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Introduction: Civility is the Oppressor’s Narrative

By J. Cody Nielsen

The world has changed.
I see it in the water.
I feel it in the Earth.
I smell it in the air.
Much that once was is lost,
For none now live who remember it.”

When J.R.R. Tolkien wrote the above words and eventually Peter Jackson used them to frame the opening of the Hollywood interpretation of The Fellowship of the Ring, those of us who are fantasy fans would be forever touched by how quickly we were immersed into the realm of Middle Earth. The words are poetic, they are classic Tolkien in their illustration, and they are a remarkable omen for a world that is quickly spiraling into chaos.

I began writing this piece on Monday January 4th, two days before the attack in the U.S. Capitol building in Washington D.C. When I returned to the article, it had taken on even more meaning. By the time President Elect Joe Biden takes the oath of office at noon Eastern time on January 20, 2021 (after the finalization of this piece), everything will have changed. But also, nothing will. And that is why I sought to pen this piece at this time.

The world we are living in is now more polarized than ever before. We are dealing with numerous cancers and crises of our world all at the same time. Even when readers encounter this piece after the COVID-19 pandemic, there will remain crises to deal with—should we not take them seriously now. Perhaps it is
biased to say that those crises have become more overt in the last year, with the murder of George Floyd and Breanna Taylor, but now, after the attacks on the U.S. Capitol, we recognize in photos and videos the ways in which Trumpism has threatened the world, and especially threatens the United States.

For years, those who have been the most marginalized shouted for “well-meaning” white persons to recognize that America was worse than they were experiencing. The marginalization and experiences of the racially and religiously oppressed were left unheard. Their stories of how the United States has systemically and structurally continued Jim Crow legislation in new forms have been unheard. The majority of the white community has denied these truths, even into the event at the beginning of 2021.

While the attempted insurrection was occurring, President Elect Joe Biden sought to address Americans with a short but empowered speech calling for the domestic terrorists to withdraw, remarking that “this isn't America.” With all due respect to Mr. Biden, any Black or brown Americans would say that in fact this is America. Racism and white Christian supremacy have led an entire segment of our society to support the Trump administration in not just one election, but two. Some of these people still believe the lie that Trump won the election. Some will not take no for an answer, which brings me to the point of this larger essay.

Some leaders of our country are calling us to come together in one America, to have healing. To embrace a beautiful song of pluralism in our interfaith work. Essentially, we are being asked to come to civility together. I’m not interested. I’m done. As a white, former-Christian (I identify as agnostic), and cis-gendered man with a lot of privilege, I’m done. And if I’m done, what do you think that those who have faced real marginalization feel?

Any call to civility right now is just one more of the oppressor’s tool, a way to force people who have been continuously marginalized to encounter the very people who have most oppressed them. Call it healing, call it bridge building. Whatever you call it, it’s just oppressive and wrong.

And yet, I have been hearing and hearing these types of calls for years. If we are going to have civility, it will come once accountability is made and those who have oppressed have been brought to justice. I will no longer engage with people who unwilling to address white Christian supremacy, who believe that healing is necessary above all other things. I will in essence no longer negotiate with white supremacy.
This new edition of the Convergence magazine reminds us of exactly where we are right now: in the middle of a global pandemic. Each of the pieces highlights the ways in which religious, secular, and spiritual identities come into play in the midst of this current situation. While readers who come across this magazine in the future may be experiencing the world post-COVID, each piece is a reminder of some of the powerful aspects of our work which are essential every day.

Joshua Patterson’s *The Importance of Attending to RSSIs in College Curricula* is helpful research for professors and administrators who are seeking to advance the diversity, equity, and inclusion conversation in the curricular spaces. His timely and well-informed piece and should remind us all that the “the removal of religion from the curriculum is dire, but it is a consequence of a vast and complex array of inputs.”

Karen Sargent’s *Science, Religion, and a Pandemic: Chaplaincy as the In-Between* highlights the important ways in which chaplaincy is providing support for individuals during difficult moments in time while also seeking to build bridges between the science community, which has often rejected spirituality and religion, and the traditions themselves.

A book review by Simran Kaur-Colbert on *White Too Long: The Legacy of White Supremacy in American Christianity* by Robert P. Jones is a deep articulation of personal experience intertwined with the realities of a 21st Century Christianity that cannot decouple itself with racism and colonialism. Kaur-Colbert’s review only further convinces me that the book is a must read, and one which now sits on my reference shelf for use daily.

Finally, two spotlight programs, Lynn Cooper’s “Be-Friend” and Lara Ericson’s “Conversations that Matters” highlight the importance at all times of how we work in spiritual and ethical life to overcome loneliness and find belonging with one another. Each program offers great insights when designing ways for students to connect with one another in and out of a distanced learning experience.
The Importance of Attending to RSSIs in College Curricula

By Joshua Patterson

Engagement with religious, spiritual, and secular identities (RSSIs) on college campuses is strengthened by a place in the formal curriculum, and 2020 could be a fulcrum point for that engagement. In this piece, I substantiate the importance of college curricula as a part of promoting greater attention to RSSIs in higher education. Second, I offer a call to action rooted in the impacts of the pandemic crisis. Now is truly a critical time to advocate for the place of RSS identities in the mission of higher education. Finally, I share a preliminary guide for advocacy, in direct response to the current moment. These suggested strategies reflect my earnest belief, undergirded by my own research, that effective change agents in higher education must ground their advocacy in the gritty details that shape and constrain students, faculty, and administrators in higher education.

Our Charge and Warrant

Readers are likely well aware of the demonstrated need for greater support of and engagement with RSSIs on college campuses. Productive engagement and support, in each case, are the result of intentional policy and practice (Nielsen & Small, 2019). In my own words, meaningful engagement with RSSIs seeks to support students in their identities, facilitate productive exchanges across religious difference, provide physical and discursive space for critical reflection, empower individuals to understand their rights and obligations, and provide models for equitable change on campus and broadly in society. There is ample

This article represents the opinions of the author alone and does not reflect the views of the American Academy of Religion
evidence that contemporary higher education is falling short with regard to many, if not all, of these goals. We know that college campuses are increasingly host to covert and overt oppression of minoritized RSSIs (e.g. Kishi, 2017; Randle & McKinley, 2019; Sullivan, 2018). Additionally, evangelical Christian faculty and students report feeling ostracized on public and private college campuses, pointing to a need for better and more productive engagement for all (Moran et al., 2007; Ream & Glanzer, 2013). Recent work has shown that many first-year college students were less engaged with topics relating to RSSIs than before they enrolled (Rockenbach et al., 2017). After four years, fewer than a third of college students reported engagement with religious and worldview diversity in college (Rockenbach et al., 2020). The presence of discrimination directly related to religious identity, combined with evidence of diminishing engagement, gives a clear warrant and charge for advocates of greater attention to and support for RSSIs on college campuses.

In my own scholarship, I have argued for the importance of curriculum as a key change agent with regard to RSSIs in higher education (Patterson & Foster, 2020). Research on teaching about religion in higher education has become the focus of my expertise; in that article and in further detail below, I offer three lines of argument for the importance of securing a place for religion in the curriculum. The first is that there is early evidence that engagement through the curriculum is an important complement to other college experiences that engage RSSIs. Second, there is general evidence for college curricula as an intervention in regard to other aspects of student identity; the most developed of these bodies of research focuses on race and ethnicity. Third and finally, curriculum research broadly has demonstrated the formalizing and legitimizing power of academic structures on fields of study and the discourses around their subject matter. Moving through these three points helps to justify why curricula should be a key venue in advocacy for greater attention to RSSIs on college campuses.

First, one of the early studies to look at religion in the curriculum revealed that such experiences promote engagement across different identities and also increase positive attitudes for other RSSIs (Bryant, 2011). Analysis of the data from the Interfaith Diversity Experiences and Attitudes Longitudinal Survey (IDEALS) found that, “Students are more likely to develop interfaith competencies when they have at least one curricular experience focused on religious diversity while in college” (Rockenbach et al., 2020, p. 28). Examination of the IDEALS data as well as data from the Pew Research Center’s Religion and Public Life Project revealed a connection between knowledge about religious groups and positive attitudes towards those groups (Pew Research Center, 2019; Rockenbach et al., 2017). While being informed about religion is important, it is merely a starting point. Beyond curricular content, classroom environments can play host to transformative learning experiences, referred to in IDEALS as “provocative encounters” (Rockenbach et al., 2020, p. 29). These data showed that engaging with religion is beneficial, even only at the level of increasing knowledge. More importantly, when those provocative classroom experiences are accompanied by extra- and co-curricular activities that sustain and deepen those encounters, the effects are even greater (Patel & Correia-Harker, 2020). Each of these studies points to the importance of exploring religion and religious difference in college courses. Such courses can provide gains in awareness and appreciation on their own, and when paired with extra- and co-curricular experiences, facilitate productive campus spiritual climates.

Second, much of the literature on RSSIs was shaped by research on racial identity in higher education and campus racial climates. Literature relating to other identities is instructive in research design but also in application and practice. For example, scholarship has shown that intentional curricular intervention can reduce racial bias among college students (Chang, 2001; Denson, 2009; Hurtado et al., 1999). In addition to offering a parallel model for intervention, the scholarship on racial bias reduction through curriculum is also important because of how race and religion intersect (Joshi, 2016, 2020). One salient example
in recent research was the demonstrated evidence that for white Americans, Christian identity is directly related to their unwillingness to acknowledge systemic racism (Jones, 2020). Emerging theoretical frames not only center RSSIs but also incorporate them into a broader social justice discourse (e.g. Edwards, 2020; Nielsen & Small, 2019; Small, 2020; Snipes & Manson, 2020). College curricula have been shown to be an important intervention for other aspects of student identity, particularly those relating to race and ethnicity, providing further motivation to advocate for teaching about religion in higher education.

Finally, my own research on teaching about religion is informed by organizational theories that point to the broader factors that influence curricular decisions. Such frameworks have been used to better understand the importance of the institutionalization of gender, area, cultural, and ethnic studies (Brint et al., 2011; Gumport, 1988). This research points to a process referred to as the “ritualization of knowledge,” or a process whereby the adoption and institutionalization imparts a credibility and authority to fields and objects of study that goes beyond what happens in classrooms and faculty offices (Gumport & Snydman, 2002, p. 379). This institutionalizing impact proved critical in my own research on teaching about religion, both in regard to student-level course decisions (Patterson & Foster, 2020) and campus-wide curricular expansion (Patterson, 2020). Institutional lenses have already been deployed to think about campus policies relating to RSSIs (Nielsen & Small, 2019) and pertain similarly to engaging with these identities in the formal curriculum. Space on campus, in the professoriate and in the curriculum, has legitimizing power for the field of religious studies and for attention to and support of the RSSIs of everyone on a campus.

Having offered a number of arguments for the importance of teaching about religious difference to enact positive campus spiritual climates, I also wish to demonstrate why the current moment is a critical one for teaching about religion.

**Contemporary Challenges**

In both the United States and Canada, institutions have been deeply impacted by the coronavirus pandemic. Data on US college enrollments in spring and fall of 2020 saw the largest single year decrease in over five years (Selma, 2020). Enrollment is not the only budget impact being exacerbated by the coronavirus pandemic. A June report from the Center for American Progress noted that Rutgers University refunded $50 million dollars to over 70,000 students in spring 2020 (Yuen, 2020). These refunds were for on-campus services that students were not able to use due to pandemic lockdowns. Many institutions depend on revenue
related to dining, housing, transit, and parking to support their budgets, and they are likely to see these disruptions continue in 2021. The pandemic also accelerated declines in international student enrollment, which many institutions had come to depend on for additional revenue (Cardoza, 2020; Koronios, 2020). These financial challenges have been common across higher education and do not even include the new expenses necessary to respond to pandemic conditions.

The impact of these mounting challenges is already being felt. According to analysis from the U.S. Bureau of Labor Statistics, job loss estimates reached half a million by October 2020 and mark the largest sector loss tracked since 1950 (Bauman, 2020). Similarly, the pandemic has been described in Canada as an unprecedented challenge to higher education and a “wicked ... intergovernmental problem” (El Masri & Sabzalieva, 2020, p. 312). Already, campuses have been the site of hiring freezes (Flaherty, 2020), furloughs and layoffs (Morris, 2020; Whitford, 2020a), and program consolidation and deletion (Hubler, 2020). Despite these broad-ranged effects, the impact is more severe on institutions, sectors, and disciplines that were already at-risk or marginalized before the pandemic. While the coronavirus pandemic is noted as a catalyst for recent institutional austerity moves, it’s important to point out that much of what is taking place now is the result of precarity established by a decade of shifts in funding, student choice, and institutional prioritization. As of fall 2019, only nine US states had returned to or exceeded pre-2007 recession funding levels (Laderman & Weeden, 2020; Toppo, 2019), contributing to what has been described as a “worse spot than ever before” to enter another perhaps deeper recession (Whitford, 2020b, para. 5). These patterns are particularly concerning in an environment that already placed greater scrutiny on academic programs—often liberal arts programs that engage cultural and religious difference.

Program closures are often targeted towards programs characterized as in “low demand” (e.g. Meyerhofer, 2020, para. 1), but the leaders proposing those cuts rarely acknowledge the structures in place that impact major numbers. While it is true that there have been marked shifts in student choice away from traditional liberal arts majors (Bradburn & Townshend, 2020; Brint et al., 2012; Brint et al., 2005; Schmidt, 2018), these changes have not occurred in a vacuum. Although research demonstrates that 21st century college students are more concerned with financial outcomes than previous generations (Blumberg, 2017), this must be understood in light of the contemporary societal context. First generation and low-socioeconomic status students make up an increasingly larger percentage of college students overall (Forrest Cataldi et al., 2018). As such, patterns of major choice are better understood in light of financial trends like rising costs (Hoffower, 2018; Ma et al., 2017), growing reliance on loans over grant aid (Johnstone, 2016), and polemics toward traditional degree programs (Jaschik, 2014). These factors must be acknowledged and attended to if advocates for a more liberal education—inclusive of attention to religious difference—are to be successful.

The coronavirus pandemic has interrupted numerous sources of revenue for colleges and universities as well as created new expenses. These financial challenges follow after over a decade of underfunding of public institutions and transferrable student aid. These shifts resulted in greater cost burdens for students and their families even as more students faced financial struggles of their own. These failed policies and institutional strategies combined with the pandemic to result in unprecedented job losses in higher education and heightened pressure on liberal arts programs that were already being marginalized by the discourse on short-term employment. Dozens of colleges had announced academic program cuts by the close of 2020, and greater than half of them included religion programs (e.g., Cherney, 2020; Morris, 2020; Schwenk, 2020). The need for informed advocacy is urgent.

Suggestions for Informed Response

The removal of religion from the curriculum is dire, but it is a consequence of a vast and complex array
of inputs. If we focus only on the end-product, or even the last few steps of that process, we are unlikely to be successful advocates for more and better teaching about religion in college curricula. It is a good thing to respond to announced program changes, to press administrators to find other ways to balance budgets, and to reaffirm institutional values, but all of that leaves unchanged the many prior steps that have produced these results. We must engage higher education systems and their surrounding discourses holistically. Advocacy for courses that explore RSSIs and provide space for engagement across difference, in part, begins with challenging dominant narratives about the broad purpose of higher education. Beyond this general advocacy, I also offer some specific strategies to advance support for and engagement with RSSIs on college campuses.

It might seem too obvious to state, but one of the most direct actions we can take to respond to the impact of the pandemic on higher education is to do our part to limit the spread of the virus. As of December 2020, the pandemic is not past, and the longer it goes on the more knock-on effects it is likely to have. Our work continues with following public health guidelines like wearing face coverings, social distancing, and when possible, accepting a vaccine (Cowling & Aiello, 2020). Beyond that, we should be joining in the growing call for directed aid for higher education. That aid could include financial support for pandemic responses and direct relief from the fiscal impacts that have already been realized (El Masri & Sabzalieva, 2020; Murakami, 2020). In addition to short-term aid, we should advocate for a return to pre-pandemic and pre-recession funding levels for higher education. This also includes a circumspect view of public policy decisions that empower states to prioritize education. Financial data clearly illustrate the far-ranging impacts of years of underfunding and how many institutions were teetering on a financial edge and could not withstand the jolt of this pandemic. Across levels of government, it is imperative that we continue to push against a number of austerity trends that have increased the per person cost of higher education and shifted more and more of that cost burden to individuals and their families. Regardless of your feelings about the compensation of higher education chief executives, austerity measures are most likely to impact those most at risk. All of these seemingly external factors have great impact on what is possible in higher education, so they deserve our attention and advocacy.

Moving past discussion of general higher education funding, it is clear to me that as go the liberal arts, so goes teaching about religion. This is because direct exploration of RSSIs often occurs in liberal arts programs and because the value of religion programs is often implicated along with the liberal arts. Anyone who has followed the announcements of academic restructuring plans in 2020 should note
that in nearly every case, they included multiple traditional liberal arts programs. As of December 2020, more than half included the consolidation or elimination of religion programs. For me, these events show need for a proactive response to the diminished view of the liberal arts in the public and on our campuses. In our own words and citing data where it exists, we must counter the new-consensus discourse on the value of subject matter that has of yet not been “commodified” (Ayers, 2005, p. 532). In the face of negative rhetoric, we must offer clear justification, to institutions and to students and their families, that the liberal arts have value to the careers and beyond them. It will be to the doom of the liberal arts if we ignore the needs of today’s students to be gainfully employed, as these students are more likely to come from low-SES backgrounds. These students, as noted, are paying higher prices and bearing more of the cost burden, but I think these concerns can be addressed without betraying broader conceptions of higher education as a public good.

We can counter pervasive narratives and their resulting trends by reminding administrators of their own values and the values of their institutions. When surveyed, 90% of US provosts affirm the necessity of well-rounded liberal arts offerings to ensure a high-quality education (Jaschik, 2019). We can also challenge the supposed logic of academic restructuring by pointing out that liberal arts programs often have lower operating costs (Hemelt et al., 2018). We can point to the often unacknowledged role, evidenced in recent research, of many liberal arts programs in serving as minors, second majors, and key parts of general education (Bradburn & Townshend, 2020). Beyond this, we can cite data that students who have majored in the liberal arts are not less employable, that it is precisely the skills imparted by the liberal arts at that are in high demand from employers (e.g. Hart Research Associates, 2015, 2018). In response to those who point to earnings data, we can challenge the reliance on early-career data and emphasize the durability of liberal arts skills and knowledge. We can also point to factors like financial satisfaction and quality of life to show that, for liberal arts graduates, earnings are not the only measure of a college degree (Peden, 2015). These data can push back against prevailing narratives about the liberal arts and challenge the framing of college as only having value with regard to short-term employment and earnings, a perspective that has been described as a “cost-benefit straight jacket for curriculum development” (Engel, 2000, p. 30).

Beyond advocacy for valuing general education and the liberal arts, we also have important arguments to make in favor of teaching about religion. Empirical arguments for greater curricular focus on religion are already being made. These have taken the form of demands for a course requirement at the University of Southern California (Cho, 2020) and as a broad recommendation from scholars studying recent data related to campus spiritual climates (Rockenbach et al., 2020). Outside of individual course requirements, campus-based advocates should also pay careful attention to general education requirements and argue for greater inclusion of the topics of religious difference and RSSIs. Course requirements and a place in the general education curriculum could be vital to the health and survival of the programs that offer these courses. Support for religion programs could draw on the recent statement released by the American Academy of Religion in defense of the academic study of religion (The academic study of religion is crucial, 2020). That statement includes references to US Bureau of Labor Statistics data that point to a high and growing demand for the knowledge and skills imparted in religion courses (O*NET Resource Center, 2020). We can also draw on documents like the grant-supported AAR Religious Literacy Guidelines (2019) that argue for and offer models to address RSSIs across higher education. In advocating for courses and programs, we can make arguments that connect to the mission and ethos of institutions and also present hard data in support of teaching about religion.

From all of this, we have ample evidence that more institutional attention to and support for student engagement with religious, secular, and spiritual identities is needed. Across the many ways that encounters across religious difference occur on college campuses, the curriculum stands out as a critical
intervention to improve the lives and experiences of individuals with minoritized identities and begin to unpack the tangled legacy of race and religion. The courses colleges offer matter, now more than ever. At the same time, higher education institutions are particularly challenged by the pandemic and the financial conditions that preceded it. Equipped with knowledge of these challenges and their implications, we can approach decision makers with valuable input to secure college experiences for all students that benefit their careers and their persons, as well as our broader society.

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I get some strange looks when I tell people I am going to be a chaplain. Granted, this used to quite often take place pre-pandemic during swing dancing, when dance partners would make casual conversation during the lesson or during the social. The niceties, you know? We would speak loudly over the music as we bopped around: “What’s your name??” “Have you been here before??” “What do you do!!” Most of the people I met would generally be in the fields of science or engineering; I swear, there is a disproportionate amount of engineers who are also swing dancers. Most of the time I would get three distinct responses when I told my dance partner I was going to school for divinity and wanted to be a chaplain:

1. Curiosity: “Wow, I’ve never heard of that before/I never knew that was a job.” Proceeds to ask for details to analyze and to gain new information (is usually an engineer).

2. Detached interest: “That’s cool…” Does not ask for more information and moves on in the conversation.

3. Gratitude: “That’s amazing! It’s so awesome you’re doing that, I can imagine there are a lot of people who need a chaplain in a hospital…”

I share these responses firstly because I think they’re a little funny; they cover so many different human responses and are representative of different areas of human thought. Secondly, I share them because they show something interesting both anthropologically and theologically: many people do not know
what to “do” with religion or a religious professional. My career choice sometimes escapes categorization because it often challenges someone’s preconceptions of what religion is or what it does. So often in Western thought, the societal conceptualization of religion is that it is confined to specific places, spaces, and times. Religion exists in a church (or a mosque, or a temple, or a coven, or a gurdwara)—period. Additionally, the United States has a very distinct separation of Church and State which also contributes to the idea of religion as separate from public life. Furthermore, Western society’s perception of religion as contained to specific places often stems from Enlightenment-era thinkers. John Locke, for example, is considered the “Father of Liberalism” and is known for his work around “empiricism.” He argued that knowledge can only be known from our senses and determined from experience. In this way, he created a base of scientific thought that encouraged people to move from the “unknown”—religion—to science.

And honestly? It makes complete sense to separate religion from science in many areas of society. Religion is often used to make discriminatory, hateful, and bigoted choices and statements. Religious hate groups exist; harmful governmental laws exist because of religious beliefs; and churches sometimes harm their members either purposefully or not. Religion is definitely not perfect.

That being said, science has its own flaws that it must work on confronting. Much like religion, science is practiced by people who have biases. It is true that scientific results are often unbiased, but what a scientist chooses to study and experiment is a personal choice backed by someone’s own biases and experiences. Science isn’t really neutral—because it can’t be. Wherever people are, biases exist also.

So let us now travel to a hospital: Science reigns supreme, and miraculous events happen every day because of science and the people who practice it. People go into cancer remission, they have babies, and they have life-saving operations. Science is a necessary tool for healing. That being said, practices of healing can quite often be violent: ribs are cracked in order to get a heart to start again. Tubes are shoved down people’s throats to get them to breathe. People are sliced open to have surgeries every day. Science is necessary—it is so, so necessary—but the way it is practiced sometimes leaves us feeling worse before we feel better.

It’s funny: I could say something similar about religion within a hospital. Not that it should make us feel worse before we feel better, no. Rather, religion can be both a tool of healing and one that tears people apart at their most vulnerable. I have seen both aspects of religion manifest within hospital walls:

At its best, religion can be used to heal. I have prayed with people
for healing and sat with others on their deathbed. I have conducted stem cell blessings and created customized blessings for those who have died. I have seen the power of connection through prayer and of small, gentle actions that uplift and restore people in their most vulnerable. The human spirit is resilient at its core and it is truly a miracle to witness it.

At its worst, religion can also be used to step on the already downtrodden. Even those who have the best intentions—nurses, doctors, chaplains, and other religious professionals—can misstep and use the words of religion to kick someone while they’re down. “Everything happens for a reason.” “God doesn’t give us more than we can handle.” “Your suffering is used for a greater purpose.” I have seen this happen far too often in a hospital. We must be careful with our words, especially when we use them in relationship to those who are undergoing immense suffering and upheaval.

And so we have science and healing and religion, all coming together in the mini-world we call a hospital—and chaplaincy exists in the middle of the all. Escaping categorization, hospital chaplains exist in the worlds of science and religion at the same time. They play an essential role in working with patients to help them discover meaning in their experiences, while also respecting and integrating the essential roles of nurses, doctors, and surgeons into a patient’s narrative. I do not think hospitals are as secular as one might expect. Again, where people are, there beliefs are also. It is impossible to separate ourselves from our beliefs because each of us views life and our experiences through a certain lens. Maybe it’s science, maybe it’s religion, maybe it’s both—but none of us are as unbiased as we might like to think we are.

A hospital is not a lab, although perhaps some treat it as such. The hallways, operating rooms, and patient rooms teem with people who are believing in something. Chaplains get the privilege of discovering what that specific thing is for different people and applying it in a way that benefits and supports healing. Chaplains also have the opportunity to bridge the gap between science and religion in many ways as they work with religious or spiritual patients who are coming to terms with new diagnoses or medical issues. It is important, also, to recognize that the work of meaning-making and sitting in the presence of and recognizing difficulties is not just confined to religion. Chaplains work with patients of all different faiths and no faith as they travel through whatever difficulties they are facing.

I firmly believe that chaplains are essential for hospitals and that we are needed more than ever. It is an unfortunate truth that the Covid-19 pandemic has brought religion and healing to the forefront now more than ever, and that spiritual and emotional Burnett that have occurred as patients and frontline workers face the chaos and the destruction of the pandemic. It is not good that chaplaincy has been moved to a place of more visibility, especially because it has come amidst destruction. I do think, though, that belief has played a huge role in patient and staff care, and chaplaincy is able to address the trauma caused by the pandemic in a unique and well-suited way. Science has brought us vaccines in response to the pandemic—a true miracle, brought on by the tireless work of so many scientists and researchers and everyone who supported them. Covid has also brought a lot of questions and so many devastating and unnecessary losses.

This is the exact space that chaplains know so well. I can’t answer “why,” but I am here to dive in with anyone who feels like they’ve fallen into the deep end of questioning. As a chaplain, I try and knit the scientific accomplishments of the vaccines, the hundreds of thousands of lives lost, the experience of trauma, and our ultimate collective recovery together as we all move through the waters together. It is dark, deep, and cold in these murky waters of grief, but it is also inevitable that the pandemic will end, we will remember our losses, and the survivors will begin to knit themselves back together again from the hurt, pain, and trauma that has been experienced.
The truth is that science and religion aren’t so different from each other. Both try to make sense of the world. Both have answers to questions, and both provide a paradigm for belief. I feel fortunate that I get to exist in the middle of two forces that are so powerful and to see if I can make sense of both of them at the same time. I get to be “in-between,” a person who doesn’t always have the answers but who is willing to explore.

As a chaplain existing within a pandemic, I am searching with the best of them. I certainly don’t have any answers, but I have a whole lot of questions. I can see the ways in which both science and religion have uplifted those in need. I have seen religion give comfort to those who are dying from Covid, and I have seen doctors, nurses, and other frontline staff dance on the sidewalks outside of their hospitals as the vaccine is delivered, bringing the promise of a better tomorrow.

So let us exist in the in-between, in that place of unknowing, but with hope. Let us hold on to our questions, reject the easy answers, and move forward together.
Cultivating community-university partnerships for racial justice is likely on the mind of many educators and higher education administrators given this past summer’s 10,100 peaceful protests calling for an end to extrajudicial police killing of African Americans (Mansoor, 2020). Robert P. Jones’s 2020 book *White Too Long: The Legacy of White Supremacy in American Christianity* is an important and timely read for professionals, educators, and administrators who might be considering cultivating such partnerships for truth and reconciliation about racial terror lynching in the United States. Jones’s seven chapters, titled “Seeing,” “Remembering,” “Believing,” “Marking,” “Mapping,” “Telling,” and “Reckoning,” are each a call to action for the reader—especially white
Christian readers—regarding historical and ongoing racial violence and terrorism toward African Americans in the United States. In his own words Jones wrote this book to illustrate

the way in which the coherence of contemporary white Christian beliefs and practices are dependent on this unacknowledged African American presence. It documents the disfiguring and intransigent legacy that a centuries-long commitment to white supremacy has created within white Christianity and calls for an honest accounting of and reckoning with a complicated, painful, and even shameful past. (Jones, 2020, p. 23)

A 1969 quotation from the late James Baldwin, a Harlem-born, gay, African American Pentecostal preacher and civil rights activist and writer, opens the book:

I will flatly say that the bulk of this country’s white population impresses me, and has so impressed me for a very long time, as being beyond any conceivable hope of moral rehabilitation. They have been white, if I may so put it, too long.

Jones’s book certainly inspires “hope of moral rehabilitation” regarding historical racial terror lynching. He writes, “Ultimately, the construction of a new foundation will require white Americans to do something we have never been willing to do: reanimate our own histories and confront a violent and unflattering past” (p. 154). Critics will justifiably point out that all too often the books that white Americans buy and read about racism are written by white authors. And many readers might be thinking that this is yet another review about a book written about racial terror lynching, truth and reconciliation, and white Christian complicity by a white author when Americans by and large should be reading books by African American writers. However, to his credit, Jones centers African American authors, activists, preachers, and scholars such as Frederick Douglas, W.E.B. Du Bois, Ida B. Wells, Toni Morrison, James Baldwin, and the founder of the Equal Justice Initiative Bryan Stevenson, and introduces them to his readers, many who might not have any familiarity with the aforementioned. Readers who want to join the effort to “construct a new foundation” by “confronting a violent and unflattering past” should not stop at this book alone and might certainly consider reading the writings of those prominent African American writers Jones invokes throughout his book.

Unlike Michael Eric Dyson’s 2017 book *Tears We Cannot Stop: A Sermon to White America*, Jones’s (2020) book is not a sermon for white Christian America but rather an introductory lecture on racial terror lynching and historical wrongdoing, one which all readers,
including non-Black and non-Christian, would also benefit from reading. Jones is also the founder and CEO of the Public Religion Research Institute, which has the mission “to help journalists, scholars, pundits, thought leaders, clergy, and the general public better understand debates on public policy issues, and the important cultural and religious dynamics shaping American society and politics” (PRRI, 2020). His book chapter “Mapping” extensively cites findings from the PRRI’s 2018 American Values Survey of white Americans who are Evangelical Protestant, Mainline Protestant, Catholic, Christian, and religiously unaffiliated. This survey finds that

the more racist attitudes a person holds, the more likely he or she is to identify as a white Christian. And when we hold for a range of other attributes this relationship exists not just among white evangelical Protestants but also equally strongly among white mainline Protestants and white Catholics … This relationship with racist attitudes has little hold among white religiously unaffiliated Americans; if anything, the relationship is negative. (Jones, 2020, pp. 175-176)

Convergence Magazine’s vision is to empower professionals to move toward a future that removes stigmas, opens communication, and fully incorporates religious, secular, and spiritual identities. This includes removing stigmas around openly discussing how racist dynamics in American society, including at college campuses, might be faced so that institutional climates might be enhanced. Jones’s book creates room for student affairs professionals to consider community-university partnerships which might engage in the “Telling” process and fully incorporate religious, secular, spiritual, or existential worldview identities. Someone reading Jones’s book might find themselves empowered, at the very least, to remove stigma about racial terror violence and open communication about the role of their existential worldview in engaging with truth and reconciliation.

The chapter on “Telling” highlights stories of transformative change; in particular, it highlights learning environments which might prompt readers “to face our own personal and family stories and wrestle with the ways in which white supremacy has distorted our sense of reality and ourselves” (p. 189). Jones highlights four learning environments in this chapter: 1. The Mississippi Civil Rights Museum (Jackson, Mississippi), 2. The National Memorial for Peace and Justice (Montgomery, Alabama), 3. Two First Baptist Churches (Macon, Georgia), and 4. A Memorial to Lynching Victims Outside the South (Duluth, Minnesota).

One of these sites of transformative change provides an example of how higher education practitioners can make connections on their own campuses. The National Memorial for Peace and Justice is powered by research conducted by the Equal Justice Initiative. The memorial only counts lynching that can be verified by two independent sources but has documented more than 4,400 cases of African American men, women, and even children who were hanged, burned alive, shot, drowned, and beaten to death by white mobs that occurred in the country between 1877 and 1950 (Equal Justice Initiative, 2017). Of these 4,400 cases, two cases of lynching involved African American men in Oxford, Ohio which is home to Miami University: Henry Corbin (January 14, 1892) and Simon Garnett (September 3, 1877). At the time of writing this review, a Miami University community-university grassroots movement spearheaded by the Graduate School is working with county and city officials to transport and erect a historical steel marker from the National Memorial for Peace and Justice to their college town, so that it might be able to foster an ongoing project for racial justice in the local community. This partnership for truth and reconciliation is detailed in a recently published article in ENGAGE! (James et al., 2020).

As exemplified by the movement at Miami University, religious, secular, spiritual, existential worldview diversity infrastructures both on and off college and university campuses have an opportunity to consider Jones’s four stories of change. Given the current global pandemic, it may not be possible to visit or travel with students to these locations in the US South. However, Jones’s (2020) book might inspire readers in
student affairs and higher education to consider ways to integrate experiential learning for students through community-university partnerships for truth and reconciliation locally. Jones describes how there are more than 800 duplicate steel monuments part of the memorial’s ongoing project to create change across the country which are “waiting to be claimed, transported, and publicly installed in the counties they represent as public recognition of that past (of racial terror lynching) and step toward a different future” (p. 199). Student affairs and higher education professionals considering how they might engage students in “Telling” transformational learning with truth and reconciliation will find Jones’s stories of change compelling. And if they are looking for guidance on how to advance transformative change, they may not need not look farther than their own campus community. Perhaps the conversation can begin with members of on- and off-campus religious, secular, and spiritual organizations reading Jones book “calling for an honest accounting of and reckoning with a complicated, painful, and even shameful past” (p. 23).

References
Mansoor, S. (2020). Ninety-three percent of Black Lives Matter protests have been peaceful, new report finds. TIME. https://time.com/5886348/report-peaceful-protests/
SPOTLIGHT PROGRAMS

Be-Friend at Tufts University

By Lynn Cooper

What was your role during the program?
I direct Be-Friend. This program grew out of my doctoral work on loneliness and higher education. I designed it through the model of shared spiritual practice, collaborating with my multifaith colleagues to put together the content of the program. I executed the program, matching students, faculty, and staff in dyads and sending out the “invitation” each week to the 40 participants. I also checked in with each individual throughout the 9 weeks to see how they were getting on.

Program description
Last fall, I offered a version of this program for Catholic students. It was called The 72, a reference to Jesus sending forth his friends 2 by 2 to go preach the gospel. Participants committed to spending an hour together each week and a half hour in independent reflection. Every Thursday, I sent out spiritual practices and reflections—“invitations”—which helped guide the dyads during their hour together. The program was very successful. Several of the dyads continued to meet after the end of the program and throughout the next semester including the lockdown. I knew we had done something right. The goal was to offer a program that encouraged leadership and independence in students. It was a scaffolding
Dear Be-Friends,

You are receiving this letter because you have expressed interest in Be-Friend, the interfaith friendship project. We are so thrilled to be able to offer this program to our community, and especially this year when our wells are in need of replenishing, our hearts in need of meaningful connection and our planet in need of cross-worldview partnership. Before we can pair you up, we have a few questions around preferences. Some of you are looking forward to meeting your friend in-person, safely distanced. Others are only interested in a virtual connection. You also have the choice of partnering with someone from your own religious/philosophical tradition or across tradition. Please fill out this short Google form as soon as possible and we will get to the work of sending you forth!

How it works:

Each week, I will send to all participants the spiritual practice “invitation.” We call it an invitation because that’s exactly what it is. It is not a recipe or formula but rather, a guidepost or scaffolding—a way into meaningful conversation and spiritual reflection. We realize that giving your time to someone else is a holy act. It is no small thing, especially in our culture when time is so often seen as only a scarcity. For this reason, your first meet up (which you will schedule together) will be devoted to how you engage with time. You and your partner will bring your calendars to the table—literally and metaphorically. You will get acquainted with one another by learning the patterns of your weeks, and then agree on a one-hour block of time that will work for both of you going forward.

Friendship is hard work. It takes time, patience, and grit. The beginning of your time together as a dyad might be easy and rollicking. It might also be strange or awkward. We will check in on you throughout the semester but know that we are here to support you in any way on this journey. You are always welcome to reach out to chat with one of Be-Friend Chaplains as a dyad or independently.

We very much look forward to receiving your responses and sending you on your way.

In gratitude,
The Be-Friend Chaplaincy Team
to allow them to prioritize people over tasks, learning the skills of active listening and experimenting with different kinds of spiritual practice. When I learned that students had begun to make up their own practices and continue on their own, I was delighted.

In the spring, I discussed adapting The 72 to an interfaith model. My colleagues were very excited to contribute (our tradition make-up was such: Protestant Chaplain, Hindu Advisor, Buddhist Chaplain, Africana Spirituality Advisor, and myself, the Catholic Chaplain). We kept the same format: dyads, shared spiritual practice and reflection, but they helped craft the content for each week. Throughout the nine weeks, participants experimented with walking meditation, telling the story of their names, reflecting on inter-being. There was a week devoted to visio divina and another to building a home altar.

Once our content was written, the majority of the work was promoting the opportunity to our various constituencies and organizing the dyads. We offered a program for students and a parallel program for faculty and staff. Participants opted into either safely distanced in-person meet ups or virtual ones. Halfway through the semester, everyone had to move to virtual, but folks reported feeling surprised by the meaningful exchanges they had with their partners online. They were also able to choose if they wanted to be paired across religious/philosophical tradition or within their tradition. It was important to us to offer these options even if it presented some challenges in making the matches.

Be-Friend is sponsored by the University Chaplaincy at Tufts, but we are partnering with other departments to spread the word. Especially during these COVID times, it was critical that the offering was highlighted by some of the other student-facing departments (Residential Life, Office of Campus Life, Dean of Students Office) because so often, the students who most need these kinds of resources are not those who self-select into them.

**Program agenda**

Dyads met up independently on their own time, so the primary set up breakdown was really the administrative efforts on the front end of the program.

“My partner and I built our altars together over Zoom, brainstorming ideas about what we could replace for what. I think the most comforting part about my altar is the rosary, the symbol of peace and grounding for me as well as all the other items. Putting it together was so lovely, the smells and the candies. I had fun piecing those things together and finding things that were symbolic for me. The thing I found most surprising was that I had these things to be able to put together an altar and that I was able to find a small spot. It is comforting to look at and to find significance in just a few of these seemingly random objects, and they have meaning to me even if they look like a strange picture to someone else. So that was a really great reflection about interpretation and meaning, and I had a lot of fun doing it with my partner as well.” Photo by Giuli Perini, Class of 2021, Tufts University
Program budget
If we were not living in the pandemic, I would have had a welcome event and a closing celebration with dinner. Because these kinds of gatherings are not possible now, the program did not require a budget. It required the work and generosity of my colleagues to contribute content and my own labor, but that is all.

Program impact
The primary learning outcomes are building the skills of meaningful and enriching connection. Throughout the nine weeks, participants developed their craft of active listening. Another central learning outcome is a shift in consciousness around time and a disruption of the time scarcity culture. The act of sitting down with one’s calendar and prioritizing a relationship over the tasks at hand—which in higher education are endless—is a radical act. These small actions of generosity and shared experience plant the seeds for healthy relationships in the future.

We are currently developing an assessment tool for Be-Friend so we may learn more about how the program unfolded for those involved and how we might adjust and adapt to better serve the participants. I did acquire initial anecdotal feedback in November with my check-ins, but I am very much looking forward to learning more in the data.

What advice would you give someone running this program for the first time?
The most important advice I would offer is to really sink into the context. The specific needs and demands of our students and campus helped us to tailor the programmatic content and listen deeply to the practical concerns they had. Moreover, the context of this COVID moment challenged us to rethink logistics. Lowering the bar of entry was important to me, so that participants could easily engage with the material and always know that we were present to support them.

Also, we know that friendship isn’t easy. I recommend naming that fact at the beginning of the program. In our case, it allowed prospective participants to ask questions, revealing their own fears about what would happen if they did not connect with their partner. While we would never want someone to remain in a pair—or relationship—that was not safe, Be-Friend was an opportunity to foster resiliency, building the muscles of intercultural humility, which often comes with a bit of discomfort.
Conversations that Matter at Brandeis University

By Lara Ericson

What was your role during the program?
I planned and implemented the program at Brandeis, serving as a co-facilitator for the first cohort. I am now training additional Center for Spiritual Life staff as facilitators and continue to co-facilitate some of the cohorts.

Program description
The Conversations that Matter Fellowship was piloted in January 2020 with the following challenge in mind: Brandeis students want to form meaningful relationships and have substantive conversations with peers from different backgrounds, but they’re unsure how to. The pilot gathered a group of 15 students from a pool of 60 applicants for a 5-week fellowship. During the Fall 2020 semester, despite all of the limitations posed by the pandemic, we led two additional cohorts of participants through Conversations that Matter. These discussions were held both by Zoom and in person, as circumstances allowed.

Program agenda
During each of the five weeks, the group gathers for 60-75 minutes to discuss big questions (over dinner, when possible). Each session shares a similar format, with opportunities for one to one, small group, and large group conversation grounded both in students’ experiences and a shared article, video, or piece of art.
Program budget

In its first iteration, Conversations that Matter operated with a budget of $4000 from Spiritual Life’s existing program budget. The primary costs were weekly dinner for the group and $150 stipends for participants upon completion. We had access to spaces on campus that we could reserve without cost.

In Fall 2020, the second and third cohorts offered neither dinner nor stipends, due to limitations resulting from COVID-19. Other than nominal materials costs, the only cost was staff time.

Program impact

At the outset, we identified two primary goals of the program: first, to build relationships among students who would not otherwise connect; and second, to provide these students with concrete skills for constructively discussing big questions that are both timely and timeless.

We measured the impact of the program through follow-up conversations with participants, as well as pre- and post-program surveys. Both surveys provided the following statements for students to respond to:

- I have found a supportive community at Brandeis
- I have access to a spiritual mentor at Brandeis
- I have found welcoming spaces at Brandeis to discuss life’s big questions
- I have meaningful friendships with students at Brandeis whose worldview (religious, political, or otherwise) is different than mine

Through our assessment, we have identified three primary areas of impact during the program’s first year:

First, the program has identified and engaged emerging student leaders in Spiritual Life. It has allowed them to develop and share ideas to improve the spiritual and religious experience on campus.

Second, it has built connections between Spiritual Life staff and students who wouldn’t otherwise connect with the Center.
Finally, Conversations that Matter has formed and strengthened friendships among students, as well as a sense of belonging, across campus and different identity groups.

**What advice would you give someone running this program for the first time?**

My biggest takeaway is that it is possible to get students to make a multi-week commitment on top of their existing school, work, and extracurricular leadership. It helps to be able to offer some sort of incentive for completion, but students hunger for community and are willing to show up regularly if they know others will do the same. While the topics we selected could be discussed via one-off events, the dynamic of a cohort is completely different and worth the added effort.

Participants of the first Conversations that Matter cohort, at the conclusion of the program in winter 2020. Photo by Rabbi Seth Winberg, Director of the Center for Spiritual Life and Senior Jewish Chaplain, Brandeis University
Contributors

Simran Kaur-Colbert
Simran Kaur-Colbert is a PhD Candidate at Miami University in the Department of Educational Leadership. Her research involves understanding the emergence of existential worldview diversity infrastructure on public and private university campuses. She holds a Master’s degree in Diplomacy and International Commerce from the University of Kentucky and a Bachelor of Science in Business Administration from the University of Mary Washington. A community-engaged scholar-activist, Simran is a leader with the grassroots movement for truth and reconciliation in relation with the Equal Justice Initiative regarding racial terror lynching in Oxford, Ohio.

J. Cody Nielsen
J. Cody Nielsen is the founder and Executive Director of Convergence on Campus and Director of the Center for Spirituality and Social Justice at Dickinson College. Cody holds a Ph.D. in Higher Education Administration from Iowa State University and Masters degrees in mental health counseling and divinity. His 2013-2015 study Multifaith in Higher Education explored the campus climates through a policy and practice lens of over 150 institutions across the United States and Canada. The former Expert in Residence for Religious, Secular, and Spiritual identities for NASPA, Cody is an emerging voice in national calls for equity of religious minorities and non-religious identities on campus. A scholar by practice (not by nature), Cody’s dissertation considered the institutional climate of Penn State University and its Pasquerilla Center, the largest multifaith center at an institution of higher education in North America. He is a father to Levi and an avid runner, writer, and board game enthusiast.
Karen Sargent
Karen Sargent is in her third and final year of her MDiv program at Boston University on the Chaplaincy track. Upon graduating, she plans to complete her hospital chaplaincy residency. Pre-grad school, Karen has previously worked in non-profit administration and public relations, and she also spent a year of service with the Episcopal Service Corps in Seattle working as a Port Chaplain. She is passionate about the intersection between chaplaincy and public life, as well as expanding the role and perceptions of chaplains within a hospital environment.

Joshua Patterson
Joshua Patterson successfully defended his dissertation in August of 2020 and currently works as a research fellow for the American Academy of Religion. Dr. Patterson’s research focuses primarily on teaching about religion in U.S. colleges and universities. Topics have included which colleges offer religion programs, which students choose to take them, and how programs come to be offered. Patterson’s dissertation explored recent religion program expansions at public universities. This study sought to understand how religion programs navigate contemporary pressures on public higher education curriculum. The study also situates these program expansions within contested socio-political contexts in order to expound on how teaching about religion relates to the current moment.
CONVERGENCE MAGAZINE FOCUSES ON TWO AREAS OF CONVERGENCE: 1) the convergence between religious, secular, and spiritual identities on college campuses, and 2) the convergence between administrators and faculty members in all levels of higher education and religious, secular, and spiritual life professionals (including those in campus ministry positions). The magazine’s objective is to promote harmonious campus communities and the fostering of responsible global citizens through spreading understanding among those who espouse a wide range of identities and worldviews.

The target audience for Convergence Magazine is professionals, students, and scholars located on college campuses in the areas served through the publication’s content. In addition, the magazine is aimed to those working in related fields beyond campus borders, such as in religious organizations, schools of theology, and houses of worship, and in non-profits and educational service organizations serving the field of higher education student affairs.

Convergence Magazine is published online on a tri-annual basis and acts as one of the pillars of the Convergence organization, others of which include training professionals, consultation with universities, organizational systems and collaborations, and additional content (blog, podcast, webinars, and conferences).

The editors of Convergence Magazine solicit contributions in the following categories:

1. Promising Practices
Practitioners from all divisions, particularly those employed in the target convergence areas, are invited to tell the stories of the successful convergences on their college campuses. (Word count: between 3,000 and 4,000 words)

2. Administration and Policy
Administrators and other professionals are invited to describe the higher-order administrative practices and implemented policies that have led to successful convergences on their college campuses. (Word count: between 3,000 and 4,000 words)
3. Opinion
All higher education professionals are invited to share their opinions on steps that can be taken within our shared field to promote the two categories of convergence. (Word count: between 2,000 and 3,000 words)

4. Book Reviews
All higher education professionals are invited to share a review of a new or recent book publication on a related topic, such as interfaith dialogue, worldview development, or chaplaincy work. (Word count: between 1,000 and 1,500 words)

5. Spotlight Programs
All higher education professionals are invited to share brief information about a promising program on their own campus that meets Convergence Magazine’s goals of promoting harmonious campus communities and the fostering of responsible global citizens. The format for this category is question and response, differing from the feature-style writing in the Promising Practices category.

In addition to on-the-ground practitioners and administrators, the editors invite faculty and graduate students to submit articles in the above categories. However, the focus should remain on concrete strategies and ideas for practical implementation.

Convergence Magazine is not a research journal. The tone of the magazine will be forthright and conversational, rather than research-intensive. However, as the editors strongly believe that all promising practices, policies, and opinions are undergirded by high-quality research, we expect that cited references to supporting literature will be included in all published pieces. Please utilize the APA 7th edition for formatting these references.

Call for Submissions
Submissions for each issue will be due two months prior to the publication month, on the 15th of the month. For example, upcoming submission deadlines will be:

March 15, 2021 for publication in May 2021
July 15, 2021 for publication in September 2021

Any submission that misses a deadline will automatically be considered for the following issue.

Submissions to Convergence Magazine are accepted on a rolling basis. Submissions do not need to be blinded. Because the editors are seeking stories based on real-world experiences, details about specific campuses and programs are necessary and should not be anonymized. Authors should think carefully about whether this is appropriate for the articles they are submitting.

Because Convergence Magazine is an online publication, authors are invited to submit full-color photos to accompany their pieces.

To be considered for publication in any of the first four categories listed above, upload your document and photos at the following website: https://convergenceoncampus.wufoo.com/forms/sgyg5f903xhasp/

To be considered for publication in the Spotlight Programs category, complete the following online form: https://convergenceoncampus.wufoo.com/forms/m16e590j0ivlq8v/

Questions can be directed to Dr. Jenny Small, Managing Editor of Convergence Magazine, jenny.small@convergenceoncampus.org.

More information about the Convergence organization can be found at www.convergenceoncampus.org.
What We’re Talking About
What’s Being Talked about in the Convergence Columns

JENNY L. SMALL AND SACHI EDWARDS - WHITE CHRISTIAN SUPREMACY AND THE U.S. CAPITOL ATTACKS

COLLIN HARRIS - AT THE INTERSECTION OF RELIGIOUS, SECULAR & SPIRITUAL IDENTITIES AND INDIGENOUS WAYS OF KNOWING

SANDRA TAYLOR - VIEWING THE GLOBAL PANDEMIC THROUGH THE LENS OF SERVICE: PERSPECTIVES FROM THE BAHÁ’Í FAITH