff and faculty at the Herzen State Pedagogical University, and the Journal of Inter-Religious Dialogue worked actively to retain the authors' voices through idiomatic expressions and certain formatting that is specific to these articles. You may also notice changes in the formatting of articles. Due to the unusually large number of citations of sources from abroad, we opted to include footnotes in place of endnotes in order to make the resources somewhat more accessible than they might otherwise be. We are tremendously grateful to UNESCO, Dr. Brajnik, and the entire Herzen State Pedagogical University for its contributions to this issue and hope that you enjoy these special inclusions.

Intercultural Dialogue as an Educational Tool in Higher Education

By Larisa Lebedeva and Alexey Zhdanov

This article was composed as part of a series from Herzen State University of Russia and UNESCO for this issue of the Journal of Inter-Religious Dialogue

The twentieth and twenty-first centuries have been characterized by globalization and the migration of population and labor resources. The dynamic changes in different cultures are leading to an increased level of intercultural interactions. New elements of culture and new forms of cultural activities, values, behavior and way of life are emerging in many societies.

One of the more salient components of intercultural interaction is cross-cultural communication, whose aims are the successful adaptation of individuals to a foreign environment. Changes in culture are a result of meetings with the cultural 'other.'

The basic principle of intercultural interaction can be called a plurality of cultures, which we can understand as the active affirmation of cultural diversity and the rights for cultures and members therein to preserve their individuality. A unique problem in the modern world is the formation of tolerance as an active attitude on the basis of recognition for universal human rights and freedoms. The solution of this problem applies to education in large part.

The current generation of university students is very mobile, and during their education they interact with people of different cultures. We use the technique of "cultural immersion," which is used in many countries in preparation for intercultural interaction and the development of useful skills for them. We have employed such techniques here among students at Herzen State University, as well. The first cultural immersion was developed by psychologists at Illinois University in the early 1960's. Cultural immersion consists of descriptions of situations (from 35 to 200), in which characters from two cultures interact. Along with each situation, participants are given four causal interpretations of the observed behavior. Such situations manifest many of the most important differences between the culture of origin for the newcomer and the culture to which she is working to better comprehend. National stereotypes, distinction of role or relational expectations, customs, and features of nonverbal behavior are very important in the selection of these situations. Special attention is paid to the cultural distinctions that take place in collective or individual action.

Examples of potential conflict situations can be taken from an ethnographic and historical literature, press, observations, and course developers themselves. We especially use the technique of a "critical incident." Participants are asked to recall dramatic events in which something happened (positive or negative) in which they had to changed their opinions about other cultures.

100 students of psychological-pedagogical faculty of Herzen State University have been involved in our research and acculturation programs. Among them are: 90 citizens of Russia; two citizens of Oman; 1 citizen of Israel; and 7 citizens of China. Participants were randomly selected for our research groups.

The materials were presented in oral or written text. The unit of analysis was a phrase that contains certain information and the evaluation of the respondents. Interviews with the students from Russia, Oman, Israel, and China showed that the representatives of these countries were insufficiently informed on each other's cultural norms; the level of intercultural awareness was defined as low for all examinees.

Interestingly, the analysis of research revealed that the students had rather precise notions of each other's cultural identity. Their descriptions of native or alien culture were dominated stereotypes, generated in large part by the media. The likely cause of these particular misapprehensions was the lack of personal experience of interaction with 'other.' The partners of student participants in intercultural communication were mostly foreigners who came to Russia for training. Of the 100 students:

- 34 students described their experience of interaction with representatives of another culture as negative.

- 28 students characterized their experience of dialogue with the foreigners as unexpectedly positive; but they noticed that their expectations from the possible intercultural communication were more negative than positive .
- 38 defined the experience as neutral.

Most students indicated that the lack of foreign language skills impacted their interactions and noted the misunderstanding of their partner's behavior as main reasons of difficulties in intercultural interaction.

As a basis for mutual understanding between different cultures, students pointed out to: having foreign language proficiency, knowledge of traditions, customs, norms of behavior in other cultures, and a general sense of mutual respect.

Thus, on the basis of these trends, it can be concluded that the students had a genuine experience of intercultural interaction: they came away able to at least hypothesize what it would take for positive interactions to occur in the future. At the same time, their stereotypes about foreign cultures were formed by mass media, so the level of their knowledge about intercultural awareness is characterized as low.

Analysis of the results revealed the lack of students' knowledge of cultural characteristics of other countries, and they had several barriers that inhibited certain intercultural interactions. One of the difficulties is an *a priori* perception of foreign culture and of its individual members. The initial perception of a human behavior is often a decisive factor for the subsequent interaction with them – these being largely bound up in cultural norms. Thus, culture determines the individual interpretation of a particular fact, event, or representative's understanding of a foreign culture or individual from one. At the same time, the basis for the interpretation of facts and phenomena of foreign cultures may come from the well-known explanation taken from their own culture or the prevailing stereotypes about features a foreign culture.

In the final stage of research, which had been lasting for six months, the students noticed traditions and cultural tendencies of other nations more clearly following the cultural immersion regimen. The students from Oman, for example, became interested in the study of Russian history and culture. Most of the students noted the need to understand cross-cultural differences, as well as the need to build relationships with other cultures. Students were satisfied with the study technique of "cultural immersion," and they actively participated in the creation of a "piggy bank" of "cultural immersion" scenarios. Our experience has shown that this technology is engaging; students use it with pleasure. A preliminary analysis of the results of the research work at Herzen State University indicates positive dynamics of developing skills of intercultural interaction. The technology based on the cultural immersion can be widely applied within higher education.

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Religious Identity and the Educational Sphere: International Legal Standards and the Russian Practice

By Dorskaya Alexandra Andreevna

Translated from Russian

The article is devoted to the analysis of the international law standards and Russian legislation on freedom of conscience. The freedom of conscience is a basic legal concept providing inter-religious dialogue in the contemporary world. In the article the achievements in this area and the threats that are able to suppress the positive trends are described.

One of the basic legal concepts letting present-day peoples express their religious identity is "freedom of conscience." Article 18 of Universal Declaration of Human Rights, adopted and proclaimed by the General Assembly of the United Nations (1948), states that "Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance."¹

The legal grounds for freedom of conscience, as well as reference to its limits, are also included in the International Covenant on Civil and Political Rights (1966), the International Covenant on Economic, Social and Cultural Rights (1966), the Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief (1981), the Declaration on the Rights of Persons belonging to National or Ethnic, Religious and Linguistic Minorities (1992), and a number of regional-level international documents. These regional resolutions include the European Convention for the Protection of Human Rights and Fundamental Freedoms (1950), the Final Act of the Conference on Security and Cooperation in Europe (1975), and the Commonwealth of Independent States Convention on Human Rights & Fundamental Freedoms (1995). In extrapolating from the international legal sources, we can outline the following areas of protection for freedom of conscience: 1) the right to profess one's religion and beliefs either alone or in community with others and in public or private; in countries having ethnic, religious, and linguistic minorities, the persons belonging to such minorities may not be refused the right, jointly with other members of the same group, to express their culture and religion, observe its rites and use their native language(s); 2) the right to change one's religion or belief; 3) the right to perform and observe religious rituals and customs; 4) the right to look for, receive and disseminate information and ideas by all means, across international borders; 5) education must contribute to mutual understanding, tolerance and friendship between all peoples, racial, and religious groups; parents have the right of priority in choosing education for their minor children; every child has a right of access to education in the field of religion or belief in accordance with the desire of his parents, 6) any statements stirring up national, racial, or religious hatred, intended to create enmity and violence, are to be forbidden by law; 7) the freedom to profess religion or to express beliefs is subject only to restrictions set by the law as being mandatory for protection of public security, order, health, and morals as well as the other fundamental rights and liberties of other persons.

In accordance with the precepts of international law, Article 28 of the Constitution of the Russian Federation (1993) asserts that "everyone is guaranteed the freedom of conscience, freedom of religion, including the right to confess any religion individually or jointly with others or to not profess any, to freely choose, and disseminate religious and other beliefs and to act in accordance with them."² The said article is of special importance for the indigenous peoples of Russia with small populations. Article 28 has provided the basis for more recent legislation within the Federal Law of the Russian Federation, "On guarantees of rights of small-population indigenous peoples of the Russian Federation" (1999). In Article 1 of the Federal Law defines small-population indigenous peoples as people living on the territories of

¹ The Human rights. Major international documents. M., 1989. P.138-139.

² Constitution of the Russian Federation // <http://www.duma.gov.ru/>

traditional settlement of their ancestors, preserving traditional way of life, economy, and crafts, which number below 50,000 people in the Russian Federation and who understand themselves to be independent ethnic communities. The Federal Law, as explained by the Institute of Legislation and Comparative Jurisprudence under the Government of the Russian Federation and by the Association of Small-Population Indigenous Peoples of the North, Siberia and Far East of the Russian Federation, further explains that one of the attributes of small-population indigenous peoples is the “cultural values manifested in the first place in relations between people in the family and in the society and in the beliefs, i.e. views concerning the existence of higher forces, [or] deities.”³ Russian legislation thereby legally guarantees the freedom of conscience for small-population indigenous peoples and uses religion as one of the central factors of self-identification to them.

In connection with the Constitutional stipulation, the right to a religious education in the areas characteristic of ethnic and religious diversity, including northern regions of the Russian Federation, became particularly important.

On 19 September, 1997 the State Duma adopted a new federal law “On the freedom of conscience and religious associations.” Article 5 of the law directly addresses religious education:

1. Everyone has a right to receive religious education at his/her choice individually or jointly with the others.
2. Education and the upbringing of children is realised by parents or persons acting in lieu of them, with regard for the child’s right to freedom of conscience and freedom of religion.
3. Religious organisations have the right to set up educational establishments in conformity with their charters and the legislation of the Russian Federation.
4. At the request of parents or persons acting in lieu of them, the administration of the said establishments, in coordination with a relevant institution of local self-government, has the possibility to provide religious education to children beyond the framework of the formal educational programme, with consent of the said children, who are [also] educated at state and municipal educational establishments.⁴

Yet these provisions of the law create a structural challenge to the implementation of the law. Using education in the field of religion as one of the major factors of self-identification loosened the definition and protection provided to minority ethnic communities. Studying the confessional structure of small-population indigenous peoples of the North indicates that,

[the] definition of confessional affiliation, character of religiousness and specificity of beliefs of representatives of small-population indigenous peoples of the North is presently complicated for various reasons. Probably, the global confessions that have extended into this territory relatively recently (the active dissemination started only in the 17th century), have not penetrated the consciousness of the natives so deeply as to supersede completely the traditional beliefs that had impregnated their culture. Besides the global confessions aimed at a person of other type of culture and civilisation level, were perceived poorly and were assimilated by these peoples with difficulty.⁵

The definition of nationhood overlooked the significant intermingling of Orthodox canons with traditional national beliefs. For instance, the indigenous population of Yamal Peninsula now understands St. Nicholas the Wonderworker to be the manifestation of a traditional deity, “Mikola-Torum.” The Mansi nation identifies the

³ Commentary to the Federal Law «On guarantees of rights of small-population indigenous peoples of the Russian Federation» / edited by B.S. Krylov., M., 1999. P.22.

⁴ The same. P.110.

⁵ Federal Law of the Russian Federation «On the freedom of conscience and on religious associations» // Religious associations. Freedom of conscience and freedom of religion. Statutory acts and judicial practice. M., 2001. P.50.

image of St. Nicholas with the image of demiurge, Numi-Torum. (There have been attempts of animal sacrifices in Christian churches in front of the icon of St. Nicholas with placement of the oblatinal animal under the icon and sprinkling the blood of the animal on the icon.⁶ The figures of confessional affiliation of such nations are very conditional. For example, among Nganansans 60.2 % of the surveyed men aged under 30 declared that they were atheists, 26.2 % consider themselves to be adherents of traditional cults, 5.7 % - adhere to Orthodoxy, 6.8 % confess both traditional cults and Orthodoxy, and 1.1 % profess other religions⁷. As such ethnic minorities may not be defined as such when surveyed on the basis of religion.

The difficulty of self-identification gives birth to a new problem. Researchers note that “the problem is not that the natives are deprived of the possibility to talk, sing in the native language, to wear national garments, to observe the ritual beliefs or pasture reindeers as their grandfathers ... The issue is that many of them just do not want to... The native people have lost the internal need and ability to do so. The major fountains [of inspiration] have been broken.”⁸ Education plays an important role in resolving this problem. However, it is quite difficult for representatives of the Northern peoples to achieve the right to learn about their traditions. More traditional comprehensive schools have closed,⁹ and the forms of present public education that allow for and encourage the preservation of the traditional culture are underdeveloped.¹⁰

However, another tendency is developing in parallel to the dissolution of many indigenous traditions and cultural norms. The search for national identity in recent decades has led to the re-emergence of traditional shamanism. In South-Siberian republics – Buryatiya, Tyva, Sakha (Yakutia) – traditional shaman practices have gained the status of officially recognized confessions. However, the boundary between the ethnic and religious identification and nationalism is not always clear. Here, for example, is a fragment from a textbook for five to seven year-old pupils, devoted to the culture of Yamal. The six year-old pupils are allowed to get acquainted with the northern hunters' incantation:

... I shall bring to you the words of the great Num:
‘The great shaman, your people
Have become not so strong as before.
Dark people deceive your nation,
Dark people have brought diseases
And evil to your land,
They ruin the souls of your people,
My brother Nga has been opened the way to your land,
So that he could take away people’s souls’....

Our destiny depends on us.
Let us bar the way to Nga.
Do not hold evil in your heart.
Let the stone
That was brought by the dark people, become their grave
And close the gate to the Great Nga.
*Narrator Hudi Yatti.*¹¹

⁴ Present-day position and perspectives of development of small-population peoples of the North, Siberia and Far East. Independent expert’s report / edited by V.A.Tishkov., M., 2004. P. 161.

⁵ Religious-mythological views of the Mansi: the problem of transformation // Natives of Siberia: the problems of disappearing languages and cultures. Novosibirsk, 1995. P.100.

⁶ Present-day position and perspectives of development of small-population peoples of the North, Siberia and Far East. Independent expert’s report / edited by V.A.Tishkov, M., 2004. P. 161.

⁷ The same. P.139.

⁸ See, for instance, World of Indigenous People. Living Arctic. 2005. No. 17. P.140-146.

⁹ Present-day position and perspectives of development of small-population peoples of the North, Siberia and Far East. Independent expert’s report / edited by V.A.Tishkov, M., 2004. P.143-144.

The clear interplay in this text between national and religious beliefs may spark more extreme forms of nationalism that goes against the purposes of legislation intended to protect ethnic and religious identification and even international legal standards composed for the same purpose.

Thus, the revival of traditional beliefs of small-population indigenous peoples in Northern Russia in terms of realization of their right to freedom of conscience and education in this sphere take on general significance. They favor the enrichment not only of the natives' cultures, but also - through intercultural and inter-confessional dialogue – of the cultures of other nations. In the present-day ecological situation, the experience of traditional treatment of nature is of special interest. The comprehension of importance of this revival, of the role of education in this sphere has taken place at the international and at the Russian levels. However, the workout of concrete forms of realisation of the recognised rights proves to be an extremely difficult. It is required the special knowledge, efforts and professionalism.

¹⁰ Popov Yu.I., Tsymbalistenko N.V. Mythology, folklore and literature of Yamal. Textbook. 5-7 years school material. Tyumen: Publishing house of Institute of the Problems of Development of the North, Siberian Branch of the Russian Academy of Science, 2001. P.73.

How to Train a Teacher of Spiritual and Moral Education

By A. Y. Grigorenko

The future of any nation depends on how the younger generation learns and keeps spiritual and moral values and traditions. For modern Russia, which is going through a complicated phase in its development, this is all the more true. Nowadays, Russian society, and especially the younger generation, is still in a deep spiritual and moral crisis. The age of the initial use of drugs is declining, from 18 to 14 years of age on average. Our country has one of the world's highest suicide rates among adolescents, number of abortions among girls under 19 years of age, and among the highest the levels of consumption of drugs and alcohol. As is clear from opinion polls, about 55% of young people have expressed willingness to violate perceived moral norms in order to achieve personal success¹. In short, there is a moral crisis taking place, as manifested through these phenomena.

Many perceive the current situation in Russian society as a threat to national security and express the need for urgent action to ensure the spiritual and moral education of youth. Increasingly, educators and community and political leaders are beginning to understand that “the initiation of children and youth to cultural traditions on the basis of global and domestic cultural values – [is] one of the most important tasks of the Russian state and society,” as noted in the report of the Minister of Education and Science A. Fursenko¹.

On July 21, 2009, Russian President Dmitry Medvedev stressed the relevance of the “spiritual and moral education of the younger generation” and declared his decision to support “the idea of teaching in Russian schools foundations of religious culture and secular ethics” during a meeting with leaders of traditional Russian religions. He also touched on details of the practical implementation of this idea in Russian schools. First, he noted variability in interpreting these disciplines:

First, it can be the fundamentals of Orthodox culture, the foundations of the Muslim culture, the foundations of Judaism, Buddhism. That is to say, [sic] on these matters both students and their parents will be able to make a decision. If there are students (or their families) who want to explore the diversity of Russian religious life, these students can take a general course on the history on the major traditional religions of our country.

Second, all of these topics could be combined into a single course to be taught with the same textbook. Finally, a third option: those who do not have certain religious beliefs should be allowed to study the foundations of secular ethics. Thus, we embrace all those who have different ideas about what needs to study, conforming with the ideas, of course, of their parents.

Thus, the President articulated the right of students and parents on an ideological choice and stated the impermissibility of compelling students to study the given subject. The President repeatedly returned to the principle of voluntariness of the ideological choice of students and their parents in his speeches: “A choice for students and their parents, of course, must be entirely voluntary... Any coercion on this issue is not only illegal, but will be absolutely counterproductive.”

The President, at the meeting with religious leaders in Russia, was supported by the patriarch of the Russian Orthodox Church (hereinafter ROC) Kirill, who on this occasion said: “Then [before 1917], all studied the Law of God, and then walked file down crosses. As a result of choice [of students and their parents], all the concerns will be removed.”

Among other notable elements of the July 21, 2009 meeting, the President spoke out against those who suggested that introducing spiritual and moral education to the younger generation stood in violation of the secular nature of the school, as stipulated in the Basic Law of Russia. He unequivocally stated, “Secular teachers will teach these subjects.” Heads of all traditional religions of our country, present at the meeting, were unanimously in agreement with the President. Their assent was expressed by the ROC Patriarch Cyril: “That's right, that all these subjects will be taught by secular teachers, because no law is subject to strain...”

Pursuant to the orders of the President (on August 2, 2009 Order № — 2009), the Russian Government decided (on August 11, 2009 in Order № VP-P44-4632) to carry out in the 19 subjects of the Russian Federation the piloting of a comprehensive training course for educational institutions, “Foundations of religious cultures and secular ethics.” The order of the President and the decision of the Government of the Russian Federation have been very timely for our country, in which, as indeed in other countries, there are signs of spiritual and moral crisis in society, increasing tensions in the ethnic, religious and cultural relations. In this sense, we are going to “keep up” with the world community, stand up, so to speak, to the “European way”: globalization, migration, the growth of intolerance — all of this pushed Western Europe towards the implementation of previously unexpected and unprecedented steps.

In 2007, in San Marino, the Council of Europe adopted a declaration on religious dimension of intercultural dialogue, and in April 2008 in Strasbourg a landmark meeting on the subject was held: secular leaders together with representatives of various religious organizations discussed the place of religion in secondary schools. Participants in the meeting included representatives from Russia, and in large measure the Russian Orthodox Church.

In 2006, the development of the Toledo Guiding Principles on training matters of religion and belief in public schools was initiated. The Spanish city of Toledo was chosen as the historic symbol of the intersection of cultures and religions in Europe: Judaism, Christianity and Islam. One of the developers of the working documents of the meeting, Professor Silvio Ferrari of the University of Milan, said of the reasons for the meeting: as a result of considerable migration, “a sudden sharp rise of pluralism in the field of culture and religion” has occurred; “people of other religions and cultures came to be perceived as ‘others,’ ‘foreign,’ which often leads to inter-religious tension”. So, explains the professor, teaching of religion has become a matter not only for religious communities, but also a matter for the government. Among the Toledo Principles are listed: scientific principles of teaching, respect for human rights, the binding commitment of teachers to the idea of religious freedom.

The Council of Europe’s Commissioner for Human Rights, Alvaro Gil Robles, explained during a visit to Russia: (May 2005)¹

We are talking about the study of religions and not religious education. Now in European countries, including Russia, the so-called White Paper on Intercultural Dialogue — ‘We live together as equals,’ which was recently adopted by the Council of Europe, is widely presented. The book says that in public schools, religion should be taught as secular knowledge.

Thus, it becomes clear that learning the basics of religious culture and secular ethics in public schools does not violate the right to freedom of conscience, but on the contrary — it is the manifestation and further development of ethnic, religious and intercultural tolerance, which deepens inter-ethnic, interreligious and intercultural dialogue, and provides a form of spiritual and moral grounding for youth.

Pedagogical Preparations

Preparation for the experimental curriculum and its further development is not a simple. In his speech in the spring of 2009, the President of the Russian Federation set before the Ministry of Education and Science the task of preparing 40,000 teachers by the spring of 2010 and to develop appropriate curricula and teaching materials for the course on religious and secular culture and ethics.

Crucial in developing the curriculum and training the teachers will be pedagogical universities, which always trained teachers who have not only the knowledge of a particular subject, but also the competence and skills of to work effectively with students of different age groups. It is these teachers who, during the years following the communist regime, did not cease to educate their students in the spirit of humanistic values, to form moral, independent and enterprising individuals. These educational institutions include Russian State Pedagogical University, named after A.I. Herzen (hereafter Herzen University), which dates back to 1797 and has always been a forge for teachers and educators. Graduates from Herzen University do not experience significant confusion, even as many teachers do when facing the task of conducting lessons on the

basics of religious cultures, the basics of Orthodox culture, etc. Herzen University's Department of Religious Studies includes five professors in historical and philosophical sciences, each of which has been studying and teaching the foundations of a major religious culture (Orthodox, Buddhist, Muslim, Jewish). They encourage teaching of the history of world's religions in different departments within the university, including physics, mathematics, philosophy, psychology, and pedagogy, and philology.

It should be noted that the course developed for use in public schools, in accordance with the developed at the Department of Religious Studies curriculum, did not become a history of churches (what year Christianity was divided, when and where a Christian "creed" was adopted, when Muhammad was born, when the first Ecumenical Council was held, etc.). Instead, it introduces students, primarily to the cultures spawned by other religious traditions, with their humanistic and philosophical outgrowths. Students are meant to understand that all religions share common spiritual and moral values. In addition, they are meant to discern the unique contributions of each religious tradition, as related to the different historical contexts. These are the main objectives for students in the Department of Religious Studies at Herzen University.

Courses on the history of religions and religious cultures in Herzen University contribute not only to the spiritual and moral education and upbringing of university students, but also their professional development. As future teachers of literature, history, world culture, and Russian, they are equipped to apply the themes of religion and ethics. Future teachers of ancient, medieval, modern and contemporary history will not be able to cover many topics without addressing the role of religion in the historical process. Geography teachers need knowledge of the contemporary geography of religions; natural science teachers should know not only Darwin's theory, but the religious doctrine of creationism also, in order to compare religious and scientific understandings of the world. Future teachers of physics, mathematics, chemistry and other natural sciences also need an understanding of philosophy, since the science they teach holds deep philosophical implications. Even apart from the new national emphasis on religion and ethics in public education, these benefits necessitate the incorporation of religion and ethics into courses throughout pedagogical universities such as Herzen.

The Department of Religious Studies is therefore not a typical university department. In addition to granting degrees, the Department of Religious Studies plays a significant role in the development of educational materials for teachers in secondary educational institutions and pedagogical students — future teachers and educators. For example, in 2008, a textbook for students of pedagogical universities on "Religious Studies" (512 pp.) was published by professors at Herzen. This textbook gives general knowledge about religion as a spiritual institution, and focuses on the history of different religions and cultures and their contribution to human culture. In 2009 a reference book for students "Religions of the world: a dictionary-guide" (400 pp.) was published by members of the department. This book gives detailed information on religious cultures and their traditions. A reader entitled "Sacred texts of the religions of the world: an anthology," and the illustrated encyclopedia, "Religions of the world: from A to Z," are in print now. Currently, the department's faculty is working on programs, textbooks, and interpretations of the history of world religions and the foundations of religious cultures. Some of them have been completed, and in the near future entire courses based on them will be developed by the Institute for Retraining Secondary School Teachers and Teachers of Higher Educational Institutions of North-West Russia.

In the past five years, the department has also conducted an annual international conference, "The religious situation in North-West Russia and the Baltic countries," which involves both domestic and foreign scholars and government, community, and religious leaders. As a result, it has become possible to continuously analyze the religious situation in the region, including the status and level of religiosity among youth. Conference papers are published regularly: five compilations based on these conferences have been released to date. The last two were published in the program "Tolerance," by the Government of St. Petersburg.

The Herzen University team is therefore actively involved in the solution to problems related to the spiritual and moral education of young people that the President of the Russian Federation delineated at the meeting with religious leaders in the spring of 2009 and reiterated in his instructions to the government. Already on August 30, 2009, at a meeting of the Scientific Council of the Dean of the Faculty of Social Sciences,

Professor V.V. Barabanov, made a detailed presentation on “The potential of the University and the challenges facing its team, to build competence in the field of spiritual and moral education and the upbringing of the younger generation in the modern school.” A special program for the execution of orders from the President and the Government of the Russian Federation, on a range of university activities in the field of spiritual and moral education of youth, will continue to emerge.

The International and Interreligious Dialogue to Counteract the Distribution of Drugs Among Youth

By Novinsky Feodor

Drug distribution is one of the most urgent and serious social problems in the world. It stands in line with terrorism, arms and human trafficking. Drug abuse and its illegal traffic have long ceased to be something distant and unusual. Today, they not only threaten countries' safety, but also contribute to a variety of severe social problems, such as crime and the spread of AIDS.

According to the European Narcotic, Drugs, and Drug Addiction Research Centre, more than one and a half million Europeans need treatment and social support for their addictions.¹²¹ The death rate from the consequences of drug consumption in Russia also remains at a particularly high level. According to the Russian Federal Drug Control Service, 80 000 – 100 000 drug addicts die each year in Russia; heroin alone accounts for the death of 40 000 young people annually.

These results indicate vigorous activity on the part of drug cartels and a great influence on the minds of the younger generation, through oft-hidden advertising. The drug mafia carefully and insidiously inserts itself into youth culture, for example, through attributes of slang language from the drug subculture, thereby raising interest and reducing a negative attitude towards psychoactive substances. I think, it's especially noticeable today that drugs have practically become normal for young people. It's my opinion, that for the most part, smoking "weed" (marijuana) is considered common among young people. A young person smoking "weed" from time to time or taking "pills" (often amphetamines) is common in the current environment, and such a person is even sometimes considered "sophisticated" and successful within his or her social circles.

The drug abuse prevention system is in need of refinement and implementation of a competent communications policy. It is much easier to foster a worldview in young people or lead its formation in a positive direction, than to change or destroy an already developed view. For this reason, the need for a healthy lifestyle should be developed almost from the first days of a person's life.

Currently, we see an imperative to both change existing priorities of the younger generation in Russia, as well as foster a path of morality. There must be a strict barrier between young people and the advocacy of those involved in a "con game", that is, the inculcation of criminal subculture and a consumer attitude. It is also important to encourage the activity of those organizations which support a healthy lifestyle, including first of all youth and religious organizations, in every way possible, as well as carrying out a proper communications policy in the mass media that celebrates good health and denigrates drug abuse.

It is important to show that doing drugs is not an introduction to a fashionable life, but rather a step that leads to loss of civility, degradation, and death. Russia has been treating this problem with the gravity it deserves.

On September 8, 2009, a session devoted to counternarcotics actions was held by the of Security Council of the Russian Federation under the chairmanship of the President of Russia D.A. Medvedev,.

During the session President Medvedev noted that, "For timely diagnostics of this disease among teenagers, a number of measures, including an obligatory testing of students for all educational institutions is offered"; "Counternarcotics actions are to be carried out by the whole society, and preventive actions are to begin in schools at an early age". Finally, he declared, "School, should devote more attention to educating students about drug abuse "1.

Regarding drug abuse prevention, considering that several US models are more or less successfully used around the world, it is desirable to refer to state models for such preventions in the US and analyze them. At the moment, the drug abuse prevention system in the US includes three base models: the NIDA, the NIAAA and an economic model of supply and demand that an extremely high level of drug abuse in Russia unequivocally underscores the social and spiritual problems for Russian youth.

¹² Council of Europe: http://www.coe.int/t/R/Press/%5BTheme_files%5D/%5BDrugs%5D/

In such conditions it is helpful to make wider use of the experience accumulated by the Russian Orthodox Church, Islam, Buddhism, and other traditional faiths, to promote in every way possible the spiritually-preventive and rehabilitation actions of the faithful towards drug addicts.

As an example of positive cooperation of members of religious faiths and public authorities, several working meetings, held in August 2005 in Kaliningrad, should be noted. In attendance were regional drug enforcement representatives, ecclesiastics of the Russian Orthodox and Roman Catholic Churches, rabbis from the Kaliningrad Jewish community, pastors from the Evangelical-Lutheran Passauer diocese, and representatives of city's Muslim community. The regional spread of drug addictions and ways of implementing preventive measures were discussed at the meeting. The discussion resulted in the signing of an agreement that requires all religious structures to unite in the promotion of a healthy lifestyle and participation in joint efforts to counter drug addiction and the distribution of drugs among citizens of the Kaliningrad region by means of spiritual and moral education.

Members of traditional faiths have also prepared an open letter to the citizens of Yantarniy Kray with an appeal for people to join in the struggle to try and help people already facing this problem, to allow no new victims, to work for the protection of the younger generation, and not to stand apart waiting until this affects them personally.

The 18th International Christmas Educational Reading was held in January 2010 under the auspices of FDCS Russia. One of the topics covered was "Spiritual and Medical Aid in Overcoming Drug Addiction, Alcohol Abuse and the Poisonous Effects of Tobacco Smoking". The event was achieved with the support of the FDCS of Russia and the State anti-drug committee of the Russian Federation (GAK), and was blessed by His Holiness Cyril, Patriarch of Moscow and All Russia.

All of the ecclesiastics that spoke and the medical workers and laymen helping them, noted the high success rate of rehabilitation methods based on patristic studies in the struggle with spiritual illness. It was noted that the rehabilitation methods used by those in the Orthodox Church had a success rate with addicts of sixty to ninety percent, which clearly shows the nature of the given diseases as having a spiritual aspect which can be treated spiritually.

Today, the Russian Orthodox Church has a unique strategy, combining healthy lifestyle advocacy in physical terms as well as in spiritual and moral terms. For the Church, these are the basic components in primary and secondary drug abuse prevention. One example of such an organization is the All-Russia Ioano-Pretechensky Orthodox brotherhood known as "Trezvenie".

Despite the difficult economic and social situation in southern regions of Russia, the republics of Caucasus are rather healthy in terms of drug abuse. For example, during the drug abuse peak in Dagestan recorded seven years ago, Makhachkala had fifty drug addicts for every 100,000 citizens. On average, Russia had 120 addicts for the same 100,000. Experts were surprised, initially wondering how a drug-producing region during an epidemic maintained such a low rate for drug addiction. Statistical departments were blamed; experts wondered if they had properly done their job. Eventually, it was discovered that the reason for the lower rates of drug addiction was because of religiousness of this Muslim nation.

Unlike one stereotype of Buddhism, the true Buddhist keeps himself far from drugs as well. Historically, Buddhists never used any narcotic substances in their practices. In minds of Buddhists, drugs pose a strong threat of addiction that is difficult to escape. Like all addictions, it takes freedom away and ultimately blocks the chain of regenerations known as *samsara*. Additionally, doing drugs strongly affects karma. If a person steals, he tricks himself into believing that he is poor, does not have something another person has, and is not capable of earning it himself. In this way, theft leads to poverty. If a person is generous, he believes he has something to share and gives it to people, then wealth will be the karmic result. People that consume drugs signal--in the karmic sense--that they are incapable, for example, of feeling joy without the use of drugs.¹³

The problem of drug distribution is not only a topic of my thesis research. As an employee of the law-enforcement block of FTS (Federal Customs Service) in Russia, I

¹³ http://www.narkotiki.ru/christianity_6756.html

would like to note that another promising method of drug interdiction today is international law-enforcement and public cooperation.

The largest drug manufacturing area in the world is still the Republic of Afghanistan. It is indicative that, as of today, even the piracy phenomenon in the Gulf of Aden is seen by the world community as a threat to international peace and safety, but a world-wide phenomenon – Afghani drugs manufacturing – is not. And this is despite the fact that heroin manufacturing in Afghanistan has grown forty times in recent years. Today, it is necessary to improve local as well as international legislations and of course not towards easing the responsibility for the actions connected with the manufacture and distribution of drugs. For example, experts in counterdrug trafficking (in particular, members of the FDCC in Russia) suggest aiming for an increase of the status of Afghani drug manufacturers to that of an international threat to peace and safety. This measure would allow for the UN to receive authority to perform an intervention in the current problem – from imposing sanctions to carrying out special international operations-- on the basis of Article 42 of The Charter of the United Nations.

To stop the growing amount of crimes committed by those under the effects of narcotics, criminal responsibility for participation in organized drug groups or even for indirect assistance to corresponding business should match the severity and consequences of the crime committed which is committed against life and health of people.

In considering international law-enforcement cooperation in the Northwest region of the Russian Federation, it is important to note that currently the most effectively organized interaction of law-enforcement divisions in customs is with the Central Criminal Police of Estonia and with members of customs in the Southern and Eastern districts of Finland.

These interactions, based on real cooperation, not only enable authorities to organize work in revealing drug couriers and people involved in organizing drug traffic, but they also exchange advance information on vehicles and routes used for drug trafficking and methods for concealment and masking used during transportation and distribution. Additionally, information sharing about new kinds of drugs, manufacturing methods, legalization of income received from drug trafficking, and other information also takes place. This results in dozens of criminal cases, constantly growing amounts of seized drugs, large numbers of joint operations, roundtable discussions and working meetings.

Another positive example of such interaction is the cooperation within the Council of the Barents Euro-Arctic Region (SBER), created in 1993. The above Council, in addition to the Russian Federation, also includes Iceland, Denmark, Norway, Sweden and Finland. As an intergovernmental interaction authority of the countries/participants, the Council acts to secure sustainable development in the region, the expansion of bilateral and multilateral cooperation in the sphere of economics, trade, science and technology, environment, infrastructure, education and cultural exchanges, tourism, and in the implementation of projects oriented towards improving the quality of life for the population of the North.

Once every three months, customs services representatives of the countries/participants of SBER hold coordination meetings; among the questions raised are the permanent problems of drug trafficking.

Within the scope of Council there is also a SBER working group on youth policy (Working Group on Youth Policy, WGYP), a joint working group of SBER and the Barents regional council on health and related social issues (Working Group on Health and Related Social Issues, WGHS), and the joint working group of SBER and the Barents regional council on education and research (Working Group on Education and Research, WGER).

The working groups listed above, among other things, are engaged in drug abuse prevention, the protection of children's rights for those left without foster parents, healthy lifestyle promotion, and the expansion of cultural connections.

The Russian Federation served as president of SBER from 2007-2009; now, in 2010-2011, the presidency has been passed to Sweden.

Another organization supporting a Europe free of drugs, and representing millions of European citizens is the international noncommercial organization European Cities Against Drugs (ECAD). ECAD cities come forward with initiatives and carry out various anti-drug events in support of United Nations conventions--against

legalization and promoting anti-drug policies with the goal of eliminating drug abuse all over the world. Within the framework of ECAD, bi- and multi-lateral seminars ("Dragboks," etc.) are being held, meetings of the mayors of participant cities are being held (this year in Malta), and expert training and other events aimed at stimulation of decrease in drug consumption in Europe are convened.

The participation of the European Council in actions against illegal drug abuse and drug trafficking is carried out within the framework of a multipurpose coordination group known as "Pompidou's Group". It was founded in 1971 at the initiative of Z. Pompidou, who was the president of France at the time; in 1980 it joined the Council of Europe structure. Within its frameworks, European ministers, officials, experts and specialists share their experiences.

Pompidou's Group is an intergovernmental authority within which members are countries, not private individuals or national departments. The Group now includes 34 states. Since 1991, the Group has given technical assistance to the countries of Central and Eastern Europe that are not part of the group. Representatives from non-European states – the US and Canada-- were also invited to join Group events. Group functions are implemented on a multidisciplinary principle. This means that it operates in all spheres connected with drug abuse, including such areas as medicine, social security, education, public justice, law enforcement, sports and youth. The Group intends to carry out three main functions: to develop innovative approaches, to stimulate further interaction, and to carry out its coordinating role in the varied situations presented by drug addition on the European continent

To sum up, it is safe to say that counteracting drug distribution in the present day world is only possible through the implementation of carefully considered international-legal, interreligious and intercultural programs proportionate to the said problem.

Faith, Rebellion, Disbelief: The Bible on American College Campuses

By Stephen Butler Murray

This article was adapted from a talk delivered at the Massachusetts Bible Society Luncheon Lecture as part of the “Bible in America” Series

A few years ago, Alan Wolfe, the director of the Boisi Center for Religion and American Public Life at Boston College, wrote a provocative opening paragraph for his essay, “Faith and Diversity in American Religion,” which appeared in *The Chronicle Review of The Chronicle of Higher Education*. Wolfe states: “One would be hard pressed to find a private college or university in the United States that cannot trace its founding to a religious denomination. One would be equally hard pressed, at least as far as America’s elite universities are concerned, to find one that would identify faith as central to its current approaches to teaching, research, and student life. That is to say: No aspect of life is considered so important to Americans outside higher education, yet deemed so unimportant by the majority of those inside, as religion.”

I know that from the conversations that I have had with other college chaplains and deans of religious life, we hated this depiction of the unimportance of religious life on college campuses. We did not like it because this opinion stood against so much of what we believe and fight for, and we resented it because in a certain light, it was so apt, so true, so blazingly accurate. I have had the privilege of serving as the chaplain of three institutions of higher learning: Suffolk University, Skidmore College, and Endicott College. Suffolk only recently constructed a small chapel within its Student Center, Skidmore’s Wilson Chapel had not had regular ecumenical worship services at any time from when it was constructed until I became the head of religious life, and it had been over two decades since Endicott’s chapel served as a regular center for worship on campus. To be sure, these institutions are not unique. Even the great chapels of Williams, Middlebury, and Union Colleges now stand empty on Sunday mornings. If you were to enter any of these magisterial college chapels and hear the great organs chiming forth all the sounds of nature, chances are you have stumbled across a music professor practicing her craft, and not a worship service underway. For the many colleges that long ago gave up the religious affiliations upon which they were founded, that has left gaping holes: large chapels no longer used, chaplains’ offices without real definition, and forms of religious life so bland that they please almost no one. Furthermore, the composition of the student body has shifted, meaning that chaplains can no longer speak only one spiritual language. The difficulties raised by those changes have been compounded by yet another shift, which is the way that colleges have dealt with them.

This is an easy history to account for you. Most liberal arts colleges and private universities in the United States were founded by religious folk, and bear some sort of historical affiliation with some Christian denomination or another. At these colleges and universities, at the turn of the 19th to the 20th centuries, the presidents of these institutions of higher education more often than not were Protestant clergy, and one of the duties of being a president in those days was overseeing the operations of the college chapel. Around the 1920s, as colleges and universities sought presidents from more diverse backgrounds, academics who were more accustomed to raising funds that had been eaten up in the wake of the First World War, there began a new class of administrators on college campuses: College Chaplains and Deans of the Chapel, who in the stead of the president, were to provide pastoral care for the students, faculty, staff, administrators, and trustees of higher education. At almost every college and university, these chaplains and deans of the chapel reported directly to the President and were members of the President’s senior staff, which makes sense as their pastoral office had previously belonged to the President. Furthermore, many of the religious studies departments at private American colleges and universities were founded by the Chaplain, who either converted the theology department to one of religious studies, or who simply founded a department in the relatively new field of comparative religious studies, an outgrowth of the trends that had begun in the German universities during the late 1800’s. More often than not, the Chaplain was a tenured professor and the chair of the department. Another interesting dimension is that when the first ever meeting of

the National Association of College and University Chaplains occurred in 1948, the 84 individuals present were all male Protestant Christians. If you were to attend one of our annual meetings now, you would see that while it continues to attract Protestant Christians, our company also includes Jewish, Muslim, and Roman Catholic chaplains, and we are no longer exclusively, or even predominantly, male.

I served as the chaplain of Skidmore College for six years, and I have cherished a story when I first arrived there. Skidmore was never a religious school, though at one time it did have a mandatory chapel service on Sunday evenings, not on Sunday mornings. Professor Mary Lynn's research on Skidmore's history states that the real function of the mandatory chapel services on Sunday evenings was not so much to attend to the spiritual virtues of the young women of Skidmore College, but to ensure that they returned to campus from their boyfriends' universities or their weekend excursions to New York City in time for Monday morning classes. As far as I can tell, the last time that Skidmore College held mandatory chapel services was the inauguration ceremony for The Rev. Dr. Tom Davis, who served honorably as the College Chaplain at Skidmore from 1966-1996. By Tom's account, there were some 800 students in attendance there for his first Sunday as College Chaplain, for his first service. The following Sunday, at his second service preaching at Skidmore, the requirement to come for chapel services had been lifted, and there were fewer than thirty students there for the worship service. Able to look back at that event now with less ego investment than he had at the time, Tom went back and forth between wondering what he had said in his first sermon that had been so wrong, and then wondering how many of the twenty-some students who showed up for the second chapel service had not received the memo that chapel services were no longer required!

This switch toward non-mandatory chapel services occurred at colleges and universities throughout the United States during the 1960's and 1970's. The civil rights, anti-war, and feminist movements on American campuses certainly were led by prominent religious figures such as Abraham Joshua Heschel of the Jewish Theological Seminary, William Sloane Coffin of Yale University, Daniel Berrigan of Cornell University, and Beverly Harrison of the University of California at Berkeley. Yet, these movements also bolstered strong secularist sentiments, which in an age that demanded educational liberties, interpreted such liberties to include the end to mandatory worship services at colleges and universities. This transition made sense not only due to secularist tendencies among college radicals, but also in recognition of the deep changes that were happening in the composition of the student body on college campuses. No longer were the Ivy League, the Seven Sisters, and the great liberal arts colleges merely the academic strongholds of upper and middle class Protestants, but increasingly were enrolling first Catholics and Jews, and then African Americans and women in admissions processes that called less and less either for restrictions or for quotas. The religious diversity on college campuses, along with an increasingly secular spirit among the intelligencia, simply made mandatory college chapel services obsolete.

What is also important to note is that since the 1970's, there have been fundamental changes in the role of chaplains on college campuses. Further, many chaplaincies have become disassociated from their previously held tenure-line faculty tracks, and most chaplains now report to the dean of the college or the dean of students, rather than to the President, a situation that narrows and diminishes the scope previously entrusted to chaplains. At many schools, "chaplains" have been converted into "directors of religious life," and "deans of the chapel" have been changed to "deans of religious life." The result of this has been a greater emphasis on inclusivity among the diversity of religions represented on campus, but a lessening of pastoral care, which led to a disastrous and volatile situation on many college campuses in the wake of 9/11, when religious identity became a suddenly white hot issue in what had seemed a morass of secular higher education. It might be noted however, that there have been some significant recent appointments that reflect a new diversity among religious life professionals. Rabbi Susan Laemmlé was appointed the dean of religious life at the University of Southern California, the first rabbi at a non-Jewish university to be named the CRO, the Chief Religious Officer of a university. Upon her retirement, USC made another historic appointment in naming Varun Soni, a Hindu, their next Dean of Religious Life. At Tufts University, a historically Unitarian school, Father David O'Leary became the first Roman Catholic priest to oversee a non-Roman Catholic university's religious life programs, and Smith, Mt Holyoke, Princeton, Yale, and many other

colleges and universities have hired Muslim chaplains under the purview of their deans of religious life.

This corresponds with the reform of America's immigration laws in 1965, which brought about the arrival in the United States of religious believers from all over the world, bringing with them a tremendous diversity of religious and spiritual belief. Stephen Stein of Indiana University argues that there are four main forces that are at work, changing the shape and significance of religion in the United States. The first of these forces is a recognition that globalization radically reshaped American religious pluralism, with post-1965 immigrants bringing the traditions of Asia into the diverse religious mix at the same time that several truly indigenous communities, including the Mormons and the Jehovah's Witnesses, have grown exponentially. The Latino presence in the Roman Catholic Church is reorienting that huge community as well. The second force, privatization, has broken up the controlling interests of mainline denominations and redistributed religious commitments. The second half of the 20th century saw televangelists invade American homes, followed by the expanding impact of cable TV on religion, and now the explosion of alternative religious options on the Internet. New Age spirituality in its infinite expressions allows individuals to participate in virtual religious communities from the privacy of their homes. A third force is localization, whereby as loyalties to ecumenical, denominational, and even regional religious agencies diminish, Americans continue to support local congregations, parishes, synagogues, and temples in astonishingly high numbers given the low turnout for worship services. New kinds of local religious communities also are enjoying remarkable success. Mega-churches, comprising large, nondenominational Protestant congregations, are thriving as an expression of the primacy of the local, whereas traditional powerhouses such as the Roman Catholic Church, Presbyterians, Methodists, and Lutherans each year report the dwindling of congregations and members. The fourth force that Stein mentions is that of polarization, indicating the competition that always has been present among religious communities, often accompanied by overt hostility. For instance, sustained campaigns against Catholics, Mormons, Jews, and various so-called cults are well known, and Stein argues that residuals of these hostilities remain. But polarization between religious conservatives and religious liberals, without respect to denominational affiliation, has taken center stage. The divisive issues include abortion, homosexuality, gay marriage, prayer in the public schools, the role of women, the response to terrorism, and war.

Hasia Diner, professor of American Jewish History and director of the Goldstein-Goren Center for American Jewish History at New York University, has made an interesting case that in contemporary America, religion has separated into two extremes, veering off from what just a few decades ago seemed to be a liberal consensus, about both the nature of religion and its place in society, among Americans as a whole and within most faiths. She states that consensus, which reached its high point in the 1960s, assumed religion to be a progressive force that, despite clear denominational differences, united Americans through common values and shared ideas about progress and brotherhood. The liberal view of American religion accepted differences among *Protestant, Catholic, Jew*, the title of Will Herberg's famous 1955 book. Like him, Americans generally emphasized the connections among people across rigid divides. But in the final decades of the 20th century and into the early 21st, that widely accepted truth has been shattered.

On the one hand, Diner argues, the boundaries between denominations have blurred, and previously clear sectarian lines seem less well defined. Soaring intermarriage rates complicate previously accepted definitions of what constitutes the core of particular religions and what membership means. "Exotic" practices have found their way into the sanctuaries of once staid churches and synagogues. Congregations experiment in their sacred services with modes of spiritual expression borrowed from other religious systems and from New Age sources. Individuals sample from the motifs of many religious repertoires without feeling obliged to buy into total systems. Probably no popular example could trump that of the iconic pop singer Madonna, a Roman Catholic by upbringing, who now presents herself by her "Jewish" name, Esther, and has announced that she is a devotee of kabbalah, a mystical Judaic tradition that flourished at the end of the 13th century. Additionally, individuals who in the past had no access to public roles of authority in religious organizations, notably women and gay people, now

serve as members and the clergy and help shape forms of religious expression that challenge longstanding doctrines.

On the other hand, the hardening of religious orthodoxies among the most fervently committed Protestants, Catholics, Jews, and Muslims, and their increasing power within their respective faiths, has shaken mid-20th-century ideas about the basically benign similarities among religions. That triumph of orthodoxy reflects a deep reaction against blurring of boundaries, which had, in its turn, challenged the assumption that “natural” categories in difference existed. In essence, elements within each of the religious communities have come to stake out extreme positions, proclaiming certain incontrovertible fundamentals of their religions and lambasting anyone who questions doctrinal authority. To borrow from Diner again, within Judaism, the ultra-Orthodox who refer to themselves as “Torah true” have made modern Orthodox Judaism, long associated with the idea that faith and modernity could coexist, uncomfortable with accommodation. The latter now feel compelled to look to the right to make sure that they cannot be accused of being soft in matters of Jewish law as defined by the right. The purists tend to make no room for either moral relativism or creative fusions, wanting to erect thicker walls.

Another tremendous resource is the work of the Hinduism scholar Diana Eck of Harvard University, who through her influential Pluralism Project has chronicled this change in American religious diversity in her book *A New Religious America*, which in my opinion really should be required reading for college students, where religious identity has such obvious repercussions upon politics on the local, national, and global scales. Protestantism is no longer assumed to be the unofficial faith of America, nor of American college campuses. In fact, there are very few colleges in the US now where one would assert one official religious truth to the exclusion of other faiths. Religion, instead, tends to be understood as a broad and capacious phenomenon. There has been an advent of students making a distinction between being religious and spiritual, where the distinction seems to revolve around an openness to eclectic religious experience, a playing down of denominations, and an inclination toward passionate, personal religious experience. A few years ago, Alison Boden, Dean of Religious Life and the Chapel at Princeton University, related an experience to which most chaplains would nod their heads in agreement. Boden wrote, “If I were to advertise a program on campus dealing with religion, eight students would show. If I advertised that same program as dealing with spirituality, eighty students would turn up.”

To be sure, this turn toward spirituality over religion is not new. Robert Fuller of Bradley University relates this well in his book *Spiritual, but Not Religious*. He argues that many of America’s youths who reject religion do so not because they are atheists, but because their religious beliefs do not take traditionally organized forms. They tend to view religion as bureaucratic and formal, and spirituality as transcendent and individual. Fuller’s study estimated that roughly 20 percent of Americans, not American college students, but all Americans today hold such views, which would make the “spiritually inclined” one of America’s largest religious faiths. Furthermore, Fuller argues that such an a-religious spirituality has become so common that it has gradually established its own tradition, and that whether they know it or not, those who call themselves “spiritual but not religious” are now part of a movement.

Kelly Denton-Borhaug, who once served as the chaplain of Goucher College and as associate dean of religious life at Stanford University, made a more recent study of undergraduate religious practices which appeared in the journal *Religion and Education*. According to her survey, some 77 percent of students consider themselves to be “spiritual,” and yet less than a quarter of those surveyed connected their spirituality with a particular religious tradition. Further, only 16 percent surveyed participated in religious organizations on campus. Denton-Borhaug found that on her campus, the Goucher chapel was used rarely aside from weddings, lectures, and musical performances, and that few students even mentioned it when asked in the survey to describe their concept of a spiritual space. Denton-Borhaug affirmed that her experience is that students overwhelmingly wanted solitude and privacy in their spiritual experiences, and articulated the need for a flexible space on college campuses dedicated to spiritual concerns where students would find more solitude and which could accommodate more diverse needs. This is not surprising for students who grew up in the 1990’s, the era when Pat Buchanan proclaimed that America was being torn apart by a religious war, and aside from Bill Clinton, those who introduced religious

themes into their political rhetoric tended to be on the conservative bent of the political scene. Political scientists have done some fascinating analyses concerning these views. Robert Wuthnow, the prominent sociologist of religion at Princeton University, found that there was a near-perfect correlation between states that scored high on a scale of belief in America's being a Christian nation, a view favored by evangelicals and others who believe that Christianity is uniquely true, and states that voted for George W. Bush in 2000. John C. Green found similarly strong associations between religious traditionalism and political views during the 2004 election campaign. The surest indication that such divisions will continue comes from the emerging post-baby-boom generation, of which our current college students are a part. Adults in this age group are more divided than their counterparts in the early 1970s, with sharper divisions in beliefs and lifestyles between evangelical Protestants and those with no religious affiliations, and between those who attend religious services regularly and those who do not.

To be sure, this "spiritual, not religious" candor is something that I often feel called to push against, for an amorphous belief system that is inclined only toward personal religious experience, that is not accountable to anyone or anything, that does not believe so much as seek without direction or counsel, offers nothing outside of oneself and one's own imagination. There is no social action, no call for justice, no communal sense, no history to which one is bound to others and to one's sense of the divine that is involved in this sort of spiritual, but not religious life. And yet, while I push against this sort of belief, I also recognize that it is important for professionals in religious life to recognize that these are serious people who are trying to find their own spiritual paths. To be spiritual, not religious, is hardly a sign of religious immaturity, and indeed is a mark of someone who recognizes that many regular churchgoers and synagogue attendees may attend more out of habit than out of conviction, and that many who do not attend mosque or temple or chapel are still, nonetheless, searching for conviction.

Another element that I reflect on as I interact with our college students today is to look at the popular culture around them, remembering that religious and secular entertainers borrow from one another in a dance between the sacred and the secular. Look at the recent simultaneous growth in popularity of reality television programs and the charismatic-style worship of nondenominational congregations filled with the Starbucks-drinking, Internet-surfing, therapy-seeking, and thrill-seeking Generation X and Generation Y crowds. The personal is no longer private. Both the personal and the sacred have gone public in a big way. People believe that others want to know about their deepest feelings and recent experiences, including their religious experiences, blogging away on the internet in a public act of religious confession so that anyone, anywhere in the world might be able to witness one's personal reflections about their religious identity and spiritual experience. And many do. And I wonder at the health of such practices, in which there is present profound doses of both narcissism and voyeurism. When I was the chaplain of Suffolk University, I worked with four other college and university chaplains in the Boston area to create the first ever online chapel for college students. I have wondered every day since what sort of damage I wrought in so doing as I watched the interactions that went on in the forums of that "chapel" be ones defined by their self-centeredness, their lack of care for how their religious beliefs were connected to anything outside of themselves, and their lack of willingness to have those self-invented religious beliefs be challenged by anything or anyone external to themselves. Of course, this was in the days before Facebook or MySpace or blogging, and today's students are much more adept at expressing themselves through electronic media than was my generation, for whom email began to be widely accepted only in 1993.

One other important point that Fuller makes is that a reason Americans so often describe themselves as spiritual rather than religious is that they have increasingly been introduced to religions outside of the Judeo-Christian traditions, many of which emphasize the more spiritual aspects of faith. American institutions of higher education, for their part, have responded to that expanded ecumenical and interreligious sensibility. It is rare to find a Roman Catholic university now where the theology department would think of confining its mission to Catholic apologetics. There are plenty of colleges where the courses on Buddhism are taught by a practicing Buddhist, which makes clear that an approach of active engagement is valued alongside the standard academic practice of scholarly detachment. It is nearly impossible, on the

contemporary college campus, to be a student who goes to classes, lives among other students, and who is active in the community, without being introduced to religions other than the ones that they had grown up with. American students slowly but surely are understanding, in the wake of 9/11, that Islam is not a radically foreign religion, but one that is born out of Judaism and Christianity and that in its ecumenical and practical application calls upon its adherents to love and respect “the people of the book,” meaning not just Muslims, but Jews and Christians as well.

Another emergence that comes from this new adherence to spiritual, not religious, and from the increasing religious diversity on college campuses, is that young college-educated people are likely to set the future course of religion in America. What is interesting is that young people on college campuses are far more likely to hold fast to an increasingly general sense of religious tolerance, rather than to the larger American sentiment to be increasingly closed off to religious diversity which has been demonstrated in the reawakening of the religious right in American politics and popular sentiment. While there were all sorts of hate crimes that occurred across America in the aftermath of 9/11, on most college campuses, it was inconceivable that one would engage in hate crimes against people whose faith was not Christian or Jewish.

A question asked by Alan Wolfe, who I quoted at the beginning of the speech, is this: “Are we better off when religion is as broad, but also as thin, as the kinds of faith one finds on American college campuses today?” Certainly, one can appreciate the ways that religion on college campuses have changed, for there certainly were days in our not-so-distant past of Christian dogmatism, anti-Semitism, hostility toward science, and a lack of respect for nonbelievers. Certainly America’s institutions of higher learning are better off in that respect. And yet, religious students are very much like nonreligious students in their efforts to personalize knowledge, to avoid difficult and controversial positions that might cause anger in others, and to insist that, if we just try hard enough, everyone can get along with everyone else. One might argue that religion has returned to American campuses, not as an alternative to the value relativism and personal seeking associated with the often quite secular 1960s, but as the logical extension of the cultural revolution first glimpsed at that time.

At the same time, there are certain challenges to the life and vocation of college chaplains and those engaged in campus religious life. There often is a sense of frustration that one feels in the face of fulfilling one’s mandate to enable spiritual growth on campus, and then encounter intense individualism and anti-institutionalism among the students, a lack of interest in building inter-religious community among student religious groups, and a denial of the place of ethical and religious reflection within the institution at large. This makes the work of college chaplains and religious life professionals somewhat less than obvious. Furthermore, it has become commonplace in recent years to talk about diversity on campus. You can hear about it at orientation, in residence halls, in general education settings. And yet, all too often in Student Affairs on the nationwide scale, when we talk of diversity, we tend to mean ethnicity, gender, sexual identity, and possibly socio-economic background, and all too often there is little to no talk about religious or spiritual diversity.

I believe that it is vital for us, and for anyone doing this work of religious and spiritual life on a college campus, to be rooted in a particular religious tradition. It is only then that we can feel in our bones the urgency and non-negotiability of committed practice. In addition, it is equally vital to be a religious pluralist. When asked about why I love my work, I point to the theory and practice of religious pluralism as the source of its unending interest. For me, the theory is best expressed in a metaphor like “all paths leading to the same central point,” and the practice calls for constant oscillation between openness and drawing boundaries, between respect and rootedness. In that respect, it is important to support students from faiths who do not have a formal presence on campus. How do we then support students from minority religious traditions on campus, who are Buddhist, Hindu, Muslim, Sikh, Jain, pagan, and Wiccan? I would advocate that we offer them practical support. Offices of Religious Life need to continue to provide that kind of support from groups which are struggling to secure assistance from their wider religious tradition, or that represent a religious presence not otherwise existing on campus. Furthermore, let me add that we are still trying to find ways of catering to students who define themselves as “spiritual but not religious,” which may implicitly mean that they do not want to belong to any organized group. This new expressed interest in spirituality among students does not always

translate into action or involvement that we know how to support or sustain in any effective way. We also seek to find students where they are, amidst the commitments that they bring to campus.

I spoke before of the frustrations of being a college chaplain, where one does not have the traditional signs of accomplishment that come in parish ministry or the rabbinical life. I know that a number of my colleagues have posted up on their walls the following quote from Donna Schaper's article on the role of college chaplains that appeared this past November in the Chronicle of Higher Education:

“Chaplains make space on our campuses for all we neglect, all that we can't put a price or an evaluation on. They offer a grace that is rare in a graded atmosphere. They save us from the intensity of campus life, when tenure or examinations weigh us down. In a world where function rules, chaplains help us be well, rather than just perform well... They help us deal with failure as well as with success. College chaplains befriend the kid who drank too much, the faculty member who has cancer, and the one facing a divorce. They show up when waters get deep. When a student commits suicide, it's still the chaplain who helps inform the family and counsel the roommate, and perhaps even conducts the funeral. It's not unusual for chaplains to follow up with grieving families for years, helping them through birthdays and anniversaries. Chaplains work not just with the bereaved, but with the whole institution when it tries to fathom a terrible chance or accident. In the days after September 11, college chaplains around the country put together teams of religious advisers from Hillel, the Newman Center, and the other denominations.”

In past decades, university chaplaincies fulfilled traditional functions such as offering blessings at and sometimes taking responsibility for ritual occasions, providing spiritual and other counseling, handling intersections of religious holy days with the university calendar, providing for the needs of particular religious groups, and encouraging interreligious cooperation. In addition to performing all of those functions, offices of religious and spiritual life also engage in important new initiatives: helping to start new student religious groups where holes exist in the multi-faith landscape, assuming leadership for communitarian responses to crisis events like 9/11, and creating programs that juxtapose classic academic approaches to spiritual and moral ones. These new roles require added nuance and creativity. The campus response or commemoration of an event like 9/11 cannot be built simply on a solid, traditional religious base, not even a Judeo-Christian, or Abrahamic, or purely God-focused base. There may be Psalms and other scriptural readings, but here, as often elsewhere under the new religious life paradigm, God will be in the attitude of awe, in the silence, and in the range of faces. A program on religion and science can no longer assume that professors fall into one camp or the other, nor can it afford to neglect the arts as yet a third mode of inquiry and meaning-making.

Specifically with regard to the Bible, all of these shifts and changes means that the Bible has a profoundly different place and status on American university campuses for this generation than it did for previous generations. While the parents of the current students were a generational vanguard that often rebelled against organized religion on college campuses in the 1970s and 1980s, they nonetheless predominantly had been raised within a religious tradition that they knew well. They understood the Catholic or Methodist or Presbyterian tradition of their family background well enough to choose against it. So, while that was the generation that began this long pilgrimage away from the church, they nonetheless spoke religious language understanding what they were saying. When they spoke about “an eye for an eye, a tooth for a tooth,” or “faith, not works,” they recognized that rhetoric as flowing out of the Bible and into their common parlance. That is not the case with our current generation of college students. While certainly there are students out there in droves in groups like InterVarsity Christian Fellowship or Fellowship of Christian Athletes, the grand majority of our students are largely unchurched. They are legitimately the first utterly secular generation, having been raised outside of the church and with little to no knowledge of what the religious tradition of their forefathers and foremothers has brought to society. There is a profound and dangerous ignorance of religion on university campuses today, students feeling a deep mistrust and even anger toward organized religion, but not having any sort of grasp of what exactly it is that they are rejecting.

Faith is suspect, and if today's student owns one, their Bible is getting dusty. At one school where I taught, the English department regularly coordinated with me when I was teaching my courses on New Testament or the History of Christian Theology, required their English majors to take the courses, and then the next semester, the English professors taught their courses on Dante and Milton. The English department found that without that sort of basic understanding of the Christian tradition that came through the classroom experience, that the current generation of students had so little knowledge of Biblical and theological references that they wouldn't get Dante or Milton at all.

One of my experiences that I return to again and again involved a young woman who was the new president of the evangelical Christian student group on the campus where I was then chaplain. She had come to my office, angry and disturbed that I was helping to organize opportunities for Zen meditation in the chapel. She thought that my work as a college chaplain which sought to provide opportunities for those from a variety of religious faiths was simply incompatible with my vocation as a Christian minister, and she came to my office because she wanted to offer me a chance to confess. She wanted me to confess to her that, in becoming a college chaplain, I was no longer a Christian, and that if I made this confession, maybe Jesus could then find his way back into my heart. I remember in the course of that conversation, talking with her about Paul and his ministry, and this young Christian, who saw herself as a paragon of Christian virtue on our campus, said to me, "I don't know who this fancy Ivy League theologian is that you are talking about, but I'm talking about Jesus." She did not know who Paul of Tarsus was. This woman who was so certain in her understanding of the Christian faith had never read anything past the Gospels. Unlearned conviction is a frightening path toward religious violence, and I have never forgotten the terrible conviction of that student who had so little knowledge of her own religious tradition, and yet wielded that ignorance like a sword.

So what do we do with this first secular generation? We cannot assume that they know anything about the faith, but we can be missionaries with them and for them. We can go to these young women and men and offer a religious perspective that embodies hospitality rather than adorned with judgment and retribution. We can explore with them the wonderful themes of theological ideas that inform the art, music, literature, and film that sustains them and is the ground upon which they undertake their own quests for meaning. They do not even know that those themes are there; they cannot recognize them. And so this is a holy task: taking the Bible to a secular generation and offering it to them in ways that are affirming and new, respecting their distrust, offering compassion and not arrogance in the face of discomforting ignorance, and helping them to see a narrative, a story, a music video, a blog about the relationship between God and humanity that began in the very beginning, when the Word was with God and the Word was God, when that Word had not yet been uttered into the magnificence of "Let there be light," when God created all and proclaimed it to be good, a relationship that has spanned heartbreak and rebellion, leading to this moment, this present, imperfect moment, and knowing that through the Bible, one might have a more fulsome understanding of what God would have us be and what God would have us do today.

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