



**REAL Conversations: The Intersection of Faith, Spirituality, and EDI Efforts  
Glossary of Terms**

**1. Abrahamic Religions**

Religions whose people draw their origins to the Hebrew patriarch Abraham. The best known Abrahamic religions are Judaism, Christianity, and Islam.

**2. Anti-Semitism**

A certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of Anti-Semitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities (International definition of antisemitism, 2005 Retrieved from <https://antisemitism.uk/definition/>).

**3. Bias**

The action of supporting or opposing a particular person or thing in an unfair way, and allowing personal opinions to influence one's judgment (Retrieved from <http://dictionary.cambridge.org/dictionary/english/bias>).

**4. Common Good**

Committing to the common good means recognizing that our various identity expressions and relationships can only exist when those principles and structures are healthy. Simply put, the common good are those principles and structures that a range of groups benefit from and people generally agree we have a collective interest to uphold (Patel, E. (2017). *Interfaith leadership: A primer*. Boston, MA: Beacon Press).

**5. Eastern Religions**

Religious traditions that originated in the Eastern hemisphere (East, South, and Southeast Asia). Major Eastern Religions include Buddhism, Hinduism, Jainism, Sikhism, Shintoism, Taoism, and Confucianism. It is important to note that members of these communities now live in countries across the globe.

**6. Interfaith**

This term is best understood by breaking it down into "inter" and "faith." "Inter" refers to the relationships between people who orient around religion differently. "Faith" is defined as the relationship between an individual and what we commonly understand as a religious or philosophical tradition. Put together, "interfaith" is about how our interactions with those who are different impacts the way we relate to our religious and ethical traditions, and how our relationships with our traditions impact our interactions with those who are different from us (Patel, E. (2017). *Interfaith leadership: A primer*. Boston, MA: Beacon Press).

**7. Interfaith Cooperation/Engagement**

A process in which people who orient around religion differently come together in a way that respects different religious identities; build mutually inspiring relationships; and engage in common action around issues of shared social concern. Interfaith cooperation does not depend upon shared political, theological, and spiritual perspectives. People who engage in interfaith cooperation may disagree on such matters (Patel, E., & Meyer, C. (2011). The civic relevance for interfaith cooperation for colleges and universities. *Journal of College and Character*, 12(1)).

**8. Interfaith Service**

Community service and/or civic engagement projects with an element of interfaith engagement inserted as a reflection before, during, or after the fact. Interfaith service often happens between different houses of worship or individuals of different worldviews (Patel, E. (2009). *Hearing the Call Across Traditions: Readings on Faith and Service*. SkyLight Paths Publishing).



### **9. Islamophobia**

Closed-minded prejudice against or hatred of Muslims. An Islamophobe is an individual who holds a closed-minded view of Islam and promotes prejudice against or hatred of Muslims (Ali, W., Clifton, E., Duss, M., Fang, L., Keyes, S., & Shakir, F. (2011). *Fear, Inc: The roots of the Islamophobia network in America*. Center for American Progress).

### **10. Religious Pluralism**

The term “pluralism” is understood and defined in a variety of ways. IFYC draws its understanding from the work of Diana Eck, who argues that diversity is simply the fact of people with different identities interacting with one another. In and of itself, diversity is neither good nor bad. Pluralism, on the other hand, is an achievement. We argue that pluralism has three main parts—respect for all parts of identity, relationships between people and communities who orient around religion differently, and common action for the common good (Balmer, R. (2003). *A New Religious America: How a “Christian Country” Has Become the World’s Most Religiously Diverse Nation* By Diana L. Eck: San Francisco, CA: Harper Collins, 2001).

### **11. Secular**

Denotes attitudes, activities, or other things that have no religious or spiritual basis. This term identifies nonreligious individuals broadly and includes atheism, agnosticism, and secular forms of humanism (Nash, R. J. (2003). Inviting Atheists to the table: A modest proposal for Higher Education. *Religion & Education*, 30(1), 1-23).

### **12. Values**

A person's principles or standards of behavior; one's judgment of what is important in life (Patel, E. (2009). *Hearing the Call Across Traditions: Readings on Faith and Service*. SkyLight Paths Publishing).

### **13. Worldview**

A guiding life philosophy, which may be based on a particular religious tradition, spiritual orientation, nonreligious perspective, or some combination of these. The foundational outlook you have on life that helps you make sense of the world around you (Mayhew, M. J., Rockenbach, A. N., Correia, B. P., Crandall, R. E., & Lo, M.A. (2016). *Emerging interfaith trends: What college students are saying about religion in 2016*).

*Adapted glossary from the Interfaith Youth Core (www.ifyc.org) , Chicago, IL.*