CRISIS AND REPAIR IN INTERCULTURAL RELATIONSHIPS:

A THEOLOGICAL, PSYCHOLOGICAL,

AND POSTCOLONIAL ANALYSIS

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To Lucy Claire, James Henry, and Tommy

and

fu a Saakiki Famii

kon meki wi leli makonde fu meke a goan tapu kon a fesi

May we continue to learn together

ACKNOWLEDGEMENTS

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INTRODUCTION

After nearly a century of constructive theology directed toward care, the field of

pastoral theology has not engaged postcolonial theories. While perhaps unintentional, the

method, content, and ends of the field's theories lack substantive engagement with

challenges postcolonial theories pose. This matters because in order to offer and theorize

about practices of best care, pastoral theologians must understand complexities of culture,

especially in light of colonial histories. As a Peace Corps volunteer in Suriname, I began

to recognize these kinds of complexities when my relationships were strained by

intercultural misunderstandings. Complexities of cultural differences surfaced around

disciplining children, menstruation, property ownership, and historical slavery and

colonialism. I have found relational crisis and repair, concepts I adapt from

anthropologist Victor Turner, to help in understanding intercultural misunderstandings

around these issues.

In intercultural relationships, persons who represent and embody quite different

cultural contexts join in face-to-face interactions directed toward shared understanding.

Inevitably, misunderstandings occur. Larger social and cultural forces contribute to

interpersonal crises of understanding in intercultural relationships. How might pastoral

theologians better understand these crises and subsequent possibilities for relational

repair? When personal relationships across cultures break down for various reasons, the

breach is especially challenging to repair. Cultural differences, postcolonial politics, and

complexities of social forces beyond interpersonal relationships compound this struggle.

To begin to understand intercultural crises and repair, I contend that the field of pastoral

theology must extend its interdisciplinary engagement with psychology to include challenges posed by postcolonial theories.

I bring interdisciplinary methods of interpretation to bear on four cases that exemplify crises, or impediments, in intercultural relationships. Three themes of relationality, violence, and intercultural empathy flow from reflecting on the case studies. Pastoral theological resources illuminate the theme of intercultural empathy and mutuality as embodying care. Self-psychology, object relations theory, and feminist psychoanalytic theory illuminate the theme of relationality, by which I mean that aspect of persons oriented toward participating in interpersonal relationships. Postcolonial theories clarify the necessity of reflection on the violence that stems from colonial histories. Resources from theology, psychology, and postcolonial theory help provide a more adequate understanding of crisis and repair in intercultural relationships.

In addition to the methodological claim that an interdisciplinary study will facilitate greater understanding that matters in real-life intercultural relationships, I also make a substantive argument. Postcolonialism brings to light the institutionalized embodied suffering that affects all relationships, particularly those characterized as intercultural. With case studies as ground and background, I propose a model of good enough intercultural encounter that takes account of postcoloniality.

I contribute to the dialogue between theology and psychology within the field of pastoral theology by drawing on postcolonial theories in order to illuminate larger forces that bear on intercultural relationships. Some charge pastoral theology with neglecting adequate reflection on systemic oppression in relation to care.[1] While some pastoral

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[1] Pattison, Stephen, *Pastoral Care and Liberation Theology*, Cambridge Studies in Ideology and Religion, Cambridge: Cambridge University Press, 1994.

theologians have drawn on liberation theology to help them attend to social context, greater engagement with it would make a more substantial impact.[2] In addition to liberationist challenges, pastoral theology has not yet responded to postcolonial challenges. Although liberationist and postcolonial concerns are intimately related, liberation theology directs action and then theory toward addressing poverty, injustice, and oppression, locating these problems in corrupt social structures, rather than in individuals (while excusing neither silence nor ignorance). Postcolonial theory, in contrast, encourages action and reflection directed toward power imbalances that can be traced to unjust hierarchies established by historical colonialism.

Pastoral theologians should find in postcolonial theorists ready conversation partners. Like pastoral theology, postcolonial theories use psychology to understand relationality, violence, and intercultural empathy. Divergent conclusions of postcolonial theorists Frantz Fanon and Ashis Nandy highlight complexities associated with relational repair in light of colonial oppression. Postcolonial theories contribute to a pastoral theological understanding of intercultural crisis and repair relevant not only to the case studies, but also to other situations.

<u>Method</u>

I use Victor Turner's structural anthropology of ritual as a broad framework for understanding intercultural relationships. Turner claims that a disruption in normal social relations proceeds from breach to crisis to redress to reconciliation. I explain these

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[2] For example, see Couture, Pamela D., *Blessed are the Poor? Women's Poverty, Family Policy, and Practical Theology*, Nashville, TN: Abingdon Press in cooperation with the Churches' Center for Theology and Public Policy, Washington, D.C., 1991; Couture, Pamela D., and Rodney J. Hunter, eds., *Pastoral Care and Social Conflict*, Nashville, TN: Abingdon Press, 1995.

distinctions using case studies that exemplify complexities of impeded intercultural understanding. I describe four experiences of intercultural crises around the following themes that called for repair: intervention in possible child abuse as a cultural taboo, misunderstanding when trying to prevent cultural taboo regarding menstruation, communal repair after children stole private property, and confronting perceptions of slavery and colonial histories. Experiences around each of these sites of intercultural crisis stretched understandings of care and relationality between persons and across cultures. Each situation involved several levels of violation. While I develop a way to read these four case studies using pastoral theology, psychology, and postcolonial theories, I also recognize limitations and inevitable uncertainties to this method. A self-reflexive stance that attends to biases and limitations of knowledge helps prevent an illusion of full understanding. Recognizing inherent ambiguities helps facilitate repair of intercultural breaches.

I use psychological theories to illuminate the theme of *relationality*; postcolonial theories to illuminate the crucial theme of *violent* colonial histories; and pastoral theologies to illuminate the theme of *intercultural empathy* as embodied care oriented toward mutuality. These three themes have significant overlap among the disciplines I use to investigate them. For example, pastoral theologians offer insight into interpersonal and interpretative violence. In addition, self-psychologists theorize about empathy in important ways. An overarching critical-correlational method of analogy holds these interdisciplinary foci together.[3] This theory claims that each conversation partner (traditionally theology and psychology) presents valid truth claims. I evaluate

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[3] Tracy, David, *The Analogical Imagination: Christian Theology and the Culture of Pluralism*, New York: Crossroad, 1981; Browning, Don S., *A Fundamental Practical Theology: Descriptive and Strategic Proposals*, Minneapolis, MN: Fortress Press, 1991.

each theory according to ways in which its technical terms and concepts facilitate understanding of the three themes.

<p style="text-align: center;"><u>Map of the Project</u></p>

This project includes three parts. Part One consists of two chapters. Chapter One introduces an understanding of relational crisis and repair that serves as the foundation of the argument. I provide an overview of important background issues around the context of intercultural relationships in a pluralist postmodern world. I provide some historical background that will help situate my case studies. Finally, I argue for a complex methodology to address intercultural crisis and repair in a postmodern and postcolonial world. Chapter Two explores Victor Turner's structural anthropology. I claim that Turner provides a vocabulary for understanding challenges of intercultural relationships as a series of crises and efforts of repair. I outline Turner's relevant core concepts and evaluate them. I claim that his understanding of crisis and repair can serve as a diagnostic model for understanding intercultural experiences.

Part Two places case studies of intercultural crisis and repair as central. Chapter Three adopts a multiple case study methodology. Together, four case studies demonstrate the inevitability of relational crisis in intercultural relationships in our postcolonial context. The case studies also demonstrate tangible possibilities of relational repair even in particularly tenuous circumstances. Chapter Four examines special concerns in relation to ethnographic and correlational methods in a postcolonial context.

Part Three includes three chapters. Chapter Five reflects on the theme of relationality. I account of a broad conceptual disagreement between schools of

psychology. Some view relatedness as secondary to maturity characterized by

independence while other schools view it as essential to mature growth. For example,

many agree with Freud who prized individuation because of his suspicion of society as

that force which places undue stress on individual persons.[4] In this kind of theory,

becoming a "separate self" is considered a developmental achievement. In contrast, other

psychoanalytic and developmental theorists claim that people grow into relationships

over time.[5] In these kinds of theories, a heightened experience of being in relationships

with others is considered a developmental achievement. Self-psychology, object

relations theory, and feminist psychoanalytic theory offer an alternative to these two

extremes. A model of relationality drawing on these theories suggests that persons

always move both into and out of overlapping relationships. In this third way of

thinking, the developmental achievement is a dynamic capacity that negotiates

ambiguities between individuation and being in relationships with others.

       Chapter Six reflects on the theme of violence. Postcolonial theories situate

interpersonal interactions in larger cultural systems and socio-political histories. These

theories show that interpersonal relationships represent larger cultural and intercultural

tensions that stem from oppressive relational structures inherited from colonialism.

Postcolonial theorists address larger forces, such as gender, race, class, nationality, and

cultural history, which affect all relationships. Psychoanalytically trained postcolonial

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[4] Freud, Sigmund, *New Introductory Lectures on Psycho-Analysis*, translated by W. J. H. Sprott, New York: W. W. Norton & Company, inc., 1933; Mahler, Margaret S., Fred Pine, and Anni Bergman, Eds., *The Psychological Birth of the Human Infant: Symbiosis and Individuation*, NY: Basic Books, 1975.
[5] Gilligan, Carol, *In a Different Voice: Psychological Theory and Women's Development*, Cambridge, MA: Harvard University Press, 1982.

theorist Frantz Fanon locates colonial legacies in interpersonal relationships.[6] Fanon

claims that, ultimately, the only way to redress colonial violations and their legacies is

through violence. In a contrasting postcolonial perspective, Ashis Nandy reflects on

Indian colonialism and its legacy.[7] Drawing on Gandhi, Nandy argues that any redress of

colonial violation must finally come in a mutual embrace of non-violence. Victor Turner

provides a framework for understanding these stark differences. Turner claims that

relationships, especially when we consider cultural difference, always include breaches or

crises of understanding that call for specific methods of redress and reconciliation.

Chapter Seven reflects on the theme of empathy as an embodiment of care

oriented toward mutual understanding. Empathy refers to how persons come to

understand themselves and others within multiple relationships, both within and across

cultures.[8] Mutuality involves considering love and justice as relational ideals.[9] While

pastoral theologians recognize empathy and mutuality, they also warn that human

finitude and brokenness limit possibilities for full expression of either aspect of care.[10] I

propose a postcolonial pastoral theology that builds on a revised understanding of

intercultural empathy. I argue that a postcolonial pastoral theology advances the

intercultural paradigm within the field of pastoral theology.

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[6] Fanon, Frantz, *Black Skin White Masks*, Translated by Charles Lam Markmann, NY: Grove Press, 1967 c. 1952; Fanon, Frantz, *A Dying Colonialism*, NY, NY: Grove Press, 1965 c. 1959; Fanon, Frantz, *The Wretched of the Earth*, NY, NY: Grove Press, 2004 c. 1963.
[7] Nandy, Ashis, *the intimate enemy: Loss and Recovery of Self under Colonialism*, New Delhi: Oxford University Press, 1983; Nandy, Ashis, "Themes of State, History, and Exile in South Asian Politics: Modernity and the Landscape of Clandestine and Incommunicable Selves," In *Dissenting Knowledges, Open Futures: The Multiple Selves and Strange Destinations of Ashis Nandy*, Ed. Vinay Lal, Oxford University Press, 2000, pp. 151-175.
[8] Lartey, Emmanuel Y., *In Living Color: An Intercultural Approach to Pastoral Care and Counseling*, Second Edition, London; New York: Jessica Kingsley Publishers, 2003.
[9] Marshall, Joretta L., *Counseling Lesbian Partners*, Louisville, KY: Westminster John Knox Press, 1997.
[10] Miller-McLemore, Bonnie, "The Subject and Practice of Pastoral Theology as a Practical Theological Discipline," in *Liberating Faith Practices: Feminist Practical Theology in Context*, Ed. Denise M. Ackermann and Riet Bons-Storm, Leuven: Peeters, 1998, pp. 175-198.

Part Three engages in a critical correlation that presupposes that each of the disciplines I am using has something to teach and something to learn from each of the other disciplines. This is particularly important given that case studies of lived experience contribute to the heart of this project. In addition, postcoloniality is the reality of the world today; therefore, a forthright and thoughtful exploration of this context will allow for better understandings of participating in life, especially across cultural differences. I conclude the project by proposing a model of good enough intercultural encounter that accounts for postcolonial challenges by focusing on tensions as sites of possibility for participating in intercultural understanding.

PART I

THE PHENOMENA OF INTERCULTURAL CRISIS AND REPAIR

CHAPTER I

ENCOUNTERING INTERCULTURAL CRISIS AND REPAIR

Introduction

Consider the intercultural nature of relationships in a pluralistic context shaped by legacies of colonialism. Rather than a one-time event that is historically over, how do colonial projects of the past continue to pose problems for interpersonal and international relationships? In a postcolonial context, conflict around identities and values can strain interpersonal and communal relationships, contributing to what I call intercultural crises. Resolving these difficulties involves intercultural participation in what I call relational repair. In turn, I argue that creating and enhancing opportunities for participation in processes of relational repair facilitate better theories about and practices of care in a postcolonial context.

I first describe what I mean by the terms crisis and repair. Relational crises surface in all kinds of relationships from familial to international. These crises intensify when we understand relationships as intercultural. In *intercultural relationships*, persons who represent and embody quite different cultural contexts join in face-to-face interactions directed toward shared understanding. A breach occurs when efforts at interpersonal or intercultural understanding break down. Breaches lead to experiences of crisis. Resolving intercultural crises involves a participatory process that moves toward relational repair.

I then consider how legacies of colonialism continue to influence the present-day. I draw on postcolonial theorists who argue that past colonial projects instituted structures that continue to affect intrapsychic, personal, social, and intercultural dimensions of interpersonal interactions. I probe the intercultural dimension of relationships. A brief history of the Republic of Suriname, South America, provides the postcolonial context of the four present-day case studies of Chapter Three.

In the last section of this chapter, I locate the phenomena of intercultural crisis and repair in a broader academic problem of insufficient attention to postcolonial theories on the part of pastoral theologians. *My primary argument is that by attending to postcoloniality as a context of the present-day, pastoral theologians will have a more complex understanding of culture(s) that will in turn deepen the field's understanding of suffering exacerbated by colonialism and the possibilities of the healing work of empathy and mutuality.* Therefore, my primary audience is scholars, students, and practitioners in the field of pastoral theology, to whom I am extending the psychology-theology conversation to consider postcolonial theories. In addition, this project comes out of my own participation in intercultural relationships; therefore, I hope that it will be relevant to those readers who find themselves in the midst of intercultural crises and in hope of repairing or restoring relationships.

<u>Encountering the Phenomena of Relational Crisis and Repair</u>

Consider the phenomenon of crisis. Rather than chaos, which describes a disorganized and unpredictable state, the root meaning of crisis is "turning point" after

which point things get better or get worse.[1] Developmental psychologist Erik Erikson

certainly has this meaning of crisis in mind when he claims that developmental

achievements are born from specific kinds of crises along the lifespan.[2] Crises call for

response. Seminaries offer resources in formation as a response to vocational crises.

Pastoral theologians call for self-reflection and imagination in response to crises of

identity. One scholar calls for slowing down to invite imaginative, reflective listening in

light of his claim that the hardest thing about being a pastor in the early twenty-first

century is "confusion about what it means to be the pastor."[3] Pastoral theologians offer

new stories in response to the experience of participating in a discipline in crisis. Some

argue that the label of crisis applied to the discipline of pastoral theology calls for the

response of ongoing work rather than a disciplinary stalemate that fails to do the work

that can be claimed as particular to pastoral theology.[4]

Pastoral theologians pay particular attention to crisis because pastors are

requested and expected to respond to a variety of crises in their vocation. Howard Stone,

a pastoral theologian who focuses on crisis counseling, draws on Charles Gerkin to

describe crisis as a "boundary condition" where a conflict emerges between infinite

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[1] "chaos *noun*" The *Oxford Dictionary of English* (revised edition). Ed. Catherine Soanes and Angus Stevenson. Oxford University Press, 2005. *Oxford Reference Online*. Oxford University Press. Vanderbilt University. 4 August 2009 http://www.oxfordreference.com.proxy.library.vanderbilt.edu/views/ENTRY. html?subview=Main&entry=t140.e12839; "crisis" *Pocket Fowler's Modern English Usage*. Ed. Robert Allen. Oxford University Press, 2008. *Oxford Reference Online*. Oxford University Press. Vanderbilt University. 4 August 2009 http://www.oxfordreference.com.proxy.library.vanderbilt.edu/views/ ENTRY.html?subview=Main&entry=t30.e820.
[2] Erikson, Erik H., *The Life Cycle Completed*. NY: W.W. Norton and Company, 1997.
[3] Barnes, M. Craig, *The Pastor as Minor Poet: Texts and Subtexts in the Ministerial Life*, Grand Rapids, MI: William B. Eerdmans Publishing Company, 2009, pp. 4, 123-136.
[4] Dykstra, Robert C., Ed., *Images of Pastoral Care: Classic Readings*, St. Louis, MO: Chalice Press, 2005; McGarrah Sharp, Melinda, and Bonnie Miller-McLemore, "Are There Limitations to Multicultural Inclusion? Difficult Questions for Feminist Pastoral Theology," in *Women Out of Order: Risking Change and Creating Care in a Multicultural World*, ed. Jeanne Stevenson-Moessner and Teresa Snorton, Augsburg Fortress Press, 2010, pp. 314-330.

aspirations and the obvious conditions of finitude.[5] Stone and others argue that pastors

find themselves responding to both developmental and situational crises. Why? The

pastor occupies a position as church leader within complex networks of relationships.

Pastors have greater history with and access to family systems, and an authoritative

position of spiritual leadership.[6] The phenomenon of crisis that most concerns me and

that has received little attention in the field of pastoral theology to date is that which

arises around cultural differences. Cultural or intercultural dimensions accompany many

specific kinds of crisis experiences.[7] Neither Howard Stone nor David Switzer, the two

leading pastoral theologians who address crisis explicitly, attends to culture. This is

especially problematic in Stone's recent revision of his classic text. He claims that

pastoral theology needs to update its theories around cultural shifts; however, he does not

address the influence of culture(s) on crisis experiences. African American pastoral

theologians do a better job attending to immediate crisis situations that they also describe

as cultural;[8] however, no pastoral theologian has examined crisis in light of a theory of

culture(s). Culture(s) not only affects all kinds of crisis experiences, but also draws

pastors out of their role and into crises around cultural differences.

    While the *Oxford English Dictionary* describes crisis as a moment rather than a

process, I use the terms crisis and repair to refer to dynamic processes within relational

life that have various dynamics over time. I am most concerned with crises of

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[5] Stone, Howard W., *Crisis Counseling,* Third Edition, Creative Pastoral Care and Counseling Series, Minneapolis, MN: Fortress Press, 2009, p. 2.

[6] Stone, *Crisis Counseling;* Switzer, David K., *The Minister as Crisis Counselor,* 2nd Edition, Nashville, Tennessee: Abingdon Press, 1986; Wimberly, Edward P., *Counseling African American Marriages and Families*, Louisville, Kentucky: Westminster John Knox, 1997. For a helpful discussion on the crisis of chaos, see Miller-McLemore, Bonnie J., *In the Midst of Chaos: Caring for Children as Spiritual Practice*, San Francisco, CA: Jossey-Bass, 2007.

[7] See typologies of crisis in Switzer, *The Minister as Crisis Counselor*, pp. 32-33.

[8] For example, Ali, Carroll A. Watkins, *Survival and Liberation: Pastoral Theology in African American Context*, St. Louis, MO: Chalice Press, 1999.

understanding within relationships. Within a traditionally Western therapeutic tradition, a whole body of literature exists around the idea that counselors must develop multicultural competencies as essential to good and professional care to limit the risks of intercultural misunderstandings in the therapeutic hour.[9] While pastoral theologians may draw on this literature in teaching, few pastoral theological resources engage a theory of culture. I redress this lack in pastoral theology by clarifying an understanding of crisis and repair that extends beyond traditional models by recognizing the intercultural nature of relationships within and beyond a traditional therapeutic paradigm.

Anthropologist Victor Turner's (1920-1983) influential theory of the social drama can illuminate crisis and repair. Turner studied culturally-specific rituals in Africa and other parts of the world. He theorized that all cultures have developed mechanisms for responding to crisis. He identifies common ritual processes across cultures in which particular communities move through a process of repairing the effects of crisis. I adapt Turner's understanding of crisis and repair by focusing on the idea of participation within the dynamic processes of communal life.

Crises that occur within and between particular communities include layers of intrapersonal, interpersonal, and familial relational dimensions. Relational psychologies argue that each individuated person experiences a sense of self that includes a vibrant internal world filled with representations of other people and experiences. The internal world represents a matrix of relationships in which persons internally experience

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[9] For example, McGoldrick, Monica, Joe Giordano, Nydia Garcia-Preto, Eds., *Ethnicity and Family Therapy*, 3rd Edition, New York: Guilford Press, 2005. It is interesting to note the major transformations in content and form from one edition to another given the increasing cultural diversity in America.

themselves and other people.[10] Social psychologists argue that greater connection to other people corresponds to greater personal uniqueness. These theories hold together the idea of individuated selves embedded in webs of interconnected relationships.[11] Process theologians argue that there is no distinct individuated person apart from one's relationships and overlapping connections with other people.[12] Philosophers and philosophical theologians also question the possibility of identifying a separate self apart from other selves.[13]

One way in which persons are deeply relational is within the internal world itself. Although impossible to isolate from the deeply interpersonal context, intrapersonal crisis and repair—conflicts within one's self—might take a variety of forms. For example, Winnicott argues that healthy persons experience real connections between a rich inner life and relationships with other people in the "external world." In contrast, unhealthy persons or persons experiencing pathologies might lead a rich inner life, but experience limited connections between an inner world and real persons in external reality.[14] Layers of embeddedness in relationships blur stark boundaries between inner and outer experiences as two different states of being. Winnicott characterizes health according to depth of personal awareness of and active participation in real relationships with other

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[10] For example, Winnicott, D.W., *Playing and Reality,* Routledge Classics Edition, New York: Routledge, 2005, 1971; Kohut, Heinz, *How Does Analysis Cure?* Edited by Arnold Goldberg, with the collaboration of Paul Stepansky, Chicago, IL: University of Chicago Press, 1984.

[11] Sullivan, Henry Stack, *The Interpersonal Theory of Psychiatry: A Systematic Presentation of the Later Thinking of One of the Great Leaders in Modern Psychiatry*, Ed. Helen Swick Perry and Mary Ladd Gawal, NY: W.W. Norton and Company, 1953; Mead, George Herbert, *Mind, Self & Society from the Standpoint of a Social Behaviorist*, Ed. Charles W. Morris, Chicago, IL: University of Chicago Press, 1934.

[12] Whitehead, Alfred North, *Process and Reality: An Essay in Cosmology*, Ed. David Ray Griffin and Donald W. Sherburne, New York: Free Press, 1978, c. 1929.

[13] Burkitt, Ian, *Social Selves: Theories of the Social Formation of Personality*, London; Newbury Park: Sage Publications, 1991; James, William, *Pragmatism,* Cambridge, MA: Harvard University Press, 1975.

[14] Winnicott, *Playing and Reality*.

people. Persons in all kinds of developmental stages experience crisis and repair in their

internal worlds in relation to their participation in their complexly relational life.

Consider the kinds of personal thinking or discussion within one's internal world

that accompany major life transitions such as trauma, marriage, divorce, job change,

birth, or death. Or, consider the rich interior life associated with more mundane yet still

challenging experiences such as travel, parenting, and vocational discernment. Both

extraordinary and mundane life experiences lend themselves to personal reflection in

which persons internally interact with representations of other people, places, and

experiences. The inner life includes crisis and repair around disconnection between

expectations and experiences. The higher the stakes, the more crisis-like these

disconnections can feel.

Intrapersonal crises involve conflicting perspectives within one's internal world.

The popular activity of internet blogging allows persons to illustrate and communicate

this struggle with others. For example, notice the many experiences and relationships

included in the following blog:

> All of my adult life I have had friends and family tell me how amazing I am…
> The truth is that when they told me I was amazing I did not believe them. The
> other truth is that I was running myself into the ground trying to do everything,
> something that wasn't healthy for my children or for me. I was so busy trying to
> be more that I didn't realize how amazing I was already… Why is it that we can
> we [sic] see that "amazing quality" in everyone but ourselves? …That is why I am
> admitting today that I am pretty amazing! …We all need to look ourselves in the
> mirror and see how amazing we are. I have many women in my life that support,
> encourage, and inspire me every day and I simply don't tell them enough! …I
> wouldn't be as amazing as I am without all of you![15]

This blogger gives her readers – both known and anonymous – a sense of the ways in

which her friends, family, experiences, and expectations dynamically reside within her

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[15] Rigler, Katy, "Challenge and Hooray for Amazing Women" from http://katy-uncooked.blogspot.com/ accessed August 4, 2009.

internal world. Blogging does what letter writing once commonly did in expressing the

internal world of one person to others. Consider the following excerpt from the

published letters of someone more familiar to pastoral theologians:

> I have just returned after a day spent in the same place which we visited eleven
> years ago. I have wandered through the chestnut woods where we took lunch and
> where, but for your watchfulness, I might have started a forest fire… I need not
> speak of the memories which these places brought back to me, memories full of
> unutterable sorrow for that which might have been. This I foresaw when I
> went…Then came a hopeful thought. Though I may not send you the few little
> flowers I have gathered and have sent them to Mother instead...I can tell you of
> the acres of growing flowers which I have found and of the thought of you which
> they have brought to me… And I am wondering if I may not have found to-day a
> better understanding of you and of the possibilities of our relationship one to the
> other.[16]

Both self-reflection and interaction with other people inspire new insights of self-

awareness within the internal world. Certainly, new insights gained by intercultural

interactions also affect one's sense of self.[17] A process of intrapersonal repair involves

interaction with real, external persons in order to inspire movement from a heightened

sense of internal angst toward a sense of internal resolution, understanding, insight, or

"being at peace" or one with external reality. A process of repair involves considering a

dynamic continuum of movement and interaction within one's internal sense of self.

Healthy intrapersonal life exists alongside relationships with other persons.

Interpersonal crises involve two or more persons engaged in a personal relationship.

Experiences of interpersonal crisis include the more mundane and the more challenging.

Sometimes called interpersonal conflict based on a conflict resolution model,

interpersonal crisis includes disagreements, misunderstandings, or other minor or major

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[16] Boisen, Anton T., *Out of the Depths: An Autobiographical Study of Mental Disorder and Religious Experience*, New York, New York: Harper and Brothers Publishers, 1960, pp. 145-147.
[17] For a classic example, see Geertz, Clifford, "Deep Play: Notes on the Balinese Cockfight" *Daedalus*, Vol. 101, No. 1, Myth, Symbol, and Culture, Winter, 1972, pp. 1-37.

harms between persons. Crisis elicits questions and self-reflection: Who am I? Who are

you? How can we each understand our relationship with one another? How does our

relationship fit into our experiences and beliefs about the larger world in which we live?

A process of interpersonal repair calls persons to respond to these kinds of questions in a

way that restores functioning in a "good enough" relationship.[18] Navigating multiple

relationships contributes to even greater complexities of relational life.

Familial relationships characterize another dimension of relational crisis and

repair. Consider the various cultures that both separate and enrich cross-generational

relationships within families. Engaging in a political conversation within a family can

exemplify what is shared and what is contested across generations. Family systems

theorists provide numerous ways of identifying stresses and strains, as well as sources of

strength, across generations within the life of families.[19] Familial crisis and repair

surface in mundane arguments over dinner and bedtime as much as in collective decision-

making in the event of determining how to care for a dying family member. Like all of

relational life, familial life is complex.

Intrapersonal, interpersonal, and familial dimensions complexify relational life.

All persons are embedded in multiple layers of relationships interacting with other

persons and embedded in families in multiple ways. The complexity of relational life is

incontestable despite continuous efforts to collapse this complexity for the sake of

grasping it. Each inseparable dimension of relational life is deeply embedded in and

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[18] I further develop the concept of "good enough" to describe healthy intercultural relationships in the
following chapters. I adapt this concept from object relations theories, which use it to describe
relationships (modeled on the infant-mother relationship) that recognize limitations, possibilities, and
responsibilities of persons oriented in relationship with other people (Winnicott, *Playing and Reality*).
[19] McGoldrick, *et. al., Ethnicity and Family Therapy*; McGoldrick, Monica, *You Can Go Home Again:
Reconnecting with Your Family*, New York: W. W. Norton and Company, 1995.

connected to each other dimension. One's family of origin necessarily informs one's

internal world. Internal worlds shape interpersonal relationships. Persons are always

moving into and out of multiple overlapping relationships. Inevitably, conflicts occur

that demand decisions about whether and to what extent to respond. Participation in

social, political, and cultural contexts further complicates and enriches responses to crisis.

Encountering the Phenomena of Intercultural Crisis and Repair

Pastoral theologian Emmanuel Lartey's conceptualization of relationships as

intercultural has become a central resource for pastoral theology. Lartey, a Ghanaian

theologian trained in England and who now teaches in the United States, draws on his

diversity of lived experience and anthropological theories to offer a compelling

understanding of the dynamic nature of human identity and experiences. He argues that

each person is like no other, like some others, and like all others. Each person is unique

in his or her embodiment. The individuated *I* exists in this particular body in this

particular place and time. Each person is also unique in his or her embeddedness in

particular contexts. An individuated person exists within a particular family network,

however one understands *family*. Each person has a unique constellation of narratives

that make up a particular life story.

At the same time, each individuated person is like some other people, sharing a

"matrix of values, beliefs, customs and basic life assumptions."[20] As French philosopher

and social theorist Pierre Bourdieu claims, families and sub-cultures embody particular

habits and dispositions. Bourdieu argues that "different groups and classes will have a

different habitus, which predisposes them toward specific types of practices and the

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[20] Lartey, *In Living Color*, pp. 34-35.

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development of particular lifestyles."[21] Other influential modern theorists like George

Herbert Mead and Sigmund Freud affirm shared social spheres that originate in familial

contexts and expand into larger spheres through new connections and communications.[22]

While Lartey envisions individual uniqueness, he also considers persons as

simultaneously involved in a matrix of communal relationships. Persons are like no

others and like some others.

Lartey claims that each individuated person is like all other people: "We are all

born helpless, grow from dependence toward relative self-management, we relate to other

beings and to a physical environment and ten out of ten die!"[23] Physical and social

development occurs in intercultural common or shared spaces in which persons connect

to anyone and everyone else. Lartey's claim of common humanity resonates with

Jacques Derrida's philosophy and Henry Stack Sullivan's psychology. Each of these

theories lift up the paradoxical nature of understanding persons as embedded within

complex interpersonal relationships. In *The Gift of Death*, Derrida claims that death is

the one thing that must be borne alone by persons.[24] According to Derrida, death

unmasks the unique "irreplaceable self behind the social mask."[25] At the same time,

perhaps Derrida would agree with Lartey that the fact of historical death (as well as birth)

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[21] Burkitt, *Social Selves,* pp. 132-133; Bourdieu, Pierre, *The Logic of Practice*, Stanford, CA: Stanford University Press, 1980.
[22] Burkitt, *Social Selves*, p. 41.
[23] Lartey, *In Living Color*, p. 34.
[24] See Chapter 1, "Secrets of European Responsibility," In Derrida, Jacques, *The Gift of Death*, Translated by David Wills, Chicago, IL: University of Chicago Press, 1995, pp. 1-34. See also Wolff, Kurt H., *Surrender and Catch: Experience and Inquiry Today*, Dordrecht, Holland and Boston, MA: D. Reidel Publishing Company, 1976, pp. 30-31. Chapter Three takes up this point in more detail.
[25] Derrida, *The Gift of Death*, p. 36.

represents the unique equalizer of individuated persons who are, in this regard, paradoxically like all other people.[26]

Derrida claims the absolutely unique experience of each death; Lartey claims that all selves share in their participation in finitude. In a similarly paradoxical fashion, Sullivan claims that the more social that persons become, the more individual persons become because of the unique interconnections upon interconnections within the fabric of each unique self.[27] Sullivan envisions a complex self as a social being situated historically and developmentally.[28] Both Sullivan and Derrida reinforce Lartey's depiction of the person or self as a constellation of overlapping spheres of like no, some, and all other persons or selves. All three embrace paradox. A claim of individual uniqueness is immediately paired with claims of universal similitude and *vice versa*.

According to Lartey, spheres of identity overlap, moving into and out of each other in a continuously unfolding dynamic interconnecting:

Multiple dimensions of identity:

Like some other selves

Like no other self

Like all other selves
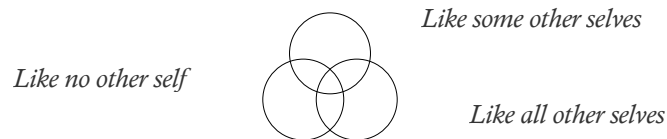
This dynamic image of selves as interconnected beings in process brings together individual and social aspects of the experience of being in relationships. Lartey characterizes health as participation in differentiation and interaction among the three

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[26] The situation is made infinitely more complex when we consider contestations throughout the history of religion and more recently in the discipline of biomedical ethics over the meaning and definition of birth and death.

[27] From conversation with Barbara McClure in relation to "The Situated Self" Course.

[28] Sullivan, *The Interpersonal Theory of Psychiatry*.

spheres. This understanding leads to an intercultural research methodology that "seeks always to have the others in view and therefore to hold all three in creative and dynamic tension."[29] Intercultural theory calls pastoral theologians to acknowledge the intercultural context of interpersonal relationships, unmask violence and oppression within interconnecting spheres, and work toward conditions that deepen fulfillment, liberation, and mutuality in intercultural relationships.

Acknowledging the intercultural context of interpersonal relationships includes resisting a static notion of culture. Intercultural care-giving practices are enhanced when we envision culture(s) as constantly changing, internally diverse, and internally contested. Pastoral theologians have only just begun to think about how culture(s) affects history, meaningful interplay between theory and personal narrative, ritual, empathy, self-awareness, life-giving and life-depriving practices of care and communal life, public witness, and interconnections of care and justice.[30] These themes emerged out of the annual Society of Pastoral Theology meeting held in Puerto Rico.

My project contributes a more robust theory of culture(s) for pastoral theology that builds on these themes as connections or entry points between pastoral theology and postcolonial theories. I define *intercultural relationships* as those relationships in which persons who represent and embody quite different cultural contexts join in face-to-face interactions directed toward shared understandings. Cultural differences shape dynamic negotiations around more or less obvious differences in identity construction, habits, values, claims of heritage, and shared memories and histories. I assume pastoral

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[29] Lartey, *In Living Color,* p. 35. See also Lartey, Emmanuel, *Pastoral Theology in an Intercultural World*, Cleveland, Ohio: The Pilgrim Press, 2006.
[30] Several pastoral theologians address these and other themes in *The Journal of Pastoral Theology*, Volume 17, Number 2, Fall 2007.

theological tasks of acknowledging, unmasking, and working that Lartey suggests. I direct these tasks toward developing an ethics of mutuality that recognizes interculturality as an aspect of a pluralistic, globalized context. A complex context of pluralism that normalizes intercultural encounters presents even more opportunities for intercultural crises and demands a greater sense of responsibility for participation in responding to and repairing them.

<u>Colonial Legacies of Crisis and Inadequate Repair of Independence</u>

Complicated colonial histories provide the context for many present-day intercultural crises. Themes of postcolonial theories, including alterity, violence, and structural oppression, provide tools for understanding the present-day as postcolonial. Postcolonial theories of Ashis Nandy and Frantz Fanon show how colonialism continues to affect all interpersonal relationships. They each argue that colonialism has even invaded and occupies the personal internal world. The case studies I represent in Chapter Three show how the colonial history of Suriname affects modern-day struggles in Suriname's postcolonial climate.

Some scholars claim that it is possible to recognize colonial violations as time-bound. In these narratives, the historical end of colonialism not only liberated former colonies, but also unmasked colonialism's inherent structural problems. It is not uncommon to read matter-of-fact statements such as the following: "The search for opportunity and dignity for all people has made progress, as colonialism has ended and democracy has spread, and more workers enjoy more of the results of their labors."[31]

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[31] Lovin, Robin, *Christian Ethics: An Essential Guide*, Nashville, TN: Abingdon Press, 2000, p. 114, see also p. 57.

Postcolonial theorists warn against this kind of false optimism in the midst of actual oppression that long outlives colonial rule. While I appreciate the optimism of such statements even when tempered with Christian realism, I am persuaded by postcolonial theorists who point to the enduring legacies and consequences of colonialism. Pastoral theologians must take this argument seriously as it plays out in pastoral practices, theories, and ethics. Both theory and practice demonstrate how colonial histories continue to affect the psychic and social structures that organize relational life.

Postcolonial theories encourage action and reflection directed toward power imbalances that can be traced to unjust hierarchies established by historical colonialism. Scholars have just begun to adopt the term *postcolonial* in the last ten to fifteen years to account for structural imbalances that affect traditional ways of theorizing.[32] Pastoral theologians need to attend more to some of the central themes that emerge from postcolonial theories. For example, *alterity*, having to do with the other, represents the idea that colonialism developed and instituted practices of *othering* some people as essentially different. These practices have become so engrained and habitual that they contribute to a version of natural history that re-ordered the world of beings. With the artist's brushstroke, the novelist's rhetoric, and travel journals full of so-called exotic stories, European explorers convinced a larger population that African tribal persons were other-than-fully-human *by nature*. Social and psychological norms became redirected in support of the destruction of the other for the good of all. This kind of procedural justification for destruction is all too prevalent in the history of the world, extending to our day. Consider Hitler's rhetoric that identifies the true human as Arian. Othering all

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[32] Young, Robert J.C., *Postcolonialism: An Historical Introduction*, Oxford, UK; Malden, MA: Blackwell Publishers, 2001.

other kinds of diverse peoples as less than human—of a different kind—Hitler made what

appeared to far too many to be justification for destruction and people turned into

expendable body parts to be repurposed as household rugs. Postcolonial theories identify

structural oppression as that which is established to justify dominating and violent

actions. These structures have not disappeared; rather, they continue to justify oppression

in subtle and unfortunately habitual ways.[33] Postcolonial theories work to unmask clever

forms in which alterity endures beyond the historical end of colonialism.

Pastoral theologians must expand traditional theories of relationality to account

for postcoloniality in order to resist colluding with the colonial machine that chugs along

a subtler path of destruction. One theologian challenges his students to resist theologies

that cannot stand in the face of the reality of a destructive machine that throws children

into the fire.[34] Christian and Jewish theologians have responded to the Holocaust by

resisting and unmasking.[35] Similarly, pastoral theologians can no longer theorize about

human fulfillment in a way that colludes with structural oppression. Pastoral theologians

must actualize their claim that resistance and liberation are core pastoral functions.[36]

Pastoral theologians must identify and resist the way our theories collude with a

destructive *gaze* in order to be about solidarity in suffering and inviting possibilities of

healing. Postcolonial theorists claim that we embody alterity and structural oppression in

our habits of *gazing*. A *gaze* is a way of looking that cements alterity rather than

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[33] Collins, Patricia Hill, *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment*, Second Edition, New York: Routledge, 2000; Watkins Ali, *Survival and Liberation*.
[34] Ochs, Peter, "Jewish Ethics After the Holocaust" Course, University of Virginia, Fall 1997.
[35] For example, consider the moving works of Elie Wiesel, the theological mastery of Martin Buber, or the contemporary efforts that continue to respond (for example, http://lipstadt.blogspot.com/).
[36] See Watkins Ali, *Survival and Liberation*.

facilitating actually seeing or trying to recognize other people.[37] How? We *gaze* when

we impose our own narratives on others, overlooking others and refusing to participate in

certain relationships. We cannot see the individuated I before us because of our

overwhelming tendency to sort others into kinds which we already know and understand.

We allow ourselves to forgo any actual encounters, surprises, vulnerabilities, or new

possibilities, by being allured into the predictability of profiling. Pastoral theologians

must resist and liberate this *gaze*.

Postcolonial theorists argue that a dominating gaze affects the way that we

consider interpersonal interactions to be embedded in larger systemic political histories.

Edward Said's classic text *Orientalism* argues that the *gaze* not only affects interpersonal

relationships, but also is a tool of locality that fuses whole communities to particular

geographic locations. We *gaze* by unreflectively buying into colonial and colonizing

mythologies about geographies and histories.[38] According to Said and other postcolonial

theorists, the *gaze* continues to fix persons and places in particular global power-

powerlessness relationships. Not only is this *gaze* a product of historical colonialism,

they argue, but it is also a practice of present-day scholarship! Thus, academic reflection

itself must pay particular attention to resisting colluding in a dominating *gaze* within its

own practices, processes, and privileges.

Postcolonial theorists use the *gaze* to hold together intrapsychic, interpersonal,

communal, and intercultural ways of understanding the human condition. Conceptions of

the *gaze* lift up identity, recognition, and habitual categorization as colonial structures

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[37] Fanon, *Black Skin White Masks*; for a more contemporary interpretation of this claim, see Hunter, Kathryn Montgomery, *Doctor's Stories: The Narrative Structure of Medical Knowledge*, Princeton, NJ: Princeton University Press, 1991.
[38] Said, Edward W., *Orientalism*, NY: Vintage Books Edition, 1979; King, Richard, *Orientalism and Religion: Postcolonial Theory, India and "The Mystic East,"* NY, NY: Routledge, 1999.

that differentiate persons and communities by kinds and types. In Lartey's schema, the *gaze* shifts the focus of understanding persons to the destructive project of figuring out just exactly how some are not like all others. The *gaze* denies personal and communal worth across cultural differences.

Pastoral theologians can learn about resisting the *gaze* from postcolonial theorists. Frantz Fanon and Ashis Nandy are particularly helpful conversation partners because of their psychoanalytic training. Both Fanon and Nandy describe a raced, classed, aged, gendered *gaze* that affects all interpersonal relationships. However, Fanon and Nandy present contrasting ways of viewing appropriate and possible responses to the enduring affects of colonialism on intrapsychic and social levels. Both Fanon and Nandy agree that colonialism endures by obstructing possibilities of interpersonal and intercultural relationships in a multiplicity of ways. These theorists urge scholars to consider culture(s) in light of colonialism. Legacies of colonialism endure long after historical independence of former colonies.

The Example of Suriname

Modern European history records the Republic of Suriname on the Northern coast of South America as a place rooted in colonialism and plantation-based slave labor. From British to Spanish Jewish to Dutch colonialism, this history bears witness to interpersonal violence and inequality in the forms of slavery, indentured servitude, and entrenched race-based social hierarchies throughout all levels of society. While geographically part of continental South America, Suriname participates in Caribbean

culture. Suriname has recently hosted "Carifesta," the Caribbean Festival of the Arts, and

participates in "Caricom," the Caribbean Community and Common Market.

Suriname, formerly Dutch Guiana, was "founded" in 1651 by the British and

ceded in 1667 to the Dutch in exchange for what is today Manhattan, New York.[39]

Independent from the Dutch since 1975, diverse Surinamese peoples are still held in

submissive roles in relation to the former so-called mother country, both within and

outside Suriname's borders. The *gaze* of the powerful master over the presumed weak

servant survives political independence and formal national equality. In name, Suriname

has "developed" from undiscovered land to prosperous colony to struggling independent

so-called Third world country to now part of the global South, a hierarchical trajectory

that can hide continued struggle. For the bountiful natural resources within its land and

waterways, many outside "powerful" nations clearly view the small country of Suriname

as a place of exploitation for the sake of immense economic wealth.[40]

The Saakiki people are one communal group who has been displaced many times

throughout their cultural history. Forced from Western Africa to the colonies for slave

labor, these "wild Negros" or "Maroons" were separated from their families, dispersed

onto plantations, rebelled and then exiled in the Amazon rainforest, and became

migratory in response to intense military campaigns against them. In stark contrast and

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[39] Stedman, John Gabriel, Richard Price, and Sally Price, *Stedman's Surinam: Life in an Eighteenth-Century Slave Society. An Abridged, Modernized Edition of Narrative of a Five Years Expedition against the Revolted Negroes of Surinam*, Baltimore, MD: The Johns Hopkins University Press; Reprint Edition, March 1, 1992, pp. *xi-xii*; Walsh, John, and Robert Gannon, *Time is Short and the Water Rises: Operation Gwamba: The Story of the Rescue of 10,000 Animals from Certain Death in a South American Rain Forest*, NY: EP Dutton and Co, 1967, p. 37; Resch, Marc, *Only in Holland, Only the Dutch: An In-Depth Look into the Culture of Holland and its People*, Amsterdam, The Netherlands: Rozenberg Publishers, 2004, p. 114; Wekker, Gloria, *The Politics of Passion: Women's Sexual Culture in the Afro-Surinamese Diaspora*, NY, NY: Columbia University Press, 2006.
[40] For example, ALCOA and Cambior represent just two multinational mining companies with stakes in Surinamese land.

not surprisingly, in the same historical period, Dutch immigrants to New York describe thorough efforts to maintain their familial structures, professions, and even household belongings so that their experience mirrored that of those residing in Holland.[41]

According to postcolonial theorist and literary critic Jenny Sharpe, "The term *Maroon* is believed to be derived from *cimarrón*, a Spanish term for 'wild' or 'untamed' originally used for domestic cattle that had escaped into the bush."[42] Writing in 1917, Thomas E. Penard describes Maroons: "There are…so-called *Boschnegers* (Bush Negros), descendents of Negros who escaped from slavery in the early days, and, in defiance of the authorities of the time, set up independent communities in the wilderness, retaining many of their African customs and beliefs."[43] He goes on to invite his colleagues to explore this culture, not from the "hardships," "dangers," "wildness," and "practically unknown" interior, but from the comforts of the capital city, where, according to him, emancipated slaves retain authentically Maroon customs and beliefs. Tensions remain to this day between descendents of escaped slaves in the "interior" villages and descendents of emancipated slaves in the capital city of present-day Suriname.

Throughout recorded Surinamese history, one finds evidence of the colonial tool of intentionally inciting tensions between colonized groups of people. One theorist claims that "from the beginning of its contact with the West, Suriname's history may be

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[41] Singleton, Esther, *Dutch New York*, New York: Dodd, Mead and Company, 1909.
[42] Sharpe, Jenny, *Ghosts of Slavery: A Literary Archeology of Black Women's Lives*, Minneapolis, MN: University of Minnesota Press, 2003, p. 4.
[43] Penard, T.E., *et. al.*, "Surinam Folk-Tales," *Journal of American Folklore*, Vol. 30, No. 116, Apr-Jun 1917. See http://www.zoonomen.net/bio/biop.html, which describes Penard as born in Suriname and immigrated to the United States.

told in terms of ethnic relations."[44] Anthropologists Richard and Sally Price, who devote

their academic careers to ethnography of Maroon history, culture, and art in Suriname

and French Guiana, record the earliest political independence of Surinamese Maroons,

who were granted "freedom" in exchange for turning against "future Maroons":

> In 1760 and 1762, the two largest groups of maroons (the Ndjuka and the
> Saramaka, settled along the upper Marowijne and Suriname rivers, respectively)
> had won their independence by treaty, after a century long guerrilla war against
> the colonists. But the succeeding decade witnessed unexpected and lively
> hostilities involving newer maroon groups that lived just beyond the borders of
> the flourishing Cottica and Commewijne plantations, trapped between the slave
> societies of the coast and the free Ndjukas and Saramakas (who, as part of their
> treaties, were pledged to turn over to the colonists any new maroons they
> encountered).[45]

Colonial military officer John Gabriel Stedman, whose journals provide a historical

narrative of colonialism in Suriname, considered this kind of "forced friendship" to be

dangerous in that the Ndjukas and Saramakas were provoked to violent rebellion by the

techniques of torturous enslavement by the very same Europeans who sought their trust

via this treaty.[46] Stedman also describes the "Neeger Vrijcorps," a group of slaves who

were given various forms of payment, including their freedom, in exchange for their

participation in military exercises against Maroons. Stedman describes battle exchanges

between freed and escaped slaves that included seemingly endless strings of exchanged

insults.[47] In my experience, verbal insults remain an important part of conflict *and*

conflict resolution among present-day Saakiki contexts.

As early as the seventeenth century, colonial powers employed the divisive

strategy of pitting the Afro-Surinamese against each other for the sake of so-called

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[44] Dew, Edward, *The Difficult Flowering of Surinam: Ethnicity and Politics in a Plural Society*, The
Hague: Martinus Nijhoff, 1978, p. 20.
[45] Price and Price, in Stedman, *Stedman's Surinam,* p. *xix.*
[46] Stedman, *Stedman's Surinam*, p. 27.
[47] Stedman, *Stedman's Surinam*, pp. 214-215.

individual freedom and the fulfillment of basic needs.[48] The aforementioned treaty

forced "freed" Ndjukas and Saramakas to vow to remain ever at a "proper distance" from

the city and wealthy populous.[49] Stedman described victories against Maroons that

rooted them out of their place, never allowing them to return to their "same spot."[50]

According to colonial history, Surinamese Maroons divided into six tribes that

correspond to African ancestry and hiding "spots" in the Amazon: Saramaka, Matawai,

Kwinti, Ndjuka, Aluku, and Paramaka.[51] The tribes continued to be forced by outside

powers to relocate from spot to spot throughout time.

In the 1960's, the American aluminum company ALCOA built a hydroelectric

dam that created a huge reservoir and forced many communities to relocate to

government-issued transmigrated villages. Americans John Walsh and Robert Gannon

were sent by international animal protection agencies to save thousands of animals from

the floodwaters in and around villages that were soon to be submerged underwater

permanently. When they visited a transmigrated village for the first time, they noted with

shock: "The new settlement no longer looks like a Bushnegro village…no longer did the

people take pride in *their* village. It wasn't theirs; it was the government's."[52] Visually,

transmigration villages differ from traditional villages in that standard-issue village

houses are organized in long, straight rows, rather than in family clusters.

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[48] Fanon recognizes this as a common colonizing strategy (*Wretched of the Earth*, p. 107).
[49] Stedman, *Stedman's Surinam*, p. 32.
[50] Stedman, *Stedman's Surinam*, p. 220.
[51] Price and Price, *Stedman's Surinam*, p. *xxix*. Price and Price use the term "djuka," which I have changed to the more respectful "ndjuka." Literally, "djuka" translates into "dju kaka" or feces of the Jewish slave master. While this term is still used in Suriname today, "ndjuka" is the preferred linguistic adaptation to talk about the same cultural group (see Shanks, Louis, Ed., *A Buku fu Okanisi anga Ingiisi Wowtu: Aukan-English Dictionary and English-Aukan Index,* Second Edition, Paramaribo, Suriname: SIL Suriname, 2000).
[52] Walsh and Gannon, *Time is Short,* pp. 51-52.

Oral histories of the Saakiki record cultural intermingling between Aukans (Ndjukans), who were forced to live in transmigration villages, and Saramaccans who already were living in villages surrounding the transmigration sites. The Saakiki trace familial lineages to Sara Creek, a point of higher elevation that was not flooded by the ALCOA dam. Present-day Sara Creek is home to three densely populated villages across the manmade lake (named "Prof. Dr. lr. W.J. van Blommestein Meer") from the relocated transmigration villages. I lived in community with a transmigration village that traces its familial linkages to villages in Sara Creek. Traveling by motorized dugout canoe across the manmade lake requires a highly skilled driver who can navigate through what used to be the forest canopy that now reaches just above the water level. The canoe navigates the skeletal canopy where thousands of dead trees stick out of the water and serve as a powerful reminder of what has been displaced and buried beneath.

As recently as the late-1980's, Afro-Surinamese groups fought each other to their mutual detriment.[53] A politically motivated civil war continued to pit groups of "Maroons" against each other, resulting yet again in devastation and death throughout the interior of Suriname. In spite of their forced displacements, the Saakiki value land and cultivate relationships with the land through ritual. Embodying an African cosmological understanding that the physically dead continue to participate in community with the physically living, the Saakiki engage in elaborate ritual, especially in transitional times in relation to embodied life.[54] Ritual acts "symbolize the connection of people to places and

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[53] See Brana-Shute, Gary, "Love Among The Ruins: The United States and Suriname," In *The Dutch Caribbean: Prospects for Democracy*, Ed. Betty Sedoc-Dahlberg, Amsterdam: OPA, 1990, p. 198; See also https://www.cia.gov/library/publications/the-world-factbook/geos/ns.html.

[54] Jackson, Richard, "Remembering the 'Disremembered': Modern Black Writers and Slavery in Latin America," *Callaloo*, The Johns Hopkins University Press, 1990, pp. 140-141. Norton provides the fascinating example of Saramaka ritualized placenta burial (*U Da Sembe Fa Aki* (We Are People of This Place) Place-Attachment and Belonging: A Saramaka Response to Globalization, *UMI Dissertation*

also establish a connection to past, present, and future generations of the community (as a place and as a group)."[55] Yet, debates over rights to ever-increasingly valuable land, rich with natural resources such as gold and rare timber, threaten to dislocate Saakiki communities once again, exacerbating complex present-day postcolonial problems rooted in unjust colonial social structures.

Approaching a Methodological Puzzle

My work with people in an interior Saakiki village raised postcolonial concerns when I was moved to rethink sustainability. By drawing attention to complex legacies of colonialism in Suriname, I suggest themes relevant for intercultural relationships in a variety of contexts. The case studies in Chapter Three are each situated in Suriname. By adopting a multiple case study methodology, I show that postcolonial themes of relationality, violence, and intercultural empathy emerge as important for scholarship of and personal investment in intercultural relationships more broadly. This claim sets up a methodological puzzle that requires drawing on interdisciplinary resources.

In a postcolonial context of complex intercultural relationships, what does it mean to theorize about offering and receiving care across cultural differences? How do postcolonial insights help guard theories against repeating and participating in colonizing structures of institutional oppression more than is already the case? What does it mean to consider relationships as characterized by recognition? What would it look like to take

Services, (UMI No. 3179266), 2005, Chapter Three, especially pp. 117-123). Sally Price's work with Saramaka women illuminates ways in which Saramaka places are gendered (Price, Sally, *Co-Wives and Calabashes*, Ann Arbor, MI: University of Michigan Press, 1984, especially Chapter 2). Price, van Velzen and van Wetering (*In the Shadow of the Oracle: Religion as Politics in a Suriname Maroon Society*, Long Grove, IL: Waveland Press, 2004), and Kalilombe ("Spirituality in the African Perspective," In *Paths of African Theology*, ed. Rosino Gibellini, NY: Orbis Books, 1994) all discuss place as negotiated between the visible embodied humans and invisible yet ever-present ancestors.
[55] Norton, *U Da Sembe Fa Aki*, p. 138.

seriously the postcolonial claim that structural oppression of colonialism tends toward violence within interpersonal and intercultural relationships? To respond to these questions, I adopt a pastoral theological methodology that draws on interdisciplinary resources.

The field of pastoral theology must reconsider relationality, violence, and intercultural empathy in conversation with postcolonial theories. The field of pastoral theology has a long history of bringing interdisciplinary methods to bear on questions that arise at the convergence of theology and culture. Traditionally, pastoral theologians take seriously both theology and psychology as providing viable methods for theorizing about practices of care that attend to cultural realities.[56] *Critical correlational theory* claims that each viable source of understanding can offer *correlational* resources and a *critical* interpretative edge for each other resource. Methodologically, I argue that to theorize about practices of care that attend to *intercultural* realities, pastoral theologians must also look to and learn from postcolonial theories.

Disciplines of theology, psychology, and postcolonial theory each offer important resources for understanding crisis and repair in intercultural relationships. Pastoral theologians have long been concerned with mutuality and empathy as important dimensions of best practices of care in a variety of settings. Post-Freudian psychological theorists highlight relationality as an aspect of the human condition, well-being, and human development. Postcolonial theorists consider how violence might contribute to postcolonial problems *and* solutions. Correlating interdisciplinary resources helps construct a theoretical response to the problem of intercultural crisis and repair.

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[56] Tillich, Paul, *Systematic Theology: Volume 1 (Introduction, Reason and Revelation, Being and God)*, Chicago, IL: The University of Chicago Press, 1951; Tracy, *The Analogical Imagination*; Browning, *A Fundamental Practical Theology*; Miller-McLemore, "The Subject and Practice of Pastoral Theology."

However, a pastoral theological method does not stop at correlating interdisciplinary theories in order to understand a contemporary problem.

Theological, psychological, and postcolonial theories work together to offer a critical edge in an interdisciplinary response to intercultural crisis and repair. Critical correlational theory allows for scholarship that is accountable to the critical questions that each discipline asks. In addition, this method recognizes the limited nature of theories of human relationships, allowing contemporary problems to hold weight for academic theory. Postcolonial theories challenge pastoral theologians toward more responsible scholarship that recognizes intrapsychic and social contexts of postcoloniality that transform rather than necessarily abandons traditional wisdom.

<u>Conclusion</u>

In this chapter, I have introduced my use of the terms crisis and repair as processes of relating. I have explored internal, interpersonal, familial, intercultural, and structural dimensions of relationality. I introduced postcolonial theories and described my use of these theories as necessary conversation partners for pastoral theology. Colonial and present-day histories of Suriname provide an example of the kind of postcolonial setting that grounds enduring problems of historical colonialism. However, as future chapters argue, colonialism affects all persons regardless of global geography. The next chapter turns to Victor Turner's anthropology of ritual as a source for naming understanding intercultural crisis and repair as a process.

CHAPTER II

CRISIS OF DIAGNOSIS

Introduction: Understanding Intercultural Crisis and Repair

Chapter One identified the intercultural phenomena of crisis and repair in

intrapersonal, interpersonal, and familial dimensions of relationality. Complex cultural

dimensions also contribute both to causing relational crises and to repairing them.

Recognizing the postcolonial context of intercultural crisis and repair is crucial in a

discipline that tries to understand suffering and flourishing as unfolding through multiple

relationships. The example of Suriname highlights engrained challenges associated with

intercultural relationships in a postcolonial context. Problems of colonialism continue to

affect present-day relationships in invisible, suppressed, and more obvious ways.

Understanding these dynamics requires an interdisciplinary method because of the

complex challenges postcolonial theories pose.

Pastoral theologians have used interdisciplinary methods grounded in Paul

Tillich's understanding that the social sciences help theologians understand situations in

which persons live. Pastoral theologians have adapted Tillich's method of correlation

beyond a one-way correspondence linking present-day questions from social science and

answers from theology. Interdisciplinary methods allow theology and the social sciences

to work together to understand and respond to current crisis situations. For example,

many pastoral theologians draw on psychology and other social sciences to understand an

appropriate response to a present-day situation of fragmentation. In this chapter, I use

Victor Turner's structural anthropology of social experience to construct a model of

intercultural relationality. Pastoral theologians can draw on Turner to account for dynamics of care in a situation of postcoloniality.

In Chapter One I introduced a vocabulary for understanding challenges of intercultural relationships as a series of crises and efforts at repair inspired by Victor Turner's structural anthropology of ritual. Turner's relevant core concepts contribute to a diagnostic model for understanding intercultural experiences. Turner claimed that a disruption in the so-called normal functioning of relationships proceeds from breach to crisis to redress to reconciliation. These distinctions require clarification as part of a constructive model for diagnosing and responding to intercultural crisis.

Pastoral theologians such as Emmanuel Lartey and feminist theologians such as Kwok Pui-Lan use the term intercultural to describe complex cultural intersections in which persons live. While the case studies of Chapter Three link the intercultural to the international, let us keep in mind the intercultural nature of ever smaller groups of persons, including many contemporary American families and certainly church congregations. When intercultural relationships break down, cultural differences matter deeply in how crises might or might not become resolved. Turner theorizes that repair of intercultural crisis is a movement that begins with diagnosis and moves toward and away from resolution. Structuring Chapter Three by referring to this model of intercultural crisis and repair allows case studies to illustrate its possibilities and limitations.

Methodologically, the academic discipline of pastoral theology must extend its interdisciplinary conversation to include postcolonial theorists and take account of the situation of postcoloniality. Substantively, psychoanalytically trained postcolonial theorists can help pastoral theologians understand intercultural crisis and repair by

bringing to our attention ways in which suffering has been both institutionalized and embodied through enduring consequences of colonialism. A Turnerian model can help pastoral theologians imagine what I later explain as "good enough" intercultural relationships oriented toward repair while recognizing inherent suffering.

Postcolonial theories challenge traditional models of diagnosing suffering and crisis. Postcolonial theories also ask academics to discern our role in perpetuating crises as well as our participation in repair. It is impossible to take postcolonialism seriously without addressing one's own standpoint, position, and power, as well as intersections and interactions with other persons and institutions. Our situations are complex. Limitations and inevitable uncertainties include my own as a white American woman academic trained in the United States in Western institutions and active in the United Methodist tradition that aims toward social justice but often falls short. Postcolonial theorists urge attention to academic responsibility given the complex histories of academic justification and normalization of violence.[1] To account for my standpoint, I converse with Surinamese and American conversation partners. With these limits and possibilities in mind, I introduce and evaluate a model of intercultural relationships based on Turner. I probe this method as diagnostic of intercultural crisis and containing possibilities for responding to crises through processes oriented toward repairing them.

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[1] King, *Orientalism and Religion*; Spivak, Gayatri Chakravorty, *Thinking Academic Freedom in Gendered Post-Coloniality*, Capetown: University of Capetown, 1992; Tatum, Beverly Daniel, *Why Are All the Black Kids Sitting Together in the Cafeteria?": And Other Conversations About Race*, Second Edition, New York: BasicBooks, 1999; Pui-Lan, Kwok, *Postcolonial Imagination and Feminist Theology*, Louisville, KY: Westminster John Knox Press, 2005.

<u>Why Turner?</u>

Victor Turner argued that because crises are inevitable and important dimensions of all human relationships, coherent cultures develop rituals for repairing the damage caused by interpersonal conflicts. That Turner attended to cultural differences within his ethnographic methods makes him an important conversation partner in my study of intercultural crisis and repair. Victor Turner (1920-1983) was a British social anthropologist who trained in London as a student of Max Gluckman's 'Manchester School,' the same influential school affiliated with Malinowski.[2] According to his wife Edith Turner, their immersion in the social context of World War II and academic context of British structuralism inspired them to work together to find in literature and anthropology "any kind of idea which could encompass change" and resonate with an innate hopefulness in human experience.[3] Turner used these resources to develop theories that reflect both individual experience and the life of larger social and political groups.

Among his many contributions, Turner advanced theories of social process, ritual symbols, play, performance, comparative ritual studies, comparative symbology, political anthropology, and medical anthropology.[4] Turner also contributed an influential body of "specialized vocabulary" including liminality, social drama, rites of passage, betwixt and

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[2] Sullivan, Lawrence E., "Victor W. Turner (1920-1983)" in *History of Religions*, Volume 24, No 2, November 1984, p. 161; Engelke, Matthew, "The Problem of Belief: Evans-Pritchard and Victor Turner on 'The Inner Life,'" *Anthropology Today*, Volume 18, No 6, December 2002, p. 6.

[3] Engelke, Matthew, "An Interview with Edith Turner," *Current Anthropology*, Volume 41, Number 5, December 2000, p. 844.

[4] Sullivan, "Victor W. Turner (1920-1983)," p. 162; Jules-Rosette, Bennetta, "Decentering Ethnography: Victor Turner's Vision of Anthropology," *Journal of Religion in Africa*, Volume 24, No 2, May 1994, p. 160.

between, and communitas.[5] A central figure in the anthropology of religion, humanistic, and American studies, Turner is known, with his wife Edith Turner, by his work articulating the profound complexity of religious symbolism within Ndembu culture in Central Africa, and with later work on Christian pilgrimage.[6] Turner is noted for extending an academic interest in literature and religion in his anthropological method to attending to ways in which "one's inner life provides a key to explaining the inner life of others."[7] According to one scholar, Turner "razed the wall between text-based or theologically based religious studies and the social sciences by resituating social sacrality within individual experience."[8] Turner constructed an understanding of a cross-cultural ritual process from his extensive fieldwork. He argued that his structural theory of ritual applies coherently to a wide rage of experiences.

Like his contemporary modern academics, Turner grounds his understanding of non-Western contexts in Western theories.[9] Postcolonial theories encourage naming this dilemma and charge academics to account for participating in and resisting traditional research methods and theorizing practices. What is this dilemma? Postcolonial theories connect the predominance of Western practices and theories of understanding all persons to the kind of dominating *gaze* that harms rather than illuminates others. Even the term "non-Western" identifies others by what they are not and defines Western as necessarily

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[5] Weber, Donald, "From Limen to Border: A Meditation on the Legacy of Victor Turner for American Cultural Studies," *American Quarterly*, Volume 47, No 3, September 1995, p. 526. I explain communitas below.

[6] Engelke, "An Interview with Edith Turner," p. 4; Sullivan, "Victor W. Turner (1920-1983)," p. 162.

[7] Engelke "An Interview with Edith Turner," p. 8.

[8] Sullivan, "Victor W. Turner (1920-1983)," p. 163.

[9] I recognize this tradition of the Western academy in which I participate by using Turner's theories to understand dynamics of present-day intercultural relationships. I hope that my appeal to intercultural experience in Chapter Three contributes to a more dialogical project than a traditional one-way application of Western theories to explain the rest of the world. I also take up the methodological problem of voice in Chapter Four.

normative. Recognizing this dilemma of representation, how might Turner's core concepts yield fresh and liberative understandings of intercultural crisis and repair?

According to a multidimensional understanding of relationality, many kinds of relationships are at stake *actively* in all experiences. The postcolonial critic asks academics to identify the extent to which we recognize subtleties of these pluralities and the extent of our participation for good *and* for ill. A multidimensional understanding of experience is more recognizable given a Saakiki cosmology in which members of the ancestral community participate as actors for good *and* for ill in all aspects of life from the mundane to special rituals. For example, spirit possession can contribute to healing but can also contribute to causing illness.

Turner structured his understanding of relationships in terms of a series of experiences between persons within discrete cultural groups.[10] He aimed for a universalizable understanding that he then tested through fieldwork in different cultural contexts. Turner recognized culture as complex and multidimensional. He also maintained possibilities of decoding, communicating, and understanding across cultural differences. *From Ritual to Theatre* (1982), published near the end of Turner's life, succinctly describes his structural understanding of human experiences. In the rest of the chapter, I construct a model of understanding intercultural relationships by weaving together three of Turner's structural theories. Turner opens up possibilities for understanding intercultural relationships that accounts for cultural differences within and across cultures.

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[10] Turner, Victor, *From Ritual to Theatre: The Human Seriousness of Play*, NY: PAJ Publications, 1982.

<u>Turner's Structural Theory of Ritual</u>

Turner developed a common structure for understanding diverse forms of human experiences by exploring instances in which a breach between two or more persons threatens communal identities. Turner located what he called the *ritual process* within particular cultural groups. Through extensive ethnographic research, he explored ways in which relationships in particular cultures move between crisis experiences and reconciliation. He focused on ways in which particular cultures ritualize this movement. Turner's articulation of this kind of movement provides an important lens into the kind of intercultural relating in which most people live.

To the extent that he applies his theories to "tribal" societies, or social groups other than his own, Turner implies the possibility of intercultural understanding:

> We should try to find out how and why different sets of human beings in
> time and space are similar and different in their cultural manifestations;
> we should also explore why and how all men and women, if they work at
> it, can understand one another.[11]

Turner incorporated the possibility of intercultural understanding into his theories. He participated in this possibility by aiming for a structural understanding of ritual relevant to diverse cultural expressions. His own position as an anthropologist theorizing about structures of culture-specific rituals other than his own, while he and his family lived among the communities they studied, further exemplifies his assumption that intercultural understanding is possible. My synthesis of three of Turner's theories contributed to the following model of intercultural crisis and repair:

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[11] Turner, *From Ritual to Theatre*, p. 8.

Model of Intercultural Crisis and Repair
Breach
Instance of Initial Split
Crisis
Crisis of Identity, Understanding, Relationships
Redress
Internal/External Split
Reconciliation
Perceptual Core
Past Images
Renewal of Feelings
Meaning
Expression
Separation → Transition → Incorporation

Turner employed the concept of *social drama,* relying on his scientific and dramatic ways of understanding complex phenomena of social life. Social dramas structure experiences of disruption in relation to the normal workings of society.[12] For example, societies have ways of responding to conflicts, such as fights among adults or marital disagreements, among members of the society. Turner tried to discern a form or structure for a common processual unfolding of social drama across diverse life experiences.[13] A disruption in normalcy, according to Turner, follows from initial breach to crisis to redress to reconciliation.[14] This sequence serves as a first interlinking structure of intercultural experience:

A First Interlinking Structural Understanding of Intercultural Experience
Initial Breach →
Crisis Experiences →
Redress →
Eventual Reconciliation

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[12] Turner, *From Ritual to Theatre*, p. 10.
[13] See Edith Turner in Engelke "An Interview with Edith Turner," p. 846.
[14] Turner, *From Ritual to Theatre*, pp. 10-11.

German structuralist Wilhelm Dilthey inspired Turner to develop stages in the

reconciliation phase. Turner conceived of reconciliation as a dynamic process that

develops from perceptual core to evocation of past images to corresponding feelings to

meanings that link past and present to expression.[15] I explain these concepts in more

detail below. The expanded reconciliation phase serves as a second interlinking structure

of intercultural experience:

A Second Interlinking Structural Understanding of Intercultural Experience
Perceptual Core →
Evocation of Past Experiences →
Corresponding Feelings →
Meanings that Link Past to Present →
Expression

Turner envisioned each of these distinctions as distinct dramatic processes within

societies. In the following paragraphs, I clarify the above distinctions.

Turner claimed that crisis is an inevitable part of all human relationships. For

example, families, small communities, and even larger communities experience

disruption in the form of conflict among family or community members. This claim links

his understanding of relationships to present-day intercultural, feminist, psychological,

and postcolonial theorists I explore in later chapters. Along with these theorists, Turner

considered crisis to be a normal, even productive part of social life. Postmodern theorists

and Turner share in common the claim that crisis and conflict—if resolved properly—can

contribute to healthy ways of relating. Turner first focused on precipitating events that he

called breaches. He then outlined a ritualistic process in which divergent members of

society participate in concrete stages of relational repair. While Turner was hopeful that

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[15] Turner, *From Ritual to Theatre*, pp. 11-15.

relationships can move through these dynamic stages, he recognized that the process itself likely leads to additional personal and communal crises.

Turner described a *breach* as an event that transgresses "normal" social relations. Breaches interrupt the flow of relationships in such a way that demands a response.[16] For example, consider the kinds of habituated responses in present-day America when security breaches occur. While breaches may occur among strangers, Turner focused on the phenomenon of breach within established relationships in which persons have amassed shared time(s), space(s), and histories. Parties invest in relationships through the play between shared commitments and experiences of detachment.[17] The breach leads to a crisis in which persons involved in the particular social constellation experience disruption. They might experience a tangible sense of brokenness within previously established relational bonds. This can accentuate already present uncertainties about the future. As philosophers such as Judith Butler point out, disruptions can activate emotional experiences of awe, wonder, or astonishment.[18] Turner considered a breach to be a pre-reflective event that initiates series of crises within relationships. Turner identified the hinge between a breach event and a crisis experience to be reflection that usually includes recognizing uncertainty.

A relational breach leads to experiences of *crisis* that initially appear to limit possibilities of recovering anything similar to the relationships' previous status.[19] Therefore, Turner characterizes a breach as an event that involves experiences of loss.

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[16] Turner, *From Ritual to Theatre*, p. 10.
[17] See Jules-Rosette, "Decentering Ethnography."
[18] See for example, Judith Butler's description of the experience of wonder in light of disruption in her foreword to *The Erotic Bird: Phenomenology in Literature* by Maurice Natanson, Princeton, New Jersey: Princeton University Press, 1998, pp. *ix-xiv*.
[19] See Turner, *From Ritual to Theatre*, pp. 10-11.

For example, a breach of trust within friendship or among business partners can draw parties into crisis about the identity and future of the relationship and the persons involved. Differing conceptions of identity and human nature can endanger a sense of possibilities for understanding events and resultant consequences. Experiences of crisis can splinter relationships. While Turner locates splits among intracultural bonds, intercultural relationships provide another context where crises abound around misunderstandings in relation to cultural differences. At the point of intercultural breach, experiences of crisis can split along cultural or sub-cultural lines.

Paradoxically, while crisis experiences arise because of reflecting on breaches, they also narrow possibilities for reflection. In intercultural relationships, splits might introduce, highlight, or even seem to cement various insider-outsider dynamics. Crises reveal differing cultural values, norms, and rules, that may have been hidden or unapparent to persons involved in the relationships prior to the breach.[20] Crises also bring attention to normally unarticulated and unexpressed cultural values, norms, and rules. According to Turner, crisis is not only a time of splitting and breaking within relationships, but also a time that sparks internal reflection on the experience of breach.

Turner viewed splitting and breaking within relationships as a continuing feature of the ritual process. He considered the *redress* phase a sometimes theatrical, public forum that addresses social behavior.[21] For example, consider the formal courtroom drama that promises to redress breaches in an American context. Communal values, norms, and rules find expression through ritualized dramatic social responses. Relational

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[20] This could also characterize a starting point for learning and for pedagogical reflection. Some pedagogical theorists believe that disruption ought to serve as the starting point for learning (for example, hooks, bell, *Teaching to Transgress: Education as the Practice of Freedom*, New York: Routledge, 1994).

[21] Turner, *From Ritual to Theatre*, p. 11.

brokenness along cultural, sub-cultural, familial, gendered, racialized, and other seemingly distinct lines, can lead to exclusive forms of ritualistic redress. For example, one family enacts redress in a way in which persons outside of the family not only do not participate, but also might not even be aware of the familial process. At the same time, this familial process affects and is deeply connected to social relationships between members of this family and other families. While Turner argued that redress is a shared, communal, public event, it also necessarily occurs, at least initially, in a limited and privileged space among persons who share particular understandings of social structures for and/or institutions oriented toward response and redress.

While redress is an initial communal response to crisis after the breach event, it is only a beginning. Both experiences of crisis and efforts toward redress highlight various fault lines in relational matrixes within and across cultural differences. Efforts toward redressing relational breaches also accentuate the particular breach. Turner thus considered *reconciliation* to be a structured, communally embodied process of response. Turner proposed a theory of reconciliation that unfolds as stages within the social drama, progressing from perceptual core to evocation of past images to connection to feelings to meaning to expression. According to Turner, each sub-phase of what I am calling a larger ritualistic process of repair has a particular structure that draws divergent participants progressively more deeply into the communal process. Each sub-phase intensifies the risk that the relationship will move away from rather than toward eventual reconciliation.

Turner, following Dilthey, considered the first stage of reconciliation to be the ability to identify a *perceptual core*, or the experience itself.[22] As in the redress phase, articulating the perceptual core in an intercultural breach event appears to be culture-specific. The raw communal experience of crisis is destabilizing and threatens to cement impasses while opening new possibilities. The present state of relationships becomes compared to a past vision of stable, sustainable, or at least unproblematic status quo. On a precipice of possible change, persons must navigate and evaluate temptations to settle back into past structures. Reconciliation's perceptual core is full of existential questions: Why does the future suddenly seem so fragile? Who are we if we cannot be in relationship? What is relationship without understanding? Was it really ever as good as I thought it was? Existential questions perpetuate cycles of crisis in the internal world.

Turner claimed that identifying the present perceptual experience *evokes images of the past* with unusual clarity.[23] For example, persons facing crisis within families remember "the way it used to be" or "the old days" or "the early days" of courtship with unusual clarity. Personal memories of culturally-specific and interculturally shared past experiences pervade this process. Moments of remembering highlight connections and interrupt otherwise inaccessible, culturally-specific rituals of redress. Evocation of past memories in relation to an identifiable perceptual core makes palpable the risks of further estrangement and miscommunication within relationships. Differences in cultural values, norms, and rules reveal vastly different ways of being, speaking, acting, and embodying that feel incommensurable. This divergence coexists in contrast to clear, even romanticized, images of past intercultural harmony evoked in the perceptual moment.

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[22] See Turner, *From Ritual to Theatre*, pp. 13-14.
[23] Turner, *From Ritual to Theatre,* p. 14.

For example, consider the ways in which after the events of September 11, 2001, some Americans remembered past intercultural global harmony, while others saw the event as unmasking a naïve, romanticized vision of prior global harmony. Turner, again relying on Dilthey, claims that past images *renew feeling states* associated with the experience of remembering.[24] Persons, families, friends, and communities begin to remember by accessing feeling states that predate the breach. Feelings express *both* culturally-specific *and* shared intercultural communal ways of relating. The convergence of past memories in the present act of remembering also accentuates crisis.

Turner claimed that *meaning* links the past to the present by distinguishing between the "value" and the "meaning" that can emerge en route to more complete reconciliation.[25] Reconciliation is more complete when it involves parties from different sites among the various splits that the crisis accentuates. Something new breaks in. A new possibility, word, image, and/or understanding creates the conditions for making possible an open future with respect to this particular strained relationship within this particular intercultural moment.

Turner highlighted *expression* as the ultimate and somewhat elusive stage in reconciliation. Expression completes a cyclical, processual turn within the larger social drama.[26] Turner differentiated between initial attempts at expression and more integrated, longer lasting, creative, artistic interpretations of reconciliation.[27] Consider the difference between monuments erected in the immediate aftermath of a tragic loss compared to those that are more permanent and enduring, yet no less meaningful. For

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[24] Turner, *From Ritual to Theatre*, p. 14.
[25] Turner, *From Ritual to Theatre*, pp. 14-15.
[26] Turner, *From Ritual to Theatre*, pp. 15-19.
[27] Turner , *From Ritual to Theatre*, pp. 15-19.

example, consider the very recent event of the devastating earthquake in Haiti. Immediate forms of expression include primarily mixed media news reports and documentary style communal processing. In time, films, monuments, and other artistic expressions strive to make meaning of something so senseless and tragic in forms incorporated into larger social narratives.

Expression is not quickly achieved; in fact, according to Turner, inevitably premature efforts toward expressing reconciliation intensify interpersonal splits and move relationships away from more complete reconciliation.[28] Efforts at more inclusive participation continue to highlight the limits of interpersonal and intercultural understanding. The drive toward consensus among divergent voices also illustrates the dynamism always present in and among all cultures. Turner considered expression to be reached when persons within and across cultures who are both near to and far from the particular moment of initial breach can agree that this work of art expresses what our words and efforts have failed to do: there is a past to lament and a future open to new possibilities.

Turner organized social dramas by appealing to cyclical patterns of intracultural and intercultural experiences. After an initial breach, persons can move in intercultural relationships through time and space toward reconciliation. Turner wrote:

> If our cultural institutions and symbolic modes are to be seen…as the crystallized secretions of once living human experience, individual and collective, we may perhaps see the word 'experience' itself as an experienced traveler through time![29]

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[28] Future research could explore whether reconciliation is always between persons or also between persons and events. For example, in relation to 9/11, do persons reconcile with the event in a separate process from reconciling with others who caused the event, which may never occur? Another example includes the international uproar over the release of the primary Lockerbie bombing suspect in August 2009.
[29] Turner, *From Ritual to Theatre*, p. 17.

Turner understood movement from breach toward reconciliation as a normal and inevitable rite of passage within coherent and well-structured cultures. In this sense, his use of the word experience suggests intercultural sharing in a discernible idea that plays out in culture(s). Trying to understand across the different ways in which experience plays out in cultures contributes to problems of intercultural crisis and repair. What might it mean to consider Turner's description as a developmental stage in intercultural relationships? To consolidate Turner's claims about relationships, I suggest that his understanding of intracultural rites of passage provides a third interlinking structural understanding of intercultural experiences:

A Third Interlinking Structural Understanding of Intercultural Experience
Separation→
Transition→
Incorporation

Turner's influential theory of liminality adds an additional dynamic to the unfolding of social drama in which breaches cause separation between persons. The transition, or liminal space, emphasizes the flowing and processual nature of ritual that opens persons and groups to a sense of freedom, creativity, and possibility.[30] The next section consolidates the three interlinking structures to propose a model of understanding intercultural experience.

Modeling Intercultural Crisis and Repair

A structural understanding of intercultural experience draws on what I consider to be Turner's three interlinking structures of the social drama. In an imagined landscape of intercultural experience, relationships move through stages of intercultural understanding.

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[30] Sullivan, "Victor W. Turner (1920-1983)," pp. 161-162.

Each stage tends to draw participants back to crisis, which then calls again for personal and communal response, even if the response is to opt out, as I propose below. Intersecting cycles back to crisis point to the ever cyclical, never quite stable or certain intercultural experience. Reconciling processes drive toward fuller and more concrete expression even while participants remember, re-story, and imagine possibilities.

The case studies of intercultural crisis and repair in the next chapter exemplify how a breach in relationship (separation) prompts a lengthy time of deep ambiguity (transition) with respect to future possibilities. A new insight can allow for mutual transformation of understanding that invites diverse participation. I assess this goal in the later analytical chapters of Part Three. Eventual reconciliation, even if provisional, invites meaningful exchange where diverse persons are capable of recognizing a multiplicity of cultural identities (incorporation). The prospect of sharing in experiences of reconciliation deepens intercultural relationships by increasing possibilities for mutual understanding.

Possibilities for mutual understanding exist in a context of good enough intercultural relationships. "Good enough" is an idea from objects relation theory that mothers (and othermothers[31]) will fail and that these empathic failures or "optimal failures" in a loving environment can facilitate healthy development. The classic example is the mother of a newborn who eventually cannot immediately respond to the baby's cries. A good enough mother fails to respond *immediately all the time*, but does not fail to respond as quickly as she can. In contrast, mothers (or othermothers) who aim for perfection and do not tolerate failures constrict possibilities for a healthy

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[31] Bonnie Miller-McLemore, drawing on womanist theologians, considers "othermothers" to be "anyone who cares for kids and is changed by it" (*In the Midst of Chaos,* p. *xvii).*

developmental environment. I adopt the concept of "good enough" as an analogy that to theorize about care in a context of intercultural relationships is to theorize about good enough intercultural relationships. This is most poignantly the case when we can recognize the realities of postcoloniality that impinge on self-understanding and interpersonal relationships.

Can Turner be diagnostic in the common case of intercultural crisis? The model I propose below envisions that good enough intercultural relationships exist in contexts defined by (1) a processual understanding that experience is moving, rather than static or excluded from moving; (2) in which potential for repairing responses increases by inviting greater participation in the movement; and (3) that includes an imagination capable of balancing flexibility and continuity in a relational matrix of complex commitments and detachments. Given the inevitability of conflicting perspectives within intercultural relationships, perhaps the best practices of care are those practices that draw conflicting parties into participating in relational repair. Consider the following model:

Model of Intercultural Crisis and Repair

Breach
Instance of Initial Split

Crisis
Crisis of Identity, Understanding, Relationships

Redress
Internal/External Split

Reconciliation
Perceptual Core

Past Images

Renewal of Feelings

Meaning

Expression

Separation → Transition → Incorporation
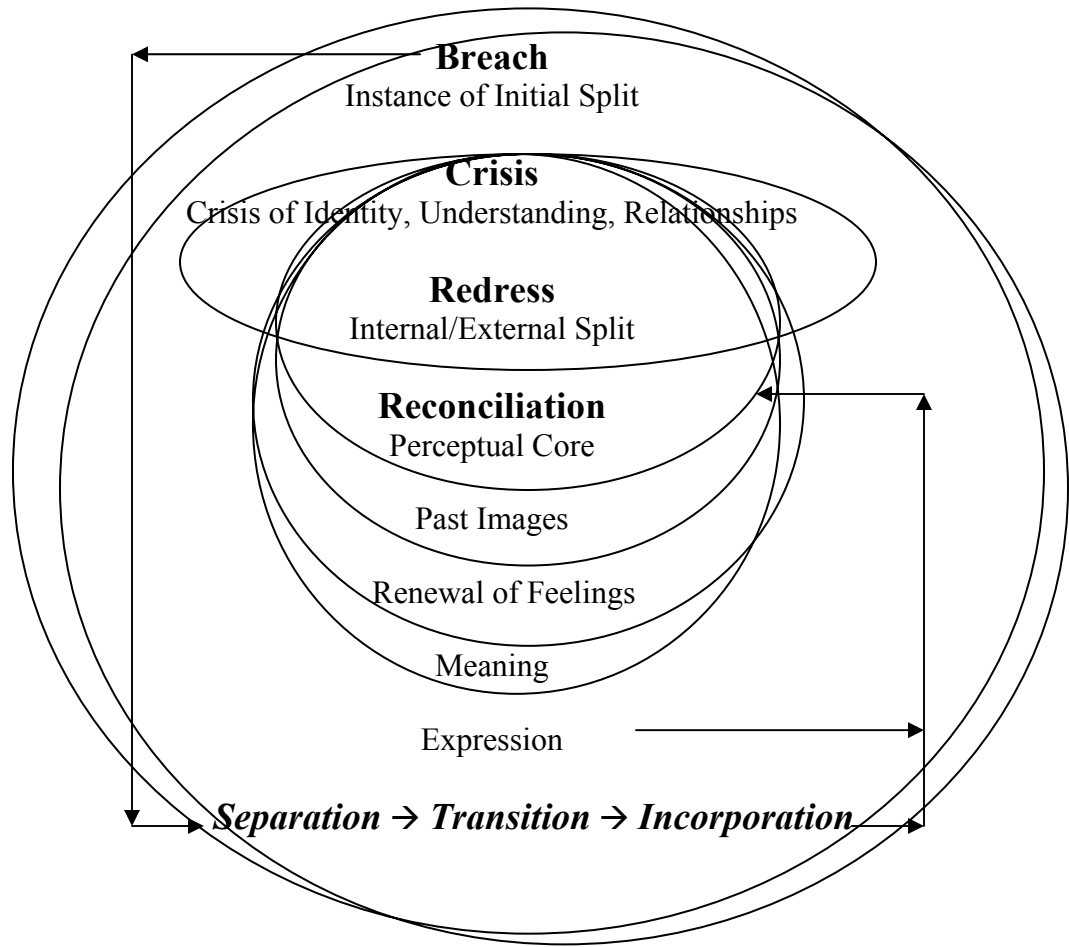
Turner proposed that reconciliation at its best invites what he called spontaneous communitas, where he relied on Buber to envision "a sense of unity [that] is achieved without the dissolution of individuals."[32] One scholar describes Turner's communitas as "the ritual leveling process containing the potential for new social arrangements, new forms of imagination, of ritualized play."[33] New possibilities emerge in instances of communitas in which diverse persons participate with "attentiveness and affirmation" in

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[32] Sullivan, "Victor W. Turner (1920-1983)," p. 163; Turner, Victor, *The Ritual Process: Structure and Anti-Structure*, Piscataway, New Jersey: AldineTransaction, 2009 c. 1969, pp. 126-127.
[33] Weber, "From Limen to Border," p. 528.

relation to one another.[34] In other words, new possibilities become available in and across cultures even when the idea of new possibilities is suppressed.

Whether communitas becomes spontaneous and full of potential, normative and reifying established institutions, or ideological depends on the unfolding of opportunities created by the instability of crisis.[35] Turner named this hinge *liminal space*, where possibilities of both dangerous and "vitalizing" experiences coexist with possibilities for violence and repair and where "liminal entities" are "betwixt and between" normally recognizable forms of community.[36] Here, he distinguished communitas from everyday community by identifying ritualized spaces and times of "sacredness of that transient humility and modelessness" in which persons participate.[37] Whether participation tends toward reification or awakening new possibilities depends on collective wisdom in navigating communitas' "regenerative abyss" of "untransformed power."[38] Turner's efforts to model and structure liminal space raise tensions over how structure and possibility come together both in preparation for and analysis of experience.

Good enough intercultural relationships account for the institutional brokenness of postcoloniality, allow for participation of multiple perspectives, allow for uncertainty and ambiguity, and resist the perfectionist and ideological idea that relationships can or should maintain a static solidified status quo. These features exceed any two-dimensional representation of even a complex theory; therefore, it is important to consider ways in which models both illuminate and constrict understanding. How does a

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[34] Alexander, Bobby C., "Correcting Misinterpretations of Turner's Theory: An African-American Pentecostal Illustration," in *Journal for the Scientific Study of Religion*, Volume 30, No 1, 1991, p. 38.
[35] Turner, *The Ritual Process*, p. 132; see also Alexander, "Correcting Misinterpretations of Turner's Theory," p. 30.
[36] Turner, *The Ritual Process*, pp. 95, 108-111; Alexander, "Correcting Misinterpretations of Turner's Theory," p. 30.
[37] Turner, *The Ritual Process*, p. 97.
[38] Turner, *The Ritual Process*, p. 139.

careful examination of Turner's anthropology of experience both enlighten and constrict

liberative possibilities in understanding intercultural crisis and repair?

<u>Evaluation and Method</u>

Like all models, Turner's structural anthropology of human experiences

contains strengths that open up interpretive possibilities and limitations that restrict them.

Strengths include Turner's broad applicability, his embrace of movement as an integral

part of relational life, and his hopefulness that relationships can move between crisis and

repair. Limitations include his Western biases, such as the idea of the anthropologist as

outside observer with sufficient expertise to understand and accurately describe any

coherent culture. Other limitations include Turner's ideas around identifying and

measuring successful relationships and his lack of attention to contexts in which a real

impasse leads to violence and enhances and further crisis rather than repair. How can

such a model of intercultural crisis and repair be open to postcolonial criticism?

Sociologist Bobby Alexander accuses many Turner scholars of minimizing the

transformative possibilities of drawing on Turner to understand social strife. In response

to scholars who argue that Turner's structural understanding can justify oppressive

hierarchies, Alexander draws on case studies to show that liminal space can be inspired

by and can inspire resistance.[39] Like Alexander, I also find Turner to be a helpful

resource in identifying potential spaces for liberative intercultural encounters. Turner's

theories provide tools for understanding how persons might respond to intercultural

crisis. Turner can be used to envision possibilities for divergent persons to meet an

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[39] Alexander, "Correcting Misinterpretations of Turner's Theory," p. 39. See also Alexander's *Victor Turner Revisited: Ritual as Social Change,* Atlanta, Georgia: Scholars Press, 1991.

intensified and marked possibility of violence with an agenda of reform by unmasking

embedded misunderstandings and inviting participation in destabilized moments. This is

why Turner (like so many anthropologists and religionists) focused on ritual's potential to

bring together divergent persons by suspending a sense of concrete time and space in

favor of, even if momentary, a multidimensional understanding: "Ritual not only

replicates structures of experience (the 'social drama'), it also reshapes experience."[40] In

an intercultural geography, what are the potentials for resisting and reshaping oppressive

social powers and traditional hierarchies?

A methodological challenge is to consider how pastoral theologians might draw

on postcolonial theorists to destabilize intellectual spaces in order to unmask

misunderstandings and latent oppressions while inviting new possibilities without

reinscribing the same old power placeholders in the center(s). Alexander is helpful in

pointing out that one methodological move is always to be ready to investigate the extent

to which academic responses intend redressing societal oppression. However, I depart

with Alexander by offering mutuality instead of a "drive to inclusivity" as a goal.[41] A

drive to inclusivity risks minimizing intercultural embodiment by colluding in the

institutionalization of articulating social reality at the expense of silencing diverse voices

and experiences. I agree with Alexander in turning to liberation theology, but find that

additional conversation with postcolonial theorists is important for articulating and

maintaining tensions when trying to understand intercultural experience.

Turner's theory of ritual anti-structure is still valuable in the study of religion

because of "religion's potential to serve as a significant force for social protest and

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[40] Alexander, "Correcting Misinterpretations of Turner's Theory," p. 41.
[41] Alexander, "Correcting Misinterpretations of Turner's Theory," pp. 39-40.

social-structural change within…Third world countries…and countries like the United States."[42] Religion also has the potential for harm in these contexts. While Alexander sees the potential for the relevance of Turner's theory to religious studies today, he maintains a problematic distinction between developed and developing countries that we can now recognize as problematic with the help of postcolonial theories.

Other theorists agree with Alexander that Turner can be read as foreshadowing the postmodern turn and a deeper recognition of postcoloniality. Alexander argues that Turner has been misread around claims that social rituals reinscribe oppressive social hierarchies. Instead, Alexander corrects this misreading using a case study of a Pentecostal black church congregation to argue that Turner considered rituals to open liminal spaces that "relax" social hierarchies and allow for possibilities of social change and transformation.[43] Engelke affirms that throughout his writings, "Turner did indeed primarily want to show how ritual was creative, not a means of confirming the social status quo."[44] Other theorists point to Turner's inclusion of reflexivity within his structural understanding of social drama.[45] Turner's reflexivity displays a pragmatic invitation to discern what matters by imagining consequences.

In 1995, Donald Weber echoed critical voices, such as Renato Rosaldo, to argue that scholarship using the physical site and metaphor of the "border" has advanced Turner's concept of liminality in a way that is more adequately responsive to current social realities.[46] While some praise Turner for envisioning a liminal structure with

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[42] Alexander, "Correcting Misinterpretations of Turner's Theory," p. 42.
[43] Alexander, "Correcting Misinterpretations of Turner's Theory," pp. 26, 34, 40-41.
[44] Engelke, "An Interview with Edith Turner," p. 8.
[45] Sullivan, "Victor W. Turner (1920-1983)," p.162; Jules-Rosette, "Decentering Ethnography," p. 173.
[46] Weber, "From Limen to Border," p. 525.

inherent potential to recognize marginal persons and inspire social protest,[47] Weber

doubts the continued influence of Turner's structure of social drama because of a latent

imperialist tone that prizes consensus, sets a goal of resolving social conflict, and lacks

the legitimate option to refrain from participating in social drama as a form of marginal

protest.[48] Weber claims that Turner misses "a conception and recognition of culture as

political contestation: the battle over narrative power, the fight over who gets to (re)tell

the story, and from which position."[49] Weber argues that theorizing "borders" extends

Turner's methodological insistence on both human experience and interdisciplinary study

to an orientation more open to various forms of hybridity, multiplicity, and ambiguity.[50]

Within the same year that Weber was writing on Turner, Bennetta Jules-Rosette

argued that Turner contributed to "decentering ethnography and repositioning the

postcolonial subject" by repositioning the ethnographer from an "omniscient stance" to

an "empathetic [sic] interpreter in a cross-cultural dialogue."[51] Jules-Rosette argues that

Turner must be read as a crucial figure in the transition from a colonial to a destabilizing

postcolonial anthropology that focuses on dynamic processes surrounding personal

narratives.[52] Jules-Rosette argues that Turner considers the Ndembu not as "passive

colonial subject," but rather as "active agents in social change" among whom many

voices participate in an ethnographic dialogue or trialogue.[53]

Jules-Rosette raises the question of whether and how the academic can learn from

his or her subject of study. She envisions a destabilizing ethnographic practice that

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[47] Sullivan, "Victor W. Turner (1920-1983)," p.162; Alexander, "Correcting Misinterpretations of Turner's Theory," p. 29.
[48] Weber, "From Limen to Border," pp. 526, 529-531.
[49] Weber, "From Limen to Border," p. 532.
[50] Weber, "From Limen to Border," p. 532.
[51] Jules-Rosette, "Decentering Ethnography," pp. 160-161.
[52] Jules-Rosette, "Decentering Ethnography," pp. 162-163.
[53] Jules-Rosette, "Decentering Ethnography," pp. 164, 168.

matters in response to the suffering implicit in the human condition, even as envisioned

by practitioners who unwittingly participate in a colonial order even by the very nature of

Western academia.[54] Is Jules-Rosette right that ethnographers can participate so well in

the social drama through their own struggle that liminal possibilities transcend barriers of

culture, class, ethnicity, knowledge, or power in the emergence of "a new, plural

reflexivity"?[55] Can Turner's theories help us imagine a mutuality that "overcome[s] the

dichotomy between commitment and detachment" in academic practice?[56] Weber

inspires a postcolonial challenge worth our consideration: Does using Turner's theory

obscure or enlighten borders? Can a model based on Turner reconcile authentic social

experience with the ambiguities of hybridity? Is there another side to Turner's imagined

liminal threshold? Do Turner's theories of social experience correlate to postmodern

projects that try to resist the concrete and to postcolonial projects that try to unmask our

habituated forms of oppression?

<div align="center">Conclusion</div>

I develop the proposals and pose the questions of this chapter in relation to lived

experiences of intercultural crisis and repair. Turner provides a helpful lens to resist

receiving and giving a dominating *gaze* in reflecting on intercultural experiences.

Anthropology comes "alive in human interaction" in a way that allows human

experience, particularly ritual experience, to emphasize the play within the usual

"coldness of academic demand."[57] In reflecting on her life's work with Victor Turner,

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[54] Jules-Rosette, "Decentering Ethnography," p. 174.
[55] Jules-Rosette, "Decentering Ethnography," pp. 175-176.
[56] Victor Turner in Jules-Rosette, "Decentering Ethnography," p. 177.
[57] Edith Turner in Engelke, "An Interview with Edith Turner," p. 845.

Edith Turner says that "the intimate knowledge of personalities, people, the friendships" are "of the essence in fieldwork."[58]

In the next chapter, I describe intercultural crisis and repair within lived human experience. The powerful intercultural experiences on which I reflect come out of my own friendships with Surinamese villagers. At the time, I was a Peace Corps volunteer without any particular research agenda other than hopes of eventually beginning doctoral work. Social dramas in the particular village that gave rise to Turner's work were, according to Edith Turner, "the great events in the villages that affected us all" and called upon theory to the work of "integration with what the people were actually doing."[59] Engelke points out that methodologically, Turner performs the faith that the other with whom he is in relationship not only has something to teach him about anthropology, but also has the power to impart transformative wisdom regarding the inner life.[60] In this way, Turner frames a structural understanding of intercultural relationships that draws participants into risky liminal spaces full of possibilities. The following chapter continues to investigate the extent to which a model of good enough intercultural relationality based on Turner might open possibilities for a pastoral theological engagement with postcolonial theories.

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[58] Edith Turner in Engelke, "An Interview with Edith Turner," p. 845.
[59] Engelke, "An Interview with Edith Turner," pp. 846, 849.
[60] Engelke, "The Problem of Belief: Evans-Pritchard and Victor Turner on 'The Inner Life,'" *Anthropology Today*, Vol. 18, No. 6, December 2002, p. 8.

PART II

INTERCULTURAL (MIS)UNDERSTANDINGS

CHAPTER III

FOUR CASE STUDIES

First Iteration as Introduction: Reflection on the Use of Case Studies

Brief summaries merely hint at intercultural misunderstandings. For example, in one instance, I intervened in my home when a mother began to strike her daughter with my broom. In another, I arranged for a group of new Peace Corps volunteers to learn about cultural taboos in the village setting, inadvertently breaking a cultural taboo in the process. In another, I returned to my village home and learned that four young girls had not only stolen from me, but had also been publically beaten in my absence for their crime. Finally, in a conversation with some young girls I realized some of the difficulties of engaging histories of slavery and colonialism. Each of these four cases presented crises in intercultural understanding that threatened to sever relationships and that evoked intense feelings. In this chapter, each case prompts pondering the possibilities of relational repair across cultural differences in a postcolonial context.

Four case studies, in which I was a participant, demonstrate *inevitabilities of crisis* and possibilities of repair in intercultural relationships. This chapter examines four distinct cases as a group to discover what themes emerge. I revisit the history of Suriname in relation to postcolonial theories of representation. I present a series of reflections on the four cases and begin to explore the subsequent efforts toward relational repair. Lived intercultural experiences ground a postcolonial pastoral theology.

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Victor Turner's dynamic model of breach-crisis-redress-reconciliation that I introduced in Chapter Two provides language to texture a thick description of cases. I use the term relational repair to point to ways in which persons involved in intercultural crises participate in movement toward reconciliation. I understand intercultural experiences from a multi-perspectival approach that brings theological, psychological, postcolonial, and anthropological perspectives together in dynamic interaction. Case studies focus this theoretical project on experiences of crisis that call for response. This chapter responds by examining stories of intercultural misunderstanding.

As I noted in Chapter Two, Victor Turner highlights the kinds of ritual processes that cultures adopt to facilitate moving through stages from relational crisis to response. Responses can range from moving toward healing to provoking further breaches or instances of violence. Responsive rituals become more complicated when crises occur in intercultural contexts. Tensions around the limits and possibilities of intercultural participation in ritual often accompany intercultural crises. Turner's model is fitting in that each of the four experiences I describe in this chapter at least temporarily impeded intercultural participation in relational repair.

Cases that begin rather than end in crises are particularly illuminating because they demonstrate possibilities for intercultural misunderstanding to unfold into what Turner called a *processual movement* toward relational repair. Desire and commitment in relation to the history and future of the intercultural relationship affect possible responses. If relational crisis is inherent to intercultural relationships, it is important to recognize that breaches may serve to restructure relationships in fundamentally different ways for better or for worse. While this is no reason to justify suffering or to exemplify it

as a virtue, "A crisis can mean that possibilities previously unavailable are now close at hand."[1] Examining situations of crisis within committed intercultural relationships provides an avenue to consider that possibilities might be close at hand.

Victor Turner helps us understand that inevitable breaches disrupt the ebb and flow of relational life. In the model I adapt from Turner, persons invest in mutual participation and care in the form of ritual processes of repair. Intentionality matters. Other common ritual processes, such as retribution, punishment, and exile, offer more or less readily available responses to intercultural breaches, particular when they occur internationally. In fact, this might be the norm or even seem to be the best we can hope for in the broken social systems that constitute our postcolonial situation. For example, consider the differences between retributive and restorative models of responding to crime. Instead of a thin understanding of reconciliation as an economics of reparation, cases of intercultural misunderstanding in this chapter exhibit diverse forms of ritual participation as movement toward a more robust relational repair.

The crises I highlight occurred in the context of established yet still unfolding intercultural relationships. Participation in intercultural relationships is at stake in experiences of relational breach. In each case, cycles of trial and error allow for new possibilities of inviting or limiting participation and communication. Each case involves processes of delicate negotiation, including calling for the creation of new rituals. Stories of intercultural misunderstanding and subsequent social repair offer opportunities to evaluate whether Victor Turner's social drama helps deepen understanding of complex intercultural misunderstandings in a postcolonial context.

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[1] Butler, Lee H., Jr., *Liberating Our Dignity, Saving Our Souls*, St. Louis, MO: Chalice Press, 2006, p. *vii.*

I opened this chapter by articulating one iteration of four case studies. In the

following two sections, I reflect on the act of telling and retelling such shared life

experiences in narrative form. Then, I offer a second, more detailed iteration of the same

four case studies. I repeat the telling in different forms in hopes of unpacking some of

their complexity. As Søren Kierkegaard demonstrates on the first page of *Fear and*

Trembling, retelling the same story in different ways can lead readers to imagine new

possibilities that matter tremendously.[2] In this chapter, I demonstrate that a postcolonial

pastoral theology is open to complexity and can accommodate multiple versions of

shared narratives.

On History

In the foreword to a newly released volume on the 2009 Quadricentennial

celebrations commemorating Henry Hudson's "discovery" of the Hudson River, Russell

Shorto envisions how concrete texts mediate the interaction between authors and readers.

He writes, "The role of the historian is to deliver the past into the present. The reader

takes it from there."[3] What happens in the experience of this hand-off? The metaphor

points to an activity in which historians "simply [hand] over intact" packaged material

from a past generation to a future reader.[4] The activity of writing and reading history is

necessarily representational. Histories evoke memories and make new interpretations

and connections possible. The editor of this volume considers "ways historical

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[2] Kierkegaard, Søren, *Fear and Trembling*, Edited and Translated by Howard Hong and Edna Hong, Princeton, NJ: Princeton University Press, 1983. Kierkegaard here tells the Abraham and Isaac story in four different ways.

[3] Panetta, Roger, Editor, *Dutch New York: The Roots of Hudson Valley Culture*, NY: Hudson River Museum, 2009, p. *xii.*

[4] "deliver" *A Dictionary of Education*. Ed. Susan Wallace. Oxford University Press, 2009. *Oxford Reference Online*. Oxford University Press. Vanderbilt University. 24 November 2009 <http://www. oxfordreference.com.proxy. library.vanderbilt.edu/views/ENTRY.html?subview=Main&entry=t267.e253>

reexamination becomes a vehicle for the transmission of cultural values."[5] This text and

others, such as Edward Said's classic *Orientalism*, reexamine history from a perspective

of power, or from above.[6] Shorto and his collaborators consider the interplay between

stories, storytellers, and readers. Rather than disputing history fact by fact, they

challenge the illusion of a "disinterested history 'for its own sake.'"[7] For example,

historical texts often use the categories of colonizer and colonized at the same time that

they deconstruct their "unstable boundaries."[8] According to Biblical scholar Wayne

Meeks, "We cannot help making up the best history we can." He argues that we make up

history in order to "assist the Logos of God" respond in a world of suffering.[9] Rather

than simply delivering packages given from one generation and offered (or marketed) to

another, we participate in the unfolding construction of histories. This unfolding happens

in and between cultures. Rather than a one-way delivery, stories transform storytellers,

audiences, and communal understandings of the past, present, and imagined futures.

Histories are told, unearthed, lamented, retold, and embodied. Pragmatist theories

connecting knowledge and histories have influenced pastoral theology as the study of

psychology and religion that begins in storied experiences of suffering. Charles Sanders

Peirce, William James, and John Dewey, influenced the emergence of an American

philosophical tradition that draws on evolutionary biology to challenge authoritative

claims of truth. Peirce valued doubt as the beginning of all learning. Valuing doubt

recognizes inevitable possibilities of error and suggests practices of self-correction.

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[5] Panetta, *Dutch New York,* pp. 2-3.
[6] Said, *Orientalism*.
[7] Crossley, James G., "Defining History," In *Writing History, Constructing Religion*, Ed. James G Crossley and Christian Karner, Hampshire, England, and Burlington, VT: Ashgate Publishing Company, 2005, p. 10.
[8] Dube, Saurabh, *Stitches on Time: Colonial Textures and Postcolonial Tangles*, Durham, North Carolina: Duke University Press, 2004, pp. 13-14.
[9] Meeks, Wayne A., "Assisting the world by making (up) history: Luke's project and ours," *Interpretation,* 57 no 2, April 2003, pp. 151-162, p. 151.

Peirce urged attending to the "irritation of doubt" to resist tendencies to fix knowledge in complete, unquestioning ways.[10] James claimed that knowledge is always mediated rather than immediately accessible. In other words, facts are always interpreted and experienced through and in light of particular individual and communal values, resulting in communal and experiential processes of discerning meaning.[11] Because "pure" facts are absolutely inaccessible, James encouraged questioning the consequences of our actions and interpretations as a measure of the truth of our knowledge.

Dewey was also deeply concerned with rich descriptions of human experience. He claimed that the structure of knowledge grows out of reflective experiences of life. Dewey recognized our common desire for "perfect certainty," and suggested investigating the case(s) at hand via moral inquiry.[12] However, like James, Dewey imagined that we train our vision not only for responding to this particular moment, but also for thinking critically about consequences that interpretations hold for future action.[13] Peirce, James, and Dewey each emphasized the value of experience as an important source of unfolding knowledge.

Each of these classical pragmatists inspires particular methods of testing knowledge by appealing to experience. Peirce inspires questioning how and what we know by attending to "the irritation of doubt" in the midst of personal and professional practices of care. Adopting Jamesian casuistry, we might trace concrete consequences of

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[10] Peirce, Charles Sanders, *The Collected Papers of Charles Sanders Peirce, Volume Five, Pragmatism and Pragmaticism*, Ed. Charles Hartschorne and Paul Weiss, Cambridge, MA: Harvard University Press, 1965. See also James, *Pragmatism*, p. 29; Anderson, Victor, "Peirce Again. The fixation of belief," Fall 2006, Vanderbilt University.
[11] On fact-value distinction, see James, William, *Varieties of Religious Experience,* NY, NY: Simon and Schuster Inc., 1997, pp. 21-24; Carrette, Jeremy R., "The Return to James: Psychology, Religion, and the Amnesia of Neuroscience," In *Varieties of Religious Experience,* Centenary Edition, London: Routledge, 2002, pp. *xxxix-lxiii).* For James's pragmatic method see *Pragmatism,* pp. 28, 30, 43, 97.
[12] See Dewey, John, *Quest for Certainty,* NY: Putnam, 1960 c. 1929.
[13] Dewey, *Quest for Certainty*, pp. 67-73.

how knowledge is used in practice for liberatory and/or oppressive ends.[14] Dewey

inspires practical communal habits that question whether we are being self-reflective

enough in our considerations about knowledge. Questions like these form the basis for

pragmatic methods, or ethical methods of inquiry that try to articulate and sort out

complex experiences. Pragmatic methods help attend to what matters in dynamic and

complex experiences of being-in-(intercultural) relationships.

Pragmatism, scholarship on history, pastoral theologies, current trends in narrative

ethics and therapies, and postcolonial theories emphasize interplay between histories and

memories.[15] So does Victor Turner:

> It became clear to me that an 'anthropology of experience' would have to take
> into account the psychological properties of individuals as well as the culture,
> which…is *never given'* to each individual, but, rather, 'gropingly discovered,'
> and, I would add, some parts of it quite late in life. We never cease to learn our
> *own* culture, which is always changing, let alone other cultures.[16]

Turner interpreted cultures using his concept of the social drama, in which play and

improvisation generate narratives from "brute facts."[17] In relation to personal

experiences, scholar James Crossley claims that "the fragmentation of history has opened

the way to studying the history of almost anything and everything on their own terms,

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[14] James, *Pragmatism*, 30.

[15] For at least twenty-five years, pastoral theology has envisioned persons and personal experiences as texts that matter for both method and practice (Gerkin, Charles V., *The Living Human Document: Re-Visioning Pastoral Counseling in a Hermeneutical Mode*, Nashville, TN: Abingdon Press, 1984). See also such diverse resources as Mucherera, Tapiwa N., *Meet Me at the Palaver: Narrative Pastoral Counseling in Postcolonial Contexts*, Eugene, OR: Cascade Books, 2009; Neuger, Christie Cozad, *Counseling Women: A Narrative, Pastoral Approach,* Minneapolis, MN: Fortress Press, 2001; Wimberly, Edward P., *African American Pastoral Care,* Revised Edition, Nashville, TN: Abingdon Press, 2008; Charon, Rita, *Narrative Medicine: Honoring the Stories of Illness,* Oxford: Oxford University Press, 2006; Talburt, Susan, "Ethnographic Responsibility Without the 'Real,'" *The Journal of Higher Education*, Volume 75, No 1, Special Issue: Questions of Research and Methodology, Jan-Feb 2004, pp. 80-103.

[16] Turner, Victor, "Social Dramas and Stories about Them," *Critical Inquiry*, Vol. 7 No. 1, "On Narrative" Issue, Autumn 1980, p. 144.

[17] Turner, "Social Dramas and Stories about Them," p. 157.

from slaves to the mental construction of landscape."[18] Postcolonial theories rewrite and

re-imagine narrative possibilities in order to correct exaggerations and oppressive

projections that infantilize, hyper-sexualize, and even demonize "primitive" persons and

cultures.

Fanon resists the notion of history as gift passively received from accredited

historians:

> The problem considered here is one of time…I will not make myself the man of
> any past. I do not want to exalt the past at the expense of my present and of my
> future…I am not a prisoner of history. I should not seek there for the meaning of
> my destiny…No attempt must be made to encase man, for it is his destiny to be
> set free…The body of history does not determine a single one of my actions. I am
> my own foundation. And it is by going beyond the historical, instrumental
> hypothesis that I will initiate the cycle of my freedom…That it be possible for me
> to discover and to love man, wherever he may be…Why not the quite simple
> attempt to touch the other, to feel the other, to explain the other to myself?[19]

In these poetic proclamations, Fanon demands a voice in representing his person and his

story. Fanon resists being "overdetermined from without" by colonizing representations.

Drawing on Fanon and developmental psychological theories, pastoral theologian Tapiwa

Mucherera charts how indigenous peoples have been portrayed in history from sources of

intrigue to the wretched of the earth when "the colonizers forgot they were the

foreigners."[20]

Postcolonial theories point to the interplay between histories and memories that

unfolds in culture(s) and that is usually mediated through published texts.[21] For example,

postcolonial theories focus on habituated reading practices and institutionalized

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[18] Crossley, "Defining History," p. 9.
[19] Fanon, *Black Skin, White Masks*, pp. 226-231.
[20] Mucherera, *Meet me at the Palaver*, Introduction, see especially p. 3.
[21] The aims and consequences of this interplay turn on questions around voice, which keeps appearing in
this work and which I will address directly in Chapter Four.

assumptions about genre, literature, and writing itself.[22] These theories are postcolonial

in that they point to the literal and literary ways in which "cultural production…engages,

in one way or another, with the enduring reality of colonial power."[23] Feminist political

theorist Uma Narayan defines a *colonialist representation* as "one that replicates

problematic aspects of Western representations of Third-World nations and communities,

aspects that have their roots in the history of colonization."[24] Narayan points to history as

both problem and source. For example, she reexamines historical texts to reveal

particular cultural practices that have been reified in colonialist representations as

timeless, natural, Third World ways of life. She traces undertones of Western moral and

cultural superiority.[25]

Stephen Pattison recognizes that "in practical theology, heavily influenced by the

social sciences, postmodernism and liberation theology, there is no such thing as a view

from nowhere, a text without a context, subtext or pretext, or an essay without an author

formed of dust and social forces."[26] Yet, we could do more to emphasize the political

nature of the way we remember narratives—our own and those of others with whom we

inhabit the world. Postcolonial theorists point to oppressive political agendas that shape

histories and collective memories. Scholars recognize the politics of structural

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[22] Ashcroft, Bill, Garath Griffiths, and Helen Tiffin, *The Empire Writes Back: Theory and Practice in Post-Colonial Literatures*, Second Edition, London and New York: Routledge, 2002, c. 1989, pp. 186-187. See also King, *Orientalism and Religion*.

[23] Ashcroft, *et. al.*, *The Empire Writes Back*, p. 195.

[24] Narayan, Uma, *Dislocating Cultures: Identities, Traditions, and Third World Feminism*, London and NY: Routledge, 1997, p. 45.

[25] Narayan, *Dislocating Cultures,* See Chapter Two, "Restoring History and Politics to 'Third World Traditions,'" especially p. 57.

[26] Pattison, Stephen, *The Challenge of Practical Theology: Selected Essays*, London and Philadelphia, PA: Jessica Kingsley Publishers, 2007, p. 13.

forgetting.[27] Some theologians call for an "emancipatory historiography" that directs

historical analysis toward a more profound understanding in order for a more accurate

and thus liberative remembering.[28] In spite of structural forgetting, memories become

"tucked away in family and local history" in a way that lives on and can be recovered.[29]

How are the forgotten within dominant narratives remembered? Pastoral theologians

have long viewed persons as living human texts embodying narratives of resilience.

Postcolonial theories urge the following task:

> …work to remember the forgotten so that those traditionally marginalized in
> history should no longer be seen merely as a 'problem' to be solved for those with
> power. History from below shows how people participate in making their own
> history, participate in creating their own identity, and can even participate in
> shaping broader ideals and attitudes.[30]

A postcolonial pastoral theology recognizes the importance of remembering and

validating memory in relation to lived experiences as vital to a contextual (and unfixed)

understanding of histories.

Back to Suriname: History, Memory, and Ritual

The case studies of this chapter represent intercultural experiences that occurred

in a small Saakiki village in the Amazon Rainforest in Suriname. The village is a

community of descendents of West African slaves of Dutch plantation owners who have

been literally uprooted time and time again throughout their cultural history. Despite

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[27] For example, see Frazier, Lessie Jo, *Memory, Violence, and the Nation-State in Chile, 1890 to the Present*, Durham, NC: Duke University Press, 2007, especially pp. 85-116, or Freire, Paulo, *Pedagogy of the Oppressed*, Translated by Myra Bergman Ramos, NY: Herder and Herder, 1970.
[28] Cannon, Katie Geneva, "Emancipatory Historiography," in *Dictionary of Feminist Theologies*, Ed. Letty Russell and J. Shannon Clarkston, Louisville, KY: Westminster John Knox Press, 1996, p. 81.
[29] Frazier, *Memory, Violence, and the Nation-State in Chile,* p. 86.
[30] Crossley, "Defining History," p. 22. See also Chambers, Robert, *Whose Reality Counts?: Putting the First Last*, London: ITDG Publishing, 1997; Spivak, *Thinking Academic Freedom in Gendered Post-Coloniality.*

relentless colonizing efforts, the Saakiki endure the poverty and harsh conditions that accompany continual oppression and marginalization. I lived in a Saakiki village in a role afforded to me by my privilege and power as a representative of the United States government. As a Peace Corps Volunteer, I participated in the luxury of choosing to live in the impoverished village at the local level of income knowing that I could at any time radio a helicopter to take me *home*. Yet, the Saakiki invited me, a white American, into their midst to share in a two-year encounter that affected both me and the village.

A brief description of a people's complex physical and cultural history, such as I provided in Chapter One, raises questions of recognition, representation, and resistance. Evoking cases of intercultural experience prompts the questioning of *whose history is operative in everyday lived reality.* Postcolonial theories question the intentions and consequences of received historical accounts. For example, postcolonial theories help Western academics see ways in which colonial histories may be much more about making the West than about "discoveries" of "new" lands and peoples.[31] Chapter One referred to modern European history, relying on Stedman's colonial journal and modern interpretations of it. My depiction of Surinamese history also draws from Saakiki oral histories. Both of these sources are important; neither is complete or independently authoritative.

Recognition of multiple sources points to a tension between postmodernism and projects of recovering absent, invisible, and otherwise oppressed voices. Postmodernists warn academics to resist hegemonic master narratives as necessarily incomplete accounts that privilege the experiences of the powerful, exclude diverse voices, and perpetuate

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[31] See Fanon, *The Wretched of the Earth*, pp. 15, 53, 58, 157.

myths of fixed identities.[32] Postcolonial scholars undertake the important task of trying

to recover alternative accounts of histories in protest and response to colonizing textual

and visual representations. Representing history automatically problematizes a sense of

"the" (or certainly ownership of the) definitive history. Narrative practices, such as

multiple tellings, can also resist the idea of a final, complete history.

Using psychoanalytic film theory and Stedman's representation of black slave

bodies found in the drawings and plates that populate his lengthy journals, literary scholar

Mario Klarer "unearths" eighteenth-century techniques for representing stories in

particular ways for particular ends.[33] Klarer argues that through detailed representations,

Stedman aligns with other narrative efforts of his time to focus readers' attention on

"erotically charged black female slaves punished by cruel overseers."[34] The reader is

invited to partake in the *gaze*, becoming an "agent of power" who is assured of "*his* sense

of completeness [and therefore has] a deeply pleasurable experience" of reading.[35]

Klarer emphasizes the *gaze* as gendered: the white male reads white male representations

of voiceless, suffering, tortured black females as a beautiful brokenness. Ironically,

Klarer identifies Stedman's invitation to readers to "*see* the '*real* thing'" that is

happening in Suriname as part of his larger project of "compassion for the oppressed,

exploited, and tortured African slaves."[36] Klarer explains that Stedman's technique of

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[32] For example, see Loomba, Ania, *Colonialism/Postcolonialism*, Second Edition, NY: Routledge, 2005, pp. 204-212; Dirlik, Arif, "Reading Ashis Nandy: The Return of the Past; Or Modernity with a Vengeance," p. 266; Young, *Postcolonialism*; Farley, Edward, *Deep Symbols: Their Postmodern Effacement and Reclamation*, Valley Forge, PA: Trinity Press International, 1996.

[33] Klarer, Mario, "Humanitarian Pornography: John Gabriel Stedman's *Narrative of a Five Years Expedition Against the Revolted Negros of Surinam* (1796)," *New Literary History,* Vol. 36, Autumn 2005, p. 570.

[34] Klarer, "Humanitarian Pornography," p. 562.

[35] Klarer, "Humanitarian Pornography," pp. 562, 564, 570, emphasis mine.

[36] Klarer, "Humanitarian Pornography," pp. 571-573 (emphasis mine). Others link art to representation of actual social contexts, particularly of Dutch visual artistic renderings of blackness (see Allison Blakely's

representation serves to persuade fellow colonizers to join the abolition movement by "mak[ing] people look [and] bringing human misery to people's attention."[37]

While Klarer unearths, he does not confront the connections between pain and pleasure that he digs up. Rather than "bring[ing] the dead back to life," feminist postcolonial theorist Gayatri Chakravorty Spivak argues that "the unlamented corpses of colonized cultures must be lamented anew" by women, who traditionally lead communal practices of mourning.[38] Along with Klarer, Spivak recognizes the tragedy in which glorifying and *gazing* upon past tortures perpetuates colonial ends. Tragic images that describe broken black (usually women's) bodies as beautiful continue to pervade mixed media.[39] For example, a recent exhibit at the Metropolitan Museum of Art includes John Greenwood's "Sea Captains Carousing in Surinam" as one of several formative "American Stories." The *New York Times* identifies this painting, depicting naked black women serving finely clothed white men, as a comic painting.[40] The 2009 exhibit "keeps slavery—the most irreducible fact of American history—before us in ways that illuminate both past and present."[41] Spivak takes the crucial ethical step of reflecting on academic responsibility in the face of the recognition that stories must not only be

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Blacks in the Dutch World: The Evolution of Racial Imagery in a Modern Society, Bloomington, IN: Indiana University Press, 1993, pp. 79-81).

[37] Klarer, "Humanitarian Pornography," p. 574.

[38] Spivak, *Thinking Academic Freedom in Gendered Post-Coloniality*, pp. 17, 28. Fanon observes this same loss: "The classic mourning tears are hardly any longer to be found in Algeria" (*A Dying Colonialism*, p. 117).

[39] Sharpley-Whiting, T. Denean, *Black Venus: Sexualized Savages, Primal Fears, and Primitive Narratives in French*, Duke University Press, 1999. For a more current example, see controversy around the depiction of Lebron James as the first black man on the cover of *Vogue* magazine. See, for example, "LeBron James' 'Vogue' Cover Called Racially Insensitive," *USA Today*, http://www.usatoday.com/life/ people/2008-03-24-vogue-controversy_N.htm.

[40] "One Nation, in Broad Strokes," by Roberta Smith, *New York Times,* 15 October, 2009, see http://www.nytimes.com/2009/10/16/arts/design/16stories.html?_r=1&8dpc.

[41] "One Nation, in Broad Strokes."

unearthed, but also lamented. She argues that even if global liberation for all were realized, there would still be an urgent need to re-write cultural history from below.[42]

Jenny Sharpe questions traditional accounts of slave women's agency in Suriname. She considers slave women's stories to be buried within histories recorded by powerful white male masters. She employs the metaphor of ghost to voice stories into survival. She views her task to include digging stories out of recorded histories to give them a "proper burial." She argues that "slavery continues to haunt the present because its stories, particularly those of slave women, have been improperly buried."[43] Sharpe introduces the modern reader to Afro-Caribbean slave women's narratives that move "between past and present, history and fiction."[44] In his review of modern black writers and slavery in Latin America, author Richard Jackson refers to this kind of movement as an "African mythology…that breaks down walls between the past and the present, between the living and the dead, between fact and fiction, and between myth and reality."[45] Like Sharpe, Jackson urges recovering stories in order to disrupt what we usually think of as fixed forms of linear time and space.

Postcolonial theorists, scholar activists, and hundreds of thousands of people around the world work toward what Fanon called de-colonization:[46]

> No attempt must be made to encase man, for it is his destiny to be set free. The
> body of history does not determine a single one of my actions. I am my own

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[42] Spivak, *Thinking Academic Freedom in Gendered Post-Coloniality*, pp. 8-9.
[43] Sharpe, *Ghosts of Slavery,* p. *xi.*
[44] Sharpe, *Ghosts of Slavery,* p. *xii.*
[45] Jackson, "Remembering the 'Disremembered,'" p. 141. Other sympathetic points of view attend to "walls" between fact and fiction for the sake of comparing structures of historical or ahistorical selves. Ashis Nandy argues that the difference is how the selves access and construct memories ("Themes of State, History, and Exile in South Asian Politics," p.160).
[46] Hawken, Paul, "To Remake the World," *Orion Magazine* May/June 2007 <http://www.orionmagazine. org/index.php/mag/issue/266/> (Accessed May 2007). For examples of particular groups who claim inspiration from Fanon from the 1950's through post-9/11 reports, see "Foreword: Framing Fanon by Homi K. Bhabha" in *The Wretched of the Earth* by Frantz Fanon, NY: Grove Press, 2004, pp. *vii-xli.*

foundation. And it is by going beyond the historical, instrumental hypothesis that I will initiate the cycle of my freedom.[47]

And yet tensions surface within Fanon's liberative (if romantic) declaration. Just as we must ask whose history is this history, deconstructive and restorative efforts must also avoid throwing dirt over actual experiences with neither proper respect nor lamentation. While "I am my own foundation" expresses a right to self-determination that Fanon advocates must be taken if not given, we humans are still historical, contextual, storied peoples with fallible memories. We are caught in communities of thickly intertwined liberative and oppressive systems.[48]

Second Iteration of Four Cases

I write out of a commitment to the Saakiki people of Suriname, to write about our shared encounter. Rather than telling "their" story, I have covenanted to tell "our story," an account of our coming to get to know each other.[49] This shared story includes reflections on complex problems located in Suriname, but not unique to "them." Rather, I engage postcolonial literature that calls for shared participation in reflection on shared problems, attempting to respect local contexts without abandoning global responsibilities.

My spouse and I lived in a small village in Suriname for two years as United States Peace Corps Volunteers. We were continually reminded of our lack of knowledge of others and ourselves at the same time that we were offered opportunities to experience local knowledge and wisdom. Rather than only helping others from our powerful,

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[47] Fanon, *Black Skin White Masks*, pp. 230-231.
[48] For example, the academy tends to keep trying to capture experience by writing words and speaking languages to the exclusion of other perhaps more performative or embodied forms that might not be recognized as legitimate or reputable scholarship. And yet, at least those theologians inspired by Augustine or who cite Ezekiel or the book of John believe the written word to be a site of embodied communion.
[49] Of course, this kind of project limits me to using primarily my voice and perspective. I will address this concern in the next chapter.

educated, American position, we gradually learned about mutual intercultural encounter through exploring with our new neighbors possibilities of sustainable, partnered, locally "owned" development. In the context of our learning-to-encounter, the following four scenarios continue to impact me and to inspire further reflection.

Intervention in Possible Child Abuse as Cultural Taboo

Suppose you have been living for a couple years in a non-western context with a complicated history of cultural exchange and conflict. You host a gathering that includes representatives of several cultures and subcultures. While playing together, one of your friends becomes upset, for whatever reason, at the way in which her daughter is acting. She reaches for the nearest implement—an umbrella in the corner—with which to reprimand her. Just as she moves toward the child and raises the umbrella to hit her, you intervene. Spontaneously, you reach out to grab the umbrella from the mother's hand.

You cannot harm this child in my home. Not in my home.

Silence instantly pierces the room. From the look on your friend's face, you realize that your action in front of her children and community has likely heightened an already tense interaction. You have unintentionally violated accepted norms of adult interactions in relation to children. Yet you believe that hitting other people, particularly children, is always wrong and should be prevented. But you find it difficult to articulate your reasoning in a way that respects your friend or makes sense across the obvious and not so obvious cultural differences. How do you discern what is happening in this moment?

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Does it matter that you are in your own home? On what do you base judgments about which actions are right or wrong? Was the mother wrong for starting to strike her child? Were you right to intervene in the mother's parenting?[50]

Prevention of Cultural Taboo and Intercultural Misunderstanding

When we had been living in the village for a year, I was asked to teach a group of new Peace Corps volunteers some cultural taboos I had learned that pertained specifically to women's experiences. To prepare, I spent a great deal of time in conversation with women in the village and reflected on my own experiences living in the village community. The new women volunteers, who would soon move to villages culturally similar to the one in which I was living, gathered at my home for conversation – *for one month of the three month long training period, Peace Corps trainees live with a host family in a village that is culturally similar to the village in which the trainees will be assigned as volunteers. The village where I lived was a training site for the Peace Corps—* After my presentation, I escorted the group of women on a tour of the village, taking care to indicate markers for sacred village locations that must be avoided during menstruation. I led the group toward the *Gadu Osu*, literally the "House of God," a place of great importance to the village that must be avoided during menstruation in order for it and the medicines held within to remain pure and potent. I noted that I had never been invited into the sacred space surrounding the Gadu Osu and that only a certain few seem to enter the physical structure in the center. *I was not about to cross the threshold of this sacred space with a group of strangers.* As we neared the marker of the sacred space, the

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[50] This scenario also appears in McGarrah Sharp and Miller-McLemore, "Are there Limits to Multicultural Inclusion?"

matriarch of the village, MaLespeki, ran toward us, *kisi winti*, or in the manner of spirit possession. She called me her enemy and bade us leave the sacred space lest we, the white man, continue to invade and destroy the sacred spaces of the village and its ancestors. I quickly moved the group away from the *Gadu Osu* to another place to wait for me, while I went to speak with her daughter to explain what I had been doing and to inquire as to how I could apologize to her.

After encountering MaLespeki's objection to the white "male" invasion of the sacred space she protects, I engaged a series of conversations apologizing and accounting for my behavior. I realized that I had initiated an intentional act of trying to prevent future disrespect in other villages in a manner that unintentionally caused disrespect toward the very people who protected me in my village home. Even though I did not lead the group into these precise sacred spaces (for I had not ever been invited into them and would not be invited into them until my last morning in the village at the end of two years), I drew near to them and indicated their existence along with my perceptions of meanings and taboos associated with these sacred spaces. What does it mean to act responsibly within my role as an educator for future volunteers? I know well that people choose to inhabit and embody the role of Peace Corps Volunteer in a variety of ways that I consider to be more or less empowering. Who am I to teach about sacred practices about which I am only beginning to learn and which I can be sure I do not understand? How might I respond to fierce resistance from MaLespeki, who represents and embodies the village? How does this experience embody levels of power and resistance in roles, memories, and sacred spaces? While the village came to be a second home for me in meaningful

community with my new neighbors, I only gradually learned of complexities of this home

for the people of the village.

Communal Context of Intercultural Crises and Relational Repair

Breach: While we were away for a one-month vacation to the United States, five girls, ages 8-12, broke into our house by prying open the boards of the back window and stole several items. We learned of this from a New Year's Day phone call from a friend in the village. *Another layer of breach is our friend's identity as a member of a different indigenous group who is married to a daughter of one of the village elders. Layers of insider-outsider dynamics complexify the context.* We knew the girls, the daughters of three of our closest neighbors, well. Despite the breach, we decided to return to the village to attempt to reconcile with our neighbors when the Peace Corps organization offered to move us to another village. *No, we are committed to being neighbors here, to learning how to be neighbors here in spite of the hurt, betrayal, and disappointment.*

Crisis: We lived outside almost all of the time, as the metal-roofed houses only cool in the evenings. When we were inside, we talked through our open window to our neighbors in the neighboring houses as if we were sitting across the room from one another. Our highly communal way of life was severely disrupted when we returned to the village. Each morning, the normal greeting *(one must formally greet each and every person one passes in the morning, midday, and evening, even if simply walking through the woods to a bathing area to brush one's teeth)* now occurred in awkwardly navigated shared spaces. Great distances cut through our small neighborhood. We could feel these fresh rifts, but could not understand. We constantly crossed the line. Any effort to reconcile seemed to offer yet another invisible treason. We were able to recognize differing norms of insider-outsider information sharing when we learned that we were not supposed to have received the news of the breach. The insider community experienced a second breach and crisis when the message was communicated to us by our friend who also finds himself as somewhat of an outsider who has married into a prominent family in the village. We experienced the crisis of failed attempts to communicate with the girls,

their mothers, their siblings, the larger community, school teachers, the school headmaster, and elders of the village. Our efforts to communicate intensified the crisis, as they did not match with the norms of communication for the village. We could almost see and certainly could feel the mismatch. We could not yet imagine how best to proceed given this painful recognition.

Redress: In our absence, the crime had been dealt with internally via communal beatings of the girls. *We could only begin to piece together a picture of whatever had resulted in bruised and still bleeding faces of our closest young friends. We had never witnessed a communal beating, though we were all too aware of the daily physical violence to children, animals, women, and occasionally men in our midst.* The larger insider community placed shame on the families of the girls and severed all relationships between us and the girls' families (our neighbors), banning the girls and their siblings from entering our house. *As with most village houses, the front room of our house was a public space, especially, in our case, for village children.* We were initially unaware of the internal redress. Evidence of communally sanctioned physical violence toward children from visible scarring and verbal reporting prompted our return to crises of identity, human nature, and norms of human interaction. Our expected redress included accountability and apology based on a model of restorative justice, which we envisioned would provide a mechanism for continuing the relationship and restoring health and vitality to it. Differing norms of communication thwarted our efforts toward restorative justice through face-to-face encounters with any of the girls and/or their families, sending us back to crises of identity and norms of understanding.

Reconciliation: The central event of reconciliation was our refusal of money offered to us as literal repayment for the stolen goods. *Ironically, the damage was more due to the hard plastic tops that were left off of salt meat buckets of rice and grains which had then been ruined by rats. We had left a key with a neighbor to get the chocolate (which was stolen in advance) out of the house and give it to these same girls on Christmas morning. A child's curiosity in relation to impending surprises and gifts was also invasion of space*

and trust. And it resulted in violence. The money was presented to us by the girls' mothers and village elders. We were only able to approach and understand the reconciling act of monetary refusal after the following experience that spanned more than a month of delicate interactions: We attempted our version of redress in several ways and with the help of several people within the Peace Corps organization, the village, and local school. The breaking point of this painful social drama appeared to be a last resort effort from the village inviting us to accept the monetary value of the stolen items. This event took place on our home porch, and was the first time since before the breach that the mothers (our closest neighbors) crossed the threshold of our home. Over several hours, we attempted to understand the meaning of the invitation. All involved seemed interested in reconciliation, although there appeared to be obstructions to its possibility in the form of a seemingly unending loop to crises of identity and understanding.

Perceptual Core: Our perceptual core was the experience of sitting at the table on our front porch with the girls' mothers and two village elders. The raw experience included a seemingly impassable disconnect within the very relationships that before the breach had become among our closest in the village. *Unlike most American neighborhoods, neighbors in Saakiki villages live together in close and continual proximity. The metal roofed houses in an equatorial climate are used mostly for sleeping and not for residing in at the heat of the day. Most of life outside of night sleeping happens in the communal outdoors under shared shade of mango, coconut, papaya and banana trees.* What was the future of these treasured relationships that suddenly seemed so fragile? We lived in invisible yet tangible disruptions in shared space and time. Visibly broken connections—among we who now carefully negotiated the sanctioning of shared spaces—made the future of the relationships precarious. Uncertainty regarding what seemed to be shared relationships propelled us back into crises regarding the very possibilities of intercultural understanding. *Who are we if we cannot be in relationship? What is relationship without understanding?*

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Evocation of Past Images: We remembered past reconciliations based on restorative models that predated our encounter with the village; we knew something of what reconciliation can look like in a rural and urban southeast American context. We shared memories of past experiences with our friends at the table. We distinctly remembered sharing the popular afternoon activity of *Tiki-tiki* (literally "stick, stick," our made up version of the card game "Spoons" – spoons are not playthings in the village. In contrast, sticks serve as a common toy among their other many functions) around the same porch table with these same families every day leading up to our vacation. We remembered joining with these girls just before our vacation to sing "carols" around the village, spending hours delivering popcorn and pumpkin cakes to our larger community of neighbors. Other than shared intercultural experiences, the inaccessibility (to us) of our friends' culturally specific past images spun us back into crises of understanding and made communication around the shared table difficult.

Connection to Feelings: After a year and a half, we had reached a depth of integration in the village that surpassed our expectations. We were becoming more fluent in the Saakiki language. We felt a growing sense of shared understanding with many villagers. We had finally seemed to be considered somewhat differentiated from the volunteers who preceded us. We had gained more confidence in possibilities of intercultural relationships. We experienced a growing sense of participating in established friendships across what initially seemed to be impassable or incommensurable cultural boundaries. An additional aspect of our context included our recent vacation to the United States, in which we had glimpsed future possibilities and difficulties that would accompany re-entering American culture. After this glimpse, we were looking forward to the final months of our service with a renewed intentionality and investment in our intercultural friendships. In the midst of crisis, our feelings expressed *both* culturally-specific *and* shared intercultural communal states. Past memories converged in the present, feeding back into crisis.

Meaning Linking Past to Present: The "value" of experiences that linked the past to present included a communal willingness to sit at the table for hours, together with villagers, trying to achieve some form of mutual intercultural understanding. Meaning of experiences emerged directly out of what appeared to be valuable in the convergence of time states. Distinct moments of realization emerged where new knowledge led to new understanding. We spent hours listening to the mothers' efforts to convince us that the only way to begin mending relationships was for us to accept money, which we did not want to do because we could sense *but not yet name* that something was awry in the disempowered tone of the pleading. We finally realized through the efforts of the elders that the reverse of this request was more in line with possibilities of restoration and repair in relation to our understanding of reconciliation. We reached an intercultural understanding—a moment of insight across cultural differences in the presence of unintended misunderstandings. We learned: if we had accepted the money then the event would have ended in complete severing of all relationships with all members of the girls' families. According to our own preconceived understandings, we felt that we needed to refuse the village's genuine and impassioned offer to us in order to maintain relationships that had become so important to us. Some understanding of multiple meanings of the offer opened a *bridge*, a momentarily steady or trustworthy connection in the presence of estrangement and splintered relationships. Realizations of new knowledge enabled us to rephrase and to retranslate our intentions for reconciliation. To some extent, we were finally also able to share again in experiences with our friends sitting with us. We joined in the effort to understand, keeping missing each other and then trying again and again.

Expression: Fallout from the breach extended into our last days in the village. We were not able to achieve the highest form of artistic expression that Turner so richly describes. However, we did experience initial expressions of reconciliation that began with the collective sigh of relief and renewed if hesitant communal contact upon our final ritualized refusal of the monetary offer. Expressions of reconciliation extended into our final weeks when our neighbors—and eventually their children—returned to our home. As our departure drew near, we exchanged gifts with each of our neighbors, receiving beautifully crafted wood and sewn materials. We gave away or sold everything we

could. Did the material exchange of the American and the Saakiki symbolize tangible progress toward intercultural reconciliation? *Did we finally understand each other, even in some small measure?* On our final morning in the village, we were invited to be blessed by the spiritual leaders of the village in one of the most sacred spaces in the village in the clearing around the Gadu Osu. Our participation in and limited understanding of the blessing deeply expressed the experience of mutual reconciliation.

Throughout the movement, we experienced and re-experienced crisis of identity and understanding: *Who are we? Can relationship with the other endure? Can I sustain my commitment to an other? What kind of risk is involved?* Long after the historical event of the breach, we continued to experience this splitting in the form of culturally-specific histories and understanding. Finally, at the stage in which meaning united past and present, we were able to glimpse a future relationship where I am seen as someone with whom the other could again relate and vice versa.

Intercultural Crises, Slavery, and Problems of Colonial History

After a long day of hard work in the peanut fields with village women and girls, I raised my basket, which was heavy with peanut plants freshly tugged from the soil, up on my head cushioned by a strategically positioned rolled cloth skirt. I cautiously drank a sip of the little that was left in my water bottle, hoping to ration the last few drops during the hour-long walk home. I sang, danced, skipped, and exchanged stories with two girls on the way home, graciously feeding off of their seemingly ever-flowing energy to endure the tiring walk. Along the dirt road, we started talking about traveling, what my home in America was like and places they would like to go one day. *Were we the fifth and sixth Americans the villagers had ever met? How do we represent America much less the*

complexity of the reality and romanticized memory of our home? Previous volunteers

were from California and Florida. We were from the rural and urban South. How do we

represent our country? What is our home? I described my home and then asked whether

either would want to go to America one day. "Haaa!" Mia laughed, "What, so they will

chain me up as a slave?" When I asked what she meant, her younger sister explained to

me that black people like them get locked up in slavery in America. Knowing they had

several relatives in the Netherlands, I asked whether they would want to go and visit there

one day. "Oh, sure" said Ella, "we will love to go to the Netherlands one day." When I

explained that there was no more slavery in America, Mia thought for a minute and then

asked, "Would I be able to live freely in America?"

After realizing the misunderstanding of village girls about slavery in America, we

incorporated African-American history into English classes at the village elementary

school. Could the most fitting intercultural educational tool be to sing spirituals

together? Hambone, hambone… I'll Fly Away… Swing Low, Sweet Chariot, Coming

forth to carry me home... Songs of embodiment and at the same time of fleeing and flying

and freedom... I encountered difficulties and complexities of describing America as a

place of freedom and equality for all persons—what a mismatch between the ideal and

the real. Could my young friends really come to my home country and live freely? How

could I understand their perception of the Dutch as a hospitable, tolerant people and

Americans as intolerant and necessarily oppressive? I was aware of my responsibility to

help my friends discern ultimately unclear distinctions between histories and

mythologies, between perceptions and actual experiences. What are real and imagined

opportunities for intercultural freedom?

<u>Reflection on Second Iteration of Four Case Studies</u>

These experiences were both moving and shocking. I had become comfortable

(too comfortable?) with the achievement of provisional intercultural understanding that

had surpassed my expectations and imagination. While I regularly experienced a

somewhat uncomfortable and at the same time invigorating shift in understanding—a

new insight—(learning new layers of meanings with respect to language, literally at the

level of words, phrases, intonation, and naming) experiencing this shift within the texture

of intercultural friendship was somehow more shocking. I learned and remembered that I

understand neither myself nor the community that I encountered.[51] Drawing on Turner, I

describe these above experiences as starting with breaches, simultaneously helpful and

uncomfortable instances that open intercultural friendships to deeper levels of mutual

understanding. Fertile, disruptive experiences of intercultural crises provoke new

questions.

How do I hear and tell stories in a post-colonial context? *Whose history explains*

the embrace of the Dutch and fear of Americans by Mia and Ella? How do power and

position affect representations that then come to define what we think of as the actual

past? How does the power of the *gaze* influence identity construction over time, from

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[51] In her ethnography of class representations among high school girls, Julie Bettie realized that "…the uncertainty I felt about representing Mexican-American girls' lives led me to believe that I had a false sense of security about my ability to represent white voices" (Bettie, Julie, *Women Without Class: Girls, Race, and Identity,* Berkeley, CA: University of California Press, 2003, p. 25). Bettie cautions against over-confidence in claiming to know or understand the meaning and reality of the experience of any person or group, including myself and the groups in which I claim membership.

colonial pasts to hoped-for de-colonized futures?[52] *Whose history is behind MaLespeki's protection of sacred space against the white man?* How do I come to represent a kind of gendered, raced being to her? How do I recognize and lament these trappings and live in relationships interculturally, recognizing these kinds of limits to understanding? How do I reconcile my interpersonal interactions with MaLespeki and my role teaching about her to a group of other American women? How does our disruptive, transformative exchange reveal kinds of poverty that result from the legacy of the colonial *gaze*? Whose cultural values trump in examining situations of conflicting norms? On what grounds? Who negotiates values across cultures and how? How do intercultural misunderstandings encompass and cross spheres of private and public – guarded and open—spaces, property, and sense of home? These questions prompt academic struggle with claims on space and representations of space as owned and powerful. How I think about history is deeply connected to how I think about physical space. This connection is especially pertinent to a people who have been made to be a wandering people and yet have staked firm claims and continue to establish generative lifestyles of survival in foreign grounds. Saakiki women still bury their placentas in the ground, trusting it enough to live with this land for now while remembering how other lands and sacred burials have been taken from them.

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[52] It is important to note that both interpenetrations of time and our ideas about linear time influence how we construct and structure lived experience (see Connolly, William E., *Pluralism*, Durham, NC: Duke University Press, 2005). Fanon defines decolonization as "the encounter between two congenitally antagonistic forces that in fact owe their singularity to the kind of reification secreted and nurtured by the colonial situation" (Fanon, *The Wretched of the Earth*, p. 2).

<u>Third Iteration as Conclusion—Four Stories of Surrender and Catch</u>

Intercultural misunderstanding occurs in the context of relationships oriented toward understanding in the presence of differences. When we try to connect in meaningful and not so meaningful ways, we miss each other. This can lead to crises of identities and the resultant feeling that the future of our web of relationality is somehow threatened. Yet, risking possibilities of crisis is ingredient in committing to intercultural relationships in the first place. Some years ago, radical sociologist Kurt Wolff offered a puzzling theory of the risks involved in relationships in terms of *Surrender and Catch*.[53] Philosopher Richard Zaner helps distill Wolff's radical claim regarding possibilities of encounter across differences. According to Wolff, to participate in possibilities of intercultural relationships is to believe in surrender, which is, to the extent possible, to anticipate that disruptive moments will happen and will require a particular kind of participation.

In surrendering to disruptions—in Turner's terms being in the raw experience while being caught in the convergence of memories, histories, and imagined futures— Wolff suggests that participation involves the following factors: (1) *total involvement* – I can expect to be totally involved or caught up in the occasion of surrendering at the point of disruption and caught up in myself, my act or state, and my object or partner; (2) *suspension of received notions* – I can expect to be required to put my assumptions into question when I experience a new insight as disruptive; (3) *pertinence of everything* – everything within my awareness becomes connected to the experience of disruption; (4) *identification* – I can expect that I will try to identify with anything and everything I can imagine that *must* in this occasion, be known, understood, considered. I will want to

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[53] Wolff, *Surrender and Catch*.

know more and will think that knowing more will help me understand better and more quickly; (5) *risk of being hurt* – I can expect that with this intense level of participation with others, I risk being hurt and I risk hurting. Zaner points to forms of false surrender: surrender aborted, as when an idea of value has too great a hold on the would-be surrenderer to let itself be suspended or questioned; or surrender betrayed, wherein too much is surrendered, including even the possibility of surrender itself; and (6) *cognitive love* – I can expect to be caught up in cognitive love in which in the immediacy of my wanting to know (not to master but to savor) and to understand, I can expect to be "thrown back" on what I really am, which is what I share with every other person.[54]

The "catch" is that surrender is unpredictable, but happens in the on-goings or flow of relationships. "The 'catch' is that there are simply no ways of commanding its occurrence; and it can neither be willed, nor reasoned into happening."[55] On one hand, the case studies in this chapter merely instantiate tensions always and already present around differing norms, values, and conceptions of space, place, and time. On the other hand, these experiences surprise me as if they emerge in the midst of what I experience as mutual intercultural friendship in which real, sustained, committed connection occurs in a way that honors rather than collapses differences.

Through intercultural surrender-and-catch, participants play a part in creating (and receiving a being-created-ness) new possibilities.[56] Paradoxically, being caught calls me to pause even as it begs for a response. Active response comes not as intentional orientation to do something but to relax these intentions by pausing to ask questions.

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[54] Slightly reworded and reformatted from Zaner, Richard M., "The Disciplining of Reason's Cunning: Kurt Wolff's *Surrender and Catch*," *Human Studies*, Volume 4, 1981, pp. 365-389, especially pp. 373-375.
[55] Zaner, "The Disciplining of Reason's Cunning," p. 375.
[56] See also Scarry, Elaine, *The Body in Pain: The Making and Unmaking of the World*, Oxford: Oxford University Press, 1987.

Wolff invites us into wonder: insights disrupt me and I must share with others. The

unstable surrender-and-catch makes new understanding necessary, urgent, and possible.

Another wonder is to ponder the possibilities of communicating understanding and

understanding communication across cultural differences:[57]

> Cognitive love thus at its root assumes the form of questioning: asking,
> examining, challenging, doubting, reconnoitering, exploring, sounding-out,
> rummaging, prying, peering, unearthing—*whatever* it takes to 'find out,' to
> resolve (i.e., to get *free-from* the not-knowing and thus to become *free-for*
> genuine knowing and the 'relevant speech and right action' which must then
> follow.[58]

Wolff argues not so much for the fragmentation of history as for the fragmentation of the

idea of the isolated individual.[59] In distilling Wolff's theory of surrender-and-catch,

Zaner attends to "social arrangements that kill and mutilate millions of human beings and

diminish all of us as human beings."[60] In order to respond actively to the violent

categories that pit selves against other selves, he advocates participating in relationships

in such a way that I risk being caught up in recognizing you as free to respond or not to

respond.[61]

Consider the following four stories from my experience as a Peace Corps volunteer in a

small Afro-Surinamese village in the Amazon rainforest of Dutch speaking Suriname in

South America:

> When my friend saw her eleven-year-old daughter playing on my porch instead of
> helping with the evening chores, she angrily reached for my broom. I grabbed the

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[57] See Zaner, "The Disciplining of Reason's Cunning," p. 382; Wolff, *Surrender and Catch,* pp. 19-31.
[58] Zaner, "The Disciplining of Reason's Cunning," p. 384.
[59] See Wolff, *Surrender and Catch,* p. 24; Zaner, "The Disciplining of Reason's Cunning," p. 386.
[60] Zaner, "The Disciplining of Reason's Cunning," p. 369.
[61] Zaner, "The Disciplining of Reason's Cunning," pp. 367-369, 388-389.

broomstick out of her hand in front of her children before she could strike her daughter with it. *We were <u>caught</u> in an intercultural, postcolonial crisis.*

With permission of village elders, I was identifying sacred markers and taboos to encourage a new group of American volunteers to respect sacred spaces and practices. The matriarchal spiritual leader, who was also my neighbor and friend, raised her staff and scolded me for being the white man violating her people once again. *We were <u>caught</u> in an intercultural, postcolonial crisis.*

When I returned to the village, I learned that four of my neighbors' children had been publically beaten and exiled from relationship with me after breaking into my home while I was away. *We were <u>caught</u> in an intercultural, postcolonial crisis.*

During the three mile walk home from an exhausting day of peanut harvesting, I asked some village children about their hopes for their future. They told me they thought they would be successful if they could leave their village, which is in a former Dutch colony, to live in the Netherlands and become fluent in Dutch culture and language. I asked if they would ever want to come to America. They told me that America is a frightening place where they would be forced into slavery and would never be free. *We were <u>caught</u> in an intercultural, postcolonial crisis.*

These stories continue to generate difficult questions about cultural differences around child discipline, cultural taboos, private property, and cultural memories and histories. They point to and exemplify what I call intercultural crises. The remaining chapters continue to understand the postcolonial context of these stories. Framing these complex stories in terms of surrender-and-catch leads to a reformulation of my thesis.

A postcolonial pastoral theology responsive to intercultural crises bears on practices of relationality, violence, and intercultural empathy. In the remaining chapters, I probe these themes in relation to the case studies. In addition, I claim that pastoral theology needs a more complex conception of culture(s). Postcolonial theories reorient how we attend to suffering by helping us realize some of the ways in which we participate in violence in even well-meaning and thoughtful attempts to engage multiculturalism. Intercultural relationships can also redefine empathy. Here is another reason why pastoral theologians need to engage postcolonial theories. Concrete experiences of intercultural crisis call for theories of empathy that recognize the many intercultural misunderstandings and histories of violence that provide the context for occasional moments of intercultural understanding. Finally, attending to dynamics of intercultural relationships deepens pastoral theological theories of mutuality by widening possibilities for better participation in interpersonal and intercultural justice. Before the analytical chapters that take up these arguments, the next chapter investigates the methodological problem of voice.

CHAPTER IV

THE METHODOLOGICAL PROBLEM OF VOICE

Introduction

Some stories stay with us. In the previous chapter I described such narratives of

crisis and repair in the midst of committed intercultural relationships. In this chapter, I

continue to reflect on complex intercultural experiences that have already happened in a

shared past yet continue to affect the present. These reflections also bear on expectations

and orientation toward future stories.[1] I propose a method of understanding shared

encounters by engaging issues raised by postcolonial theories around practices of

academic reflection. Such an engagement with intercultural crisis and repair affects, even

transforms, pastoral theologies.

The four cases of intercultural misunderstanding introduced in Chapter Three

exemplify intercultural crisis and subsequent efforts toward repair. The stories serve as

both test case and backdrop for revising the model of intercultural crisis and repair I

adapted from Victor Turner. The multiple iterations of the cases in Chapter Three

exemplify multiplicity and plurality within and among them. Narrating cases, even

recognizing some of their complexity, raises *voice* as an important concern. Therefore,

the first part of this chapter considers why the problem of voice matters. I then connect

voice to responsibility within academic method. I outline an understanding of reflection

and reflexivity responsive to postcoloniality. This chapter both uses a particular kind of

interdisciplinary method and engages method itself as a topic and self-reflective practice

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[1] Lester, *Hope in Pastoral Care and Counseling.*

of academic inquiry. In light of tensions around voice that emerge out of the previous

chapter, I evaluate the multiple iterations in the last part of this chapter. I suggest that the

progression from a simplistic reporting to journaling to a Turner-inspired narrative

structure to stories framed by Wolff's ideas of surrender-and-catch follows an

illuminative and corrective trajectory.

The Problem of Voice and Why it Matters

> It is all too easy to take language, one's own language, for granted – one may
> need to encounter another language, or rather another *mode* of language, in order
> to be astonished, to be pushed into wonder, again.[2]

Oliver Sacks claims that an encounter with an other around language can provoke "an

unexpected perspective on the human condition."[3] Stories of crisis and repair in

intercultural relationships provoke wonder around the phenomenon of sharing in the

human condition across cultural differences. For example, at the same time that I

recognize intercultural relationships as part of my mundane reality, I am also astonished:

How is it possible to share in human experience across such differences? The previous

chapter described stories of astonishing and disruptive moments in the midst of

intercultural relationships. Through thick description, I identified some of the complexity

of the events and their larger context.[4] However, all of the accounts describe my

perspective as *I* keep remembering these events and as they continue to affect *me*. While

my multiple ways of describing suggest multiplicity within the narratives of intercultural

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[2] Sacks, Oliver, "Preface" to *Voices* in the Quality Paperback Book Club Edition (Collection of Oliver
Sachs Books), New York: Book-of-the-Month-Club, Inc., 1990, p. *xi*.
[3] Sacks, "Preface," p. *xiii*.
[4] Geertz, "Deep Play."

misunderstandings, the problem of voice remains. The stories, as authored by me, are

necessarily (if thickly) one-sided.

Who am I to feel free to write and speak for complex colonial histories? Which

resources best further understanding of social oppressions and accompanying complex

problems? These method questions are connected to thinking about responsibly

embodying academic roles and privileges.[5]   The stories of intercultural crisis and repair

in Chapter Three are postcolonial stories. Narrating the stories in academic form stresses

the distance between the actual encounters and academic reflection on them. The stories

each took place in Suriname, a currently independent country and former Dutch colony

that continues to be forced into a submissive posture even with the promise of freedom

that almost thirty-five years of independence brings. Recognizing that the theme of voice

bears on academic roles and practices of inquiry, I write in an interdisciplinary

conversational method of academic reflection that actively engages lived experience and

attempts to carve out space in my work for diverse voices.[6]

Reflecting on Voice as a Moral Concern

Pastoral theologian Mary Moschella considers ethnography as a co-authoring that

recognizes that no one person authors a story.[7] She invites us to consider narrative as

participating in co-authoring an open future oriented toward mutual transformation:

> Understanding our historical, religious, and cultural particularity through
> ethnography strengthens our clarity and resolve as we strive to co-author a more

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[5] For a discussion of this self-reflexive practice as central to feminist methodology, see Chatterjee, Piya, "Ethnographic Acts: Writing Women and Other Political Fields," In *Feminist Post-Development Thought*, Ed. Kriemild Saunders, London: Zed Books, 2002, pp. 243-262.
[6] The format of this project as dissertation limits the extent to which other voices can actually enter this text; however, I hope to engage in future work in order to actualize more dialogical possibilities.
[7] Moschella, Mark Clark, *Ethnography as a Pastoral Practice: An Introduction*, Cleveland, OH: Pilgrim Press, 2008, p. 238.

faithful, just, and life-giving future…we have at least some freedom to alter the scripts we speak and the actions we perform…With this power comes the responsibility to speak wisely and fairly, to exercise power *with* the people, helping people find voice, rather than speaking *for them*, or exercising power *over* them…And in any ethnography, even if research is conducted well, the narratives composed have the potential to inflict harm upon the participants. Ethnographic portraits, like mirrors, may startle or confuse as well as empower or liberate.[8]

Narratives enlist authors and readers in the participatory exercise of scripting future possibilities. Narrative structures can point to problems, grab attention, evoke affective experiences, and transform memories.[9] Encountering stories that matter in the midst of participating in the play of listening and hearing leads to academic obligations of telling and retelling the stories.[10] Moschella urges not silence, but practices of humility and care in academic writing. Other scholars are more direct in challenging academics, particularly women, to note location and representation and histories of silencing, and get on with "say[ing] what we have to say."[11]

Reflecting on voice as a moral concern includes recognizing that choosing a voice is a privilege of both writing and textuality. When ought silence be considered a last resort, or an immoral option? On one hand, silence is associated with deep reverence and intimate experiences of awe, wonder, and stillness. Silence, or the pursuit of silence, accompanies many meditative and spiritual practices oriented toward calming or awakening. Silence can also be claimed as a tool of protest. For example, silence can

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[8] Moschella, *Ethnography as a Pastoral Practice,* pp. 238-239, 253 (italics in original).
[9] Carroll, Noël, "Narrative and the Ethical Life," in *Art and Ethical Criticism*, Ed. Garry L. Hagberg, Oxford: Blackwell Publishing, 2008, particularly pp. 44 and 52.
[10] Zaner, Richard, "On the Telling of Stories," unpublished manuscript; See also Zaner, Richard, *Conversations of the Edge: Narratives of Ethics and Illness*, Washington DC: Georgetown University Press, 2004.
[11] D'Costa, Bina, "Marginalized Identity: New Frontiers of Research for IR" in *Feminist Methodologies for International Relations*, Ed. Brooke A. Ackerly, Maria Stern, and Jacqui True, Cambridge: Cambridge University Press, 2006, p. 138.

serve to protect dignity and safety within vulnerable populations.[12] Many have

recognized the importance of silence among women survivors of sexualized violence.[13]

Silence can be a trust-gathering space for persons rightly not yet ready for a more

intimate vulnerability. Pastoral theologians are deeply attentive to the value of silence, as

the practice of listening is at the heart of pastoral presence.[14] Silence opens new ways of

listening, discerning, hearing, and practicing. Silence invites mystery, spiritual

formation, and unimagined possibilities.

Silence also indicts. Institutional silence, which is deeply engrained in and

around us, justifies and normalizes the violence of commission and omission.

Institutional silences regarding gender or racism or heterosexism or ablism render

differences silent and force normative declarations.[15] Is it even possible to speak or come

to voice other than through colonizing means? I write as a returned Peace Corps

volunteer and recognize the responsibilities and choices (played out in successes and

failures) involved in embodying the role in a particular way. How can I write while

being self-reflective, being open to being mistaken, realizing possibilities for both

understanding and misunderstanding, participating in sustainability, and being open to

learning? African theologian Musa Dube speaks of responsible writing as deeply

connected to social concerns of both local and the global communities. She asks how

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[12] See Annica Kronsell's example of military women who, when invited to participate in interviews, remained silent so as not to be singled out from their male counterparts more than they already were by the visibility of their gender (in "Methods for Studying Silences: Gender Analysis in Institutions of Hegemonic Masculinity" by Annica Kronsell in *Feminist Methodologies for International Relations*, Ed. Brooke A. Ackerly, Maria Stern, and Jacqui True*,* Cambridge: Cambridge University Press, 2006, p. 122).

[13] See D'Costa, "Marginalized Identity;" Fortune, Marie, *Sexual Violence: The Sin Revisited*, Cleveland, OH: The Pilgrim Press, 2005; Leslie, Kristen, *When Violence is No Stranger: Pastoral Counseling with Survivors of Acquaintance Rape*, Minneapolis, MN: Fortress Press, 2003.

[14] For example, see Dittes, James E., *Pastoral Counseling: The Basics*, Louisville, KY: Westminster John Knox Press, 1999; Justes, Emma J., *Hearing Beyond the Words: How to Become a Listening Pastor*, Nashville, TN: Abingdon Press, 2006.

[15] See for example, Kronsell, "Methods for Studying Silences," p. 109.

anyone in any discipline can write without addressing HIV/AIDS as a global crisis.[16]

Scholars who write on the Shoah ask how anyone in theology can write anything that

could be used to justify burning children.[17] How can I write without mentioning that this

very day the Ugandan government is considering instituting the death penalty for

homosexual acts?[18] The responsibility of listening or being given with the holding of

stories includes retelling, reinterpreting, analyzing, writing with integrity, and engaging

the disturbing realities of the day. Writing reveals my "assumptions, presumptions, and

contradictions," in a way that silence cannot.[19] However, writing is also affected by the

ways in which it is embodied.[20] Consider the following reflections on writing and

voicing from diverse sources:

> It's because we can *reflect on and identify* what we do as well as just doing it that
> we *can* exercise moral judgement [sic]; it's because we can *choose* what we do,
> rather than being over-determined by instinct or destiny, that we *ought* to exercise
> that judgement [sic]. Language, which enables these capacities by providing the
> tools – a symbolic register – in which to process them, is often identified as a key
> to human identity. And the capacities for reflection and selection are so
> significant for the writing process they suggest we could think of writing as a
> form of *responsibility* to our material.[21]

> Gray Panthers founder Maggie Kuhn said: Speak your mind even if your voice
> shakes… It hits you, doesn't it? Right there. Suddenly, you have permission not to
> be perfect or polished or even particularly brave. It's not who hears you that
> matters. It's the speaking up that'll save you every time. And here's the thing
> about that shaky voice. People will listen anyway. I see it time and time again as I
> travel the state and meet women who just can't be silent any longer... "My voice
> is not real strong, and it usually shakes," [one woman] said softly as she grabbed

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[16] Dube, Musa, "'*Go tla Siama. O tla Fola'* Doing Biblical Studies in an HIV and AIDS Context," The
Carpenter Program Lecture, Vanderbilt University Divinity School, Nashville, TN, 19 November 2009.
[17] Ochs, Peter, "Jewish Ethics After the Holocaust."
[18] "Uganda: International Bar Association's Human Rights Institute (IBAHRI) Condemns Introduction of
Death Penalty for 'Aggravated Homosexuality,'" International Bar Association Press Release, 4 November
2009, http://allafrica.com/stories/200911041149.html, Accessed December 11, 2009.
[19] D'Costa, "Marginalized Identity," p. 149.
[20] Hunt, Celia, and Fiona Sampson, *Writing: Self and Reflexivity,* Third Edition, NY, NY: Palgrave
Macmillan, 2006, p. 144
[21] Hunt and Sampson, *Writing,* p. 153, italics in original.

my hand before speaking. "But sometimes. Sometimes, I think if I don't speak out? Well, I'm afraid I will lose my mind." A few minutes later, she took the stage. Her voice shook that night, just as she feared, and she stumbled over her words a few times as she shifted from side to side. But for the entire time that she spoke, her soft, trembling voice was the only sound in the room.[22]

Martin Niemöller (1892-1984) was an ardent nationalist and prominent Protestant pastor who emerged as an outspoken public foe of Adolf Hitler and spent the last 7 years of Nazi rule in concentration camps. Niemöller is perhaps best remembered for the quotation:

> *First they came for the Socialists, and I did not speak out –*
> *Because I was not a Socialist.*
> *Then they came for the Trade Unionists, and I did not speak out –*
> *Because I was not a Trade Unionist.*
> *Then they came for the Jews, and I did not speak out –*
> *Because I was not a Jew.*
> *Then they came for me—and there was no one left to speak for me.*

The quotation stems from Niemöller's lectures during the early postwar period. Different versions of the quotation exist. These can be attributed to the fact that Niemöller spoke extemporaneously and in a number of settings…his point was that Germans—in particular, he believed, the leaders of the Protestant churches— had been complicit through their silence in the Nazi imprisonment, persecution, and murder of millions of people. At the same time, however, Niemöller, like most of his compatriots, was largely silent about the persecution and mass murder of the European Jews. Only in 1963, in a West German television interview, did Niemöller acknowledge and make a statement of regret about his own antisemitism.[23]

Silence is the real crime against humanity.[24]

In terms of method, we ought to ask: What is missing? Where are the silences? How are the silences oppressive and/or liberative? Where are we silencing? How am I exercising my voice? How is this method responsible? Stories of untold, unnamed memorials, must be unearthed from the writing of those who have had privileged voices and access to the

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[22] Schultz, Connie, "Fearless Politics: Speak your mind even if your voice shakes," Posted on www.huffingtonpost.com September 4, 2006, http://www.huffingtonpost.com/connie-schultz/fearless-politics-speak-_b_28706.html, Accessed December 11, 2009.
[23] United States Holocaust Memorial Museum. "Martin Niemöller." *Holocaust Encyclopedia.* http://www.ushmm.org/wlc/article.php?lang=en&ModuleId=10007392, Accessed December 11, 2009.
[24] Sarah Berkowitz in *Plantations and Death Camps*, Beverly Eileen Mitchell, Minneapolis, MN: Fortress Press, 2009, p. 109.

printed, published word. What will be unearthed from my storying? Writers like the

above who probe silence and suffering remind us of responsibilities to voice embodied

memories that live and breathe on against all odds:

> Be careful not to overgeneralize. Instead, offer some of the 'situated wisdom' of
> your setting. Hold your new wisdom lightly; offer it gently as a gift, not
> arrogantly as a rule.[25]

Moschella urges pastoral theologians to approach the privilege of writing with an

orientation toward rich description as "faithful and recognizable description of a setting

or an experience."[26] Accounts of intercultural crisis and repair in the last chapter contain

complex unresolved tensions around voice that point to a method that can inspire and

maintain decentering. Thankfully, complex stories, especially when told in multiple

ways, can handle such tensions.[27] It is not my goal to resolve tensions, but instead to lift

them up as significant aspects of intercultural encounters. Though these tensions and

stories that contain them are not fashioned in present form by communal effort, they

arose out of my participation in intercultural community and were composed after I

returned to the village setting to gain official permission from village leaders to reflect on

the stories in print.

<u>An Interlude</u>

Theologians and philosophers often turn to the arts to describe realities of the human

condition.[28] Among other reasons, jazz is compelling because it invites listeners to play

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[25] Moschella, *Ethnography as a Pastoral Practice,* p. 211.
[26] Moschella, *Ethnography as a Pastoral Practice*, p. 198.
[27] Moschella, *Ethnography as a Pastoral Practice*, p. 203.
[28] For example, see Zaner, "On the Telling of Stories;" West, Cornel, and David Ritz, *Living and Loving Out Loud: A Memoir*, NY, NY: Smiley Press, 2009; Saliers, Don E., and Emily Saliers, *A Song to Sing, A Life to Live: Reflections on Music as Spiritual Practice*, San Francisco, CA: Jossey-Bass, 2005; for a

with familiar themes without plainly laying out melodies. A hearer might recognize a

tune but be unable to quite identify it. Complicated and discordant voices play around

simple melodies. John Coltrane's "My Favorite Things" never actually hits some of the

familiar melodic notes and yet they can still be heard.[29] Rather than silent, the melody

arises from within the discordant play. Liberation theologians include discordant play in

their description of interculturality as "an eminently polyphonic process in which the

accord and harmony of the diverse voices is attained by continual contrast with the other

and by continual learning from the other's opinions and experiences."[30] Can I risk

participating in a discordant intercultural song while recognizing that the long process of

anticipating and evaluating risks of participating can alienate and silence? I was recently

invited to a gathering with wise women mentors from many different places and contexts.

The idea arose that the group should share songs –songs of laughter, meaningful songs,

lullabies, spiritual songs, songs of lament, songs remembered from grandmothers,

mothers, and mothering. A few sang out while others remained silent. A silent

communion? As each one sang either a familiar or new tune, within the group arose

voiced memories of singing. Singing has been important to me as a United Methodist

person deeply influenced by Charles Wesley. And yet, there are times in which it is

almost as if I have forgotten how to sing. Or worse, choose not to or even want to forget.

Thankfully, proximity to children pull songs out of the soul's depths and we can sing, or

at least overhear, something. Part of decentering seems to include a willingness to accept

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general overview and list of additional citations, see "The Philosophy of Music" by Andrew Kania,
Stanford Encyclopedia of Philosophy, 2007, http://plato.stanford.edu/entries/music/
[29] Thanks to Peter Ochs for inspiring this example.
[30] Quoted in Campusano, María Cristina Ventura, "Between Oppression and Resistance: From the Capture
of the Imaginary to the Journey of the Intercultural," in *Feminist Intercultural Theology: Latina
Explorations for a Just World*, Ed. María Pilar Aquino and Maria José Rosado-Nunes, Maryknoll, NY:
Orbis Books, 2007, p. 179.

all that I can do is to try to overhear when invited to participate as listener. It is meaningful that the repair in relation to the story of Mia and Ella's understanding of slave narratives and histories included shared singing. Risking participating in an intercultural song, discordant notes and all, might facilitate repair.[31]

Voice and Academic Responsibility

In the thought experiment that imagines the world reduced to one hundred representative persons, something like one person would own a computer, a handful would speak English, and at least a quarter would lack even substandard housing.[32] We live in a pluralistic world full of diversity and divisions. Legacies of colonialism and exploitation continue to occupy the distances and seeming impasses around differences: we can actually slip by (or worse, intend) saying and hearing that primitive, exotic peoples live in primitive, pre-modern conditions, while post-modern peoples live in advanced, developed societies. Resisting this engrained language and the images portrayed by it seem to be one commonality and goal across various postcolonial theories. Western academics must exercise care in the midst of epistemological traps in which knowledge is based on and reifies oppressive and divisive practices. In light of the many pitfalls, interdisciplinary work that takes cultures seriously still offers many important possibilities. Given the limitations and possibilities around academic responsibility, research methods participate in recognizing legacies of colonial oppression.

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[31] See Moschella, *Ethnography as a Pastoral Practice,* p. 244.
[32] For a list of relevant sources, see www.100people.org, particularly http://www.100people.org/onehundred_ history.php?section= 100people.

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One of the great tragedies of colonialism is the way in which it instantiated, institutionalized, and normalized dividing a diverse world of people into two kinds of groups. Colonial explorations, including of course missionary efforts, considered their project to be one a great service to the world's peoples, even in the midst of their own gains in colonial economic expansion. As a rationale for its project, colonial literature is filled with images of the hyper-sexualized or demonized "exotic other" *that* lives in a distant land in dire need of the kind of salvation that only an educated Western benevolent and courageous hero can provide. Projecting fears and desires on these "others," colonial literature is filled with images and descriptions of "the sexualized savage" who is dumb, dark, and dangerous.[33] The images linger in our cultural assumptions, memories, and imaginations. Even the seemingly harmless *A Charlie Brown Thanksgiving* depicts a naked male Indian sitting in the dirt, thanking the well-dressed European settlers for saving him and his people from their certain plight.[34] A more subtle enduring example concerns the ways in which materials for museums have been procured and displayed.[35] Stedman's journals of his explorations in Suriname depict people as falling along a spectrum of color-identity from pure white to pure black, each step increasing and decreasing in specified hierarchical relationships. A glance at the recent depiction of LeBron James and Gisele Bundchen on the cover of *Vogue*

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[33] Sharpley-Whiting, *Black Venus*. These images appear throughout psychological discourse, as Freud considered the id to be the "dark inaccessible part of our personality" (*New Introductory Lectures*, p. 91). Erikson considered developmental struggles related to the anus as "the dark continent" of the body (*Childhood and Society*, NY: W.W. Norton and Company, 1950, Second Edition 1963, Reissued 1993, pp. 253-254).

[34] *Peanuts Holiday Collection (A Charlie Brown Christmas/A Charlie Brown Thanksgiving/It's the Great Pumpkin, Charlie Brown)*, Directed by Bill Melendez and Phil Roman, Produced by Bill Melendez and Lee Mendelson, Written by Charles M. Schulz, 1965, DVD recording released 2000.

[35] A stark example is the Hottentot Venus (Sharpley-Whting, *Black Venus*). For a discussion of the sacred nature and therefore ownership of museum objects, see "Ethical Judgments in Museums" by Ivan Gaskell, in *Art and Ethical Criticism*, Ed. Gerry L. Hagberg, Oxford: Blackwell, 2008, pp. 229-242.

magazine and the controversies surrounding it might make us pause before declaring ours

a liberated context that recognizes persons for who they are rather than for who we

habitually imagine, wish, or fear them to be. What does it mean that the first black man

to appear on the cover of *Vogue* is depicted in "a gorilla-like pose, baring his teeth, with

one hand dribbling a ball and the other around Bundchen's tiny waist."[36] Why do we

continue to consume images that feed our fears and fantasies through destructive

representations of people and places?

Exaggerated and destructive images deepen divisions between the world's diverse

peoples. Howard Thurman writes of marginalized people who find their "backs against

the wall."[37] Womanist Carroll Watkins Ali reminds us that these walls, this country,

were built on the backs and with the nursing breasts of black women. Watkins Ali notes

that while slave owners went to great lengths to prevent slave escape and revolts, they did

nothing to ensure the survival, much less the thriving, of their *property*.[38] Fanon

considers the phenomenon of "over-determination from without" that masks the other

and subverts any felt need for actual intercultural encounters.[39] These patterns persist as

they reify contemporary suffering in our postcolonial and neocolonial contexts. The

postcolonial picture is complicated by growing economic divides in the midst of

increased globalization, technology, and rapid travel. I must guard against the many

epistemological traps that persist from colonial oppressive structures and hierarchies

because I participate in these structures even as I try to resist them.

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[36] *Vogue* magazine, April 2008, For a report of the controversy, see
http://www.huffingtonpost.com/2008/03/25/lebron-james-vogue-cover-_n_93252.html
[37] Thurman, Howard, *Jesus and the Disinherited,* NY: Abingdon-Cokesbury, 1949.
[38] Watkins Ali, *Survival and Liberation*, pp. 17-25.
[39] Fanon, *Black Skin, White Masks.*

Methodological Tensions around Evidence

Method is a way or path one takes in reflecting on an academic problem or quandary. Method involves habits of study. Method strives toward a hermeneutic of reflection that makes a difference for actual experience in a way that is minimally violent and maximally reflective. Method attentive to postcoloniality recognizes likely pitfalls and possibilities of "traveling" to or living with a different people in the midst of an academic project. I argue that the possibilities make the risk worth the effort. What are the characteristics of a method responsive to postcoloniality?

Even though some claim that the data, methods, and standpoint of the academic are similar between science and religion, the university looks to science for evidence of adequacy or inadequacy of particular theories.[40] As one moves toward a strict understanding of science, what counts as evidence is the theory that offers predictive power, that cannot be reduced, and that can be used to prove or shed light on other theories. As one moves toward social sciences, one finds less predictive, more metaphorical understandings of evidence.[41] For example, empirical, quantitative methods apply categories to practice(s) in hopes of statistically proving a certain theory within a specific degree of error. Qualitative methods, such as surveys, interviews, or other ethnographic methods, test theories in relation to particular persons and places. The standard for evidence shifts from attempting to predict exact workings (*i.e.,* of an airplane) to attempting to predict behavioral tendencies.

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[40] Barbour, Ian, *Religion and Science: Historical and Contemporary Issues*, San Francisco, CA: Harper San Francisco, 1997.

[41] Gay, Volney, "Syllabus on Methods," Philosophy of Science Course, Vanderbilt University, Spring 2005.

Methods in the humanities and social sciences generally tend toward qualitative

research and tests of theoretical adequacy. However, there is no agreement regarding

what counts as an appropriate test of verification. Even methodological verification

based on minimal harm varies according to particular and cultural understandings of

harm.[42] Some argue for validity according to internal coherence, consistency, or

attention to what makes sense.[43] This method can be criticized by a lack of attention to or

appreciation for mysteries, ambiguities, and uncertainties.[44] Others argue for validity

according to adequacy and relevance to experience, including experiences of particular

groups of persons.[45] Still others argue for validity according to accounting for

complexity of persons in relationship to the world as an interdependent pluralism.[46]

Many in pastoral theology (as the study of religion and psychology in dialogue) argue for

validity according to the ways a theory promotes psychological flexibility, functionality,

or movement toward *versus* away from relationships.[47] All of these methods value

evidence measured in metaphors or models of right relationship of selves with selves,

others, God, and the world.

Pastoral theologians also have explicitly or implicitly used pragmatic methods.

James' distinguishing epistemological (what and how we know) from moral (how to act

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[42] For examples, see McGarrah Sharp and Miller McLemore, "Are There Limitations to Multicultural Inclusion?"

[43] Browning, *A Fundamental Practical Theology.*

[44] Browning, *A Fundamental Practical Theology*; Keller, Catherine, *On the Mystery: Discerning Divinity in Process*, Minneapolis, MN: Fortress Press, 2008.

[45] For example, see Glaz, Maxine, and Jeanne Stevenson Moessner, Eds., *Women in Travail and Transition: A New Pastoral Care*, Minneapolis, MN: Fortress Press, 1991; Watkins Ali, *Survival and Liberation*; Isasi-Díaz, Ada María, *En La Lucha=In the Struggle: Elaborating a Mujerista Theology*, Tenth Anniversary Edition, Minneapolis, MN: Fortress Press, 2004.

[46] For example, see Barbour, *Religion and Science*; Thatamanil, John, *The Immanent Divine: God, Creation, and the Human Predicament*, Minneapolis, MN: Fortress Press, 2006; Knitter, Paul F., Ed., *The Myth of Religious Superiority: Multifaith Explorations of Religious Pluralism*, Maryknoll, NY: Orbis Books, 2005.

[47] Gay, Volney, *Joy and the Objects of Psychoanalysis: Literature, Belief, and Neurosis*, Albany, NY: State University of New York Press, 2001; Winnicott, *Playing and Reality.*

in the face of not knowing) uncertainty *makes a difference* in that it enables recognition

as relational and embodied seeing and interacting. In a postcolonial context, James

makes an important methodological and substantive conclusion. A colonizing theory of

human nature considers dead slaves worth nothing and thus rightly thrown overboard.[48]

James offers a different way of considering the dead. James reflects on the unimaginable

experience of beholding one's own dead child. James marveled that this "beloved

incarnation was among matter's possibilities."[49] James' image connects birth to death –

shared concerns across differences. Embodying narrative methods in relation to

intercultural encounters, particularly around shared moral concerns, makes a difference in

the way we live, move, and consider being.

<div align="center">Methodological Possibilities regarding Decentering</div>

Jean Paul Sartre has been criticized for his reading of Black Orpheus because

while he reports being moved by recognizing the depth of marginal experiences described

by race (particular African) and religious orientation (particularly Jewish), he reinscribes

himself at the center as the author.[50] Sartre's reflections are inspired by an intercultural

academic relationship with Fanon. In order to open to imaginative possibilities in the

experience of being moved by intercultural encounters, research methods must encourage

the discipline of maintaining decentering rather than simply collapsing any affective

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[48] See the film *Amazing Grace* for an apt description (Directed by Michael Apted, Twentieth Century Fox, 2007).
[49] James, *Pragmatism,* p. 50.
[50] Personal conversations with Kathryn Gines, Vanderbilt University, 2006-2009. See also Gines, Kathryn T., "Fanon and Sartre 50 Years Later: To Retain or Reject the Concept of Race," *Sartre Studies International,* Volume 9, Issue 2, 2003.

experience into our same old hierarchical understandings. How can decentering be a methodological goal without reifying it as a necessary good?

A discipline of decentering is one in which researchers are open both to being moved, as was Sartre, *and* to being transformed, rather than reinscribing an untransformed authority that predates the encounter in the first place.[51] Decentering collapses formal proscribed distance between academic authority and affective experience.[52] Many connect decentered writing to a discipline of moral imagination in which intellect and affective experience come together in writing as a moral activity requiring moral discernment and mattering deeply.[53] For example, in comparing phenomenology to surrender-and-catch, Wolff claims that the phenomenological discipline of bracketing invites only cognitive insights whereas the discipline of being open to surrender-and-catch experiences when they come upon oneself is to be guided by both cognitive and affective insights.[54] Opening methods to vulnerabilities and transformations invites affective experiences of longing (*i.e.,* for justice) through writing.[55] A discipline of decentering includes being open to being transformed by an academic insight in such a way that one continues to learn from it as it continues to disrupt and question methods, voices, and provisional conclusions.[56]

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[51] See Moody-Adams, Michele M., *Fieldwork in Familiar Places: Morality, Culture, and Philosophy*, Cambridge, MA: Harvard University Press, 1997; Behar, Ruth, *The Vulnerable Observer: Anthropology that Breaks Your Heart,* Boston, MA: Beacon Press, 1996; D'Costa, Bina, "Marginalized Identity."

[52] Behar, *The Vulnerable Observer,* pp. 85-87.

[53] Kenway, Jane, and Johannah Fahey, "Imagining Research Otherwise" in *Globalizing the Research Imagination*, Edited by Jane Kenway and Johannah Fahey, London and New York: Routledge, 2009, pp. 1-39.

[54] Wolff, Kurt, "Surrender-and-Catch and Phenomenology," *Human Studies*, Volume 7, 1984, pp. 195-196.

[55] Wolff, "Surrender-and-Catch and Phenomenology," p. 206; See also Zaner, Richard, "On the Telling of Stories."

[56] Robert Stake talks about the importance of mentoring students who first experience the kind of decentering that may lead to pursuing questions over an academic lifetime (*Multiple Case Study Analysis*, NY: The Guilford Press, 2006, pp. 114-118).

A method suitable to constructing a postcolonial pastoral theology must include a humble insistence that I consider how I could be wrong. To substantiate this claim, I outline some epistemological traps for Western academics. Epistemological traps are those pitfalls—typically unrecognized—that obscure ways of knowing in the midst of efforts to know with care. Western academics are likely to fall into at least three kinds of epistemological traps when reflecting on intercultural relationships. First, Western theologians like to think in categories and generalizations, and aim toward those supported by robust and verifiable scientific evidence. Our research methods fall prey to complex complicities in the academic practices of determining, explaining, and proving theories without adequate reflection on the ways in which our *gaze*–the ways we both see and obscure others we encounter–is raced, sexed, and aged.[57] "We" easily slip into speaking for "them," even and especially by appealing to the benevolent activity of advocacy.[58] Even Said's *Orientalism*—which brought critical attention to ways in which the Western academy constructs the oriental other it seeks to represent—recognized the oriental while yet rendering *them* passive.[59] The most dangerous ways this pitfall of perception colludes with oppression is by confusing constructed, oppressive hierarchies with natural differences or those ordered and ordained by discernable laws of human nature.

A second epistemological trap relates to goals and ideals of the Western academy. While Kant's focus on individualism and individual morality was at the time a

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[57] Fanon, *Black Skin, White Masks;* Nandy, *the intimate enemy.*

[58] See, for example, Carol Saussy's review of Don Browning's *A Fundamental Practical Theology*, in which she registers her own discomfort noticing Browning's reference to men by last names and women by first names, or his explicit suggestion that his writing is particularly applicable to women and persons of color (*Journal of Pastoral Care*, 47, Number 3, Fall 1993, pp. 318-319).

[59] Parsons, William B., "Themes and Debates in the Psychology-Comparativist Dialogue," in *Religion and Psychology: Mapping the Terrain: Contemporary Dialogues, Future Prospects*, Ed. Jonte-Pace, Diane E., and William B. Parsons, NY: Routledge, 2001, pp. 229-253.

revolutionary idea, his legacy of individualism and suspicion of authoritative morality lingers.[60] Related to this concern are the ways in which the Western academy prizes individual capabilities for abstract reasoning. This trap of prizing individualism is particularly evident in academic achievement represented in *textuality*.[61] The Western academy recognizes individual academic achievement by measuring success in terms of the production of texts. Academic textual products are inaccessible to a majority of the world's people. Even scholars who practice the ethnographic method of inviting research participants to read, criticize, and respond to pre-published manuscripts, must wrestle with issues of literacy, textuality, and translation.[62]

A third epistemological trap for Western academics involves issues around measuring success and sustainability. For example, during my volunteer work, one country director of Peace Corps Suriname moved from the post and another came to take the position. The first was an anthropologist by training and the second came to the Peace Corps organization from the business world. While I assume that each was technically qualified for the position, the expectations of volunteers shifted from being grounded in an understanding that interpersonal intercultural relationships were the most important part of the program to an expectation grounded in measuring the number of tangible achievements such as bridges built or grants received. Shifting from one Western measure of success to another resulted in volunteer-driven rather than community-driven projects. It is extremely difficult for Western academics to understand

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[60] Bevans, Stephen B., *Models of Contextual Theology*, Revised and Expanded Edition, Maryknoll, NY: Orbis Books, 2002; Barbour, *Religion and Science*.
[61] King, *Orientalism and Religion*.
[62] For example, see Stacey, Judith, *Brave New Families: Stories of Domestic Upheaval in Late Twentieth Century America*, NY: Basic Books, 1990; Moschella, *Ethnography as Pastoral Practice,* see Chapter 9: "Sharing Results: Weaving a Theological Narrative," pp. 214-236.

sustainability in relationships and projects. Sustainability refers to the ways in which a project, process, relationship continues independent of any one person (in this case the Western academic). For example, when Riet Bons-Storm writes about the importance of writing, her project is more sustainable the less the women she encourages to write depend on her for paper, pens, and other pieces of the process.[63] Western academics must be careful to recognize the easy, slippery epistemological traps related to our academic language/perception, goals/ideals, and measures of success and sustainability.

Epistemological Traps Specific to (My) Method: How could I really be really wrong? As a Western academic who is reflecting on intercultural relationships in written form and who is citing mostly other written texts, I must heed special warning to the many ways in which I fall into the following epistemological traps:

Reflecting on Voice: The stories about which I reflect and which I describe in Chapter Three continue to destabilize me and disrupt any efforts toward neat and tidy theories. Yet, I am tempted to figure them out, to solve or at least resolve their puzzles, to think I will be able eventually to come to an adequate understanding of the dilemmas I face in confronting powerfully moving stories of intercultural misunderstanding. How am I tempted to reinscribe myself at the center? How do I reify a harmful gaze?

Reflecting on Participation in Practice: While my research is based on my own experiences of interpersonal encounter, my academic reflection is largely an experience-distant, highly theoretical project. How can I claim relevance once I have left the experience and returned to the Western academy?

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[63] Bons-Storm, Riet, *The Incredible Woman: Listening to Women's Silences in Pastoral Care and Counseling*, Nashville, TN: Abingdon Press, 1996.

Reflecting on Language: The method of case study as a representation of experience does allow the other, a subject in his or her own right, to enter my work. However, by using my own words as representations of relationships, it is easy to slip into speaking for or on behalf of "the Saakiki people" or the poor and oppressed of the so-called Third World. How can I make important cultural and intercultural claims while respecting differences, recognizing uncertainties, and reducing tendencies toward essentialism?

Reflecting on Location: Writing about a different people who live (against their ancestors' wills) in a different place risks moving the problem of colonialism off of our/my shores, our/my doorsteps, my/our internal worlds. How can I locate problems of postcolonialism and neocolonialism where they happened in my experiences in and beyond Suriname without relieving all people of responsibility for grappling with postcoloniality?

Reflecting on a Method of Analogy: David Tracy claims that we understand each other through analogy or not at all.[64] Nonetheless, there are certain risks of analogical methods, particularly in turning to developmental psychologies for analogies of understanding intercultural relationships. How can I avoid underlying images of the Western mother providing for her developing Third World child? What are possibilities and limits of a more mutual, less hierarchical understanding in intercultural friendships?

Reflecting on an Optimistic Stance: Steven Pattison evokes Jeremiah reminding pastoral theologians of the prophetic claim: Woe to you who cry peace when there is no peace.[65] Two years of living in the village setting reminded me that I was fluent enough

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[64] Tracy, *The Analogical Imagination*.
[65] Pattison, *Pastoral Care and Liberation Theology*.

to know only the beginning layers of metaphorical meaning to language, tonality, drumming, dancing. How can I avoid hastily celebrating the end of a project, the achievement or premature declaration of reconciliation? Is pastoral theology in particular and Christianity in general oriented toward an optimistic stance that aims to reduce disruptions and discomforts of suffering?

Reflecting on (Uninformed?) Complicity: An unfortunate legacy of colonialism in Suriname, like many places (even Nashville?), is the neglect of persons from "bad neighborhoods" (the entire population of the interior of the country, "the bush country," where I lived). When there is recognition, it seems to be overwhelmingly negative. Lack of attention affects not only limited resources, but also increased political corruption involving the limited resources available, particularly those donated from abroad. Consider charity programs like Operation Christmas Child.[66] Well-meaning persons fill shoeboxes with Christmas presents. These gifts arrive by dugout canoe along rivers in Suriname in mid-August with no context and less explanation. Programs like Operation Christmas Child's "EZ Give," like so many mission opportunities, separates givers from recipients, who rarely if ever encounter each other. These programs cater to a hectic American lifestyle that facilitates easily giving to needy persons and communities in other places. Those givers with more investment or time can take advantage of tracking technology to "know" which country receives the shoeboxes full of gifts and supplies. This project enables many people to give and many to receive. International charity programs tap into practices of generosity in ways that are deeply meaningful to many participants, as evidenced by moving testimonies on charity websites. Research even

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[66] See http://www.samaritanspurse.org/index.php/OCC/index/.

suggests the health benefits of giving.[67] However, in my experience, certainly not everyone and certainly not everyone who could receive these presents actually receive them.

Robert Coles tells the story of a privileged student who realizes that he has traveled every continent but has never thought to go to Harlem which is "less than fifty miles from his parent's Connecticut home."[68] Why is it easier to give internationally than to give locally? Are givers more suspicious of the deserving nature or responsible leadership of local organizations than of international organizations? What if each person sending a monetary or other kind of gift internationally also worked to understand the structural networks supporting the sustained need that requires this kind of giving? How do participants work to identify and to resist the structures that support the kind of need that charity programs intend to ameliorate? What does it mean to give to, share with, and receive from people in an unfamiliar land? What models of charity, mission, and volunteer work are more or less helpful, harmful, and responsible?

Reflecting on Helicopter Medicine: Helicopter medicine refers to the phenomenon in which health care teams fly into places of great need, deliver needed services, and leave, all in a rather quick amount of time. The problem is that of follow-up care: impacted teeth, infected eyes, appropriate amount of medicine when medicine is a communal property not reserved for specific persons. How can I avoid compounding exploitation of bodies for the sake of trying to help, heal, and prevent harm?

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[67] Moll, Jorge, Frank Krueger, Roland, Zahn, Matteo Pardini, Ricardo de Oliveira-Souza, and Jordan Grafman, "Human Fronto-Mesolimbic Networks Guide Decisions About Charitable Donation," *PNAS*, October 17, 2006, Volume 103, No 42, Accessed online http://www.pnas.org/content/103/42/15623.full, January 25, 2010.
[68] Coles, Robert, *The Call of Stories: Teaching and the Moral Imagination*, Boston, MA: Houghton Mifflin, 1989, p. 190.

Reflecting on Textuality in the Face of Cultural Extinction: In Suriname, many people, particularly younger people, move from rural villages to the capital city of Paramaribo. Entire villages, which have already been forcibly relocated multiple times, face yet another likely forced mass relocation. Why? Recent geological studies reveal gold buried in the earth under many villages. Will people relocate and re-establish "their" villages, once again deserting the land in which their living dead and their mother's and mother's mother's placentas are buried? Who will write about these disappearing villages if I remain silent? How do I share in the responsibility of inviting stories and voices into texts, conversations, and publics?

Reflecting on Academic Responsibility: It is undeniable that from a global perspective, especially "from below," the Western academy is a privileged space. How can I participate in the academy responsibly? What risks can I take in writing? How can I attend to alterity while minimizing reifying othering? How can I claim universal human rights without essentializing or silencing?

Evaluating a Model of Intercultural Crisis and Repair Based on Turner

With the above questions and themes in mind, let us return to the model of intercultural crisis and repair that I constructed from Victor Turner in Chapter Two and used to structure one of the case studies in Chapter Three. In light of considering the problem of voice, trying to imagine a method that can sustain decentering, and recognizing some epistemological traps, in this section I evaluate the multiple iterations of the stories in Chapter Three in order to re-imagine a more responsible model of intercultural encountering.

Limits of Model of Intercultural Crisis and Repair based on Turner: Tensions around voice that arise in narrating intercultural misunderstandings. We can then identify three important limitations in the model of intercultural crisis and repair I constructed based on Victor Turner's structural anthropology of ritual. First, the model privileges voice, particularly dominant voices, over silence. I took care in the last chapter to represent some of the multidimensional movement the model suggests. As a structuralist, Turner envisioned cultural—and by my extension, intercultural—movement to occur through linguistic or symbolic interactions. As my reflections on negotiations with village elders and parents indicate, stopping to discern before speaking or acting seems to disrupt rather than facilitate moving through stages of Turner's developmental model of ritual. As the title of Chapter Two indicates, Turner's is a diagnostic model that presumes a healing balm in whatever particular cultural and communal form. Crisis tends to call for a voiced response and yet there are good postcolonial reasons to be cautious and courageous in claiming voice. Turner calls for communal response and yet there are good postcolonial reasons to look for what and who is silenced by communal responses. Some point to the ways in which cultural master narratives create need for repair and restoration.[69]

A second limitation to a Turner-based model of intercultural crisis and repair is found in its drive toward resolution. I am persuaded by arguments for resolution rather than solution, where to solve is to come to a once and for all answer while to resolve is to loosen the ties that bind us up.[70] However, perhaps the drive to resolution masks or just

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[69] See for example the texts referenced in Martha Montello, "Confessions and Transgressions: Ethics and Life Writing," *The Hasting Center Report*, March-April 2006, pp. 46-47; See also Farley, *Deep Symbols*.
[70] Montello, Martha, "Narrative Matters: What Stories do for Medical Ethics," The Richard M. Zaner Lecture in Medical Ethics, Vanderbilt University, 16 September 2008.

fails to notice the silent suffering within and all around. Anton Chekhov writes of the

happiness that only exists by virtue of the silent injustices never heard and rarely noticed:

"if there were not this silence, happiness would be impossible."[71] Chekhov imagines:

> Behind the door of every contented, happy man there ought to be someone standing with a little hammer and continually reminding him with a knock that there are unhappy people, that however happy he may be, life will sooner or later show him his claws, and trouble will come to him—illness, poverty, losses, and then no one will see or hear him, just as he neither sees nor hears others. But there is no man with a hammer. The happy man lives at his ease, faintly fluttered by small daily cares, like an aspen in the wind—and all is well.[72]

What is the hammer Chekhov envisioned in the story quoted above? What breaks

through and calls for response? Reflecting on this story, Robert Coles ponders "our

inclination, even when prodded, to respond only so far."[73] The Turnerian model of

intercultural crisis and repair drives toward repair through responses that move us along.

I draw on Turner to help construct a postcolonial pastoral theology that

recognizes that relationality tends toward crisis. We respond and we fail each other. A

criticism of Turner's insistence toward resolution calls forth a similar criticism of

traditional pastoral functions around end goals. Traditional pastoral functions of healing,

guiding, sustaining, and reconciling suggest a drive toward these as goals. Reframing

liberation, empowerment, and resistance raises structural problems which ought to inspire

pausing in the otherwise strong currents that keep moving toward an imagined resolution.

A related and third limitation of Turner's model is the inherent romanticizing of

reconciliation as part of an achievable cycle if only over time cultures keep moving

through discernable rituals. For example, in Turnerian terms, my dissertation provides a

tangible way to celebrate provisional reconciliation even in the midst of a world of

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[71] From Anton Chekhov's "Gooseberries," quoted in Coles, *The Call of Stories*, p. 195.
[72] Quoted in Coles, *The Call of Stories*, p. 196.
[73] Coles, *The Call of Stories*, p. 196.

brokenness. It is possible that this dissertation, following a return trip to Suriname and with continued communication with persons in Suriname, could serve as the kind of creative symbolic expression of reconciliation that Turner suggested. However, reconciliation is also a relational experience; therefore, it cannot only be in the form of this dissertation, but must be eventually communicated and received by my fellow participants. We must therefore be cautious to deemphasize the event of actual reconciliation within contexts of relationships in which provisional reconciliatory moments unfold.

Model Inspires Interpretive and Imaginative Possibilities: Recognizing limits of a model of intercultural crisis and repair does not displace its interpretative and imaginative possibilities in relation to understanding and participating in responding to intercultural misunderstanding. Turner inspires at least three significant imaginative possibilities even in the face of cautions against privileging language, prioritizing movement, and driving toward resolution in the form of reconciliation. First, my interpretation of Turner recognizes tensions. I represent crises of misunderstanding throughout a processual understanding of intercultural relationships. We respond and we fail each other. Intercultural encounters with Saakiki friends demonstrate how an interlinking structure can help interpret the development of communal dynamics across cultural boundaries. My experiences indicate the need for a feedback loop to the kind of crisis that threatens permanent splitting within intercultural contexts. Turner's description of meaning as a bridge toward transformation of shared relational space is most promising in the possibility of understanding between embodied persons and embodied cultural claims.

A second strength of this model is recognition of liminal spaces of betwixt and between, as characteristic of the multiplicity within the intercultural. Rather than clear-cut solutions, Turner inspires a structural understanding that drives toward transformed incorporation in which all parties are changed by complex interactions. I continue to view shared experiences in Suriname with fresh insight. A coherent structural analysis of intercultural understanding draws on poignant experiences of intercultural misunderstanding. Structuralism frames various elements of experience in ways that illuminate aspects of tensions within intercultural encounters. I part from some structural theorists who claim the possibility of complete cultural understanding, deconstruction, and interpretation by the outsider student.[74] However, I have found lengthy, in-depth reflection on intercultural encounters to hold potential for the gradual unfolding of understanding, mutual communication, and the emergence of shared meaning.

A final strength of this model is its receptivity to paradoxical tensions even as it is challenged by these tensions. The idea of cognitive love captures attention because it contains tension within itself between the idea of cognitive knowing and the idea of loving. When Wolff claims that cognitive love turns me back against myself—or, better, that I ought to be ready to participate in the shifting and turning that will come upon me and call for my response—he continues to disrupt the idea of the isolated and unaffected individual. Relationships of surrender-and-catch are affective. Consider the following stories:

> *I did not live in the village for two years as an ethnographer, pastoral theologian, anthropologist, cultural critic, or graduate student. My role was that of a Peace*

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[74] For example, Jay Edwards instructs students as follows: "The student of culture must totally deconstruct the cultural institution under investigation" ("Structural Analysis of the Afro-American Trickster Tale," *Black American Literature Forum,* Volume 15, No 4, Black Textual Strategies, Volume 1: Theory, Winter 1981, p. 155).

Corps Volunteer in between one period of graduate study and another. I chose to apply for graduate work from the heavy heat of my zinc-roofed house. I began to craft an academic trajectory while seated at the same porch table that remains so central to my experiences in the village. However, I did not take stories from the village with me to graduate school as objects of study; rather, I took stories as ingredient to my identity. I paid attention to ways in which stories of intercultural possibilities and misunderstandings bubbled up in the midst of my reading other things for other purposes. I kept remembering and kept being affected, caught up, in these intercultural stories. I allowed them to check my reading and writing. They disrupted theories I was learning. Sometimes I would try to telephone friends in the village. Sometimes I would get through and we would have a conversational reunion. Stories thickened. I remembered deep connections as well as misunderstandings.

When I decided to write about intercultural misunderstanding and to draw on stories of my experiences in and with the village as examples, I returned to the village in hopes of having a face-to-face conversation with village leaders to ask their permission for me to approach our shared experiences formally, on paper, in my studies. After long and eventful travels, there I was in the midst of sweet expected and unexpected reunions. There had been births and deaths. Children had grown. Some, including Mia and Ella, had left the village for the city where they hosted me in their new home. Spiritual leaders in the village blessed my visit and work. I sat on the porch of my old home that is my friend's current home.

I was able to see Captain, the leader of the village. He continued the practice I remembered of allowing me, inviting me to look at him while we talked. An honor. He said that he would like to eat with me, but was sorry that I didn't eat rice. Oh, I said, I do eat rice and like it. I would be honored to share rice with you. But, he said, my rice is plain. Do you eat plain rice? Yes, please let us share plain rice. We did. Captain sat in what I think of as his normal spot right in front of the window with the curtain that moves with the breeze and rain and

that can be moved when people come to the window to greet him or consult with him. I sat in a plastic chair on the wood plank floor (his house was raised a few feet off of the ground by design and from erosion) beside the small table which was covered with fabric crocheted around the edges – a bowl of plain rice in the shared space between us, next to the ceremonial medicines that bless him as village leader even as he blessed my intentions to write while spooning plain rice into my bowl and his. Later I would return to the Gadu-Osu in response to a second invitation to blessing.

I returned to the village for a face-to-face encounter, not knowing how it would unfold or if I would even be able to meet with village leaders who often travel with or without notice for governmental, ceremonial, ritual, and healing-related purposes. I went not knowing who would meet me and what would happen when I encountered shared memories in formerly shared spaces. I went to share my thoughts on our shared experience and to ask permission to write. I went to receive thoughts about our shared experience.

To approach shared human experience through the critical lens of surrender-and-catch is to invite the risk of the unknown and predict that the unpredictable awaits. Pastoral theologian Mary Clark Moschella writes that "…the very sharing process itself can become a catalyst for greater mutual love and theological commitment…"[75] I returned to the village inviting mutual dialogue. I returned intending to share what I could from my perspective and to invite dialogue to "instigate reciprocal learning, growth, and transformation."[76] I was thrown back on myself – *Who am I? Who are we? What am I asking? Why am I here? Why did I leave? Am I resisting seeing the disruptive suffering by idealizing intercultural relationships?* – in the midst of deeply

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[75] Moschella, *Ethnography as a Pastoral Practice,* p. 215.
[76] Moschella, *Ethnography as a Pastoral Practice,* p. 214.

relational cognitive love in community with children, spiritual leaders, MaLespeki, women, friends, and Capitan.

To use a methodological metaphor, why ought I continue developing a path along a precarious road filled with predictable and unforeseen pitfalls? First, academic responsibility requires hermeneutical risk. Nancy McWilliams tells the story of D.W. Winnicott claiming that he interprets so that his clients know that he is awake and so that they know that he can be wrong.[77] Early liberationist and educator Paulo Freire claims that to wash our hands of the struggle between the powerful and the powerless is not to be neutral, but to side with the powerful.[78] Perhaps it is not whether to participate but how. My conviction that participating in intercultural relationships matters deeply continues to motivate my writing. Reflection with commitment yields insight and hope of more complex, even transforming, interactions.[79] A method that attends to postcoloniality—without reducing it to one particular understanding to be fit into my method, but considering it an orientation to questions which open method to new and more liberative possibilities—is one oriented toward learning "from below" that resists claiming an expert position in applying individualistic, achievement-oriented, abstract knowledge "from above."

<div align="center">Re-Imagining a Model of Intercultural Crisis and Repair</div>

A responsible model of intercultural crisis and repair must recognize current postcolonial conflicts based in networks of enduring colonizing powers. From

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[77] McWilliams, Nancy, *Psychoanalytic Case Formulation*, NY: Guilford Press, 1999.
[78] Freire, *Pedagogy of the Oppressed.*
[79] Graham, Elaine L., *Transforming Practice: Pastoral Theology in an Age of Uncertainty,* London, NY: Mowbray, 1996.

eighteenth-century colonial plantations to twenty-first century multinational corporate economic pursuits to my academic writing, Suriname and the peoples who inhabit the diverse country have been "placed" in submissive positions in relation to controlling outsiders who *gaze* upon *them*. Even as they struggle to become agents of self-determination, the country and marginalized groups within it continue to be fixed in physical, social, and ontological places.

A sociological interpretation of place attachment found in the work of Anastasia Norton helps to frame some current neo-colonial complexities in present-day Suriname. While Norton concentrates on physical space, she also understands place attachment in terms of role or meaning. Norton's sociological perspective on the possibility of persons and communities to "create, negotiate, modify, and defend their locality" challenges the colonial ideal of "proper place" in the particular context of Suriname.[80]

The colonial *gaze* places persons into hierarchies according to inherent roles and properly placed relationships. Norton shows how formerly colonized people resist by cultivating and maintaining a sense of place-attachment. Stemming from years of field work with the Saramaka Maroons of Suriname, she traces place attachment in this neo-colonized and often-displaced community. Norton defines *place attachment* as "emotional, cultural and social bonding of people to particular places."[81] Connected to "locality" as "a phenomenological construct describing the inter-relation between space and meaning,"[82] place attachment describes ways in which social forces connect certain individuals and groups of persons to particular spaces and meanings.[83] The theoretical

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[80] Norton, *U Da Sembe Fa Aki*, p. 1.
[81] Norton, *U Da Sembe Fa Aki*, p. 101.
[82] Norton, *U Da Sembe Fa Aki*, p. 6.
[83] Norton, *U Da Sembe Fa Aki*, p. 114.

concept of place attachment is helpful in identifying and probing problematic legacies of the colonial *gaze* in present-day Suriname, bringing postcolonial theories and historical texts back to the ground of everyday life of questioning and joining with what matters.[84]

Ambiguous Ownership and Opportunities for Local Recognition: Eventually, Maroon communities cultivated "spots" that grounded them in particular places. Maroon communities still claim locality in the rugged interior. Within overarching social structures throughout the country, *they* become scapegoats when social unrest or crime is interpreted to threaten the wealthier and significantly more populous capital city and coastal regions. Maroons within the capital city are socially segregated to specific neighborhoods, streets, and schools, though there are no formal requirements that enforce these assigned places.[85] The State and the foreign outsider continue to *gaze* at the Maroons in a way that threatens self-worth and self-recognition. Even communities which do not experience immediate threats of repeated forced relocation experience this *gaze* in the form of insults and exclusion from participation as full citizens.

Developmental schema pervade the country with echoes of the colonial "great chain of being" mindset, in which "progress" moves from Maroon villages to interior "town centers" to coastal regions to the capital city to the Dutch former mother country. This phenomenon is commonly known as the "brain drain." Suriname is not unlike other places in which fairer skin tones correspond to greater social power and privilege. For example, in a recent conversation, two Surinamese women currently living in Nashville,

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[84] Fanon, *The Wretched of the Earth*, p. 68; Spivak, *Thinking Academic Freedom in Gendered Post-Coloniality.*
[85] A recent report that argues that the governmental budget reflects on national values on human rights (and thus existence of all people living in the country) brings these inequalities to the attention of the government in a more formal way: "The Education Budget in Suriname 2004-2007 and A Tool to Prevent Corruption and Fraud: Child Friendly Budget Analysis" (Rosa Klein, UNICEF Suriname).

connected this phenomena to their understanding of land, suggesting that the darker the

water the more mysterious and dangerous one could expect that which lurked beneath the

surface.[86] These women mourned the fact that the only words they knew to describe

Maroons were oppressive in tone and meaning. However, they noted that all cultural

groups within Suriname are accustomed to being named with what Americans would

identify as racial slurs. Nonetheless, these women celebrate Suriname as a place of

cultural diversity that they consider home.

While they may consider Suriname home, people who "succeed" with educational

and social power in Suriname continue to find their home abroad in other, "better" places,

particularly in the Netherlands. Fanon recognizes this phenomenon in the instance of the

man who leaves the colony for the mother country "in order to finalize his personality."[87]

When Fanon arrives at this pinnacle of success, he indeed finds that he is not recognized

for himself, but as the other. Gloria Wekker and others note similarities among the

hundreds of thousands of Surinamese who have "made it" to the Netherlands.[88]

Leaving Suriname is not a simple or easy decision, free of ambiguities. In the

same conversation with Surinamese professional students in the United States that I

mentioned above, the women reported being tied to Suriname in important ways through

connecting with family, experiencing a sense of being recognized, and identifying

Suriname as home. In Suriname, they argued, they do not have to explain who they are,

but are recognized as family and feel a sense of belonging. Even with such a profound

place attachment, these educated women feel that Suriname lacks the necessary structures

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[86] Personal conversations, September 24, 2007.
[87] Fanon, *Black Skin White Masks*, p. 153.
[88] See Wekker, *The Politics of Passion*; Essed, Philomena, *Everyday Racism: Reports of Women of Two Cultures,* Claremont, CA: Hunter House Inc., Publishers, 1990.

that would embrace their talents in liberative ways and that would facilitate their free participation. They located this disjuncture in political corruption—a willingness on the part of the government to sell off human capital and other resources for minor concessions that dissuades a sense of nationalism. It is ironic to point to government as a responsible agent since a high percentage of working persons in Suriname work for the government (I have heard upwards of 80%). In other words, while a powerful few do amass control in the country, Suriname's government is a diffuse organization with several political parties and with which almost every family—even and especially at the village level—both criticizes and participates in government. According to Fanon and as exemplified in Suriname, colonies are built up towards developmental ends of colonizers so that events of independence actually provoke crises that "literally force [the new independent country's] back against the wall."[89]

History and Mythology of Dutch Tolerance: Recognition and "Mere" Tolerance: When Suriname became independent in 1975, Surinamese could easily obtain Dutch citizenship for a limited time. National statistics of the Netherlands catalogs two large waves of Surinamese immigration, surpassing a hundred thousand Surinamese living in the Netherlands with dual citizenship.[90] Scholar Philomena Essed conducted ethnographic research with women from among the more than 200,000 Surinamese immigrants currently living in the Netherlands. She views her task as debunking the myth of Dutch tolerance that "hides the realities of racism."[91] She worked with Surinamese women in the Netherlands to identify the deep resources they have developed

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[89] Fanon, *The Wretched of the Earth*, p. 98. Future research could expand this point in conversation with Howard Thurman.

[90] van Huis, Mila, Hans Nicolass, and Nichel Croes, "Migration of the four largest cities in the Netherlands," *Statistics Netherlands Department of Population*, p. 2.

[91] Essed, *Everyday Racism,* p. *xii.*

to survive in the face of "everyday racism." For example, Essed worked with women to recognize ways in which they routinely draw on their knowledge and observations in conversation with their memories in order to maintain and build up communal solidarity.[92] Essed reports that Surinamese women in the Netherlands experience daily threats of racism enacted in potential violence. In contrast, the Dutch government points to the *out-of-place* Surinamese communities in the Netherlands as problematic. For example, the women Essed interviews point to their communal use of Sranan Tongo (the lingua franca of Suriname): "When the Dutch do not understand the Surinamese language, the Surinamese person is considered impolite. When the Surinamese do not understand a Dutch dialect, that does not imply that the Dutch speaker is being impolite, but that the Surinamese must be stupid."[93] Both popular and academic sources reflect tensions between Dutch hospitality to immigrants and immigrants' actual experiences of pervasive racism.

In his pop-history and travel narrative, American Marc Resch describes his project as an in-depth look into the culture of Holland and its people.[94] Resch envisions a particular image of Dutch tolerance. He laments a violent colonial past as Dutch "black eyes," yet maintains that Holland is a mythic, profoundly homogeneous place "represent[ing] all that is pure and good in life."[95] Surinamese immigrants finally appear toward the end of his work as those who interfere with the Dutch reputation as "the most tolerant country in the world."[96] While Resch describes comfort and pleasure among the

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[92] Essed, *Everyday Racism,* pp. 142-143.
[93] Essed, *Everyday Racism,* p. 82.
[94] Resch, *Only in Holland, Only the Dutch*.
[95] Resch, *Only in Holland, Only the Dutch*, pp. 12, 20, 208.
[96] Resch, *Only in Holland, Only the Dutch*, p. 259.

tall white women of Amsterdam, he reveals his deep sense of being lost among

Surinamese immigrants:

> …I didn't even feel like I was in Holland anymore. As I continued to walk, I soon realized that the people in this part of town not only didn't look Dutch, but didn't even speak the Dutch language. In fact, the language they were speaking and the clothing they were wearing didn't even appear to be European. I could only venture to guess, based on my initial observations of their dialects and clothing, that the masses of dark-skinned people in this southeastern section of town were from the continent of Africa. I was truly flabbergasted with the large contingent of ethnic Africans in this small northwestern country of Europe…Soon realizing I was lost…I approached several people to ask for directions, but the communication barriers were impenetrable. Even my futile attempts at Dutch fell on deaf ears as these immigrants spoke only their native tongues, which were very, very foreign to me…My expectations of finding affluent and idyllic suburbs in this economically prosperous country certainly weren't met…[97]

Rather than critically investigate the tensions between his experiences and expectations

of Holland as profoundly homogeneous, Resch voices his support for restoring

Dutchness. He suggests ways to force out distracting differences by tightening

immigration laws and revoking citizenship from non-Dutch speakers.[98]

Political theorists Paul Sniderman and Louk Hagendoom take a more nuanced

approach to the tensions Resch raises between Dutch tolerance and immigrant

experiences of oppression in the Netherlands. They argue that the "myth of Dutch

tolerance" lies in the historical contexts of both the Netherlands as a safe haven against

Nazi oppression and the decline of human capital for the Dutch workforce.[99] They argue

that the Dutch policy of multiculturalism was intended to invite immigrants to come to

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[97] Resch, *Only in Holland, Only the Dutch*, pp. 301-302.
[98] Resch, *Only in Holland, Only the Dutch*, pp. 320-327; here even "other" languages—and speech itself—are identified as negations of essentially tall, white Dutchness. For an example of critiques of this kind of essentialist claim, see King, *Orientalism and Religion,* p. 189.
[99] Sniderman, Paul M. and Louk Hagendoorn, *When Ways of Life* Collide: *Multiculturalism and its Discontents in the Netherlands*, Princeton, NJ: Princeton University Press, 2007, p. 15.

the Netherlands for a finite amount of time, after which "they" would return "home."

Thus, all the Dutch need to enforce this policy is mere tolerance, not *recognition:*[100]

> The argument for multiculturalism now is made on grounds of principle, but the policy originally was adopted out of convenience. The assumption was that immigrants would be needed for the economy for only a short while. Then they would (and should) leave. Their ties to the country and culture they came from should be maintained…to ensure, for example, that they continued to speak the language of the country they came from, even if they did not master the one they were in. The objective was to equip them to leave—which is to say, to discourage them from staying.[101]

Sniderman and Hagendoom present a political scenario that resonates with both Essed's in-depth ethnographies and Resch's desire to collapse difference. According to them, Dutch tolerance is nothing but mere tolerance that celebrates difference for the sake of othering. Thus, Dutch tolerance merely maintains physical, linguistic, and other boundaries between outsiders and outside places, particularly for Surinamese immigrants living in the Netherlands.[102] In this way, Dutch tolerance merely exemplifies a larger problem in which governments and other institutions aim toward true multiculturalism while falling short.[103]

Exploitation/Neo-Colonial Structures/Ongoing Histories of Displacement:
Meanwhile, back in Suriname, so-called first world countries vie for access to and control of natural resources in a place that is home to the greatest proportion of undisturbed rain forest per square mile of any country in the world. Recently, even more companies have come to Suriname to explore mining opportunities deep in the interior. For example,

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[100] Sniderman and Hagendoom, *When Ways of Life* Collide, pp. 132-133.
[101] Sniderman and Hagendoom, *When Ways of Life* Collide, p. 1.
[102] Sniderman and Hagendoom, *When Ways of Life* Collide, pp. 134-135. For statistics on blatant and subtle Dutch intolerance of Surinamese immigrants, see pp. 50-62. See also Meertens, Roel W., and Thomas F. Pettigrew, "Is Subtle Prejudice Really Prejudice?" *The Public Opinion Quarterly*, Vol. 61, No. 1, Special Issue on Race, Spring 1997, pp. 54-71.
[103] Song, Sarah, *Justice, Gender, and the Politics of Multiculturalism*, Cambridge: Cambridge University Press, 2007.

when the American gold company SURGOLD sponsored exploratory studies, they contested reports that their use of mercury in mining endangered a new frog species, local peoples, and land. Their approach to the peoples they encounter in this place "so unexplored and so remote" is to strengthen local educational opportunities, mixing exploitation with superficial local investment.[104] Another recent development in Suriname is the UN settlement of disputed territory that extends into the ocean between Suriname and Guyana. Even though this land was recently ceded to Guyana by the UN, the leaders of both countries expressed relief at the end of a dispute that has limited explorations by CGX Energy, Exxon Mobil, and Spain's Repsol, who can now resume their search for oil.[105] These two situations represent the many kinds of current conflicts around land rights, natural resources, and place attachments of local peoples to a land that is rich in natural resources and thus internationally desirable.

Today within the political borders of Suriname that cross over contested spaces of still-disputed territories, communities of Maroons continue to be displaced as outside investors purchase lumber, gold, and, more recently, oil. Many realize the threat of repeated displacement and ensuing identity fragmentation of Maroon communities as natural resources continue to be sought and sold literally from underneath them. Norton recognizes that "without legal protections and assurance from the State over indigenous land rights, the future of Saramaka resiliency and autonomy is in a precarious

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[104] Zabarenko, Deborah, "Purple Frog Among 24 New Species Found in Suriname," *Reuters*, 4 June 2007, http://www.reuters.com/article/scienceNews/idUSN0449513020070604?pageNumber=2 and personal conversations with representatives of the company, June 2007: "Schmidt says that SURGOLD strongly believes that development can not take place without a strong foundation in education, because education is the pillars for individual development… Just as the teachers, the parents are very excited about the expansion of the school. The children can now better attend education, says a parent."
[105] Kuipers, Ank, and Sharief Khan, "UN favors Guyana in border spat with Suriname," *Reuters*, 20 September 2007, http://www.reuters.com/article/worldNews/idUSN2044982420070920.

position."[106] She urges attention to long-term benefits for the State of avoiding internal

conflict by refraining from further forced displacement.[107] An enduring legacy of

colonialism in Suriname is the continued willingness of the dominant powers to engender

internal conflict between impoverished peoples. What is at stake is attachment to the

land, even while "it is not the soil that is occupied," but the very center of the self. And,

yet, it is also the soil. Together, selves must join together to reclaim creative and

sustaining oxygen for "[de-]occupying breath."[108]

<u>Re-Imagining Responsible Modeling</u>

I participate in the academic practice of writing for a particular audience in a

particular format that is written and written in English. I can now only imagine the kinds

of academic play with voice that I will try to practice in later work. For example, greater

attention to participatory mutuality will have to include an actual array of diverse voices

in conversation within and around written texts. Co-authored essays and texts can

accomplish this kind of conversation although they tend to represent only a sector of

conversation partners. Yet, it is impossible to include everyone.[109] Directly addressing

the impediments within the academic tradition of writing that prevent traditionally

excluded persons to come to voice almost always gets *it and them* wrong. Who

recognizes whom? Can recognition itself be participatory?

Paradoxically, it is difficult to sustain intercultural conversations and yet we

participate in the intercultural all the time. For sure, by writing, I participate in the

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[106] Norton, *U Da Sembe Fa Aki,* p. 215.
[107] Norton, *U Da Sembe Fa Aki,* pp. 217-218.
[108] Fanon, *A Dying Colonialism*, pp. 65, 181.
[109] McGarrah Sharp and Miller McLemore, "Are There Limitations to Multicultural Inclusion?"

privilege of academic writing in an institution that will afford me a certain kind of recognition that is simply not universally accessible. Within this format, I include among my responsibilities imagining participating in whatever will open privileges by writing with care and courage. I experience the responsibility of searching for possibilities within writing as both an ethical duty and as connected to a religious conviction that God and creation are in process of becoming more integrated, hospitable, and just. As a pastoral theologian, I participate in academic, theoretical, and theological reflections on practices of care as a vocational activity. A postcolonial pastoral theology aims toward more just practices of empathy, mutuality, and understanding of cultures as participating in responding to the intercultural suffering in our midst.

<u>Conclusion</u>

In this chapter, I have proposed that the model I introduced in Chapter Two must be revised in order to account for ways of telling stories of complex intercultural misunderstandings in a postcolonial context. A re-imagined model also reframes the pastoral functions of liberating, empowering, and resisting oppression embraced by pastoral theologians. The exercise of constructing and revising in relation to thickly describing cases of intercultural misunderstanding leads to three thematic areas of further exploration: relationality, violence, and intercultural empathy. Stories of intercultural misunderstandings and subsequent complex and subtle forms of social movement offer an opportunity to evaluate Turner's concept of the social drama. A revised model recognizes the importance of attending to the postcolonial nature of intercultural contexts.

Methods become complicated by legacies of colonial oppression. Western academics must resist falling into predictable and unseen pitfalls. In spite of the inevitable risks, possibilities of academic work are important. In Part Three, I develop a proposal for life-giving, good enough intercultural relationships that are susceptible to breach and at the same time invite new possibilities of understanding. The remaining chapters re-imagine a more responsible postcolonial model of intercultural crisis and repair.

PART III

CORRELATIONAL ANALYSIS

CHAPTER V

RELATIONALITY
*The Ongoing Work of Participating in Empowering and Disempowering and
Participating in Being Empowered and Being Disempowered*

Introduction

To discern ways of understanding crises in intercultural relationships and possibilities for relational repair, case studies provide accounts of intercultural crises and invoke our imaginations in narrating and re-narrating lived experiences. Intercultural crises occur in the midst of complex relationships. In this chapter, I investigate ways of understanding relational dynamics of intercultural contexts. By using the terms *relational*, *relationality*, and *relatedness*, I refer to that aspect of individuated persons oriented toward participating in interpersonal relationships. I consider ways in which persons, or selves, simultaneously and paradoxically grow into and out of relationships.

Psychodynamic schools of psychology offer differing perspectives on how to understand relationality. One school of thought considers that an infant begins life merged with his or her parents. The infant strives to achieve an identity built around the ideal that he or she eventually will become a separate individual. Another school of thought considers that an infant is born into a relational matrix with his or her parents; the infant experiences change over time while sustaining the sometimes paradoxical relational status. This chapter argues that the particular understanding of child development one adopts matters for understanding relationships at all stages of life and

across cultural differences within and between self(ves) and other(s). In general, I use the plural *selves* and *others* to emphasize the relational dynamics always at play.

If crisis and repair happen in the context of relationships, then it is vital to grasp a clear sense of relationality. This matters even more when intercultural relationships encompass the kinds of cultural differences suggested by the case studies. An awareness of cultural differences can motivate parties to consider that a clear sense of relatedness might matter in the first place, both in terms of the development of intercultural friendship and as a vital tool for relational repair. Does a paradoxical understanding of relationality offer or limit understanding of intercultural crises and possibilities for relational repair?

In Chapter Four, I examined tensions that arose out of the descriptive work I did in Chapter Three. I reflected on the theme of voice in relation to intercultural misunderstanding. I outlined ways in which Wolff's model of surrender-and-catch corrects a model of crisis and repair based on Turner. This criticism also extends to the field of pastoral theology's focus on liberation, empowerment and resistance as urgent, desirable, and attainable pastoral functions. Part Three analyzes this claim as a fourth iteration of the case studies. I re-imagine a model of crisis and repair responsible and responsive to postcoloniality.

Part Three is a critical correlation presented in three chapters that re-imagine the pastoral functions of empowerment, resistance, and liberation, as processes. Chapter Five analyzes the theme of relationality as the ongoing work of participating in tensions around processes of empowerment. Chapter Six analyzes the theme of violence in relation to the ongoing work of resisting and recognizing complicity in oppression

through participating in processes of recognition. Chapter Seven analyzes the theme of intercultural empathy that unfolds in the ongoing work of participating in processes of liberating and being liberated.

Chapter Five begins by reflecting on the risks and possibilities of a postcolonial pastoral theology. I then introduce theories that grapple with multiplicity as a way of characterizing some of the complexities of conceptualizing selves and others. Psychological theories that conceptualize selves as fundamentally relational reveal tension as a site of possibilities within intercultural relationality. Self-psychology, object relations theory, and feminist psychoanalytic theory contribute to an understanding of relationality capable of addressing intercultural crisis and repair. These theories that stem from the work of Heinz Kohut, D.W. Winnicott, and Jessica Benjamin recognize tensions and paradoxes in relationships as processes, rather than privileging individuation and individualism as the desirable and realistic aim or end of human development. Focusing on tensions emphasizes the complexities and difficulties of maintaining a sense of relatedness oriented more toward mutuality than toward individuation. The theories I examine extend developmental claims analogously to consider social and cultural dimensions of experience. Identifying tensions as a contributing factor to complexities of intercultural relationality, I argue that Kohut, Winnicott, and Benjamin can continue to offer resources to pastoral theologians. Before turning to this argument, let us explore the risky nature of this work.

Tensions: Risks and Possibilities

Audre Lorde is well known for her insistence that the master's tools will never

dismantle the master's house. She asks: "What does it mean when the tools of a racist

patriarchy are used to examine the fruits of that same patriarchy? It means that only the

most narrow perimeters of change are possible and allowable."[1] Lorde challenges white

women academics in particular to recognize collusion with racism and privledge that get

in the way of making real change possible.[2] I envision a postcolonial pastoral theology as

a reflective academic undertaking that tries to recognize collusion in order to widen the

field's sense of possibilities regarding the recent turn to empowerment, resistance, and

liberation.

I recognize that writing as a white Western woman is writing from a position of

power and privilege. I write hoping to co-author into an open future.[3] I join with

Surinamese friends hoping that representing our intercultural encounter will open

possibilities in understanding intercultural relationality. I approach this work with

humility and trepidation, recognizing that I and my field get it wrong even with best

efforts toward being responsible. The American academy is limited by our Western bias

and trappings of a modern enlightenment mindset. Textuality and other formalities limit

access to *our* academic conversations. International grassroots academic collaboratives

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[1] Lorde, Audre, "The Master's Tools Will Never Dismantle the Master's House," in *This Bridge Called My Back,* Eds. Cherríe Moraga and Gloria Anzaldúa, NY: Third Woman Press, 1983, reprinted in *Feminist Postcolonial Theory: A Reader,* Eds. Reina Lewis and Sara Mills, NY, NY: Routledge, 2003, p. 25.
[2] Lewis, Reina, and Sara Mills, "Introduction," in *Feminist Postcolonial Theory: A Reader,* Eds. Reina Lewis and Sara Mills, NY, NY: Routledge, 2003, p. 5.
[3] See my discussion of Moschella's concept of co-authoring in Chapter Four (Moschella, *Ethnography as Pastoral Practice*, pp. 237-255).

seem to be exceptional examples that contrast with norms of Western sites of intellectual life.[4]

Postcolonial theories offer correctives that begin to expand an otherwise narrow conception of *the self* who aims to achieve rational individualism. Relationality challenges this longstanding normative developmental image. The risks of working to articulate relationality are worth doing as part of possibilizing.[5] Many advise caution when using analogies to developmental theory to understand culture(s). For example, in *Situating the Self*, political theorist Seyla Benhabib articulates this problematic:

> …in the case of individual development it is the interaction of a finite bodily individual with the social and the physical world which initiates learning in this individual, activates memory and reflection and brings about progressions to 'higher,' more integrated stages of situation comprehension and problem solving. The 'subject' of world history by contrast is an abstraction at best and a fiction at worst. One cannot attribute to this fiction a dynamic source of interaction and learning such as propels individuals. Although I find the categories of 'pre, post and conventional moralities' descriptively useful in thinking about patterns of normative reasoning in cultures, I attribute no teleological necessity to the progression from one stage to another.[6]

Benhabib warns against putting too much faith in social models of development based on individualistic models of child development. Analogies from developmental theories have long been used to infantilize people(s) and place(s), as histories record relationships between the "mother country" and the "developing" nation. Individualistic models of development present metaphors or analogies that try to make sense of experience. In his *New Introductory Lectures*, Freud wrote that "analogies, it is true, decide nothing, but

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[4] For example, African theologian Musa Dube works in The Circle for Concerned African Women Theologians who encourage and publish coauthored academic work (http://thecirclecawt.org/, personal conversation with Musa Dube, November 2009).

[5] Zaner, Richard, *The Context of Self: A Phenomenological Inquiry Using Medicine as a Clue*, Athens, OH: Ohio University Press, 1981; Bliton, Mark J., "Richard Zaner's 'troubled' voice in *Troubled Voices*: poseur, posing, possibilizing," *Theoretical Medical Bioethics*, Volume 26, No 1, 2005, pp. 25-53.

[6] Benhabib, Seyla, *Situating the Self: Gender, Community, and Postmodernism in Contemporary Ethics*, NY, NY: Routledge, 1992, p. 18 n. 7.

they can make one feel more at home."[7] Freud warned us against getting too comfortable in our constructed shelters where the "picture of the region that you have brought with you may on the whole fit the facts; but you will have to put up with deviations in the details."[8] Theorists point to social and cultural differences in understanding the human person.[9] I suggest, with Lorde and Benhabib, doing more than noticing the inconsistencies with developmental theories, but also expecting that they will both illuminate and constrict understanding intercultural relationality.

Empowering/Disempowering and Being Empowered/Being Disempowered

Pastoral theologians must consider complex dimensions of race, gender, and class as essential to joining in liberative and empowering possibilities.[10] Pastoral theologians who take up empowerment as a significant pastoral function are indebted to the work of sociologist Patricia Hill Collins. Hill Collins draws on Lorde and others to argue that "particular forms of intersecting oppressions [such as race, class, gender, and sexuality]…work together in producing injustice."[11] In examining injustice and arguing for an ethics of empowerment, Hill Collins calls theorists to attend to power across multiple forms of oppression. Hill Collins defines *empowerment* as recognition that happens with critical consciousness in the midst of hegemonic ideologies. In other words, empowerment possibilizes new knowledge as alternatives to oppressive norms.[12] Empowerment includes coming to voice, even though "finding voice is difficult because

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[7] Freud, *New Introductory Lectures*, p. 90.
[8] Freud, *New Introductory Lectures*, p. 91.
[9] For example, Kleinman, Arthur, *The Illness Narratives: Suffering, Healing, and the Human Condition*, NY, NY: Basic Books, 1988.
[10] For example, see Hill Collins, *Black Feminist Thought: Knowledge,* pp. 173-4, 292 n. 3.
[11] Hill Collins, *Black Feminist Thought: Knowledge,* p. 18.
[12] Hill Collins, *Black Feminist Thought: Knowledge,* pp. 17-19, 286.

of the need [for safe space in which] to negotiate between external Other and internal

self."[13] At the same time, individual voices participate in communities through such

dialogical practices as call-and-response, which Hill Collins characterizes as essential to

an ethics of caring and parallel ethics of personal accountability that, together, call

reflexive selves to respond in and through community.[14]

The communal give-and-take resonates with the kind of cognitive love that Wolff

proposes with surrender-and-catch. Both consider possibilities of empowering and risks

of disempowering as a participatory process rather than end goal. Both point to

tensions—represented by the dashes in call-and-response and surrender-and-catch—as a

significant characteristic of relationality.

The work of empowering plays out in tensions. Psychological theories of

development help provide language to articulate processes of empowering/

disempowering and parallel processes of being empowered/being disempowered. Some

present-day theorists argue that pastoral theologies may need entirely new models.[15] In

this chapter, I argue for reinterpreting some of the models of relationality that

traditionally inform pastoral theology as an alternative to a search for entirely new

models. Psychological theories that traditionally inform pastoral theologies are helpful

insofar as they provide language for understanding the human condition of relationality.

I examine these theories (1) to recognize the risk of complicity in the oppressive practice

of infantilizing so-called developing persons and cultures, and (2) to focus on the tensions

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[13] Hill Collins, *Black Feminist Thought: Knowledge,* p. 101.
[14] Hill Collins, *Black Feminist Thought: Knowledge,* pp. 106, 264*ff.*
[15] For an overview of this argument, see Reader, John, *Reconstructing Practical Theology: The Impact of Globalization*, Burlington, VT: Ashgate Publishing Company, 2008, Chapter 1, especially p. 1.

and processes of relationality as a challenge to development as a means to identifiable

and achievable ends of individualistic achievement.

Relationality

Pastoral theology has often sought to understand the phenomenon of relationality

through the insights of psychology. Developmental theories explain relational life

through studying human families that are assumed to include, at their core, an infant-

mother relationship. Pastoral theologians are drawn to these theories because they help to

construct an understanding of persons, or selves, as fundamentally relational. Theorizing

relationality extends by imagining the mysterious wonder of human-divine relationality

and the ways this plays out within religious practices.

Developmental theories differ around the meaning given to and the desired goals

of an infant-mother relationship, particularly for an infant as she or he grows and changes

over time. Tensions within a psychological understanding of persons as thoroughly

relational have implications for a pastoral theology that takes postcoloniality seriously.

As we have seen in previous chapters, individuated selves are thoroughly relational

beings as difficult to pin down with adequate description as "culture." Hill Collins insists

that social oppressions become embodied in unique ways depending on each person's

constellations of identities and experiences.

Feminist theologians also stress the multiple ways in which each person embodies

difference. Furthermore, each of us continues to negotiate relationships with multiple

contested connections to our understanding of past(s), present(s), and future(s).[16] One of

the few pastoral theologies on counseling across cultures urges considering persons "in

their entirety, wholeness, and uniqueness, not to confine them within inflexible

boundaries."[17] Interpersonal encounters across cultural differences make clear that

identities and worldviews within each person are in process, continually being formed

and reformed through experiences.[18]

Making Sense of Relational Selves: Pastoral theologies grapple with

epistemologies of relationality, or how we know that selves are relational. Experience

continues to offer a primary source of evidence for epistemological considerations. The

following two self-reflections on different experiences illustrate the inner experiential

depth to relationality:

> Distance is such a curious thing. I think often about how funny it is that I was
> ever able to meet the people that I met here. I never would have thought, but by a
> long string of chance events, somehow, we managed to cross paths, and to briefly
> land on the same cloud…I let them into my heart because I wanted to know them,
> because I knew that they had some small, remarkable thing to bring my attention
> to and I to them, but all the while knowing that I would have to say goodbye very
> soon. Maybe as I did it, I believed that I would see them again. But how realistic
> is that really? Is every promise I make an empty room? …"You're welcome in
> my home anytime." "I'll write to you once a week."…If I have made such an
> impression on them that they will remember me, their memory won't be the last
> thing I said to them, or the look in my eye. I suppose, they'll remember me by the
> time that we shared. As will I.[19]

> I put it on the day she died, and the pleasure it gave me literally took my breath
> away. Every time I looked at it, wound it, heard its soft ticking, I was astonished

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[16] Chopp, Rebecca, S., "Theorizing Feminist Theology," in Chopp, Rebecca, S., and Sheila Greeve
Davaney, Eds., *Horizons in Feminist Theology: Identity, Tradition, and Norms*, Minneapolis, MN: Fortress
Press, 1997. See also Connolly, *Pluralism*.
[17] Van Beek, Aart, *Cross Cultural Counseling*, Minneapolis, MN: Fortress Press, 1996, p. 94.
[18] Van Beek, *Cross Cultural Counseling,* pp. 52, 72-75; Cooper-White, Pamela, *Many Voices: Pastoral
Psychotherapy in Relational and Theological Perspective*, Minneapolis, MN: Fortress Press, 2007; Scarry,
The Body in Pain.
[19] Bryant, Marie Claire, "Saying Goodbye is Hard," 7 December 2009, From
http://bryantinthebush.wordpress.com/ 2009/12/07/saying-goodbye-is-hard/#comment-102.

anew that this woman I had struggled with all my life, who seemed so indifferent to me, so impossible to please, had come to mean so much to me – and me to her. The watch was a minute-by-minute reminder, literally, that nothing is impossible, that it isn't over 'til it's over, and not even then.[20]

Other people have a way of inhabiting individuated embodied selves. The above two personal meditations illustrate the fundamentally relational nature of selves. Pastoral theologians also reflect on the wonder of relationality by using critical correlation methods, in which the project of making sense enlists experience as a source of knowledge in conversation with insights from various disciplines. David Tracy connects experiences of relational selves with the analogical method: "For each of us seems to become not a single self but several selves at once. Each speaks not merely to several publics external to the self, but to several internalized publics in one's own reflections on authentic existence."[21] Pastoral theologians treat experiences such as the above brief descriptions or the more nuanced case studies of intercultural crisis and repair as privileged sources for theory-making.[22]

In contrast to Freud, who argued that experiences cannot be combined in haphazard ways,[23] theorists have turned to the idea of *bricolage* to emphasize selves as in-process, or becoming, through experiences. Bricolage is a French term attributed to Claude Lévi-Strauss that describes processes and practices of "transforming 'found' materials by incorporating them in a new work."[24] For example, in the revised edition of

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[20] Gross, Jane, "My Mother's Watch," From "The New Old Age: Caring and Coping" Blog, *The New York Times*, March 4, 2009, 8:00 am.

[21] Tracy, *The Analogical Imagination*, p. 4.

[22] Watkins Ali, *Survival and Liberation,* pp. 2, 128.

[23] Freud wrote, "Though the structure of psychoanalysis is unfinished, it nevertheless presents, even to-day, a unity from which elements cannot be broken off at the caprice of whoever comes along" (*New Introductory Lectures,* p. 171).

[24] "bricolage," *The Oxford Dictionary of Literary Terms*. Chris Baldick. Oxford University Press, 2008. *Oxford Reference Online*. Oxford University Press. Vanderbilt University. 22 December 2009 <http://

his classic book on the critical correlational method in practical and pastoral theologies, Don Browning reflects on processes by which persons and communities organize "scraps of meaning" into coherent and working wholes.[25] Theologian Kathryn Tanner describes the postmodern bricoleur who works "with an always potentially disordered heap of already existing materials, pulling them apart and putting them back together, tinkering with their shapes, twisting them this way and that."[26] These theorists join others who argue that in fragmented times, the best fragmented selves can do is to draw on multiple experiences and dimensions and make meaning in relational processes within and beyond individuated selves.

Theological Perspectives on Relationality: An understandings of persons as multi-dimensional coheres with an image of the divine as multi-dimensional. In Christian pastoral theologies, this finds expression in the doctrine of the Trinity,[27] understands the person of Jesus as multiple,[28] interconnections between selves-others-God,[29] and process theologies that consider God and persons to work together in unfolding processes of co-creativity.[30] Relationality also finds expression in theologies

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www.oxfordreference.com.proxy.library.vanderbilt.edu/views/ENTRY.html?subview=Main&entry=t56.e148>

[25] Browning, Don S., and Terry D. Cooper, *Religious Thought & the Modern Psychologies*, Second Edition, Minneapolis, MN: Fortress Press, 2004, p. 1.

[26] Tanner, Kathryn, *Theories of Culture: A New Agenda for Theology*, Minneapolis, MN: Fortress Press, 1997, p. 166.

[27] For example, see "A Relational Understanding of God," In *Many Voices*, Pamela Cooper-White, pp. 67-94; Cooper-White, Pamela; "Toward a Relational Theology: God-in-Relation" in *Shared Wisdom: Use of the Self in Pastoral Care and Counseling*, Minneapolis, MN: Fortress Press, 2004; Pembroke, Neil, *Renewing Pastoral Practice: Trinitarian Perspectives on Pastoral Care and Counseling*, Burlington, VT: Ashgate Publishing, 2006.

[28] Future research could develop this theme in conversation with sources like the following: Craigo-Snell, Shannon, and Shawnthea Monroe, *Living Christianity: A Pastoral Theology for Today*, Minneapolis, MN: Augsburg Fortress, 2009; Boesel, Chris, Ed., *Apophatic Bodies: Negative Theology, Incarnation, and Relationality*, NY: Fordham University Press, 2010.

[29] For example, see Jeanne Stevenson Moessner, "A New Pastoral Paradigm and Practice," in *Women in Travail and Transition,* pp. 201-202.

[30] Keller, Catherine, *Face of the Deep: A Theology of Becoming*, NY: Routledge, 2003 and *On the Mystery*.

of religious pluralism that reinterpret Christian doctrines to account for the multiplicity of religious expression within persons and communities.[31] In a classic pastoral theological text, Anton Boisen considered relationality—encounter with one's own experience, encounter with experience of other(s), and encounter with religious experience—to be a primary source of knowledge about suffering and resource for healing possibilities.[32]

Selves and Others: Classic Developmental Theory

The theme of relationality emerges from a broad conceptual disagreement between schools of psychology that imagines selves to be moving either away from or toward embeddedness in relationships. Insights from self-psychology, object relations theory, and feminist psychoanalysis offer alternatives to these two extremes. I argue that a model of relationality drawing on these theories suggests that selves always move both into and out of overlapping relationships. In this third way of thinking, the developmental achievement is a dynamic capacity that negotiates ambiguities of being both complexly individuated and being complexly connected with others. Before exploring this claim, let us briefly review Freud's developmental theory.

A classic psychoanalytic understanding of human development still permeates psychological understanding of selves and others. Freud is well-known for envisioning individual independence as a developmental goal. The infant is born of mother and then enters a series of discrete psycho-physiological stages oriented toward separation from

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[31] Knitter, Paul F., *Introducing Theologies of Religions*, Maryknoll, NY: Orbis Books, 2002.
[32] Boisen, Anton, *The Exploration of the Inner World: A Study of Mental Disorder and Religious Experience*, Chicago, IL: Willett, Clark: 1936.

her.[33] Stepwise developmental can be mapped.[34] An infant grows by becoming more aware of his or her individual body along a stepwise developmental schema.

Developmental achievements include intentional mastery of the body and disconnection from others. For these reasons, pastoral theologian Don Browning considers Freud's psychology as a psychology of detachment.[35] Stepwise models of good and right development combine an understanding of development as predictable with overtones of an individualistic morality. Post-Freudian Margaret Mahler's legacy is her delineation of developmental stages in which the infant individuates and differentiates from an original symbiosis with mother, finally coming to identify mother as separate other.[36] According to Fred Pine in a recent reassessment of Mahler's theory, stages of individuation exist in broader relational context.[37] Stepwise models have infused psychological and popular achievement-oriented understandings of

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[33] Freud, *New Introductory Lectures*, pp. 13, 19.

[34] Freud reviews the stages in *New Introductory Lectures*, p. 123*ff*; McWilliams, *Psychoanalytic Case Formulation*, p. 73*ff*.

[35] Browning and Cooper, *Religious Thought & the Modern Psychologies,* pp. 33-56. Future research could also connect this point to the contemporary prevalence of short terms cognitive behavioral therapy, which Browning considers to represent a culture of control (pp. 86-105).

[36] See Mahler, Margaret S., *On Human Symbiosis and the Vicissitudes of Individuation*, NY: International Universities Press, 1968, and *The Psychological Birth of the Human Infant*. For examples of condensed summaries of Mahler's theory of individuation-separation, see Mitchell, Stephen A., and Margaret J. Black, *Freud and Beyond: A History of Modern Psychoanalytic Thought*, NY, NY: Basic Books, 1995, pp. 46-48*ff*; Glaz, Maxine, "A New Pastoral Understanding of Women," in *Women in Travail and Transition: A New Pastoral Care*, Ed. Maxine Glaz and Jeanne Stevenson Moessner, Minneapolis, MN: Augsburg Fortress Press, pp. 11-32; Benjamin, Jessica, *The Bonds of Love: Psychoanalysis, Feminism, and The Problem of Domination*, NY: Pantheon Books, 1988, pp. 17-18*ff*.

[37] Pine, Fred, "Preface" in *The Psychological Birth of the Human Infant: Symbiosis and Individuation*, NY: Basic Books, 2000, pp. *vii-xiii*.

development.[38] Theorists also employ stepwise models to understand particularities of identities around gender[39] and race.[40]

There is no denying Freud's impact on culture in general and psychology in particular: "It is probably fair to say that all contemporary Western ideas and theories about human identity, memory, childhood, sexuality, and, most generally, of the production of meaning have been shaped in relation to—and at times in opposition to—Freud's work."[41] Most contemporary schools of psychoanalysis can be considered post-Freudian.[42] Many post-Freudian theories offer ways of thinking about selves as relational in ways that stem from Freudian thought. While Freud theorized about selves in relation to others, he theorized the primary mode of relationality as conflictual.

Psychoanalytic theory provides a unique lens through which to view the experience of selves because "psychoanalytic data *per se* are obtained by introspections and empathy, and refer to…inner experience."[43] While Freud is most notably credited with the creation of the tripartite division of an individuated self into ego, id, and superego, he also anticipated the formative structural affects of relationships with others, or *objects*, on this self. Freudian psychoanalyst Ana-Maria Rizzuto claims that Freud

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[38] For example, Erikson, *The Life Cycle Completed;* Fowler, James W., *Stages of Faith: The Psychology of Human Development and the Quest for Meaning,* San Francisco, CA: Harper and Row, 1981; Kübler-Ross, Elisabeth, *On Grief and Grieving: Finding the Meaning of Grief through the Five Stages of Loss*, London, NY: Simon and Schuster, 2005.

[39] For example, Belenky, Mary Field, et. al., *Women's Ways of Knowing: The Development of Self, Voice, and Mind*, Tenth Anniversary Edition, NY, NY: Basic Books, 1997.

[40] For example, Tatum, *Why Are All the Black Kids Sitting Together in the Cafeteria?* and Butler, *Liberating Our Dignity, Saving Our Souls.*

[41] Schneider, Laurel C., "Setting the Context: A Brief History of Science by a Sympathetic Theologian," p. 48, in *Adam, Eve, and the Genome: The Human Genome Project and Theology,* Ed. Susan Brooks Thistlethwaite, Minneapolis, MN: Fortress Press, 2003, pp. 17-51.

[42] Mitchell and Black, *Freud and Beyond,* pp. *xvii*, 21-22.

[43] Wolf, Ernest S., *Treating the Self: Elements of Clinical Self Psychology*, New York: Guilford Press, 1988, p. 172.

"set a solid ground" for a structural and theoretical understanding of *object relations*.[44]

Greenberg and Mitchell point out that Freud's developmental theory of 1911 began to modify his views on the role of the object.[45] Later work introduced the concept of "identification," which relates object-structure to ego-structure, in that the object has the ability to "influence the nature of psychic structure."[46] Freud writes of the *object-love* of parent for child that originates with birth: "In the child to whom they give birth, a part of their own body comes to them as an object other than themselves."[47] The parent both experiences and needs the child as object. While Freud explicitly focuses on the child-mother relationship, Greenberg and Mitchell claim that he anticipates the role of other family members and caretakers in infant object internalization. Freud writes of the extending influence of criticism on the child, from biological parents to teachers to all members of the surrounding environment.[48] Freudian psychoanalytic theory accommodates the structural possibility of parental figure as object to meet the child's innate vulnerability and need for *internalized objects*.

Philosopher Linda Martín Alcoff describes Freud as inspiring theories in which the discrete individuated self depend on the other (person), but this "inescapability" of inter-dependence contributes to "great consternation" that ought to be repressed within the self—and that greater repression corresponds with a greater sense of achieving

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[44] Rizzuto, Ana-Maria, *The Birth of the Living God,* University of Chicago Press, 1979, p. 14.
[45] Greenberg, Jay R., and Stephen A. Mitchell, *Object Relations in Psychoanalytic Theory*, Cambridge, MA: Harvard University Press, 1983, pp. 69-70.
[46] Greenberg and Mitchell, *Object Relations in Psychoanalytic Theory,* p. 71.
[47] Freud, Sigmund, "On Narcissism: An Introduction (1911)," In *General Psychological Theory*, Freud, *Collected Papers, v. 6*, Collier: 1963, p. 71. He elaborates that this parental need for child as object illustrates parental-self love: parents love their selves by loving their children. He writes, "Parental love, which is so touching and at bottom so childish, is nothing but parental narcissism born again, and transformed though it be into object-love, it reveals its former character infallibly" (p. 72).
[48] Freud, "On Narcissism," p. 76.

development.[49] The extent to which Freud and post-Freudians perpetuate the illusion of a

controlled individualism denies the phenomenon that I identified in the previous chapter

around the problem of voice. In Alcoff's words:

> We are collectively caught in an intricate, delicate web in which each action I
> take, discursive or otherwise, pulls on, breaks off, or maintains the tension in
> many strands of the web in which others find themselves moving also. When I
> speak for myself, I am constructing a possible self, a way to be in the world, and
> am offering that, whether I intend to or not, to others, as one possible way to
> be...It is an illusion that I can separate from others to such an extent that I can
> avoid affecting them. This may be the intention of my speech, and even its
> meaning if we take that to be the formal entailments of the sentences, but it will
> not be the effect of the speech, and therefore cannot capture the speech in its
> reality as a discursive practice. When I "speak for myself" I am participating in
> the creation and reproduction of discourses through which my own and other
> selves are constituted.[50]

Like Freud, Alcoff identifies the "caughtness" within which selves experience others.

According to Carol Gilligan, who is best known for arguing that women's development

includes growing into rather than out of relationships, "we know ourselves as separate

only insofar as we live in connection with others" and "we experience relationship only

insofar as we differentiate other from self."[51] Unlike Freud and in a similar vein to

Wolff, Alcoff considers relationality as a process where selves work together in continual

co-creativity. While some theorists lift up this nexus of possibilities as an open

wildness,[52] others warn about the risks of falling into old patriarchal patterns in the midst

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[49] Alcoff, Linda Martín, *Visible Identities: Race, Gender, and the Self*, New York: Oxford University Press, 2006, p. 65.

[50] Alcoff, Linda Martín, "The Problem of Speaking for Others," *Cultural Critique*, No. 20, Winter, 1991-1992, p. 21.

[51] Gilligan, *In a Different Voice*, p. 63. Gilligan's lingering question is whether "the [unresolved] tension between talking about relationships as grounded in separation and talking about relationships as grounded in connection an endless back and forth or can a theory of separation give way to a theory of connection with the recognition that "we live not in separation but in relationship" (p. *xxvii*).

[52] For example, Moylan, Tom, "Denunciation/Annunciation: The Radical Methodology of Liberation Theology," *Cultural Critique*, No. 20, Winter 1991-1992, pp. 33-64: "…there is in the spirit of liberation—tempered by the materialist theology that reflects upon it and the social practices that give it concrete existence—a 'wildness' that challenges the unity of the established order and gives voice to new possibilities" (p. 61).

of wilderness.[53] Rather than viewing development as simply a series of stages moving

into or away from participation in relationships, many post-Freudian theorists focus on

the paradoxes and tensions of considering selves to be fundamentally relational.

Self-Psychology and its Postcolonial Relevance

Austrian born Heinz Kohut (1913-1981) established *self-psychology*, which builds

on and revises Freudian psychoanalytic theory to account for the structural impact of

relationships with others on developing selves. Kohut worked to maintain ties with the

psychoanalytic community, but eventually embraced the new and different insights

available in his self-psychological approach compared with traditional psychoanalysis.

Kohut conceived this break as a "shift from a drive psychology to one centered on the

primacy of the ambitions and ideals of the cohesive self."[54] While Freud unintentionally

helps us understand how selves can love others, Heinz Kohut explicitly focuses on

"miscarried love of self."[55] *Object love* is love directed outward toward others.

However, Kohut's colleague and friend Ernest Wolf rejects this intersubjective focus as

individualistic; the relational matrix between self and other suggests "our inescapable

embeddedness in our environment."[56]

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[53] For example, Miller-McLemore, Bonnie, "Women who Work and Love: Caught Between Cultures," in *Women in Travail and Transition: A New Pastoral Care*, Ed. Maxine Glaz and Jeanne Stevenson Moessner, Minneapolis, MN: Augsburg Fortress Press, pp. 63-85. Miller-McLemore writes, "At least two identifiable options for dealing with the dangers of the wilderness stand before us then: the singular self against patriarchal culture and the connective self transforming patriarchal culture" (p. 71).
[54] Okun, Barbara F., "Object Relations and Self Psychology: Overview and Feminist Perspective," in *Personality and Psychopathology*, ed. Laura Brown and Mary Ballou, NY: The Guilford Press, 1992, p. 74.
[55] Wolf, *Treating the Self*, p. 8. One of Kohut's main contributions to psychology (and culture) is the reclaiming of narcissism as a healthy need of the self. While Freud considered the development of narcissism to lead from archaic self love to mature self love, Kohut added a second line of development to this model where selves learn to love others as well (Siegel, Allen M., *Heinz Kohut and the Psychology of the Self*, NY: Brunner-Routledge, 2004 c. 1996, pp. 59-61).
[56] Wolf, *Treating the Self*, p. 29.

In response to Freud's conflictual model of the self, Kohut adopted an introspective-empathic stance that envisions a more positive and deeply relational model of selves. Self-psychology assumes distinct *selves* with discernible interior psychological structure. Selves require the constant presence of and relationship with others, who are technically referred to as *objects*. Kohut, whose theory lends itself to its own internal logic and language, called significant interpersonal encounters formative *selfobject experiences*, or "certain types of experiences that will *evoke* the emergence and maintenance of the self."[57] *Selfobjects* are "objects which we experience as part of ourselves"[58] when relationships with others become internalized. *Self-selfobject experience* contributes to human flourishing: "Proper selfobject experiences favor the structural *cohesion* and energetic *vigor* of the self; *faulty* selfobject experiences facilitate the *fragmentation* and *emptiness* of the self."[59] Like other twentieth century theorists, Kohut viewed fragmentation as a primary contributing factor to suffering in selves and communities.

Self-psychology adopts an *empathic stance* because empathy "aims to understand what is going on in the other without major participation in the other's experience."[60] Kohut assumed avenues of mutual participation as crucial to self-psychology even while he recognized limits to empathy. Self-psychology assumes that the "basic inner experiences of other people remain similar to our own,"[61] that individuated selves can

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[57] Wolf, *Treating the Self*, p. 11.
[58] Kohut, Heinz, and Ernest S. Wolf, "The Disorders of the Self and Their Treatment: An Outline," *International Journal of Psycho-Analysis*, Volume 59, 1978, p. 414.
[59] Wolf, *Treating the Self*, p. 11 (italics in original).
[60] Wolf, *Treating the Self*, p. 37.
[61] Kohut, Heinz, *The Search for the Self: Selected Writings of Heinz Kohut, 1950-1978*, ed. Paul H. Ornstein, New York: International Universities Press, 1978, p. 451.

"resonate" in the experiences of other individuated selves.[62] Kohut clarified that empathy

is not psychic activity, compassion, affection, necessarily positive, intuitive, or always

accurate; rather, empathy is a "mode of observation attuned to the inner life of man."

Kohut affirmed that there are inherent uncertainties that "postpone our closures."[63]

Empathy facilitates connections between individuated selves who participate in the

relational *self-selfobject matrix*.

According to self-psychology, selves have two basic narcissistic needs

characterized by *mirroring* and *idealizing*:

> …[the fundamental needs are] to be accepted and mirrored—there has to be the
> gleam in some mother's eye which says it is good you are here and I
> acknowledge your being here and I am uplifted by your presence. There is also
> the other need: to have somebody strong and knowledgeable and calm around
> me with whom I can temporarily merge, who will uplift me when I am upset.[64]

Kohut considered mirroring and idealizing as two poles along a continuum of basic

needs. A *tension arc* connects these poles between which fall necessary experiences in

which theses needs are and are not met. Paradoxically, cohesion becomes most probable

when selves are held in relationality with others within the tension arc.

Healthy selves participate in self-selfobject experiences in a cyclical two-step

process. First, selves are *in tune* with selfobjects. Then, selves survive the necessary and

inevitable failures, or *optimal frustration*, from selfobjects.[65] Others cannot finally fully

understand individuated selves because they fail to anticipate an individuated self's

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[62] Kohut, *Self Psychology and the Humanities: Reflections on a New Psychoanalytic Approach*, ed.
Charles B. Strozier, New York: Norton, 1985, p. 222.
[63] Kohut, "Introspection, Empathy, and the Semi-Circle of Mental Health," *International Journal of
Psychoanalysis,* Volume 63, 1982, p. 396.
[64] Kohut, *Self Psychology and the Humanities,* p. 226. Kohut later expands his structure to accommodate
alter-ego needs, "need to experience an essential likeness with the selfobject" (Wolf, *Treating the Self,* p.
55). Wolf outlines the subtleties of the self's narcissistic needs in his work (Wolf, *Treating the Self,* pp. 55-
60)
[65] Kohut, *How Does Analysis Cure?,* p. 70.

particular needs.[66] Intuneness and optimal frustration form the self by a process Kohut

calls *transmuting internalization.* Simply put, "You need other people in order to

become yourself."[67] Freudian individualism creeps in as the self of self-psychology

experiences developmental shifts from reliance on actual embodied objects to the

"empathic resonance that emanates from the selfobjects of adult life."[68] Self-psychology

establishes an *experience-distant* theoretical resource for structuring understanding and

pondering the meaning of experience. However, Kohut insists that empathy operates in

lived experiences in an *experience-near* realm.[69]

    Self-Psychology and Human Development: In conversation with biographer

Charles Strozier, Kohut claimed, "The entire life cycle is implied as the self's nuclear

program is laid down in an individual."[70] Infants enter into the midst of a self-selfobject

matrix with at least the mother.[71] Kohut draws on Freud to suggest that developmental

energy (1) begins with the infant, who (2) recognizes the parent as a separate other that

must (3) be internalized again as selfobject by an individuated self. Parents are

responsible for allowing infants to separate from and then re-internalize them as self-

objects.[72] Interruption of this developmental process or inadequate parental support

contributes to what Kohut calls a *weak self*.[73] Self-psychology offers healing modalities

to weak selves in the context of a therapeutic relationship.

    If it seems that parents shoulder an undue burden for their children's inner

psychic structure, then one may find reassurance in Kohut's confidence in individuated

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[66] Kohut, *How Does Analysis Cure?,* p. 102.
[67] Kohut, *Self Psychology and the Humanities,* p. 238.
[68] Kohut, *How Does Analysis Cure?,* p. 70.
[69] See Kohut, "Introspection, Empathy, and the Semi-Circle of Mental Health," pp. 396-399.
[70] Kohut. *Self Psychology and the Humanities*, p. 216.
[71] Kohut. *Self Psychology and the Humanities*, p. 230.
[72] See Wolf, *Treating the Self,* pp. 50-60.
[73] Wolf, *Treating the Self,* p. 96.

selves. Kohut stressed parental orientation over parental words. When asked how best to raise children, he responds: "Be somebody. Then everything will fall in place."[74] Kohut and Wolf repeat this sentiment: "It is not so much what the parents *do* that will influence the character of the child's self, but what the parents *are*."[75] Kohut extended the self-selfobject matrix to the surrounding milieu. Developing selves internalize objects beyond the immediate family by learning to rely on memories and external reminders of internalized parental figures.[76] Kohut underscored participation in generational continuity by considering selves oriented toward an "unrolling destiny" that includes joyful anticipation of "the next generation as an extension of his own self."[77] Selves expand, incorporating the surrounding world as the surrounding world continually provides new selfobjects.[78]

In extreme cases of achievement, selves can develop capacities for *cosmic narcissism*, a deep acceptance of finitude. In this "ultimate attitude toward life," selves gain "the strength of a new, expanded, transformed narcissism: a cosmic narcissism which has transcended the bounds of the individual."[79] Kohut joined other developmental psychological perspectives by restricting this achievement to the wisdom of old age.[80] However, cosmic narcissism could also describe spirit possession, in which selves become transcendentally open to spiritual embodiment and awareness of inner realities.

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[74] Kohut, *Self Psychology and the Humanities*, p. 243.
[75] Kohut and Wolf, "The Disorders of the Self and Their Treatment ," p. 417.
[76] See Wolf, *Treating the Self,* p. 15.
[77] Kohut, "Introspection, Empathy, and the Semi-Circle of Mental Health," p. 404. This claim comes out of Kohut's proposal to envision Odysseus, rather than Freud's Oedipus, as the mythological model for parental instincts and behavior toward children.
[78] Kohut, *The Search for the Self*, p. 450.
[79] Kohut, *The Search for the Self*, p. 455.
[80] For example, Erikson, *The Life Cycle Completed.*

Kohut on Culture(s) as Selfobject: While Don Browning theorizes that

psychology is culture-forming,[81] Kohut theorizes that culture is self-forming. Kohut

claims that there must be a "continuity of culture" in order to maintain health and

cohesion for individuated selves. Kohut also envisions cultural identities in terms of

identifying the "group self." Kohut's conception of discrete group selves is problematic

in light of our previous discussion of cultures as dynamic and selves as intercultural.

However, in light of this limitation, Kohut recognizes "horrors of colonization" that

threaten cohesion for individuated and group selves.[82] Consider the narrative of child

discipline I described in Chapter Three. The particular form of parental discipline

necessarily impacts children and also carries a wider communal impact.[83] By serving as

selfobject, particular forms of cultural practices contribute to experiences that fulfill or

harm selves as embedded in self-self object matrices.

Some feminists find Kohut's conception of cultural selfobjects problematic.

Psychoanalyst Joan Lang distinguishes what she calls two Kohutian developmental

sequences.[84] First, in relation to parents, children develop from archaic to mature. Then,

children develop an orientation toward the world beyond parents. This developmental

step, according to Lang, is culturally determined. Lang claims that parents control the

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[81] Browning and Cooper, *Religious Thought and the Modern Psychologies,* p. 3.
[82] Kohut, *Self Psychology and the Humanities*, pp. 255-256. For example, See Lumbala, François Kabasele, "Africans Celebrate Jesus Christ," In *Paths of African Theology*, ed. Rosino Gibellini, NY: Orbis Books, 1994, pp. 78-94. Congolese professor of liturgy and religious studies François Kabasele Lumbala insists that African societies retain their own forms of cultural interpretation of Christianity to resist the power of colonization, past and present (pp. 80-81).
[83] See Kohut, *The Search for the Self*, p. 445 n. 12.
[84] Lang claims that while Kohut did not set out a developmental schema, especially according to gender, he does imply developmental differences for girls and boys (Lang, Joan A., "Notes toward a Psychology of the Feminine Self," In *Kohut's Legacy: Contributions to Self Psychology,* Ed. Paul E. Stepansky and Arnold Goldberg, Hillsdale, NJ: L. Erlbaum, 1984).

cultural selfobjects available to their children.[85] Psychotherapist Joan Hertzberg

challenges this idea of parental choice by underscoring the power of the cultural

selfobject milieu and noting the abundance of oppressive cultural structures. She argues

that cultural selfobjects powerfully influence how parents attribute value and interpret the

affect and needs of children.[86] Hertzberg connects oppressive cultural structures to the

development of rage within selves.[87] Pastoral theologian Lee Butler fills out this claim:

"Rage develops when my humanity is denied and my existence is controlled by a force

that seeks to diminish my identity."[88] Butler and Hertzberg consider selves as more or

less empowered to identify rage and incorporate it into energy for change. Both theorists

highlight the relational nature of intercultural selves embedded in matrices of

empowering and disempowering structures.

While Hertzberg warns that cultural selfobjects can be dangerous, Lang envisions

limiting the damaging consequences of oppressive cultural selfobjects by revising

cultural practices. For example, Lang argues for new models of co-parenting that

account for gendered cultural myths.[89] What happens when communities embrace

oppressive practices as cultural selfobjects? And how ought we understand the category

of oppressive cultural practices? Who determines what is oppressive? According to

what set of principles is such a determination made? Kohut recognized that different

belief systems correlate to different meanings of behavior, selves, health, and sickness.[90]

However, Hertzberg affirms the psychological dangers associated with individuated and

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[85] Lang, "Notes toward a Psychology of the Feminine Self," p. 64.
[86] Hertzberg, Joan F., "Feminist Psychotherapy and Diversity: Treatment Considerations from a Self Psychology Perspective," In *Diversity and Complexity in Feminist Therapy*, Ed. Brown, Laura S., and Maria P. P. Root, Binghampton, NY: The Haworth Press, 1990, p. 284.
[87] Hertzberg, "Feminist Psychotherapy and Diversity," pp. 277-278.
[88] Butler, *Liberating Our Dignity*, p. 165.
[89] Lang, "Notes toward a Psychology of the Feminine Self," p. 68.
[90] Wolf, *Treating the Self,* p. 16.

group adaptation in the face of oppression.[91] According to Hertzberg and Lang, cultural

selfobjects contribute both to coherence and to fragmentation of selves.

While Kohut is helpful in theorizing about interactions between selves, selfobject

needs, and selfobjects that fulfill or detract from selfobject needs, simply attempting to

apply self-psychology across cultural contexts is not necessarily illuminating. On the

other hand, I find Kohut deeply relevant to our situation of postcoloniality by his

resistance to simple applicationism.[92] Self-psychology considers empathy to be *the*

organizing principle of interpersonal relationships, whether in the family, larger

culture(s), or therapeutic settings. Development of selves depends on processes of

mutual understanding. "To understand," writes Kohut, "means to sense one-self into

another's experience."[93] Empathy forms selves as fundamentally relational. However,

claiming relationality does not lead to simplistic expectations of mutually empathic

understandings within all self-selfobject matrices. Only after cultivating a deep sense of

understanding over a long time, can selves discern the more logical interpretation Kohut

calls explanation. Discerning meaning through interpretation emerges after a depth of

engagement directed toward understanding.[94] And yet, experience-near understanding

requires an experience-distant theoretical framework: the possibility of explanation

allows for the depth of understanding required by it.[95] Kohut claims, "You may intensely

dislike something once, but when you learn its language, you may be quite moved by

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[91] Hertzberg, "Feminist Psychotherapy and Diversity," p. 285.
[92] Lartey, Emmanuel, "Practical Theology as a Theological Form," In *The Blackwell Reader in Pastoral and Practical Theology*, Ed. James Woodward, Stephen Pattison, and John Patton, Malden, MA, Oxford: Blackwell Publishing, 2000, pp. 128-134.
[93] Wolf, *Treating the Self,* p. 99.
[94] See Wolf, *Treating the Self,* pp. 99-100.
[95] Kohut, *How Does Analysis Cure?*, p. 96.

it."[96] Feminist psychological perspectives might add, "…when you learn its language, you may be morally repulsed by it." Both of these perspectives require learning.

Some psychologists stress the difficulty, indeed final impossibility, of theorizing, in that all persons are finally limited in their ability to understand and to communicate.[97] Others link difficulties in understanding with ever-present challenges in identifying ethical responsibilities within intercultural selves and small groups (i.e., families) as much as interculturality understood more broadly.[98] Kohut envisioned a "common denominator" within diverse groups.[99] Is this hope of empathy, of final experiential commonality, found in intercultural encounters? Kohut offered tools for intercultural understanding that resist simply explaining the way things are and must always be for the universal (Western, male, privileged) self.[100]

According to self-psychology, two cultural representations become selfobjects for each other through a process of internalization. This process includes room for experiences of mutuality, participatory dialogue, and learning. Kohut prioritized understanding over explanation in the therapeutic setting; therefore, the therapist must caution against judgment before getting to know the client on the client's terms.[101] According to Kohut, understanding corresponds to experience-near participation. Experience-distant theorizing is removed from experience and corresponds to explanation. Consider how development work and strategies or even academic reflection are so often physically removed from the experience of intercultural encounter. A

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[96] Kohut, *Self Psychology and the Humanities*, p. 243.
[97] Rizzuto, *The Birth of the Living God,* p. 11.
[98] Browning, Don S., *Religious Ethics and Pastoral Care,* Philadelphia, PA: Fortress Press, 1983, pp. 110-115.
[99] Kohut, *Self Psychology and the Humanities*, p. 227.
[100] Kohut, *Self Psychology and the Humanities*, p. 224.
[101] For example, see Kohut, *Self Psychology and the Humanities*, p. 28.

practice of suspending assumptions of understanding in the midst of experiential encounter might help resist the problem of premature explanation of the other in one's own experience-distant terms.

If pastoral theology is committed to theorizing about healing and wholeness, and postcolonial theory stresses recognition of real obstacles to these ideals, then what might it mean continually to practice and to cultivate empathy in ever new ways? I continue to experience wonder and amazement regarding capacities for understanding across linguistic, philosophical, theological, political, and other differences. Through lengthy, committed engagement with Saakiki friends, I experienced a depth of friendship and mutual understanding that surpassed any of my expectations. At the same time, I am thrown back on myself by disruptions. The case studies immediately remind me of limitations in understanding Saakiki culture and being understood by Saakiki friends.

Ordinary moments of misunderstanding paradoxically advance understanding. Momentary mutual understanding breaks through experiential worlds of selves in relational webs with others.[102] While Kohut hypothesized ways in which self-psychology helps intercultural understanding, he admitted that theory should be used as a "helpmate" and not a "master."[103] Self-psychology engenders caution in the project of understanding selves and others. Yet, the structural possibilities of empathy in selves and others who are caught up in self-selfobject matrices inspire courage to try and to try again to deepen understanding not as achievement but as an unfolding process. Self-psychology is relevant in a postcolonial context that recognizes the need for and difficulty of attaining mutually comprehensible forms of understanding.

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[102] Gerkin, *Living Human Document*, p. 43.
[103] Wolf, *Treating the Self,* p. 67.

Object Relations Theory and its Postcolonial Relevance

Object relations theory (ORT) offers an additional set of theoretical resources for understanding intercultural relationships in a postcolonial context. ORT is an interpretive set of theories that can be adapted to elucidate ways of engaging *good enough intercultural encounter* by differentiating encounter in terms of *mutuality* ("selves living with others") and *colonization* ("self fantasying about the other"). In a good enough intercultural encounter, both parties participate in mutual living, become vulnerable and open to change, and move between stranger-ness and connection. ORT alludes to connections between infant-mother relationships and larger cultural contexts. ORT lends itself to analogy since its theories about the infant-mother relationship are based on analogous reference to adult psychology and personality.[104]

Many core concepts of ORT come out of the work of British pediatrician and psychotherapist, D. W. Winnicott (1896-1971). Winnicott considered the infant-mother relationship as the location of personality development. Winnicott theorized that while infants are born into relationality, the infant considers all others to be part of *me*. Therefore, key among the first achievements is an infant's recognition that there is a *not-me* quality that defines other objects. Winnicott described a process of understanding the eventual separation of infant me from not-me objects in terms of both healthy (good enough) and pathological (not good enough) terms.

Winnicott based ORT developmental trajectory on three claims: (1) all persons have internal worlds, including and especially infants; (2) external persons and events affect internal worlds; and (3) there is an area of "experiencing" that involves

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[104] See Gay, Volney, "Winnicott's Contribution to Religious Studies: The Resurrection of the Culture Hero," *Journal of the American Academy of Religion*, 51 S 1983, pp. 388-390.

participation in both the internal world and external life.[105] Winnicott stressed that

understanding these claims is predicated on the absolute dependence of the infant-mother

nursing pair where "psychologically the infant takes from a breast that is part of the

infant, and the mother gives milk to an infant that is part of herself."[106] For the infant, the

nursing pair presents the illusion of omniscient control and precedes differentiation of not

me from me. For the mother, the nursing pair represents the critical experience of

adapting to the infant's every need. Eventually, the mother faces that she cannot

anticipate and immediately respond to every need. The infant becomes frustrated by not

experiencing total control in relation to external reality.[107] Winnicott defined the *good*

enough mother as "one who makes active adaptation that gradually lessens, according to

the infant's growing ability to account for failure of adaptation and to tolerate the results

of frustration."[108] As we have seen, other psychoanalytic theorists name this frustration

optimal, recognizing its importance in differentiating selves from others, or me from not

me.[109] ORT's nursing pair can serve as a guiding metaphor for relationships beyond the

infant-mother dyad.

Winnicott characterizes "experiencing" in terms of transitional objects,

transitional phenomena, and potential spaces of creative play.[110] He defines *transitional*

objects as external, real, physical objects that participate in an individuated self's internal

world. Transitional objects both evoke affection and can withstand destructive

impulses.[111] For example, infants develop a sense of control over objects such as

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[105] Winnicott, *Playing and Reality,* p. 3.
[106] Winnicott, *Playing and Reality,* p. 16.
[107] Winnicott, *Playing and Reality,* pp. 14-17.
[108] Winnicott, *Playing and Reality,* p. 14.
[109] Kohut, Heinz, *How Does Analysis Cure?,* pp. 23, 98-103.
[110] Winnicott, *Playing and Reality,* pp. 5, 71-2.
[111] Winnicott, *Playing and Reality,* pp. 5-7.

blankets, toys, or pacifiers, which they simultaneously love (i.e., find soothing) and hate

(i.e., act destructively toward in a way that does not threaten the ability to love and be

loved by these objects). *Transitional phenomena* are activities, usually involving the

hands and mouth, with a similar characteristic of dual internal and external

participation.[112] The "external object is both independent and real, yet, conditioned and

animated by the ego of the child."[113] *Transitional or potential spaces* characterize the

critical spaces in between me and not me. For example, potential space characterizes the

in-between-ness within a developmental progression from "a state of being merged with

the mother to a state of being in relation to the mother as something outside and

separate."[114] For the good enough mother, potential space represents the developmental

progression from adaptive to gradually frustrating behavior. Winnicott argued that

potential space is vital not only to infant development and good enough mothering, but

also for healthy living more broadly. He envisioned a "direct development from

transitional phenomena to playing, and from playing to shared playing, and from this to

cultural experiences."[115] Playing occurs in-between, requires trust between, and "belongs

to the potential space between" the infant and mother, and later, between persons and the

environment.[116] Winnicott affirmed potential space as the locus of the play, creativity,

and communication that unfolds in culture(s).[117] Play facilitates recognition of

differences and connections between and among selves. Winnicott argues that play is a

basic form of living.[118] Winnicott defined *living* as interacting with real objects external

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[112] Winnicott, *Playing and Reality,* p. 5.
[113] Gay, "Winnicott's Contribution to Religious Studies," p. 382.
[114] Winnicott, *Playing and Reality,* pp. 19-20.
[115] Winnicott, *Playing and Reality,* p. 69.
[116] Winnicott, *Playing and Reality,* pp. 69, 135.
[117] Winnicott, *Playing and Reality,* p. 139, see also p. 73.
[118] Winnicott, *Playing and Reality,* p. 67.

to the self. In contrast, he described *fantasying* as a dissociative activity that does not involve interaction with external reality.[119] Active participation in potential space characterizes living in relationship with others with whom the self plays, creates, and communicates.

ORT Description of Intercultural Encounter: Winnicott's developmental trajectory progresses from the nursing pair to objects with overlapping potential space to recognition of a sense of independence between selves and others:[120]

nursing pair   *potential space*   *relative independence*
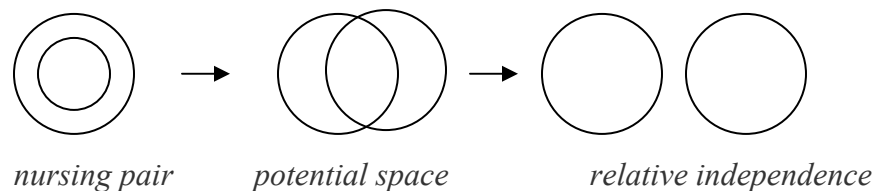
> …human beings must develop slowly their understanding of the independent existence of others ("objects")…the development of object relations progresses from an intensely narcissistic focus, through the cathexis of part-objects, to the possibility of fully mature relationships between the whole beings.[121]

The infant-good enough mother nursing pair gradually moves toward mutual recognition of "not me" even while participating in play, communication, and creativity. Instead of starting with the image of a nursing-pair where there is the illusion of control and participation based on a healthy form of dependency, intercultural encounter tends to begin with independent strangers. Before encounter, individuated selves, communities, or cultures, could represent whole beings who hold particular expectations of others that are more or less closed off to revision. A more mutual encounter would correlate to a greater openness to surprise, or expectation of revision. Before encounter, culturally

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[119] Winnicott, *Playing and Reality,* pp. 36-37.
[120] Gay, "Winnicott's Contribution to Religious Studies," p. 380.
[121] Gay, "Winnicott's Contribution to Religious Studies," p. 379.

discrete entities (granting that it is possible to imagine such a thing) occupy different and

distinct physical, cultural, and metaphorical spaces. Encounter then means some sort of

meeting in shared space and time—what one developmental theorist characterizes as "a

mutual sizing up."[122] What are the subsequent possibilities for intercultural encounter?

How do we understand ourselves as cultural beings? How can we imagine ways in which

interpersonal encounter navigates cultural differences? Consider the following depictions

of intercultural encounter:

Colonizing Encounter:

strangers/strange land   *colonized other*

Encounter Oriented Toward Mutual Understanding:

strangers/strange land   *initial contact*   *early days*   *toward mutuality*   *momentary intimacy*
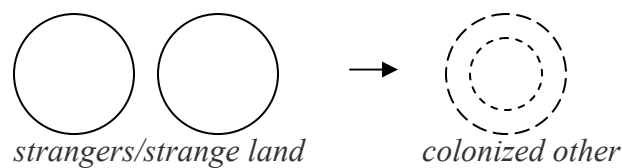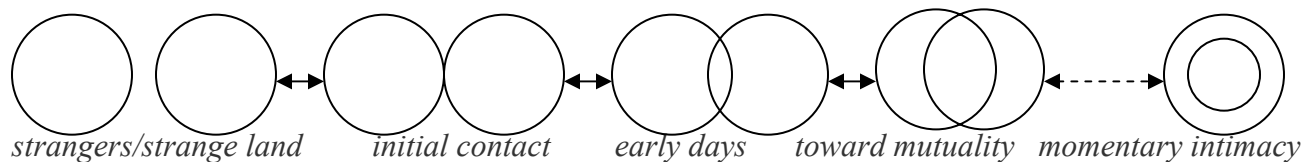
If intercultural encounter begins with separate strangers, then these depictions differ

drastically depending on the experience of initial contact. Pre-conceived notions about

others affect habits of encountering. For example, some recognition of others as unknown

and knowable contributes to an encounter more likely to follow a more mutual

developmental trajectory. In Winnicott's terms, what I am calling the colonizing encounter

is an instance of fantasying where the internal colonizing world neglects to interact with the

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[122] Erikson, *Childhood and Society*, p. 49.

external colonized reality. Instead, colonizers interacts with colonized others only as constructed in the internal world of the colonizer. Colonizers presume fore-knowledge of the colonized; this knowledge is not open to positive revision. Histories record strategies of "proving" that the colonized is really bad, sexual, violent, enough to make sense of and justify colonization.

In contrast, an encounter oriented toward mutual understanding occurs in the midst of living and dreaming. In Winnicott's terms, this is linked to a real interaction of real objects in external reality. Preconceived notions of others must be open to revision where selves willingly become vulnerable to each other. Winnicott noted the importance of frustration. By analogy, a good enough intercultural encounter might reframe mutual frustration in terms of wonder, surprise, and learning. Critical to this kind of orientation toward mutual encounter is the potential space of play, creativity, and communication that "[colors] the whole attitude toward external reality."[123] Winnicott defined culture as the potential space between selves and others: "Cultural experience begins with creative living first manifest in play."[124] The potential space of intercultural encounter presumes a willingness to participate in learning others' languages, to participate in co-creativity, and to participate in play with others. In contrast to a colonizing imposition of pre-ordained rules and languages that restrict access to participating in potential space, an encounter oriented toward mutual understanding invites diverse participation.

As I discussed in Chapter One, pastoral theologian Emmanuel Lartey understands *interculturality* as the claim that persons participate in the three overlapping identities of "I am like no other," "I am like some others," and "I am like all others." I am like no other by

[123] Winnicott, *Playing and Reality,* p. 87.
[124] Winnicott, *Playing and Reality,* p. 135.

in my individuated embodied selfhood; I am like some others by participating in various shared contexts; I am like all others in my biological constitution, especially sharing in the common human experiences of birth and death:[125]

Like no other

Like all others

Like some others
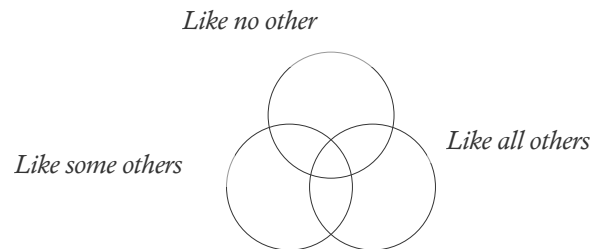
Drawing on Winnicott, the overlapping space between these three complex interrelated and interconnected spheres serves as potential space of interplay between individuated, communal, and human dimensions of intercultural identities.[126] Potential space rests on what Lartey calls the *principle of authentic participation* as "mutual concern for the integrity of the 'other'" that affirms human rights and appreciates multiple languages as a "theological imperative of creation" in which encounter flows from contact and mutual interaction.[127] Lartey helps us envision a model of relationality oriented toward mutual understanding that respects and acknowledges cultural differences.

In a colonizing encounter, one envelops the other, intending to fuse and confuse identities. Colonizing identities determine the identity of the colonized. It is well-established that colonizers force colonized to adopt the language and rules of the colonizer. This movement is one-way. Colonization leaves an enduring legacy from which once-whole selves cannot easily recover. Even after independence, the colonized other and her children continue to be defined by terms set by colonizing powers. Legacies of colonization find

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[125] Lartey, *In Living Color*, pp. 34-35.
[126] Lartey, *In Living Color*, p. 35.
[127] Lartey, *In Living Color*, pp. 33-34.

expression in the prevalence of neo-colonial forms present today.[128] Claims of heritage

based in colonialism contribute to these legacies.[129]

Psychiatrist and activist Franz Fanon (1925-1961) described his experiences as a

colonized other *Black Skin White Masks*.[130] According to Fanon, a colonized self needs

physically to encounter the colonizer's homeland (in his case to travel from Martinique to

France) on a quest to be recognized as a whole self.[131] Fanon considers himself as

"overdetermined from without," in which his appearance prevents authentic encounters.[132]

The "myth of the Negro" precedes him, preventing encounters by restricting possibilities of

relationality.[133] Fanon found no opportunities to participate in potential space. Instead "the

environment that has shaped [the Martinican] (but that he has not shaped) has horribly drawn

and quartered him; and he feeds this cultural environment with his blood and his

essences."[134] Fanon attempted to imagine freedom apart from colonization, in which

"authentic communication" and understanding might be possible. However, he contends that

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[128] See Wurgaft, Lewis D., Review of *The Intimate Enemy: Loss and Recovery of Self Under Colonialism* by Ashis Nandy, *The Journal of Asian Studies*, Volume 44, No. 2, February 1985, pp. 434.

[129] Lowenthal, David, "History Becomes 'Heritage' in Race Question," Letter to the Editor, *Perspectives: Newsletter of the American Historical Association*, January 1994, Vol. 32, pp. 17-18. A relevant context to explore this claim further is the recent dialogue around Pat Robinson's disparaging remarks attributing self-blame to the country and people of Haiti for the January 2010 devastating earthquake (for example, among the many sources to enter this conversation, see "Haitian Ambassador [Raymond Joseph, Haitian Ambassador to the United States] Shames Pat Robertson," on *The Rachel Maddow Show*, http://www.msnbc.msn.com/id/21134540/ vp/34851879#34851879, accessed 13 January 2010. See also Diakité, Dianne, "The Myth of 'Voodoo': A Caribbean American Response to Representations of Haiti," in *Religion Dispatches*, 20 January 2010, http://www.religiondispatches.org/archive/ international/2204/the_myth_of_"voodoo":_a_caribbean_american_response_to_representations_of_haiti, accessed 20 January 2010.

[130] Fanon, *Black Skin White Masks*.

[131] Fanon, *Black Skin White Masks,* p. 153.

[132] Fanon, *Black Skin White Masks,* p. 116.

[133] Fanon, *Black Skin White Masks,* p. 204.

[134] Fanon, *Black Skin White Masks,* p. 216.

his reality is "fixed" in disastrous histories of enslavement. Fanon asks, "Was my freedom not given to me then in order to build the world of the *You*?"[135]

Interculturality embodies paradox even in oppressive contexts. To revisit an example I cited earlier, late-18th century Scotsman turned Dutch colonizer, John Gabriel Stedman was employed to hunt escaped slaves *and* he also tried to prevent or uncover actions toward slaves that he considered too harsh.[136] While he romanticized "the black other" he met in Suriname, viewing "them" as what Tracy Sharpley-Whiting calls "the sexualized savage,"[137] others hypothesize that he and his 15-year old slave lover, Joanna, shared a mutual love relationship.[138] Editors of his journals point to paradoxes in Stedman's own psychology and familial history, connect to his ambivalence as both pro- and anti-slavery.[139] Stedman's drawings depict his sexualized view of the black Surinamese slave. At the same time, he also named the sexualized violence of the masters and called them "murderers."[140] Consider Stedman's reflection on the purpose of his journal:

> …what gives me above all a peculiar satisfaction is that, by having so constantly employed my spare moments in drawing and writing, I have it now in my power to lay before my friends the history of a country so little explored and hitherto so very little known, particularly to the English nation, a nation which ever delights in new and useful discoveries.[141]

Stedman perceived his power to describe and define "the other" exclusively in his own terms.

In contrast to the colonizing encounters that Fanon and Stedman describe, in an encounter oriented toward mutual understanding, strangers move mutually toward

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[135] Fanon, *Black Skin White Masks,* pp. 231-232. Note similarities with the recent response to Pat Robertson by Ambassador Raymond Joseph (Haitian Ambassador to the United States): "So, what pact the Haitian made with the devil, has helped the United States become what it is."
[136] Stedman, *Stedman's Surinam.*
[137] Sharpley-Whiting, *Black Venus.*
[138] Sharpe, *Ghosts of Slavery*, p. 73.
[139] Stedman, *Stedman's Surinam,* pp. *xiv-xv.*
[140] See Stedman, *Stedman's Surinam,* p. 56. See also Sharpe, *Ghosts of Slavery*, p. 97.
[141] Stedman, *Stedman's Surinam,* p. 315.

understanding through sharing and conversation. Both may even participate in rare moments

of intimate connection. Intercultural friendships can exemplify this kind of mutual

encounter. In his motivational address to the University of Michigan graduation in 1960,

then Senator John F. Kennedy challenged activating possibilities of world peace through

intercultural friendship. Kennedy's address led to the development of the Peace Corps.[142]

The philosophy of the Peace Corps, based on a model of friendship, provides a framework

for possibilities of mutual encounter around the idea of intercultural friendship.[143] As an

ideal, intercultural friendship respects as whole persons both Americans and "host country

nationals," along with their respective heritage claims and individual and communal

narratives. The end goal is a claim that intercultural understanding can lead to peace on both

societal and global levels. Whether embodied well or poorly, the Peace Corps outlines a

framework that requires a certain kind of participation, including "cultural curiosity,

language facility, and an unwavering commitment" to work well in the face of significant

challenges.[144] A hopeful framework of intercultural friendship might facilitate movement of

strangers toward rare moments of intimate connection.

Postcolonial Relevance of ORT: In light of the complex histories of time and

space in Suriname I developed in previous chapters, consider the following diagram:

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[142] http://www.peacecorps.gov/index.cfm?shell=learn.whatispc.

[143] The Peace Corps has the following three goals: (1) Helping people of interested countries in meeting their need for trained men and women; (2) Helping promote better understanding of Americans on the part of peoples served; and (3) Helping promote better understanding by Americans of other peoples (See http://www.peacecorps.gov/index.cfm?shell=learn.whatispc.mission).

[144] Lucas, C. Payne, and Kevin Lowther, *Keeping Kennedy's Promise: The Peace Corps' Moment of Truth*, Special Expanded Edition, Baltimore, MD: Peace Corps Online, 2002, p. *vii.*

Historical Colonizing Encounter in Suriname:

strangers/strange land   *colonized other*

Stadscreolen "City creoles" (Emancipated 1863)

Maroons Multiple tribes (Escaped Slaves)
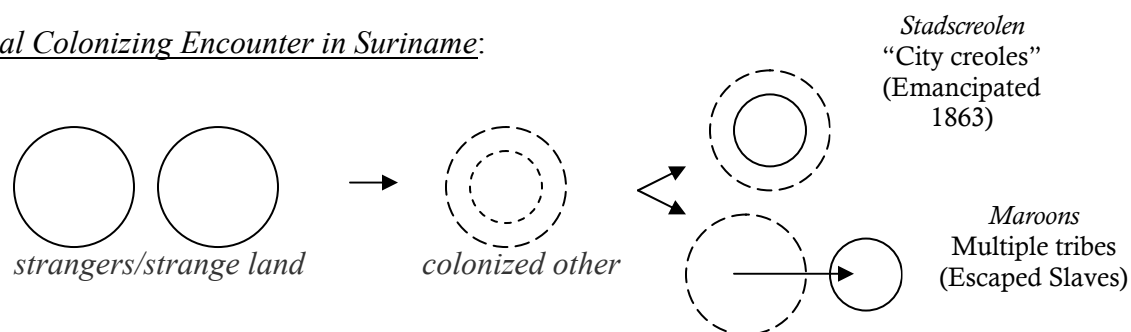
This depiction describes the current division of Afro-Surinamese into *Stadscreolen* ("city creole") and multiple tribes of *Maroons*. Stadscreolen were emancipated from Dutch plantations until their emancipation in 1863. Maroons escaped Dutch plantations and maintained tribal identities in the tropical rainforest of Suriname's interior. Stedman was among many soldiers sent to hunt and kill Maroons; Joanna, his lover, was a Stadscreolen. The above depicts a history that continues to divide Afro-Surinamese. While both groups continue to experience marginalization, Stadscreolen carry the blessing, power, and privilege of an invisible Dutch occupation. In contrast, Maroons, continue to be haunted by its more subtle pursuit. With indigenous Amerindians, Maroons are among the most powerless, least represented, and most underserved peoples in Suriname. They continue to serve as scapegoats for economic and political purposes though denial of their land rights and by shouldering much of the blame for Suriname's crime and economic distress.

In the case studies in Chapter Three, I experienced myself as a split self-object who participates in both kinds of encounter. In one instance, I identify with and am identified with the colonizer in colonizing encounter. In another instance, I experience and remember participating and being invited to participate in an encounter oriented toward mutual understanding. On one hand, active participation as a representative of the

American Peace Corps constantly risks invading Saakiki "me" space with "not me" in forced encounters. On the other hand, encounters oriented mutual understanding still involves concrete American and Saakiki identities. Invitations to participate in sacred space can approach moments of intimate connection. The juxtaposition of these two kinds of movements, even within the same complex stories and emerging from the same prolonged intercultural encounter, demonstrates complexities and possibilities of good enough moments alongside not good enough moments in shared time and space. This implies tension or movement within the developmental trajectory of an intercultural encounter.

ORT differentiates an encounter oriented toward mutual understanding (selves living with others) from a colonizing encounter (self fantasying about the other). A good enough intercultural encounter involves diverse invitations to co-participate in mutual living where diverse persons become vulnerable and open to change within potential spaces and between stranger-ness and connection. While I find ORT relevant in a postcolonial context, my depiction is limited in that I have characterized intercultural relationality as split into two forms of encounter with inherent value claims—the *bad* colonizing encounter and the *good* encounter oriented toward mutual understanding. Interpersonal relationships are not so simple. Examining actual intercultural experiences illustrates complexities of intercultural encounter beyond simple dualisms. Winnicott relieves a drive toward perfection or goodness by recognizing that efforts need only be *good enough*. A good enough intercultural encounter includes both understandings and misunderstandings.

<u>Feminist Psychoanalytic Theory and its Postcolonial Relevance</u>

Both self-psychology and ORT raise tension within processes oriented toward relational understanding. Tension appears in Kohut's image of the tension arc as a structural part of selves in relation with others. Tension appears in Winnicott's description of the constant negotiation necessary for navigating relationships. Tension is also central both to Turner's relational anthropology and to Wolff's conception of the serious play of vulnerabilities around surrender-and-catch. Feminist psychoanalyst Jessica Benjamin places tension at the core of healthy relational life. Her book, *Bonds of Love: Psychoanalysis, Feminism, and the Problem of Domination* (1988), continues to be a significant resource in the pastoral theology and gender studies classrooms.

Benjamin criticizes post-Freudians like Margaret Mahler who theorize separation and individuation as the ultimate and most desirable goals of child development:

> The problem with this formulation is the idea of separation from oneness; it contains the implicit assumption that we grow *out of* relationships rather than becoming more active and sovereign *within* them; that we start in a state of dual oneness and wind up in a state of singular oneness.[145]

According to Benjamin, two subjects exist any time a baby is born of a mother.[146] Rather than one-way development, Benjamin envisions a "continual, dynamic, evolving balance" between relational selves.[147] She theorizes about an *intersubjective relationality* in which parents are figures of separation *and* attachment. Benjamin argues that coming to terms with interpersonal differences by embodying an orientation toward mutual recognition is a much more adequate conception of relational life than what she considers

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[145] Benjamin, *The Bonds of Love*, p. 18
[146] Benjamin, *The Bonds of Love*, p. 24
[147] Benjamin, *The Bonds of Love*, p. 25.

to be the false premise of parental authority as that from which the infant must strive to separate.[148]

Benjamin considers *gender* a central factor in the way in which psychological theories consider relationality and the way in which relationships play out in social contexts. While this text considers gender in a particularly American context—for instance, she considers the inadequate resources for affordable daycare[149]—examples of the weight of parenting responsibilities that structurally fall on women are certainly relevant beyond an American context. Benjamin criticizes the dualisms of Western culture particularly around *gender polarity* as the structure that supported older traditional patterns of male domination and that continues to structure the present-day. Gender polarity now supports more subtle patterns of domination in which individuality and rationality remain cultural ideals.[150]

Benjamin proposes a model of *intersubjective relationality* as an alternative to what she considers to be a flawed model of individuality. In this model, others play an active part in the struggle of each individuated self's process of creatively discovering and accepting reality.[151] In denying the primacy of parental authority as that which prompts and enforces separation as a developmental ideal, Benjamin argues that the experience of being with another cannot be reduced to the experience of being regulated by an other.[152] Rather, she envisions a *balance of differentiation* in which selves move in constantly paradoxical relational tensions. Traditional patterns of *domination* regulate relationships, particularly around gender differences but also around cultural differences,

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[148] Benjamin, *The Bonds of Love*, pp. 181, 112, 114.
[149] Benjamin, *The Bonds of Love*, p. 211.
[150] Benjamin, *The Bonds of Love*, pp. 7, 184, 172-173.
[151] Benjamin, *The Bonds of Love*, p. 45.
[152] Benjamin, *The Bonds of Love*, p. 46.

according to a model of a recognizable master who requires submission. *Submission* in this model becomes pleasurable for those who submit to the system as commanded by the one who embodies the so-called master role. Other theorists take up what Benjamin terms submission in terms of silence,[153] harmful adaptation,[154] tolerance of inauthentically received identity,[155] or conformity.[156] According to Benjamin, these images that are cemented in the structural problem of domination must be disrupted.

 Postcolonial Relevance of Benjamin's Theory of Recognition: Challenging normalized patterns of resignation to inevitable relationships structured by domination and submission, Benjamin argues that selves participate in processes of recognition. Benjamin defines *recognition* as "that response from the other which makes meaningful the feelings, intentions, and actions of the self."[157] She argues that recognizing an individuated other as like and unlike me contributes to a deeper *mutuality*. Relational mutuality embodies the constant play of resonance and difference.[158] Recognition is paradoxical in that I grow by recognizing you both as related to me and as existing in your own right without assuming that you exist for me (submission). Benjamin considers that "the ideal 'resolution' of the paradox of recognition is for it to continue as a *constant tension*."[159] She disrupts ideals of wholeness as a singular matter of individual achievement by arguing that wholeness requires the difficult practice of "maintaining contradiction."[160] In a relational orientation toward mutual recognition, subjects live in

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[153] For example, Belenky, *et. al.*, *Women's Ways of Knowing.*
[154] For example, Neuger, *Counseling Women*.
[155] For example, Marshall, *Counseling Lesbian Partners.*
[156] For example, Tatum, *Why Are All the Black Kids Sitting Together in the Cafeteria?;* van Beek, *Cross Cultural Counseling.*
[157] Benjamin, *The Bonds of Love,* p. 12.
[158] Benjamin, *The Bonds of Love,* pp. 30, 26.
[159] Benjamin, *The Bonds of Love,* p. 36.
[160] Benjamin, *The Bonds of Love,* p. 63.

paradoxical tension that acknowledges inevitable breakdowns and misunderstandings.

Benjamin characterizes mutual love as the willingness to live intentionally in tension

oriented toward recognizing selves and others without demanding or finding pleasure in

submission. Both Benjamin's idea of mutual love and Wolff's vision of cognitive love

disrupt normalized relational patterns of creating and receiving violence.

Benjamin recognizes the difficulties in sustaining activities of co-participating in

constant tensions. Patterns of gender polarity structure social relationships in subtle and

powerful ways that continually threaten possibilities of recognition. Benjamin points to

ways in which *both* theorizing about disrupting power *and* actually attempting practices

with the intention of disrupting power threaten these engrained structures of polarity.[161]

She argues for a different kind of *destruction* in which selves do not destroy others and

themselves through some kind of righteous revolution. Righteous revolution that results

in failed destruction includes the temptation to reverse the terms of a binary split "to

elevate what has been devalued and denigrate what has been overvalued."[162] Failed

destruction obliterates others and parts of selves—as we will see in the next chapter, what

Benjamin calls failed destruction can be considered a defining characteristic of

postcoloniality, according to Ashis Nandy. Rather than reversing poles of a dualism,

Benjamin advocates destruction in constant tension with idealism. Destruction is

successful when it is directed toward "challeng[ing] and criticiz[ing] authority, the very

persons, ideas, and institutions that have been idealized."[163] Practices of successful

destruction occur within the constant tension of selves in relation with others in a way

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[161] Benjamin, *The Bonds of Love,* p. 223.
[162] Benjamin, *The Bonds of Love,* p. 9.
[163] Benjamin, *The Bonds of Love,* p. 293 n. 56.

that balances the co-present limits and connections among individuated embodied selves, or subjects.[164]

What are the bonds of love? The bonds of love frame paradoxical recognition: "The joy I take in your existence must include *both* my connection to you *and* your independent existence" which is unknown to me.[165] The bonds hold subjects in the kind of constant tension that is required to co-participate in an orientation toward mutual recognition. Is intercultural mutuality possible alongside deep and painful misunderstandings? Benjamin argues that questioning the possibilities of understanding must accompany questioning its impossibilities:

> The anchoring of [the structure of domination] so deep in the psyche is what gives domination its appearance of inevitability, makes it seem that a relationship in which both participants are subjects—both empowered and mutually respectful— is impossible.[166]

The bonds of love catch selves and others in a process of recognition in which each are considered subjects who "grow in and through the relationships to other subjects."[167] Benjamin's psychoanalytic theory of recognition bears on the kinds of experiences of intercultural misunderstanding illustrated by the case studies I introduced in Chapter Three. Intercultural misunderstandings emphasize that I am caught with others in an ambiguous relationality. I risk colonizing even while envisioning possibilities of mutual recognition.

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[164] Benjamin, *The Bonds of Love,* p. 293 n. 56.
[165] Benjamin, *The Bonds of Love,* p. 15.
[166] Benjamin, *The Bonds of Love,* p. 8.
[167] Benjamin, *The Bonds of Love,* pp. 19-20.

Focusing on tensions around relationality helps discern ways of understanding intercultural relationality as the potential space for both crises and possibilities for relational repair. Probing the kinds of inherent tensions and ambiguities of relationality continue to complexify the model of intercultural crisis and repair I adapted from Turner. Understanding selves as fundamentally relational includes recognizing tensions between risks of intercultural misunderstanding and possibilities of intercultural understanding. Complex selves oriented toward possibilizing repair co-participate in a process that challenges models of selves working toward concrete and lasting resolutions across cultural differences. Where selves are oriented toward and intending mutuality in participatory processes, intercultural repair unfolds as a co-authored process into an open future.

Intercultural understanding is vitally important in a world of globalization, easy travel (at least for the more privileged), and increased frequency of encountering stories and practices communicated across diverse cultural identities. Cultural diversity even characterizes families and local institutions in hybrid societies. Pastoral theology, a discipline that claims to care for and offer resources for the health of all persons, must wrestle with intercultural relationality in a special way. It is increasingly important to attempt to cultivate opportunities for participating in understanding intercultural relationality. At the same time, a situation of postcoloniality demands that cultivating opportunities includes yielding leadership and foreclosed conceptions of co-participating.

A thin line separates colonizing encounters and encounters oriented toward mutual understanding. The tension between these co-present risks and possibilities

characterize relationality in theory and practice. Pastoral theologian Lee Butler writes that "often only a thinly veiled line exists between a cry for justice and expressions of hate."[168] Negatively, I do not understand myself and others. I lament devastating consequences of past misunderstandings. I can anticipate misunderstanding again. Positively, I am open to learning. I try to co-participate by surrendering to uncertainties while being caught up with others in risks for the sake of possibilities of mutuality.

Self-psychology, ORT, and feminist psychoanalytic theory offer resources for understanding the tensions inherent in intercultural relationality. These theories offer resources that challenge singular or one-sided (submission-domination) searches for discrete therapeutic keys that hold the power to unlock mysteries of intercultural crises. In contrast, co-participating becomes an image of selves living with other selves in the midst of an ongoing nexus of empowering and being empowered that always includes inevitable misunderstandings and risks disempowering and being disempowered. Naming these tensions in a postcolonial context recognizes ongoing burdens of colonial legacies. In Chapter Six, postcolonial theories help hone an understanding of intercultural relationality as selves living with others in an orientation toward mutuality and in a context and legacy of great violence.

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[168] Butler, *Liberating Our Dignity,* p. 164.

CHAPTER VI

VIOLENCE AND RECOGNITION
The Ongoing Work of Participating in Resisting while Recognizing Complicity

Introduction

Breaches within intercultural relationships disrupt relational bonds, intercultural

understanding, personal and communal identities, and recognition of selves and others.

Inevitable relational breaches and crises can even serve as healthy aspects of relationality.

However, postcolonial theories demand probing the role of violence in intercultural

relationality and intercultural (mis)understanding. Some postcolonial theories consider

the role of violence to impede intercultural understanding. Others consider the role of

violence to facilitate intercultural understanding. As we probe the differences between

these kinds of theories, it will be important to attend to different ways that the term

violence is employed and intended. At both extremes and in-between, postcolonial

theories stress the need to recognize and account for the violences that surround and

imbed all of us in a postcolonial context.[1]

Pastoral theology is a discipline that theorizes about practices of attending to

suffering. It draws on psychologies to further understanding suffering and healing.

Pastoral theology is a discipline attentive to culture(s). While pastoral theology ought to

be uniquely poised to do so, the discipline has not yet responded adequately to unique

challenges of postcolonial theories. Pastoral theologians should find in postcolonial

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[1] Black feminist philosopher Kathryn Gines suggests that Martin Luther King, Jr., represents an in-between position (personal conversation with Gines, see her forthcoming publications in which she is working on this claim).

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theorists ready conversation partners. Like pastoral theology, postcolonial theories use psychology to understand relationality. Postcolonial theories provide conceptual tools relevant to encounters between me as a white, female American academic, and Surinamese friends descended from West African slaves of European colonists. A study of divergent conclusions of the postcolonial theories of Frantz Fanon and Ashis Nandy highlights complexities associated with relational repair in light of lingering interpersonal, intercultural, and intrapsychic consequences of colonialism.

To sharpen the question of whether violence ultimately impedes and/or facilitates intercultural understanding and intercultural relational repair, I turn to two theorists who represent each of these perspectives. Both Frantz Fanon and Ashis Nandy offer postcolonial perspectives that contribute to understanding intercultural relationality in a postcolonial context. Fanon argues that violence is ultimately necessary to break the cycle of violence—intrapsychically and communally—that was instituted by histories of colonialism.[2] Despite tending toward reinforcing dualisms, Fanon's "theorization of the consciousness of the colonized *and* the colonizers, his placing of psychopathology within this context," and "his linking of racism and colonialism" are relevant to theorizing intercultural relationality today.[3] In contrast, Nandy argues that nonviolence is the only possible way ultimately to repair relational breaches—again, both intrapsychically and

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[2] Fanon may or may not intend the same kind of activities and aims by these two uses of violence. It will become clear in the following sections that Fanon does consider non- or mis-recognition to be at least as violent as physical violence. Independent of Fanon's intentions, who is authorized to pull apart violences and rank them in a moral order?

[3] Good, Byron J., Mary-Jo DelVecchio Good, Sandra Teresa Hyde, and Sarah Pinto, "Postcolonial Disorders: Reflections on Subjectivity in the Contemporary World," in *Postcolonial Disorders*, Ed. Good, Byron J., Mary-Jo DelVecchio Good, Sandra Teresa Hyde, and Sarah Pinto, Berkeley, CA: University of California Press, 2008, p. 12. At the 2009 Practical Theology section of the American Academy of Religion annual meeting, pastoral theologian Lee Butler asked why theorists turn to Foucault instead of Fanon when theorizing about violence and postcoloniality. I hope that this chapter in part appeals to his call for pastoral theological work on Fanon.

communally—that were instituted by histories of colonialism. Nandy considers "the schizoid quality of experience and identity" as "being at once condition and consequence of colonial and postcolonial discourses and forms of oppression."[4] Both Fanon and Nandy offer insights into the possibilities of intercultural relationality while recognizing challenges to healthy relationality in a postcolonial context.

In this chapter, I clarify my use of postcolonial theories in relation to pastoral theology. I propose considering violence within the tension around resisting and recognizing complicity as an ongoing process that requires deliberate co-participating. Violence and recognition emerge as characteristics of postcolonial relationality when evaluating the postcolonial theories of Fanon and Nandy. Finally, I identify postcolonial dimensions around the problem of voice. I suggest additional amendments to the model of intercultural crisis and repair I have been developing to conceptualize a postcolonial pastoral theology.

Postcolonial Theories and Attending to Violence

Academic theorists across disciplines agree that theorizing about postcoloniality must include attending to violence. For example, in the recent interdisciplinary edited volume *Postcolonial Disorders*, the editors take as given the harmful affects of globalizing forces on communities and individuated persons. Theorizing about selves uses psychological language that implies the possibility and desirability of applying psychological concepts transnationally. The editors prefer the term subjectivity:

> 'Subjectivity' immediately signals awareness of a set of historical problems and critical writings related to the genealogy of the subject and to the importance of colonialism and the figure of the colonized 'other' for writing about the

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[4] Good, *et. al.,* "Postcolonial Disorders," p. 12.

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emergence of the modern (rational) subject. Subjectivity denotes new attention to hierarchy, violence, and subtle modes of internalized anxieties that link subjection and subjectivity, and an urgent sense of the importance of linking national and global economic and political processes to the most intimate forms of everyday experience. It places the political at the heart of the psychological and the psychological at the heart of the political.[5]

For the purposes of consistency and clarity, while respectful of this important shift to subjectivity, I continue to interchange the terms selves and persons to denote multiplicities within postcolonial identities. However, I find the urgency in connecting colonizing violence to intercultural, interpersonal, and intrapsychic experiences compelling. Pastoral theologians need to rethink ways of speaking about, seeing, and receiving new subjects out of the mires of intersecting and silencing oppressions.[6] I am persuaded by the following definition of postcolonialism:

> We use 'postcolonialism'…to indicate an era and a historical legacy of violence and appropriation, carried into the present as traumatic memory, inherited institutional structures, and often unexamined assumptions…the 'post' in this terminology is seldom far from the 'neo' of new and emergent forms of global hierarchy and domination.[7]

This use of the term postcolonialism recognizes complexities of conceptualizing intercultural relationality. It attends to power dynamics in contemporary experiences of acute and social suffering in both everyday and extreme forms.[8] At the same time, feminist political theorists show how powerful nations craft language in times of global crisis, such as world events that demand *peacekeeping forces*, in ways that could be complicit with neo-colonization.[9] International responses to crises draw on global resources in ways important in reducing further acute loss of life. At the same time,

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[5] Good, *et. al.,* "Postcolonial Disorders," pp. 2-3.
[6] See Copeland, M. Shawn, *Enfleshing Freedom: Body, Race, and Being*, Minneapolis, MN: Fortress Press, 2010, pp. 90-92.
[7] Good, *et. al.*, "Postcolonial Disorders," pp. 6-7.
[8] Good, *et. al.*, "Postcolonial Disorders," pp. 9-10, 15-16.
[9] For example, see the chapter "Desire and Violence" by Anna M. Agathangelou and L. H. M. Ling in their *Transforming World Politics: From Empire to Multiple Worlds*, NY, NY: Routledge, 2009, pp. 15-30.

international responses in extreme situations accentuate problematic and oppressive social structures that also play out in everyday life. Recognizing that many of the resources for resisting in a postcolonial context are hidden, unspoken, repressed, and unburied, postcolonial scholarship aims to start rather than conclude conversations that are "more provocative than prescriptive, opening up issues rather than providing closure, hinting at the hidden, at times intentionally subversive."[10] It is in this spirit that I probe postcolonial theories of relationality in order to recognize tensions that seem to prevent resisting and invite easy collusion with colonizing forces.

Pastoral theologians have considered kinds of violence that occur within and among relational selves. Many in the field have worked on domestic violence as a significant issue to which all forms of pastoral care, counseling, and theology urgently must respond.[11] Liberation theologians envision mutual love that tends toward the least possible enactment of violence.[12] Theologian Marjorie Suchocki evokes a visceral response by using news media reports of actual suffering to punctuate academic reflection.[13] Pastoral theologians have considered ways in which exploitation and oppression infuse and make healthy ways of relating more difficult. For example, Larry Graham considers that "on a larger scale, racism, colonialism, and various forms of oppression are extreme forms of discounting: those in the disadvantaged position are

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[10] Good, *et. al.*, "Postcolonial Disorders," p. 29. For an exploration of the discomforts that these kinds of questions provoke in an ecclesial setting, see Garces-Foley, Kathleen, *Crossing the Ethnic Divide: The Multiethnic Church on a Mission*, Oxford: Oxford University Press, 2007.

[11] For example, see Fortune, *Sexual Violence*; Leslie, *When Violence is No Stranger*. See also *Domestic Violence at the Margins: Readings on Race, Class, Gender, and Culture*, Ed. Natalie J. Sokoloff with Christina Pratt, Piscataway, NJ: Rutgers University Press, 2005.

[12] For example, see Segundo, Juan Luis, *Liberation of Theology*, Maryknoll, NY: Orbis Books, 1976, p. 215.

[13] Suchocki, Marjorie Hewitt, *The Fall to Violence: Original Sin in Relational Theology*, NY: Continuum, 1994.

commonly blamed for their condition, while those in power are excused and justified."[14]

Dale Andrews characterizes present-day America in terms of "a society where the

powerful will not relinquish power, where the rich will not redistribute wealth, and where

self interest precludes social interests."[15] He considers the black church in America as a

resource for liberation that remembers and embodies histories that demand emancipation

through rhetorical references to "potential violence."[16] Violence holds an ambiguous role

in relation to ideas about liberation.

Psychological perspectives on relationality also consider the role of violence. For

example, ORT traces the justification of psychological legacies of exploitation in terms

of healthy relationality.[17] Others consider exploitation within families. For example,

Alice Miller describes ways in which high functioning, or gifted, children become

exploited within larger family structures.[18] Developmental theorist Eric Erikson portrays

an underlying concern regarding exploitation: "…in our time man must decide whether

he can afford to continue the exploitation of childhood as an arsenal of irrational fears, or

whether the relationship of adult and child, like other inequalities, can be raised to a

position of partnership in a more reasonable order of things."[19] Erikson articulates the

shame associated with colonization and considers the interpersonal recognition at stake

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[14] Graham, Larry K., *Care of Persons, Care of Worlds: A Psychosystems Approach to Pastoral Care and Counseling*, Nashville, TN: Abingdon Press, 1992, p. 145.
[15] Andrews, Dale, *Practical Theology for Black Churches: Bridging Black Theology and African American Folk Religion*, Louisville, KY: Westminster John Knox Press, 2002, p. 19.
[16] Andrews, *Practical Theology for Black Churches,* p. 3.
[17] For example, see Winnicott, *Playing and Reality*, p. 139.
[18] For example, see Miller, Alice, *The Drama of the Gifted Child*, Translated by Ruth Ward, NY: Basic Books, 1981.
[19] Erikson, *Childhood and Society*, p. 47.

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when theorizing and living out relational forms that harm or heal.[20] He traces legacies of

complicity to oppression that children inherit from parents.[21]

Pastoral theologians also draw on feminist theories of recognition around the

theme of violence to envision new forms of relationality loosened from the bonds of

traditional hierarchies.[22] Feminist political theorist Seyla Benhabib considers practices in

which other selves are recognized as concrete:[23]

> The self becomes an individual in that it becomes a 'social' being capable of
> language, interaction and cognition. The identity of the self is constituted by a
> narrative unity, which integrates what 'I' can do, have done, and will accomplish
> with what you expect of 'me,' interpret my acts and intentions to mean, wish for
> me in the future, *etc.*[24]

Feminist theorists also analyze ways in which violence disrupts possibilities of relational

recognition, masking individuated I's from each other and severing potential bonds. In

order to theorize about healing and repair, Nancy Eisland draws on Iris Marion Young's

idea of the faces of oppression.[25] Eisland considers that "justice begins with the

relationship of speaking and listening."[26] Eisland encourages pastoral theologians to use

Young's theory of violence to expose social forces of marginalization, exploitation, and

powerlessness, that compel us to participate in seemingly normative forms of cultural

imperialism where "people who find themselves defined from the outside, positioned,

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[20] Erikson, *Childhood and Society,* pp. 119, 418.
[21] Erikson, *Childhood and Society*, p. 131.
[22] For example, see McGarrah Sharp and Miller-McLemore, "Are There Limitations to Multicultural Inclusion?," p. 405 n. 55; Baker Miller, Jean, *Toward a New Psychology of Women,* Boston, MA: Beacon, 1976; Fielding, Helen, Gabrielle Hiltman, Dorothea Olkowski, and Anne Reichold, Eds., *The Other: Feminist Reflections in Ethics*, NY, NY: Palgrave Macmillan, 2007. For a sociological perspective, see Lee, Nick, *Childhood and Society: Growing Up in an Age of Uncertainty*, Philadelphia, PA: Open University Press, 2001.
[23] Benhabib, *Situating the Self*, p.10.
[24] Benhabib, *Situating the Self*, p. 5.
[25] Eiseland, Nancy, "Things Not Seen: Women with Physical Disabilities, Oppression and Practical Theology," *Liberating Faith Practices: Feminist Practical Theologies in Context*, Ed. Denise M. Ackermann and Riet Bons-Storm, Leuven: Peeters, 1998, pp. 103-127.
[26] Eisland, "Things Not Seen," p. 108.

placed, by a network of dominant meanings they experience as arising from elsewhere, from those with whom they do not identify and who do not identify with them."[27] Eisland uses Young's typology to unravel the inner workings of violence and to encourage practices of resistance. Violence is physical, mental, and well-documented throughout histories and personal narratives alike. In the next sections, I propose that postcolonial theories deepen understanding violence as a consequence of histories of colonialism.

<p style="text-align:center"><u>Fanon and Postcolonial Theories on Violence and Recognition</u></p>

An important postcolonial theme is that histories written from hegemonic colonial perspectives come to represent "others" in non-recognizable ways. The *gaze* is "a look through the [other] person that calls into question the recognition of his or her own subjectivity."[28] While colonized identities participate in the freedom of colonizers, the dominant colonizers deny participation in freedom, reciprocity, and recognition to the colonized. Senegalese critic of African colonialism Ken Bugul articulates the difference: "I identified myself in them, they did not identify themselves in me."[29] Bugul and Fanon both theorize about how colonial power infuses interpersonal relationships. Fanon, a psychiatrist and social activist, uses the *gaze* and recognition as theoretical concepts that analyze oppressive raced, gendered, classed, aged structural legacies of colonialism that affect relationality.

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[27] Young, Iris Marion, *Justice and the Politics of Difference,* Princeton, NJ: Princeton University Press, 1990, p. 59, quoted in Eisland, "Things Not Seen," pp. 116-117.
[28] "*gaze*" in the *Dictionary of the Social Sciences*.
[29] Bugul, Ken, *The Abandoned Baobab: The Autobiography of a Senegalese Woman*, Translated by Marjolijn de Jager, NY: Lawrence Hill Books, 1991, p. 53. It is significant that the pen name Ken Bugul translates into "unwanted one" (see http://news-releases.uiowa.edu/2006/november/111306ken-bugul.html).

Postcolonial theories employ the concepts of the *gaze* and recognition to identify dichotomous representations of human realities in two important ways. Fanon situates the *gaze* in interpersonal interactions embedded in larger systemic political histories. Thus, while he refers to dynamics within and among groups of people, genders, races, and nationalities in important ways, he focuses on politics of interpersonal and intrapersonal identities. The *gaze* impacts individuated selves in relation to other selves. These conceptions of the *gaze* lift up identity, recognition, and categorical roles placed on individuated selves. Fanon provides language to help further an understanding of recognition by drawing directly on Sartre's concept of *gaze*. Nandy's postcolonial theory provides another psychoanalytic perspective on power dynamics within postcolonial relationality. Both Fanon and Nandy describe a raced, classed, aged, gendered *gaze* that affects intercultural, interpersonal, and intrapersonal dimensions of relationality.

Another way that postcolonial theorists use the concepts of the *gaze* and recognition is on a more communal level. Edward Said's classic text *Orientalism* argues that the *gaze* not only affects interpersonal relations, but also is used as a tool of locality, fusing communities of selves to particular geographic locations that are literally rooted in colonial histories and mythologies.[30] According to Said and other postcolonial theorists like Richard King, Robert Chambers, and Gayatri Chakravorty Spivak, the *gaze* has locality that fixes persons and places in particular global power-powerless relationships.[31] These theorists point to difficulties pinning down fixed localities because of subtle and efficient globalizing forces. Not only is this *gaze* a product of historical colonialism, they argue, but the *gaze* characterizes present-day practices of scholarship. Thus, they tie

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[30] Said, *Orientalism.*
[31] King, *Orientalism and Religion*; Spivak, *Thinking Academic Freedom in Gendered Post-Coloniality*; Chambers, *Whose Reality Counts?*

academic reflection on the *gaze* to processes and practices of academic reflection itself.

These two ways of thinking suggest that the raced, classed, aged, gendered *gaze* affects

not only relationality, but also international relationships and politics of globalization. Of

course, these two ways of thinking should not be taken to represent two sides of a

singular story; rather, together they speak to depths of colonial legacies and multiplicities

of ways in which colonial legacies affect selves seeing other selves on both individual

and communal levels.

Fanon's textual description of the experience of non-recognition in his personal

experience of the *gaze* is one of his major insights. In *Black Skin White Masks*, Fanon

described his experience of constructed identity when he encountered perspectives that

negated ways in which he considered or recognized himself to be. When Fanon left his

homeland of Martinique for France, he discovered in the experience of *seeing being seen*

that he was not recognized to be the French man that he considered a significant

dimension of his identity.[32] He encountered himself as other. When his blackness was

defined in contrast to the white man, he found himself "overdetermined from without."[33]

Fanon wrote, "It is as an actual being that [the Negro] is a threat."[34] Not only does the

gaze prohibit recognition, but the very being that desires recognition is also perceived as

a threat that reinforces the power of the ever-conflictual *gaze*. The *gaze* incites conflict

even before "any conflictual elements" appear, widening gaps in intercultural,

interpersonal, and internal relationality. Fanon recognizes that the conflictual *gaze*

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[32] Fanon, *Black Skin White Masks*, p. 115.
[33] Fanon, *Black Skin White Masks*, pp. 14, 110, 116, 191-192. Fanon claims that overdetermination causes the ultimate worth of the black man to reside in the person and power of the white Other (p. 154). The white man assumes and depends upon the accuracy of his projections of the black man onto his very being, 165. See also Bugul, *The Abandoned Baobab,* pp. 37-38. Discourse about blackness as an ontological category emphasizes these claims (for example, Anderson, Victor, *Beyond Ontological Blackness: An Essay on African American Religious and Cultural Criticism*, NY: Continuum, 1995).
[34] Fanon, *Black Skin White Masks*, p. 163.

extends to colonized countries inhabited by persons who must daily live the drama of the *gaze*.[35]

Throughout *Black Skin White Masks*, Fanon employed the metaphor of seeing, describing the white man's *gaze* as "the only real eyes" with the power to see. Under this *gaze* Fanon realized that he is "fixed." In Fanon's other-than-white-ness, he loses his own "originality" and finds himself placed into the stereotyped role and nature of the "Negro *sui genesis*."[36] Fanon described the phenomenon of being placed by the dominant white into his other place. In response to Dominique O. Mannoni's psychology of colonization, Fanon criticized a pejorative understanding of slavery. In opposition to Mannoni, Fanon argued that exploitation transcends particularity; in all places and between all peoples, exploitation leaves persons devoid of their "proper place."[37] Fanon encouraged resisting dominant-assigned proper places by protesting unjust social structures that support colonization of peoples, cause lasting fragmentation, and alienate individuals against their own self-recognition.[38] Fanon explained that "because it is a systemized negation of the other, a frenzied determination to deny the other any attribute of humanity, colonization forces the colonized to constantly ask the question, 'Who am I in reality?'"[39] As we saw in Turner, colonial crises evoke identity crises.

Later, in his relatively short life, Fanon extended his theory of recognition in the context of the Blida-Joinville psychiatric institute in Algeria. Fanon went to Algeria to

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[35] Fanon, *Black Skin White Masks*, p. 145.
[36] Fanon, *Black Skin White Masks*, pp. 116, 128-129.
[37] Fanon, *Black Skin White Masks*, p. 88. Fanon focuses explicitly on the experience of colonized men, but is nonetheless an important resource for women as well. Feminists disagree on the extent to which Fanon advocates for women, but he clearly addresses women, especially in his later work (see Sharpley-Whiting, T. Denean, *Frantz Fanon: Conflicts and Feminisms*, Lanham, Maryland: Rowman and Littlefield Publishers, Inc., 1998).
[38] Fanon, *Black Skin White Masks*, p. 100
[39] Fanon, *The Wretched of the Earth,* p. 182

fulfill his desire to leave France and return to a French colony to practice liberative

psychiatry. He eventually abandoned clinical psychiatry to struggle with the people for

human dignity in the Algerian revolution (1954-1962).[40] It is in this context that he

authored *A Dying Colonialism* and then later a hurried *The Wretched of the Earth* in his

last days. In these works, Fanon extended his theories to consider communal violence.

He ultimately claimed that violence may serve as the only effective strategy for lasting

liberation.[41] Some postcolonial theorists criticize those who use Fanon by only referring

to his politics of violence and neglect his theory of intersubjective recognition.[42] Rather

than something that could ever be given, liberation is "seized by the masses with their

own hands."[43] At the same time, Fanon envisions a future not of complete fragmentation,

but one open to liberative practices:

> We must…walk step by step along the great wound inflicted on the Algerian soil
> and on the Algerian people. We must question the Algerian earth meter by meter,
> and measure the fragmentation of the Algerian family, the degree to which it finds
> itself scattered…Once the body of the nation begins to live again in a coherent
> and dynamic way, everything becomes possible.[44]

Even Fanon's more political and polarizing claims precede his eventual return to

interpersonal legacies of colonialism. *The Wretched of the Earth* ends with highly

emotionally charged case studies of psychoanalytic fragmentation in a postcolonial

context. The film, *Frantz Fanon: black skin white mask,* depicts interpersonal

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[40] Fanon, *A Dying Colonialism*, p. 12. See also Robert A. Mortimer "Algerian War of Independence" The
Oxford Companion to the Politics of the World, 2e. Joel Krieger, ed. Oxford University Press Inc. 2001.
Oxford Reference Online. Oxford University Press. Vanderbilt University. 20 January 2010 <http://www.
oxfordreference.com.proxy.library.vanderbilt.edu/views/ENTRY.html?subview=Main&entry=t121.e0015>
[41] Fanon, *The Wretched of the Earth*, see especially pp. 44-47.
[42] On this point, see *Coloniality at Large: Latin America and the Postcolonial Debate*, Ed. Mabel Moraña,
Enrique Dussel, and Carlos A. Jáuregui, Durham, NC: Duke University Press, 2008.
[43] Fanon, *A Dying Colonialism*, p. 2.
[44] Fanon, *A Dying Colonialism*, pp. 119, 144-145; Fanon, *The Wretched of the Earth*, p. 114.

interactions as both the location of the *gaze* and violent resistance to it.[45] In the film,

individuals struggle for release from both internal and external oppression. Violence is

visually reduced to a single gun hidden underneath an Algerian woman's subversive veil,

a symbolic boundary between inner and outer embodied colonization. In Fanon's

postcolonial theory, violence becomes an act of resisting colonizing violence. Who

determines the differences between colonizing violence and the violence of resistance?

Nandy on Violence and Recognition

Like Fanon, Ashis Nandy focuses on legacies of colonization on relationality.

However, unlike Fanon who points to violence as the only ultimately liberative strategy

for colonized people, Nandy draws on Gandhi to argue for nonviolent strategies of

resistance toward liberative ends. Nandy demonstrates effects of colonization not only in

communal and interpersonal dimensions, but also on an intrapsychic level. As selves

suffer by internalizing displacement, reconstructing histories "is not a way of structuring

the past, but of opening up the present and the future."[46] Writing in response to legacies

of British colonization in India, Nandy debunks the prevalent colonial idea that

development moves from child to adult and from female/the feminine to male/the

masculine. These colonizing myths trap colonies in dark-skinned bodies of weak female

children governed by white masculine adults who represent ideals of identity-formation.

Not only is the *gaze* raced, as Fanon suggests, but it is also gendered and aged.

Nandy reflects on the legacy of British colonialism for ensuing British-Indian self

possibilities. He divides his book, *the intimate enemy,* into two essays that engage

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[45] *Frantz Fanon: black skin white mask,* Nash, Mark, producer; Isaac Julien, director, San Francisco, CA: California Newsreel [distributor], c1995.
[46] Nandy, "Themes of State, History, and Exile," p. 171.

notions of self, health, pathology, and power, from different perspectives. The first essay

introduces sex and age as powerful colonial categories of inner life and interpersonal

relationships, surveys literary responses to colonial heritage, and draws on Gandhi to

problematize linear notions of sex, time, and history. In the second essay, Nandy

identifies the resilience of selves under colonialism. Throughout both essays, Nandy

considers what selves who survive, endure, and even thrive in the face of colonizing

forces can teach about integrity, freedom, and transcendence:

> …when psychological and cultural survival is at stake, polarities [such as the
> universal vs. the parochial, the material (or the realistic) vs. the spiritual (or the
> unrealistic), the achieving (of the performing) vs. the nonachieving (or the non-
> performing), and the sane vs. the insane] do break down and become partly
> irrelevant, and the directness of the experience of suffering and spontaneous
> resistance to it come through at all planes.[47]

Nandy exposes dualisms as neat ways of categorizing self/other dichotomies under the

powerful violent rules of colonialism.

Rather than a neatly packaged pre-formed hegemonic project, Nandy argues that

historical colonialism grew and changed over time, propelled by myths of progress and

development. According to Nandy, organic colonial projects prioritized "the human over

the nonhuman and the subhuman, the masculine over the feminine, the adult over the

child, the historical over the ahistorical, and the modern or progressive over the

traditional or the savage." Colonialism appealed to both colonizer and colonized as both

logical and desirable.[48] Colonizing hierarchies became embedded in the trans-historical

Western self. In this light, Nandy calls colonialism the "armed version" of modernity.[49]

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[47] Nandy, *the intimate enemy,* pp., 112-113.
[48] Nandy, *the intimate enemy,* p. *x.*
[49] Nandy, *the intimate enemy,* pp. *xi-xiv.*

In the face of psychologically invasive colonizing projects, Nandy claims that

seriously to consider his proposal requires new responsibilities on all parties. These

responsibilities include a hermeneutic that retains "fidelity to one's inner self, as one

translates, and to one's inner voice, when one comments."[50] Authorial integrity, or "the

process of choosing one's own voice,"[51] may not prevent hermeneutical violence,

especially depending on the extent to which one is able to transcend powerful, embedded

colonizing categories that order inner and outer modes of relationality. Nandy also insists

on the preferential option for the oppressed, but not out of the kind of biblical compulsion

that grounds some liberation theologies. Rather, he argues that oppressed persons

necessarily and consistently view the oppressor as fully human. While oppressed selves

survive and live in the presence of a human oppressor, oppressors necessarily and

consistently discount the oppressed as non-human and thus automatically less able to

participate in conversation:[52]

> The essential reasoning is simple. Between the modern master and the non-modern slave, one must choose the slave not because one should choose voluntary poverty or admit the superiority of suffering, not only because the slave is oppressed, not even because he works (which, Marx said, made him less alienated than the master). One must choose the slave also because he represents a higher-order cognition which perforce includes the master as a human, whereas the master's cognition has to exclude the slave except as a 'thing.' Ultimately, modern oppression, as opposed to traditional oppression, is not an encounter between the self and the enemy, the rulers and the ruled, or the gods and the demons. It is a battle between de-humanized self and the objectified enemy, the technologized bureaucrat and his reified victim, pseudo-rulers and their fearsome other selves projected onto their 'subjects.'[53]

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[50] Nandy, *the intimate enemy,* pp. *xii-xiii.*
[51] Hermans, Chris A.M., "Ultimate Meaning as Silence," In *Social Constructionism and Theology,* Leiden, The Netherlands: BRILL, 2002, p. 125.
[52] Nandy, *the intimate enemy,* pp. *xiii, xv-xvi.*
[53] Nandy, *the intimate enemy,* pp. *xv-xvi.*

Here, Nandy radically inverts modern hierarchies by envisioning slaves as the ones living in reality while so-called masters have become trapped in inner self-conflict fighting *his* projected, split enemy-self in the form of the other who suffers at *his* hand. This liberative image deepens a vision of colonizing encounters as fantasy in contrast to mutually transforming encounters that involve both parties in living.[54]

Nandy examines psychological colonialism and preferential subjectivity of slaves in relation to four methodological decisions. First, he disrupts the dichotomy of scholarly versus pedestrian knowledge through interplay between educated and everyday resources. Second, he sidesteps the psychology of religion project in favor of a project that assumes continuity between personality and culture.[55] Third, he resists the academic impulse and pressure to deliver a neatly packaged theory that presents final answers.[56] Instead, he not only deliberately leaves loose ends and untidy places in this text, but he also immediately problematizes each concluding section with critical and challenging questions.[57] Finally, Nandy admits the limits of his own writing in his non-native English. While he addresses sex as a colonizing category, he also nonetheless employs the masculine voice throughout the text. Is this admission revolutionary for a 1983 text and/or a shortcoming? Does it collude with inescapable colonizing categories and/or serve as a starting point for transcending them?

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[54] This claim is influenced by both D. W. Winnicott's idea of living versus fantasying in *Playing and Reality* and John Cobb's idea of mutual transformation in "Beyond Pluralism," (In Gavin D'Costa, ed. *Christian Uniqueness Reconsidered: The Myth of a Pluralistic Theology of Religions*, Maryknoll, NY: Orbis Books, 1990).

[55] Here I refer to the psychology of religion as a discipline that treats religion as an object of study and applies psychological concepts to it. Nandy seems to have more affinity with the more interdisciplinary methods of the field of religion, psychology, and culture (see Jonte-Pace and Parsons, *Religion and Psychology*, pp. 2-4).

[56] Nandy, *the intimate enemy*, p. 97.

[57] For example, see Nandy, *the intimate enemy*, pp. 48, 63.

Nandy's first essay, "The Psychology of Colonialism: Sex, Age and Ideology in British India," Nandy criticizes the common understanding of colonialism as actual economic gain wagered by political power. A deeper more encompassing way to think about colonialism, argues Nandy, is in terms of "a psychological state rooted in earlier forms of social consciousness in both the colonizers and the colonized."[58] Shared agreed-upon procedures manage relationships, resistance, and violence between the colonizers and the colonized.[59] Nandy argues that the colonized must take on what colonizers have denied them: the essence of masculinity as defined by colonial categories of essential sex. Even resistance takes on the masculine forms of "aggression, achievement, control, competition, and power."[60] Colonizing categories strictly dictate the roles and rules of colonizer-colonized selves in colonizing encounter.

Aggression, achievement, control, competition, and power, are not only stereotypically male colonial characteristics, but also describe mature adults:

> The notion of the African as a minor, endorsed at times even by a Livingstone, took very strong hold. Spaniards and Boers had questioned whether natives had souls: modern Europeans cared less about that but doubted whether they had minds, or minds capable of adult growth. A theory came to be fashionable that mental growth in the African ceased early, that childhood was never left behind.[61]

Nandy demonstrates how Indians came to be seen as embodying the characteristics of children. On one hand, the colonial project sought to reform the childlike Indian, "innocent, ignorant but willing to learn, masculine, loyal and thus 'corrigible.'" At the

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[58] Nandy, *the intimate enemy,* pp. 2, 30-31.

[59] Nandy claims, "No colonialism could be complete unless it 'universalized' and enriched its ethnic stereotypes by appropriating the language of defiance of its victims" (*the intimate enemy,* pp. 72-73).

[60] Nandy, *the intimate enemy,* p. 9. Nandy describes how colonial categories of sex also map onto a class dichotomy in which lower class males must over-act out their sexuality, while upper class males must practice restraint, "sexual distance, abstinence, and self-control" (p. 10).

[61] Kiernan, V.G., *The Lords of Human Kind: European Attitudes to the Outside World in the Imperial Age,* Harmondsworth: Penguin, 1972, p. 243; quoted in Nandy, *the intimate enemy,* p. 15 n. 24.

same time, the colonial project sought to repress the childish Indian, "ignorant but unwilling to learn, ungrateful, sinful, savage, unpredictably violent, disloyal, and thus 'incorrigible.'"[62] These stereotypical representations tread on the image of responsible salvific adults who impose ethical codes upon inferior blank slates in desperate need of education for *her* own good lest *she* remain undeveloped in devalued feminine form.[63] Nandy points out that colonialism also devalues elders, traditionally esteemed for embodying the pinnacle of progress, but who through colonizing forces atrophy into desperate need of salvation from younger, stronger, more stable adults.[64] Myths of progress—textured by ageism and sexism—imply avenues of development for colonized sub-selves to be integrated into colonial meta-narratives.

According to Nandy, colonialism affects the colonizer in four ways. First, colonialism institutionalizes violence for all parties in the colonial project.[65] Second, colonialism "produced a false sense of cultural homogeneity in Britain" and "blurred the lines of social divisions."[66] Third, the psychological splitting that allows for self/other colonial separation also inevitably creates distances within the colonizer's internal world.[67] Finally, colonialism furthers the fictional meta-narrative that places the colonizer in the role of the magically omnipotent, permanent, fixed authority.[68] These affects on the colonizer's self-image evoke a variety of responses.

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[62] Nandy, *the intimate enemy,* p. 16.
[63] Nandy, *the intimate enemy,* pp. 14-15.
[64] Nandy, *the intimate enemy,* pp. 16-17; See Roland, Alan, *In Search of Self in India and Japan: Toward a Cross-Cultural Psychology*, Princeton, NJ: Princeton University Press, 1988, p. 308, where Roland describes the cultural appropriateness of elders embodying greater wisdom and spiritual achievement. Developmental theorists like Erik Erikson or James Fowler, Carol Gilligan or Kohlberg, also depend on a notion of age progression with implications for corresponding sexual identity.
[65] Nandy, *the intimate enemy,* p 32.
[66] Nandy, *the intimate enemy,* pp. 32-33.
[67] Nandy, *the intimate enemy,* p. 34.
[68] Nandy, *the intimate enemy,* pp. 34-35.

While Nandy claims that colonialism affects all, both in historical colonialism as well as in the oppressive categories colonialism perpetuates, he recognizes the colonized as those with the greatest resources for creative response under colonialism. Whereas most instances of resistance occupy the same colonizing categories they try to resist, resistance that threatens is that which somehow transcends conceptual, psychological, and identity-forming colonizing categories of sex and age. Nandy finds resources in Gandhi and in traditional Indian culture to respond by paradoxically using and transcending colonizing language. Appealing to traditional Indian culture both resists and disrupts Western notions of linear time. According to Nandy, Gandhi's focus on immediate social needs, combined with traditional notions of time, preferences the "all-embracing permanent present, waiting to be interpreted and reinterpreted."[69]

In his second essay, "The Uncolonized Mind: A Post-Colonial View of India and the West," Nandy explores self-structure under colonialism. If the first essay describes the process by which colonizing categories reorder the way all persons think and act, the second essay expands Nandy's notion of colonized persons' necessary ability for creative, resistive, response-ability.[70] This does not relieve colonizers of culpability or responsibility; on the contrary, Nandy lifts up colonized persons as those whose complicated histories of survival leaves them with less broken tools for creative leadership in the responsible interpretation and re-interpretation of histories.

Unlike Kohut's bipolar self in which all selves are supported in tension between two poles of development, Nandy turns to Kipling as a troubling example. Nandy describes Kipling's bipolar self as one who must choose between honoring the victim

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[69] Nandy, *the intimate enemy,* p. 57.
[70] This notion of response-ability also resonates with H Richard Niebuhr's *The Responsible Self: An Essay in Christian Moral Philosophy*, Louisville, KY: Westminster John Knox Press, 1999 c. 1963.

Indian part of himself or the glorified British true self. Nandy finds that Kipling wrestled toward an integrated self in the midst of cultural pressures to side with either the strong winner or the weak loser. In colonizing categorical terms, Kipling lived in between the authoritative violence of the colonial aggressor and the reactive violence of "desperation, fatalism, and cowardliness."[71] Colonialism endures in those who feel they must choose which self to be, which, Nandy points out, masks the psychological process of the self turning against itself. The colonized East becomes the not-me that must be explicitly recognized and violently rejected.[72] Kipling's writing reflects the procedural requirement to forget the complexities of multiple identities in favor of neater divisions between us and them.[73]

When identity-forming choices seem reduced to colonizing or reactive violence, transcendent "creative self-preservation"[74] remains indeterminate and free, albeit repressed. Nandy traces colonial images of India as concurrently overly-this-worldly and overly-other-worldly. The Indian must choose between two undesirable, losing options, both of which are often understood in terms of a fiction of a singular, perfectly integrated, mature Western self. Nandy includes an explicit warning to those of us who, even in the name of postcolonialism, work in hegemonic text-based academic circles: "A living culture has to live and it has an obligation to itself, not to its analysts. Even less does it

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[71] Nandy, *the intimate enemy,* pp, 68-69.
[72] Nandy, *the intimate enemy,* pp., 70-71. Here, Nandy is also referring to Erik Erikson's concept of negative identity (*the intimate enemy,* p. 71 n. 12).
[73] Nandy, *the intimate enemy,* p. 79. Theologians of religious pluralism are beginning to argue for multiple identities of selves, institutions, and communities. For example, I may describe myself as a Christian American woman, not only am I already multiple, but I am referring to descriptors that are multiple. We must ask, what does American, Christian, or woman mean in this context? Feminist thought has also embraced this idea of multiplicity of women's experience (See Fletcher, Jeannine Hill, *Monopoly on Salvation?: A Feminist Approach to Religious Pluralism,* NY: Continuum, 2005; Thatamanil, *The Imminent Divine*; Graham, Elaine, *Making the Difference: Gender, Personhood, and Theology*, Minneapolis, MN: Fortress Press, 1995, p. 128).
[74] Nandy lists resistive strategies for creative self-preservation that, like Oscar Wilde, include explicit rejection of those characteristics valued most highly by colonial ideologies (*the intimate enemy,* p. 84).

have any obligation to conform to a model, its own or someone else's."[75] Nandy tries to

resist the impulse to work within over-determined received colonizing categories of

thought and action, self-structure and worldview.

Nandy raises an example of one who attempts to transcend colonizing

hermeneutic categories through resources preserved among the oppressed. In contrast to

Kipling, Sri Aurobindo faced not a choice between powerful-me and weak-not-me, but a

choice to work toward freedom with the resources of having been able to recognize the

colonizer as human. Nandy finds in Aurobindo a universal resource for healing the kinds

of false self-splits colonialism induces:

> …Aurobindo…always had…a genuine place for the West within Indian
> civilization. For Kipling on the other hand, India was not a civilization which
> enjoyed equal rights; it was a geographical area one could love and a sociological
> space where you, if you were a real 'man', could find yourself. This certainly was
> not accidental. Aurobindo was above all a victim who had fashioned out of his
> victimhood a new meaning for suffering and a new model of defiance. As a
> victim, he protected—and had to protect—his humanity and moral sanity more
> carefully because, while the colonial system only saw him as an object, he could
> not see the colonizers as mere objects. As part of his struggle for survival, the
> West remained for Indian victims like Aurobindo an internal human reality, in
> love as well as in hate, in identification as well as in counter-identification.[76]

As with Kipling, colonizing categories impinged on Aurobindo's self-image and played

out in his own family. When India-born Aurobindo was sent to Britain, his father "took

the greatest care that nothing Indian should touch this son of his."[77] Nandy describes a

boy torn from his Indian homeland and lost in the middle of two polarized cultural

identities. According to Nandy, Aurobindo both idealized England and found it anxiety

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[75] Nandy, *the intimate enemy,* p. 82.
[76] Nandy, *the intimate enemy,* pp. 86-87.
[77] Nandy, *the intimate enemy,* p. 87.

provoking. He lived in a tumultuous tension calmed only when he returned and "touched the soil of India."[78]

Nandy portrays the adult spiritual leader Aurobindo who both embodied esteemed mystical abilities and faltered in human interactions. Aurobindo claimed both spiritualism and secular pragmatism. Over time, the integration that initially promised to resist hegemonic colonial splitting collapsed as Aurobindo came to represent and embody salvation in the form of India's first modern guru.[79] He and his followers adopted a group self-structure reminiscent of Kohut's description of Hitler's Germany or Archie Smith's description of Jim Jones' Jonestown.[80] Like Kohut and Smith, Nandy claims that "the historical reality of a person, however, is never a good guide to the meanings that are associated with the person."[81] Perhaps this is why Nandy chooses Aurobindo to represent the oppressed whose efforts toward an integrated self fulfill a need that can only be supplied by the creative resources of the colonized.[82]

Nandy imagines integrated selves emerging out from under colonialism even as such selves live with the colonial legacy. A model of integration depends on the resilience of the oppressed who live with less broken self-structure that holds in tension oppressors as both human and violent. Selves must together turn to the oppressed for wisdom to promote integration, healing, and wholeness.[83] Nandy cites laughter and

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[78] Nandy, *the intimate enemy,* p. 90.
[79] Nandy, *the intimate enemy,* pp. 90-97.
[80] Kohut, *Self Psychology and the Humanities;* Smith, Archie, *The Relational Self: Ethics and Therapy from a Black Church Perspective*, Nashville, TN: Abingdon Press, 1982.
[81] Nandy, *the intimate enemy,* p. 95.
[82] Does this claim further colonize by mining the resources of already colonized persons? Consider American pharmaceutical companies that mine rainforest peoples for indigenous medicinal knowledge to make pill-form medicine that will likely never be accessible by rain forest peoples.
[83] Archbishop Desmond Tutu's Truth and Reconciliation Commission embodies this kind of visible, practical value on oppressed persons as contributors to healing and wholeness of all people (see Tutu, Desmond, *No Future Without Forgiveness*, NY: Doubleday, 1999). Here, it is necessary to caution against

poetry as two strategies of resistance often employed by the oppressed to overcome

colonizing dualistic categories.[84] Such strategies help transcend exclusive dualisms

toward more inclusive wholes:

> This century has shown that in every situation of organized oppression the true
> antonyms are always the exclusive part versus the inclusive whole—not
> masculinity versus femininity but either of them versus androgyny, not the past
> versus the present but either of them versus the timelessness in which the past is
> the present and the present is the past, not the oppressor versus the oppressed, but
> both of them versus the rationality which turns them into co-victims.[85]

To support this claim, Nandy returns again to Gandhi to reconsider colonial brokenness

toward a more integrated selfhood that maintains "fluid self-definition" with somewhat

permeable boundaries embracing the inherent complexities and ambiguities.

Psychologically, this individuated self is integrated to the extent that it resists a tight,

mechanistic split between self/not-self, me/not-me, self/other.[86] Nandy argues that India

maintains resources for recognizing selves intimately related to other selves: "He who

sees every being in his own self and sees himself in every other being, he, because of this

vision, abhors nothing."[87] Rather than delivering a final conclusive interpretation, Nandy

considers an integrated vision of selves in encounter, holding in tension both knowledge

and ethics, both academic theoretical tools and practical neighbor love.[88]

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an ethical mandate for oppressed persons in order for the flourishing of all. Rather, that there are oppressed
persons who have survived against enormous odds and in the presence of limiting colonizing forces results
in the sad reality of oppression in our midst.

[84] Nandy, *the intimate enemy,* p. 98. Many others agree with the strategic value of humor and irony. For
example, Hermans argues from a social constructionist perspective that laughter and irony serve as "great
equalizers" (Hermans, "Ultimate Meaning as Silence," p. 133). From a pragmatic perspective, Richard
Rorty also lifts up irony and poetry as strategies for living in a pluralistic world (See Rorty, Richard,
Contingency, Irony, and Solidarity, Cambridge: Cambridge University Press, 1989).

[85] Nandy, *the intimate enemy,* p. 99.

[86] Nandy, *the intimate enemy,* pp. 104-107.

[87] Nandy, *the intimate enemy,* pp. 108-109, 108 n. 77, 109 n. 78.

[88] Nandy, *the intimate enemy,* p. 113. Again, Nandy has many interdisciplinary companions who come to
similar conclusions, such as Niebuhr in *The Responsible Self,* or Derrida, who argues that "History can be
neither a decidable object nor a totality capable of being mastered, precisely because it is tied to

Resisting and Recognizing Complicity

Fanon and Nandy struggle with academic responsibilities and practices in relation to the physical, psychological, and hermeneutical violence of colonial legacies. They illuminate the effects of colonialism for colonized and colonizers. Like Benjamin's theory of gender polarity within individuated selves, both Fanon and Nandy theorize that conflictual dimensions of identity co-exist within individuated selves as much as within and among communities. A raced, classed, gendered, aged *gaze* creates fixed representations that impede recognition. Textual and visual forms represent and essentialize people and places. Selves are fixed upon particular lands in overarching contexts that are "overdetermined from without,"[89] begging the question as to whether the colonized can exist, can speak, and can be heard.[90]

Some argue that postcolonial theories lead to cultivating practices of freedom and narratives of resistance.[91] Others provide examples of slave women's agency and power dug out of the past and presented to the future in re-membered historical forms. "History matters," writes Sharpe, in that "a slave past [is] intimately bound up with the present, as a point of departure for the African Diaspora or a condition of existence for fractured identities."[92] Said extends this discussion, arguing that the *gaze* has locality that affects academic practices.[93] Others reflect on freedom and responsibility in light of colonial legacies and intentional or unintentional neo-colonial forms of writing from above.

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responsibility, to *faith*, and to the *gift*" which involve the undecidable, the absolutely risky, and the mysteriously transcendent, respectively (Derrida, *The Gift of Death,* pp. 5-6).
[89] Fanon, *Black Skin, White Masks.*
[90] Spivak, Gayatri Chakravorty, "Can the Subaltern Speak?," *Marxism and the Interpretation of Culture,* Ed. Nelson, Cary, and Lawrence Grossberg, Urbana: IL: University of Illinois Press, 1988, pp. 271-313.
[91] Leo-Rhynie, Elsa, "Gender and Power in Contemporary Society: A Case-Study of Student Government," In *Confronting Power, Theorizing Gender: Interdisciplinary Perspectives in the Caribbean*, Ed. Eudine Barriteau, Kingston, Jamaica: University of the West Indies Press, 2003, pp. 283-299.
[92] Sharpe, *Ghosts of Slavery,* p. *xii.*
[93] Said, *Orientalism.*

Postcolonial theories encourage resistance by opening, questioning, joining, embodying, lamenting, and hearing voices and texts from below. Resources for healing emerge in the midst of reflecting on historical resistance, lamenting its fragmentation, and motivating new kinds of resistance to subtle neo-colonial forces.[94]

The powerful *gaze* that constructed socially and politically violent hierarchies in the past continue to wield power in contemporary "free" globalized contexts. Fanon warned, "When one approaches a problem as important as that of taking inventory of the possibilities for understanding between two different peoples, one should be doubly careful."[95] Fanon argued that occupied people live with fragmentation as a result of violent colonialism. Needs include liberation and bread, freedom and breath. Resistance requires lamentation and mourning through rituals of lived experience. What is at stake is somehow living together into a world of open, undetermined futures, even as pasts are reconstructed, contextualized, and tied to localities. Resisting includes learning about liberation, bread, freedom, and breath by joining efforts oriented toward what one writer considers moving with "the breathing, sentient testament of the living world."[96] Academic concepts must be grounded in meaningful intercultural experiences.

In order to reflect academically on my shared experiences in the Saakiki village setting, I engage histories, postcolonial theories, and academic practices. Fanon's appropriation of the *gaze* helps unmask power-based dichotomies are drawn along raced

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[94] Jackson comments on the context for historical memory and presence, "…while black writers are rewriting slave history, the legacy of slave past, while inspiring black unity, continues to 'cast a heavy shadow,' one that hampers their efforts to overcome the stigma associated with that legacy" ("Remembering the 'Disremembered,'" p. 143).

[95] Fanon, *Black Skin White Masks*, p. 84.

[96] Hawken, "To Remake the World." It is important to remember that there are plenty of opportunities for learning resistance and recognizing complicity in America, which is no where near free from internal oppression and participation in oppression abroad, if these boundaries are even perceptible. Nor do I claim to be free from internal fragmentation.

lines. Other postcolonial theories complexify this *gaze* even as they simplify the

mysterious, hyper-sexualized, black, female, young body to represent everything that the

West is not: intriguing but weak. Postcolonial theories identify forms of *gazing* that

outlive national movements toward independence, revolution, and solidarity. Even as the

so-called best and brightest educated elite continue to leave Suriname for success in the

Netherlands, the power and agency to resist remain viable options of survival from within

roles assigned by subtle neo-colonizing forces. While the *gaze* may constrict the role of

individuals or of countries, the power to resist may come from within fixed roles and still

impact systemic inequality. Many Saakiki express that their backs are against the wall

and their attachment to the land is vulnerable to impending displacement. Yet, if "they"

have enough upward mobility through education or otherwise, then they leave. Why?

Postcolonial theories voice edgy, dangerous questions about legacies of

colonialism. They struggle with methodological possibilities of intercultural practices

that subvert traditional object/subject dichotomies. Writing about ethnography, Linda

Tuhiwai Smith offers the following compelling warning:

> From the vantage point of the colonized, a position from which I write, and
> choose to privilege, the term 'research' is inextricably linked to European
> imperialism and colonialism. The word itself, 'research,' is probably one of the
> dirtiest words in the indigenous world's vocabulary. When mentioned in many
> indigenous contexts, it stirs up silence, it conjures up bad memories, it raises a
> smile that is knowing and distrustful.[97]

Academic structures of understanding assume values; they are not natural or factual.

How can academics engage practices of discerning what matters through methods of

ethical inquiry? How can theologians discern ultimate concern, meaning, finitude, and

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[97] Smith, Linda Tuhiwai, *Decolonizing Methodologies: Research and Indigenous Peoples*, New York: Zed Books, 1999, p. 1, quoted in Good, *et. al.,* "Postcolonial Disorders," p. 4.

liberation, even while mourning the active role of religious institutions in colonization?[98]

Where do colonizing legacies confuse myths and actual experiences with representations that are more or less violent? How are the colonized women, children, and men, who have been particularly harmed by colonizing practices of violently stripping bodies and voices, unearthed? Responsive academic practices include cultivating interdisciplinary practices of listening, joining, questioning, recognizing, and "getting with" people on the ground below who practice daily resistance.

Saakiki women survive by resisting, staking claims, for now, in sacred spaces in Surinamese soil. I recently returned to the village setting and sat again with my friends and "village family." This time I had academic questions. The elders still protect sacred space, but some of the children have become young women and have moved to the city in pursuit of better educational opportunities. The village elders draw strength from the *Gadu Osu*, protecting it and continuing to embody spirits who watch over the village. Some of the young women want to be teachers; others want to be nurses. Some want to return to the village and work at the village school and clinic. Every afternoon, children wash and hang to dry their one school uniform, readying it again for the next's day education. How do academics co-participate in taking a stand in caring for selves and others? Where do limited resources and opportunities continue to deepen rather than relieve struggle?

Friends in the village challenge me to resist and transform my multiple roles. Do "they" have to represent the dark colonized other and do "I" have to represent the

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[98] Griffin, David Ray, John B. Cobb, Jr., Richard A. Falk, Catherine Keller, *The American Empire and the Commonwealth of God*, Louisville, KY: Westminster John Knox Press, 2006; Parsons, William B., Diane Jonte-Pace, and Susan E. Henking, Eds., *Mourning Religion*, Charlottesville, VA: University of Virginia Press, 2008; Ellens, J. Harold, *The Destructive Power of Religion: Violence in Judaism, Christianity, and Islam*, *Volume Two: Religion, Psychology, and Violence,* Westport, CT: Praeger, 2004.

colonizing white (male) American? Many who have reflected in depth on this question

"from below" answer with a resounding yet sorrowful "yes."[99] Must our encounter be

controlled by the conflictual *gaze*? Fanon summarized colonialism's violent legacy: "His

life is nothing but a long flight from others and from himself."[100] If "every ontology is

made unattainable in a colonized and civilized society,"[101] then does colonization

ultimately deprive our seeing *our* participation in mutual recognition? Is mutual

encounter among selves who occupy roles circumscribed by colonizing structures of

identity and national politics ultimately possible? Fanon asks, "Can the white man

behave healthily toward the black man and can the black man behave healthily toward the

white man?"[102] Can I, who by my skin and nationality represent the colonizer, choose to

try not to avert my eyes, but instead to be vulnerable to others? What is responsible

embodiment of academic privilege? Can I participate in mutual loving friendship with

MaLespeki? Can Mia and Ella be my teachers? How can *we* invite encounters where

selves meet face to face oriented toward mutual recognition? How can *we* be responsible

givers and recipients of our *gazing*? Fanon laments, "Without Responsibility, straddling

Nothingness and Infinity, I began to weep."[103] Yet weeping and lamentation may lead to

new possibilities of intercultural relationality.

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[99] See Tatum, *Why Are All the Black Kids Sitting Together in the Cafeteria?*

[100] Fanon, *Black Skin White Masks*, p. 181. Fanon observed, "The black Antillean is the slave of this cultural imposition. After having been the slave of the white man, he enslaves himself" (p. 192, see also 194).

[101] Fanon, *Black Skin White Masks*, p. 109.

[102] Fanon, *Black Skin White Masks*, p. 169, Rather than proposing negritude as the appropriate or possible response to anti-black racism, perhaps Fanon desires of mutuality and "deep understanding." See also his statement, "I want to understand" (p. 121).

[103] Fanon, *Black Skin White Masks*, p. 140.

<u>Risking Speaking/Writing/Voicing In a Postcolonial Context</u>

Postcolonial theories compel academics to consider new ways of writing.[104]

Fanon and Nandy complexify understandings of intercultural relationality in a context of

postcoloniality. Responsible academic practices must include grappling with how to

embody academic responsibility in ways that lives in the tension between resisting and

recognizing complicities. Iris Marion Young suggests practicing resisting in a context of

oppressive structural hierarchies by focusing on embodiment, bodies, and the lived

body.[105] M. Shawn Copeland brings Fanon and Elaine Scarry together in theorizing

about the urgency of seeing bodies in a context of oppression.[106] While Copeland looks

to Scarry around the theme of beauty, Scary's work can also contribute to a processual

understanding of intercultural relationality.

In *The Body in Pain: The Making and Unmaking of the World*, Elaine Scarry

provides a complex view of the phenomenon of embodied pain. Pain destroys bodies and

bodies' ability to express the experience of pain through language. To see the evidence

of pain, one can look to individuated pain (*i.e.*, torture) and communal pain (*i.e.,* war).

However, to understand pain and to talk or write about it requires remaking bodies and

re-embodying wounded language. Texts that struggle with histories of wounding,

embodying, and empowering, re-create language. Scarry considers processes of

unmaking and making in relation to "the way other persons become visible to us, or cease

to be visible to us."[107]

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[104] Good, *et. al.,* "Postcolonial Disorders," p. 4.
[105] Young, Iris Marion, "Lived Body Versus Gender: Reflections on Social Structure and Subjectivity," in *Recognition, Responsibility, and Rights: Feminist Ethics and Social Theory*, Ed. Robin N. Fiore and Hilde Lindemann Nelson, Lanham, MD: Rowman and Littlefield Publishers, 2003, pp. 3-18.
[106] Copeland, *Enfleshing Freedom*, pp. 15-18.
[107] Scarry, *The Body in Pain,* p. 22.

Scarry uses metaphor to describe the many ways in which both making and unmaking occur. Metaphor, along with other ways of perceiving, describing, and predicting relationality, is a casualty of the destruction of language. Therefore Scarry draws upon it before it disappears, mixing metaphors from various genres to bolster creative relationships within language itself to contribute to "making making." She claims that it is difficult to express pain because "physical pain has no voice."[108] Scarry argues that physical pain not only resists language, but "actively destroys it."[109] Scarry points to "avenues" that attempt to provide or create languages of expression for pain, such as individual experience, medicine (case studies and diagnostic questionnaires), other verbal documents (*i.e.,* Amnesty International), the courtroom, and art. Scarry's central claim is that the present-day is a continual unmaking and making bodies in pain.

Scarry argues that the world depends on continual recreating in response to continual destruction of bodies. The world is at risk of ultimate destruction; therefore, attempts must be made to counter this destruction. In this effort, Scarry models both the inner workings of the destruction and the inner workings of countering forces, which she identifies as creativity or creation. Scarry uses a metaphor of horizontal ribbons in order to elaborate the concepts of *body* and *voice*:

> The physical and the verbal run side by side, one above the other, as two distinct or at least distinguishable horizontal ribbons of occurrence. The first only participates in the second by anticipating it: that is, it is as though the upper ribbon has been pulled back one interval so that its content will always immediately precede the content of the lower ribbon[110]…embodied humanity and their artifact, or Body and Voice, exist as two distinguishable horizontal ribbons of occurrence, the intensified bodily reality of the lower band bestowing its reality

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[108] Scarry, *The Body in Pain,* p. 3.
[109] Scarry, *The Body in Pain,* p. 4.
[110] Scarry, *The Body in Pain,* p. 193.

(or as it is now called in the revised, economic idiom, its 'value') onto the upper band…[111]

The horizontal ribbons, according to Scarry, form land and inform claims to place attachments. How is embodiment necessarily connected to the land? Scarry argues that pain is embodied in selves and communities even while violence "deconstruct[s] the structure of making itself." She looks for resources for participating in the continual effort of "making making itself."[112]

Scarry claims that tensions between destructing and creating can lend insight into ethical and moral responsibility. For example, she writes, "Made things do incur large responsibilities to their human makers…human makers also incur very large obligations to the objects they have made."[113] Building on this assumption, she advocates that the role of the scholar is to make ethical recommendations:

> [Judeo-Christian scriptures and Marx's account] shared conviction that the 'problem of suffering' takes place and must be understood within the more expansive frame of the 'problem of creating' may at the very least be taken as an invitation to attend, with more commitment, to the subject of making, a subject whose philosophic and ethical import we do not yet fully understand.[114]

Scarry assumes that *language can be shared*. Recognizing war, torture, and that *I* cause pain without feeling it as such by objectifying it, Scarry invokes a shared question of experience: "How can *I* be?" Her moral and ethical insights, conditions, and recommendations follow from this existential exploration, and attempt to address a second question: "How can *I* be wrong?"

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[111] Scarry, *The Body in Pain,* p. 273. Scarry incorporates the possibility of revision into the structure of Body and Voice. This seems similar to what could be called a critical correlational method in the work of Don Browning. The horizontal ribbons seem to metaphorically represent or model the idea of correlation.
[112] Scarry, *The Body in Pain,* p. 279.
[113] Scarry, *The Body in Pain,* p. 182.
[114] Scarry, *The Body in Pain,* p. 277.

Scarry identifies what is at stake in neglecting to focus on "making making" in the midst of a world that is being destroyed:

> It is not that we will cease to perceive and feel the power of injury. The wound on the shelf, a damaged head, a torn off arm, and open belly will stare out at the observer by the closet door and flood him with the nausea of awe and terror, overwhelm him, bring him even to his knees as though it were a gun rather than an open gash poised in his direction. But at least he knows that if he could just unfix his eyes in a small arc of vision, there would be other objects on the shelves and other closets and other rooms filled with sunlight and newspapers and a sleeping cat, rather than having to know that the injury is here and there and there and there and everywhere he can turn his eyes, that all the shelves and all the rooms and all the streets up and down the city are covered with blood, slaughter, battle, and war.[115]

At stake for Scarry is past, present and future existential awareness of bodies and worlds. Pain threatens to destroy and unmake bodies through persistent torture and war. Scarry identifies, explores, and recommends ways in which the past, present and future body can be repaired and re-made. She claims, "What is quite literally at stake in the body in pain is the making and unmaking of the world"[116] because "intense pain is world-destroying."[117] To preserve the world, Scarry urges discerning methods of repair in the midst of recognizing the active destruction of the very language needed to speak (she investigates the Hebrew Bible, New Testament, and Marxist texts as possibilities). She identifies the problematic, "Physical suffering destroys language, and moral rightness…tends to lie with the most articulate."[118] Could co-participating in the tensions around resisting and recognizing complicity be language-creating in a context of world-destroying forces?

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[115] Scarry, *The Body in Pain,* p. 77.
[116] Scarry, *The Body in Pain,* p. 23.
[117] Scarry, *The Body in Pain,* p. 29.
[118] Scarry, *The Body in Pain,* p. 201.

<u>Conclusion</u>

Medical anthropologist Paul Farmer argues that "no honest assessment of the current state of human rights can omit an analysis of structural violence."[119] In this chapter, I appealed to postcolonial theories as resources for understanding the structural violence in which relationality within and between selves is embodied. Postcolonial tensions characterize present-day forms of intercultural relationality. I raised tensions around the ongoing work of resisting and recognizing complicity with structural forces that continue to colonize. Fanon and Nandy portray an image of selves in relation to other selves who constantly navigate the devastating consequences and compelling forces of violence. Interdisciplinary postcolonial theories examine academic responsibilities as one site of engaging postcolonial tensions. Inviting and being vulnerable to co-participating in tensions continues to be a place where possibilities and risks converge around healing, making, hearing, and joining selves with other selves. Sociologist Patricia Hill Collins asks, "Where is resistance today? Would we know it if we saw it?"[120] Resisting is a tension that we must continually navigate in understanding intercultural crisis and repair. Postcolonial theories identify problems of textuality, while Scarry suggests textuality as a resource for healing. Understanding selves as living texts complement academic textual practices that take postcolonialism seriously. In the next chapter, I suggest intercultural empathy as a possible site of embodying tensions in a way that both invites and recognizes limits of co-participating in liberating practices.

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[119] Farmer, Paul, *Pathologies of Power: Health, Human Rights, and the New War on the Poor,* Berkeley and Los Angeles, CA: University of California Press, 2003, p. 50.
[120] Hill Collins, Patricia, *Another Kind of Public Education: Race, Schools, The Media, and Democratic Possibilities*, Boston, MA: Beacon Press, 2009, p. 84.

CHAPTER VII

INTERCULTURAL EMPATHY
The Ongoing Work of Participating in Liberating and Being Liberated

Introduction

Pastoral theologians study human suffering and fulfillment in relation to care-giving practices. While the field has adopted a more communal and intercultural focus, it lacks book-length reflections on cultural differences. A recent Society for Pastoral Theology conference and journal devoted to the theme of postcolonialism indicates that the field is ready to engage our situation of postcoloniality in greater depth.[1] Most pastoral theologians use interdisciplinary methods to understand intrapsychic and interpersonal aspects of human suffering and fulfillment without considering cultural differences. While pastoral theologians reflect on gender, race, class, age, and ethnicity, the field lacks substantive consideration of postcolonial theories. I redress this imbalance by bring together resources from anthropology, relational psychologies, and postcolonial theories. Each discipline offers profound resources that pastoral theology can no longer do without.

While liberation theology attends to systemic oppression, pastoral theologians need a broader understanding of culture than liberation theology alone provides. For that reason, I use anthropological and sociological theories of culture to envision persons as thoroughly intercultural. Pastoral theologians committed to theories and practices of intercultural care need to understand culture in relation to the multigenerational

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[1] *The Journal of Pastoral Theology*, Volume 17, Number 2, Fall 2007.

ramifications of colonialism. Postcolonial theories show that talk about culture can remain fairly abstract by ignoring the systemic and global violence that colonialism instituted in our ways of thinking and relating. We remain only some twenty-five years removed from Suriname's independence, and not many more years from many other independence movements. Legacies of colonialism affect descendents of colonizers and colonized alike. For these reasons, I have examined interdisciplinary theories in order to develop a postcolonial pastoral theology that remains committed to what pastoral theology has always done best: meaningfully considering the nature of care for persons and communities.

Postcolonial theories draw attention to histories and legacies of violence embodied within and between persons along hierarchical, directional relationships. Fanon argued that colonialism instituted and institutionalized a fundamental and lasting brokenness in possibilities for interpersonal mutuality. He claimed that, ultimately, the only way to redress colonial violations and their legacies is through violence. In contrast, Nandy has argued that any redress of colonial violation must finally come in a mutual embrace of non-violence. Rather than aligning with either Fanon or Nandy, I argue in this chapter that choosing sides might be the wrong response. Rather, I envision a model of relationality that recognizes that intercultural relationships still tend toward violence as a direct result of colonialism. I have argued for recognizing that relationships, especially in light of cultural differences, always include breaches or crises of understanding that call for specific responses oriented toward mutuality. This chapter outlines a postcolonial pastoral theology that addresses the many tensions—including those around violence— that shape limits and possibilities of pastoral responses.

<u>Postcolonial and Liberationist Challenges</u>

Modern forms of pastoral theology embraced and incorporated psychological insights around listening, empathy, and relational healing. Postmodern forms of pastoral theology have expanded previous understandings by reflecting on context. In the last decade, the field has embraced paradigmatic shifts that widen what is traditionally considered pastoral theology and care. For example, Carroll Watkins Ali envisions a "multidimensional approach" to care that is more inclusive of the needs of poor black women.[2] Patricia Hill Collins takes a different but complementary approach as a sociologist, arguing that "intersectionality" best describes the complicated interconnections of race, gender, and social class.[3] She underscores the pursuit of social justice for all in the face of serious inequalities as a collective problem requiring multiple, collaborative projects in response.[4] Hill Collins joins others who urge scholars to consider how academic positions both foster social justice and reinscribe existing social hierarchies.[5]

Pastoral theologians now recognize contextual and intercultural paradigms that ought to inform both theory and practice. Some pastoral theologians have called for more attention to liberation theology as a resource for a more responsible pastoral theology attentive to larger social forces that impede care and relationships. While pastoral theologians have attended to context and have drawn on liberation theology,[6]

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[2] Watkins Ali, Carroll A., "A Womanist Search for Sources," in Miller-McLemore, Bonnie J., and Brita L. Gill-Austern, Eds., *Feminist and Womanist Pastoral Theology*, Nashville, TN: Abingdon Press, 1999, p. 52.

[3] Hill Collins, *Black Feminist Thought*, pp. *vii*, 18.

[4] Hill Collins, *Black Feminist Thought*, pp. 1-8.

[5] Hill Collins, *Black Feminist Thought*, p. 283.

[6] Couture, *Blessed are the Poor?*; Couture and Hunter, *Pastoral Care and Social Conflict;* Bevans, *Models of Contextual Theology,* Sedgwick, Peter, "Liberation Theology and Pastoral Theology," In Pattison,

theologian Stephen Pattison argues that this attention has yet to make a substantial impact. Pastoral theologians need to continue to foster conversation with liberation theologians to facilitate a more just and responsible ethics of care attentive to systemic oppression. However, I have concentrated on bringing postcolonial theories into conversation with pastoral theology in order to illuminate the postcolonial forces that bear on intercultural relationships.

How does one care well across cultural differences? In each of the case studies that prompted my deeper engagement with culture(s)—*intervening in a friend's practice of child discipline, inadvertently breaking cultural taboos, confronting conflicting norms in the face of consequences of crimes, and confronting difficulties around engaging histories of slavery and present-day ramifications that stem from colonialism*—it is tempting to rush to judgment. It is particularly difficult to suspend judgment when, from my perspective, I consider that vulnerable persons are being harmed in multiple dimensions. Suspending judgment is also difficult in the midst of emotions and internal existential questions about embodiment, personhood, and relationality. How can pastoral theologians discern the basis for our judgments? Do they hold in every case?

Converging Models of Relationality in a Postcolonial Context

Pastoral theologians can deepen the work we have already done with relational psychologies by attending to *violence*, *time*, and *recognition* in ways that postcolonial theories have considered at length. To reflect responsibly on suffering and healing,

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Stephen, and James Woodward, eds.; consultant editor, John Patton, *The Blackwell Reader in Pastoral and Practical Theology*, Oxford; Malden, Mass.: Blackwell Publishers, 2000, pp. 164-172.

pastoral theologians attend to violence, especially regarding sexuality and gender,[7] race,[8] and class.[9] Classically oriented to suffering and healing in the one-on-one therapeutic modality,[10] pastoral theologians have turned toward more systemic, political webs of suffering and healing. An expanded understanding resists the illusion of simple causal connections to suffering and straightforward step-by-step techniques to facilitate healing.[11]

In both classical and contextual paradigms, pastoral theologians embrace interdisciplinary tools. Pastoral theology continues to rely on insights from various schools of psychology to understand the human person. While this has tended to direct pastoral theologians toward the project of understanding individual persons, they are quick to point out that individuals can only be understood in context. After all, the founding father of pastoral theology, Anton Boisen, was influenced by George Herbert Mead's theory of the social nature of all selves.[12] More recently, the field has turned

[7] Miller-McLemore, Bonnie J., and Brita L. Gill-Austern, Eds., *Feminist and Womanist Pastoral Theology*, Nashville, TN: Abingdon Press, 1999, and in this volume, Greider, Kathleen J., Johnson, Gloria A.; Leslie, Kristen J., "Three Generations of Women Writing for our Lives," pp. 21-50; Neuger, *Counseling Women*; Fortune, Marie, *Is Nothing Sacred? The Story of a Pastor, The Women he Sexually Abused, and the Congregation He Nearly Destroyed,* Cleveland, OH, 1999 c. 1989; Poling, James N., *Understanding Male Violence: Pastoral Care Issues*, St. Louis, MO: Chalice Press, 2003; Marshall, *Understanding Lesbian Partners;* Miller-McLemore, Bonnie J., *Also a Mother: Work and Family as Theological Dilemma*, Nashville, TN: Abingdon Press, 1994; Moessner, Jeanne Stevenson, Ed., *Through the Eyes of Women: Insights for Pastoral Care*, Minneapolis, MN: Fortress Press, 1996; Moessner, Jeanne Stevenson, and Teresa Snorton, Eds., *Women Out of Order: Risking Change and Creating Care in a Multicultural World*, Augsburg Fortress Press, 2010.
[8] Gill-Austern and Miller-McLemore, *Feminist and Womanist Pastoral Theology*; Wimberly, *African American Pastoral Care;* Smith, *The Relational Self.*
[9] Resources on class, such as Couture, *Blessed are the Poor?*, are much more limited and in need of more attention.
[10] Boisen, *The Exploration of the Inner World;* Hiltner, Seward, *Preface to Pastoral Theology*, New York: Abingdon Press, 1958; Clebsch, William A., and Charles R. Jaekle, *Pastoral Care in Historical Perspective,* New York: J. Aronson, 1975; Holifield, E. Brooks*, A History of Pastoral Care in America: From Salvation To Self-Realization*, Nashville, TN: Abingdon Press, 1983.
[11] Gerkin, *The Living Human Document;* Ramsay, Ramsay, Nancy J., Ed., *Pastoral Care and Counseling: Redefining the Paradigms*, Nashville, TN: Abingdon Press, 2004.
[12] Mead, *Mind, Self & Society;* Burkitt, *Social Selves;* Hunter, Rodney J., General Editor, *Dictionary of Pastoral Care and Counseling*, Nashville, TN: Abingdon Press, 1990.

toward a guiding metaphor of the "living human web"[13] to expand Boisen's classical

metaphor that views human persons as "living human documents" to be read, interpreted,

and respected.[14] This shift suggests that persons cannot understand one another without

attending to our multiple contextual connections and disconnections (*i.e.*, in relation to

families, institutions, cultures). It is time for a pastoral theological engagement with our

current situation of postcoloniality.

This project begins with the assumption that care necessarily involves

conceptualizing individuated selves and social networks in creative tension. I take up

liberationist and postcolonial challenges that claim that relationships in many dimensions

are impeded by inadequate care and an inadequate sense of relationality based in

structures that heal some at the expense of harming others. While foundational pastoral

skills of listening and empathy are just as important in liberationist and communal

models as in traditional modalities,[15] pastoral theologians need postcolonial insights in

order to hear voices affected by structural suffering. For example, pastoral theologians

can deepen theoretical reflection on listening practices by attending more intentionally to

ways in which histories record narratives of privilege over and against narratives "from

below." In other words, the suffering of many tends to afford privileges for the few.

Among the key contributions of Fanon and Nandy, their disagreement over the

ambiguous role of violence in repairing and responding to deeply rooted colonial crises is

of particular note. Both show that the colonizer-colonized dynamic plays out in the

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[13] Miller-McLemore, Bonnie J., "The Living Human Web: Pastoral Theology at the Turn of the Century," In *Through the Eyes of Women*, ed. Jeanne Stevenson Moessner, Minneapolis, MN: Fortress Press, 1996, pp. 9-26; Dykstra, *Images of Pastoral Care;* Gill-Austern and Miller-McLemore, *Feminist and Womanist Pastoral Theology;* Miller-McLemore, Bonnie J., "Revisiting the Living Human Web: Theological Education and the Role of Clinical Pastoral Education," *Journal of Pastoral Care and Counseling*, 62 no 1-2, Spring-Summer 2008, pp. 3-18.
[14] Boisen, *The Exploration of the Inner World;* Gerkin, *The Living Human Document.*
[15] Lartey, *In Living Color*, pp. 116-123, 130.

internal world. Both show that destroying either pole of the colonizer-colonized dualism

obliterates a part of the self: this is the tragic consequence of colonialism. Keeping in

mind the false dichotomy that oversimplifies a continuum from colonized to colonizer

within and between selves,[16] scholar Arif Dirlik points to congruencies between Fanon

and Nandy where "liberation from oppressive structures also requires freedom from the

self shaped by colonial domination [for both colonized and colonizer]."[17] Fanon and

Nandy help pastoral theologians flesh out the recent commitment to liberation as a new

pastoral function because they understand selves and relationality in light of postcolonial

insights around violence. Grappling with violence is more appropriate than a once and

for all normative claim. In other words, violence—nonviolence characterizes another

ambiguous tension to navigate in a postcolonial situation. We saw in Chapter Five that

Benjamin differentiates between destruction that obliterates and good destruction that

challenges harmful ways of relating. A postcolonial pastoral theology attends to the

ambiguities and complexities of violence in a way that aims toward Benjamin's good

destruction. In theological terms, a postcolonial pastoral theology advocates practicing a

hospitality that views postcolonial subjects sharing "in this groaning and unjust world

together,"[18] while recognizing that we keep tending toward conflict and harming

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[16] Dirlik, Arif, "Reading Ashis Nandy: The Return of the Past; Or Modernity with a Vengeance," In
Dissenting Knowledges, Open Futures: The Multiple Selves and Strange Destinations of Ashis Nandy,
Oxford University Press, 2000, pp. 264-266. Examples of scholarship that engages themes of nondualism
and hybridity, which are crucial pieces to Nandy's nonviolent resistance via practices of liberation, include
Young, Robert C., *Colonial Desire: Hybridity in Theory, Culture, and Race*, London: Routledge, 1995;
Fletcher, *Monopoly on Salvation*; Abraham, Susan, *Identity, Ethics, and Nonviolence in Postcolonial
Theory*, NY, NY: Palgrave Macmillan, 2007.
[17] Dirlik, "Reading Ashis Nandy," p. 267.
[18] Russell, Letty, "Postcolonial Challenges and the Practice of Hospitality," in *A True and Just Love:
Feminism at the Frontiers of Theological Ethics: Essays in Honor of Margaret A. Farley*, Notre Dame, IN:
University of Notre Dame Press, 2007, pp. 112, 124.

ourselves and others.[19] Future work is needed to articulate the kind of concrete contexts

and methods for participating in such a practice of radical hospitality.

A second postcolonial insight that deepens pastoral theological understandings of

relationality is around the idea of *time*. Fanon and Nandy differ regarding appropriate

ways of mourning the narratives that were disrespectfully buried by colonizing forces.

Fanon stresses the future as reconnecting with common humanity instead of focusing on

the past in a way that gets stuck in colonial structures. For example, Fanon thought that

focusing too much on a lost past implies that the colonized lack a necessary missing piece

(that then always gets identified in colonizing terms). In contrast, Nandy embraces a

future alongside a reconstructed past.[20] In this sense, Nandy resonates more with Sharpe

and Spivak who mourn the past by (re-)enacting particular death rituals. Both Fanon and

Nandy disrupt seemingly fixed categories for the sake of opening new possibilities of

deeper understanding. They disrupt the notion that *postcolonial* indicates that we have

moved on from the consequences of colonizing violence. For example, Nandy uses

interdisciplinary resources to "[break] the power of the past over the present."[21] Fanon

identified the problem of time as the urge to "exalt the past at the expense of my present

and of my future."[22] Postcolonial theories challenge pastoral theologians to live into the

messiness of our postcolonial situation in ways that can disrupt our optimism regarding

individual and social transformation and healing.

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[19] Russell, "Postcolonial Challenges." See also Nancy McWilliams on enduring intrapsychic and interpersonal conflict ("Freud's Contemporary Relevance," in *Freud at 150: 21st Century Essays on a Man of Genius*, Ed. Joseph P. Merlino, *et. al.,* Lanham, MD: Rowan and Littlefield Publishers, 2008).
[20] Dirlik, "Reading Ashis Nandy," p. 270.
[21] Nandy, *the intimate enemy,* pp. 57-58.
[22] Fanon, *Black Skin, White Masks*, p. 226, see also pp. 226-231.

To the list of theorists wary of oppressive ways we habitually think about time, we could add psychoanalyst Alan Roland, political theorist William Connolly, pastoral theologian Andy Lester, and theologian H. Richard Niebuhr, who consider time in terms of overlapping interconnections of pasts, presents, and futures. Roland appeals to notions of destiny and premonition in the Indian context that disrupt notions of linear time by asking "what will happen in the future, what part one will have and what part one can play."[23] Connolly writes of "durational time" that disrupts an American tendency to reduce time to "clock time," which "encourages you to think of past, present, and future as separate and discrete."[24] Lester writes of the ways in which our "future stories" impact our present and our view of our shared pasts.[25] Niebuhr writes, "The past acts of redemption are not real unless they are re-enacted in the present life; the future acts of redemption are not meaningful unless pre-enacted in the present."[26] Social constructionist perspectives on time offer additional depth: "The self's own time is constantly open, a flux of sheer becoming."[27] Disrupting linear notions of time deepens interconnections between pasts, presents, and futures. Nandy encourages disruptive strategies to break fixed notions of hierarchical orderings based in oppressive past events. Mourning *both* oppressive pasts *and* oppressive ways of thinking of time frees us to consider the ways in which we are all becoming all the time.[28]

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[23] Roland, *In Search of Self in India and Japan,* p. 302.
[24] Connolly, *Pluralism,* p. 99.
[25] Lester, *Hope in Pastoral Care and Counseling.*
[26] Niebuhr, *The Responsible Self,* p. 37.
[27] Hermans, referring to Gerkin in "Ultimate Meaning as Silence," p. 123 n. 1.
[28] Along these lines, pastoral practice could include communal lamentation as a significant part of what some narrative modalities call re-storying.. For example, see Wimberly, Edward P., *African American Pastoral Care and Counseling: The Politics of Oppression and Empowerment*, Cleveland, OH: The Pilgrim Press, 2006, pp. 94-97.

The above theorists join postcolonial theorists in thinking more complexly about time. However, it is important to consider some limits of a more fluid understanding of time. In relation to historical colonialism, some warn that too much flexibility in reinterpreting histories threatens to blur important boundaries. For example, Richard King warns of the "danger of undermining the historicity of colonialism and underplaying the reality of colonial violence and oppression."[29] This kind of warning speaks of the dangers of subsuming postcolonial criticism as just one more master narrative of the West that actually silences and renders others invisible. It is important to avoid inadvertently placing value on powerlessness in the process of critiquing Western hegemonic power.[30] Philosopher Loenhard Praeg, drawing on the classic African *ubuntu* philosophy "I am because we are," warns against erasing complexities of cultural ownership and shared humanity by viewing liberation in Western individualistic terms.[31] One pastoral theological response appeals to the ancient concept of anamnesis to join memories of specific events with transcendent time in which these events are shared across dimensions of time, as "the forgotten past is recollected and the community can gain a perspective and achieve a sense of continuity."[32] Postcolonial theorists like Nandy and Fanon hold in tension the historicity of colonialism alongside strategies for resisting lingering colonizing categories.[33]

A third way in which pastoral theologians can incorporate postcolonial insights is around the theme of *recognition*. Seeing that there is much to learn from postcolonial

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[29] King, *Orientalism and Religion,* p. 205.
[30] Rorty, Richard, "A Pragmatist View of Rationality and Cultural Difference," In *Philosophy East and West,* Vol. 42, No. 4, Mt. Abu Regional East-West Philosophers' Conference, "Culture and Rationality," October 1992, p. 584.
[31] Praeg, Leonhard, *African Philosophy and the Quest for Autonomy: A Philosophical Investigation*, Amsterdam, The Netherlands: Rodopi, 2000, p. 208.
[32] Smith, *The Relational Self,* p. 20.
[33] See Fanon, *Black Skin White Masks*.

theorists does not automatically suggest that pastoral theology has no deeply held tools for constructing a response. Pastoral theologians could make more explicit the theoretical attention to recognition already embedded within the tradition and in relation to psychological, sociological, and philosophical conversation partners. Within the tradition of pastoral theology, Boisen considered recognition to be a common human desire. He called for recognition as a necessary response to suffering persons who experience isolation and exclusion from participating in a sense of communal belonging.[34] Other theorists on whom pastoral theologians have drawn, such as William James and Paul Ricoeur, also theorize about recognition. James described recognition as the process that facilitates the very social networks essential for healthy selves.[35] Ricoeur noted how recognition gets twisted into the "struggle for life against life" in overly competitive achievement-oriented contexts.[36]

Pastoral theologians can also find resources for attending to recognition through systematic theologian Wendy Farley. Farley argues that "there is a sense in which we hardly exist without recognition."[37] She warns of the damage that results without sufficient attending to recognition:

> My instinctual knowledge that I am not one iota more important or real than anyone or anything else does not translate into felt experience. In the absence of an immediate awareness of others as vivid as my awareness of myself, I will constantly act out of this root experience of the brilliance of my own experience and the comparatively pale, tepid, and inessential reality of everything else.[38]

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[34] Boisen, *The Exploration of the Inner World.*

[35] James, William, *The Principles of Psychology*, General Editor Frederick H. Burkhardt, Cambridge, MA: Harvard University Press, 1981.

[36] Ricoeur, Paul, *Freud and Philosophy: An Essay on Interpretation*, Translated by Denis Savage, New Haven, CT: Yale University Press, 1970, p. 472.

[37] Farley, Wendy, *The Wounding and Healing of Desire: Weaving and & Earth*, Louisville, KY: Westminster John Knox Press, 2005, p. 5.

[38] Farley, *The Wounding and Healing of Desire*, p. 49.

Other pastoral theologians also consider the grave risks of failing to attend beyond the self and immediate family. For example, Bonnie Miller-McLemore wonders why adults focus so intensely on the nuclear family rather than widening a sense of care-giving to include caring for children in a more global sense.[39] She joins Nandy and others in pointing to problems of considering adults as the primary agents of recognition.[40] Pastoral theologian Edward Wimberly continues to encourage practices of liberation in relation to individuated and communal understandings that prevent some people from participating, belonging, and actualizing potential. In addition to racism, sexism, and heterosexism, Wimberly points to the American market-driven culture that "recruits" persons into trying to become self-sufficient, prosperous, isolated individuals. Wimberly identifies the "relational refugee" in need of care, connection, and recognition.[41] While pastoral theologians have some implicit resources for considering the centrality of recognition, future research could deepen these connections in order to recommend new ways of practicing recognition.

Rethinking Intercultural Empathy

One way in which pastoral theologians can respond to challenges of attending to violence, time, and recognition in a postcolonial context is to rethink intercultural empathy. Pastoral theology is a discipline deeply concerned with articulating and motivating more liberative practices of caring. Pastoral theologians recognize the many ways in which caring becomes distorted in light of human and institutional brokenness.

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[39] Miller-McLemore, Bonnie J., *Let the Children Come: Reimagining Childhood From a Christian Perspective,* San Francisco, CA: Jossey-Bass, 2003.
[40] For example, see Herzog, Kristin, *Children and our Global Future: Theological and Social Challenges*, Cleveland, OH: The Pilgrim Press, 2005.
[41] For example, Wimberly, *African American Pastoral Care and Counseling,* pp. 112-113, 138-140.

In previous chapters, I argued for a more complex conception of culture(s) within pastoral theology. Pastoral theologians value persons as embedded in cultural contexts. In order to resist our tendency to oversimplify culture(s), feminist political theorists encourage considering cultures to be dynamic, internally diverse, and internally contested. It is essential to acknowledge cultural values and appreciate the fluid nature of culture, its complexities and ambiguities, and its complicated intersections with other changing cultures. As the case studies have shown, deep intercultural disagreements can challenge and redefine empathy. In Chapter Five, I examined psychological concepts, such as the value of empathic failures, that provide analogies for considering complexities of empathy across cultural differences. Postcolonial challenges lead pastoral theologians to rethink empathy both around pastoral skills (such as attentive listening) and around the problem of voice (such as plays out in terms of de-centering pastoral authority and recognizing learning and hearing as equally important to speaking and acting). As Emma Justes says, "The problem with listening is that it is *so* easy *not to do*," both generally and particularly across cultural differences.[42]

Empathy is the belief or hope of selves that other selves are understandable.[43] Among the relational psychologies I reviewed in Chapter Five, self-psychology focuses on empathy as both a way of knowing and a way of responding to others. Kohut outlined a specific method for how empathy works within relationships: selves understand others through vicarious introspection and introspection facilitates understanding. Introspection is the processes of incorporating thoughts, feelings, sensory perceptions, and fantasies

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[42] Justes, *Hearing Beyond the Words*, pp. *xi-xii.*
[43] This definition is adapted from conversation with Volney Gay, 1 March 2005.

from relationships with others into the individuated self's internal world.[44] According to

Kohut, "What I can introspect in myself, another person *with sufficient empathy* should

be able to comprehend."[45] Others define empathy as the capacity to participate

appropriately in the ideas, feelings, and experiences of another.[46] One pastoral

theologian defines empathy as embracing the truly other.[47] Empathy is crucial in a

pastoral theology geared toward intercultural understanding.

While pastoral theologians envision possibilities of empathy, they also recognize

limits and obstacles to it. For example, some point to the harmful pastoral care that

results when caregivers become anxious around not being able to understand the depths

of another's experience, particularly around gender or race.[48] Miller-McLemore

considers that empathy is "confounded by its limitations" to such an extent that good

pastoral practice includes recognizing "an inability to understand fully the lived reality of

the oppressions suffered by another."[49] In a postcolonial context, empathy includes

recognizing both pleasurable connections and painful disconnections.[50] Sociologist Hill

Collins reminds us that "people are not naturally good at empathy" because of its

requirement for self-awareness. Furthermore, "Our own position is never finished and

we cannot understand our own position in isolation."[51] While Kohut thought that

empathy could be learned, some worry that focusing on proper technique evades difficult

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[44] Gay, Volney, *Understanding the Occult: Fragmentation and Repair of the Self*, Philadelphia, PA: Fortress Press, 1989, pp. 34-35.
[45] Kohut, cited by Gay, *Understanding the Occult*, p. 39.
[46] Glaz and Moessner, *Women in Travail and Transition.*
[47] Graham, *Care of Persons, Care of Worlds,* p. 20.
[48] Glaz and Moessner, *Women in Travail and Transition*; Butler, *Liberating Our Dignity;* Watkins Ali, *Survival and Liberation*; Anderson, Herbert, and Bonnie J. Miller-McLemore, "Gender and Pastoral Care," in *Pastoral Care & Social Conflict*, Ed. Pamela D. Couture and Rodney J. Hunter, Nashville, TN: Abingdon Press, 1995, p. 110.
[49] Miller-McLemore, "The Living Human Web," p. 21.
[50] Benjamin, *The Bonds of Love*; Gay, *Understanding the Occult*, pp. 39, 85; Scarry, *The Body in Pain.*
[51] Hill Collins, *Another Kind of Public Education*, pp. 101-102.

questions around empathic limits.[52] Pastoral theologians balance the limits of empathy

with an understanding that empathy facilitates understanding and even serves to guide

moral reflection.[53]

Pastoral theologians also draw on psychological, political, feminist, and liberation

theories to recognize the positive good of empathic failures. Conflict is inevitable and

can be a healthy part of relational life. Some political theorists highlight cultural struggle

over specific practices and events as *the* place to begin asking and responding to difficult

questions.[54] Likewise, feminist and liberation theologian Kwok Pui-Lan articulates the

important role of conflict in relational life across cultural differences:

> By intercultural, I mean the interaction and juxtaposition, as well as tension and
> resistance when two or more cultures are brought together sometimes organically
> and sometimes through violent means in the modern period.[55]

Similarly, Bonnie Miller-McLemore and I draw on pastoral theologian Emmanuel Lartey

to argue that intercultural relationships and understanding contain not just possibilities,

but also overlapping instances of inherent intrapersonal and interpersonal conflict:

> Good pastoral care involves "three principles"—attention to context, inclusion of
> different people's voices, and authentic participation by all parties. Conflict is
> unavoidable because differences in values will arise naturally out of diverse
> histories and traditions. "I must face the reality," Lartey remarks, "that others
> from other contexts might disagree very strongly." "What is realistic" is precisely
> conflicting perspectives.[56] In his case studies, conflicts between traditional and

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[52] Kohut, "Introspection, Empathy, and the Semi-Circle of Mental Health," p. 397; Miller-McLemore, "The Subject and Practice of Pastoral Theology;" Gay, *Understanding the Occult*.

[53] Browning, Don S., "Children, Mothers, and Fathers in the Postmodern Family," in *Pastoral Care and Social Conflict*, Ed. Pamela D. Couture and Rodney J. Hunter, Nashville, TN: Abingdon Press, 1995.

[54] Ackerly, Brooke, *Political Theory and Feminist Social Criticism,* Cambridge: Cambridge University Press, 2000; also personal conversation.

[55] Pui-Lan, Kwok, "Feminist Theology as Intercultural Discourse," in *The Cambridge Companion to Feminist Theology*, Ed. Susan Frank Parsons, Cambridge: Cambridge University Press, 2002, p. 21, emphasis added, cited in McGarrah Sharp and Miller McLemore, "Are there Limitations to Multicultural Inclusion?," p. 324.

[56] Lartey, *Pastoral Theology in an Intercultural World,* p. 11.

newly acquired beliefs surface within individuals themselves as much as between groups.[57]

Intrapersonal, interpersonal, familial/intergenerational, and certainly intercultural relationships work in and through inherent conflicts. Questions around assigning value to conflict must be worked out on a case-by-case basis, rather than by appealing to universal norms and rules assumed from the outset. Pastoral theologians recognize the conflict that necessarily arises across our many differences. Pastoral theologians already consider conflict to be an important aspect of empathy.

How can we then draw on deeply held theories of empathy already available in pastoral theology in response to postcolonial criticism? Archie Smith points to the paradox of being embroiled in oppressive structures where empathy helps to recognize and respond to oppression.[58] On this point, educational theorist Beverly Tatum recognizes that cultures structure empathic successes and failures independent of pastoral skill or desire.[59] Nancy Ramsay encourages pastoral theologians to rethink empathy in terms of the inherent give-and-take—the speaking and listening—involved in attempting to understand.[60] Some even suggest a fundamental brokenness in attempting empathy when all that is really going on is the dominant party constructing the other without actually listening or hearing.[61] Some pastoral theologians consider that empathy happens when new insights break through the oppressive structures that blind us to each other.[62]

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[57] Lartey, *In Living Color*, pp. 128-129, Cited in McGarrah Sharp and Miller-McLemore, "Are there Limitations to Multicultural Inclusion?," p. 323.
[58] Smith, *The Relational Self*, pp. 36, 52.
[59] Tatum, *Why Are All the Black Kids Sitting Together in the Cafeteria?*
[60] Ramsay, *Redefining the Paradigms*, p. 36.
[61] For example, see Carrette, Jeremy, "Introduction by Jeremy Carrette: The Return to James: Psychology, Religion and the Amnesia of Neuroscience," in *The Varieties of Religious Experience: A Study in Human Nature*, Centenary Edition, William James, London, NY: Routledge, 2002, p. *xli.*
[62] van Beek, *Cross Cultural Counseling,* p. 35; See also Smith, *The Relational Self.*

In Fanon's terms, non-recognition, or the experience of *seeing being seen* rather than seeing for the purposes of learning and understanding, has become a tragic norm.

In the introduction to the project, I characterized intercultural relationships as persons who represent and embody quite different cultural contexts joining in face-to-face interactions directed toward shared understanding, but who also experience inevitable misunderstandings. The case studies exemplify face-to-face intercultural crises and efforts toward participating in a process of repair. Claiming that "community begins wherever we begin to understand the story of others," social constructionists consider face-to-face proximity essential for mutual transformation.[63] These theorists resist what I have called colonizing encounters that "[swallow up the other] in a collective we."[64] One postcolonial theologian reminds us that "we don't even see when the face stands right in front of us. We still need, it seems, 'eyes to see and ears to hear'—and bodies capable of embracing without grasping."[65] How do we embrace difference while aiming to communicate in face-to-face encounters? How do we embrace particular expression and also participate in what Archie Smith calls "rituals of mutual recognition," which include some sense of shared language?[66] Future research is needed to connect the primacy of face-to-face interactions to the postcolonial problems of place attachment and locality.

Rethinking intercultural empathy as oriented toward mutuality also leads to rethinking mutuality as a relational ideal. In earlier chapters, I outlined some of the ways in which psychological and postcolonial theories of relationality consider intercultural

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[63] Hermans, Chris AM, and Joost Dupont, "Social Construction of Moral Identity in View of a Concrete Ethics," In *Social Constructionism and Theology,* Leiden, The Netherlands: BRILL, 2002, p. 240.
[64] Hermans and DuPont, "Social Construction of Moral Identity," pp. 252-253.
[65] Rivera, Mayra, *The Touch of Transcendence: A Postcolonial Theology of God*, Louisville, KY: Westminster John Knox Press, 2007, p. 118.
[66] Smith, *The Relational Self,* p. 181.

empathy and mutuality. For example, postcolonial theorists outline tangible ways that

cultural differences, especially surrounding privilege, constrain and limit possibilities of

mutuality. Psychological perspectives consider the limits of empathy that actually

facilitate greater mutuality. In addition to these concerns, pastoral theologians must

engage postcolonialism in a way that takes up challenging moral questions, particularly

around our use of power and normative claims. In order to undertake a serious

engagement with postcolonialism, pastoral theologians must consider mutuality both in

the intercultural encounter and in academic methods of studying intercultural encounter.

Future research is needed to rethink mutuality in a situation of postcoloniality by

deepening and challenging pastoral theologies in relation to transitional hierarchies,[67]

moral guidance,[68] the relationship between the center and the margins,[69] and justice.[70]

Caught in a Web of Tensions

Revising intercultural empathy as a participatory orientation toward mutuality

(that is difficult to attain) points to the web of tensions in which we are caught for better

and for worse. The field of pastoral theology has embraced the metaphor of living human

web to account for the social, political, and cultural networks that hold us in relation to

each other.[71] Webs of complex networks support various relational matrices. At the

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[67] Miller-McLemore, *Let the Children Come* and *In the Midst of Chaos*, San Francisco, CA: Jossey-Bass, 2007.
[68] Browning and Cooper, *Religious Thought and the Modern Psychologies,* especially Chapter Six.
[69] Miller-McLemore, "The Living Human Web;" Jonte-Pace, Diane E., and William B. Parsons, Eds., *Religion and Psychology: Mapping the Terrain: Contemporary Dialogues, Future Prospects*, NY: Routledge, 2001; Chopp, Rebecca S., "When the *Center* Cannot Contain the Margins," in *The Education of the Practical Theologian*, Ed. Don S. Browning, David Polk, Ian S. Evison, Atlanta, GA: Scholars Press, 1989, pp. 63-76. For an exploration of this theme in relation to the field of pastoral theology, see Dykstra, *Images of Pastoral Care*.
[70] Marshall, *Counseling Lesbian Partners*.
[71] Miller-McLemore, "The Living Human Web;" Dykstra, *Images of Pastoral Care*.

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same time, webs structure networks of oppression that also trap us in relationships that contribute to suffering.[72] In terms of physics, "the more tangled the web, the harder it is to move one piece without bringing along all the rest…[because] a kind of cosmic molasses…pervades what we think of as 'empty' space'" between and around us.[73]

In a recent update to the living human web metaphor, Bonnie Miller-McLemore suggests thinking of the living human document situated within the living human web.[74] This revision lifts up tensions between selves and contexts. It also emphasizes that what the field typically thinks of as guiding metaphors are more than metaphorical. Guiding metaphors do just that—guide and structure pastoral response. The shift from an individualistic to contextual to now more dynamic metaphor accounts for more complex understanding of human experience. However, in light of the postcolonial challenges I have been raising, perhaps the metaphor needs additional revision.

The metaphor of the living human document suggests the thickly textured nature of each complex individuated self. However, that the image of selves as documents maintains such a prominent place within pastoral theology raises postcolonial concerns about textuality. The metaphor of selves as texts is an exclusive metaphor that restricts participation of most of the selves in the world (and many selves living in my community of Nashville).[75] If we take seriously what I have called intercultural co-participation, then we must aim for a more accessible guiding metaphor or model. In the last chapter, I

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[72] Keller, Catherine, *From a Broken Web: Separation, Sexism, and Self*, Boston, MA: Beacon Press, 1986.
[73] From "When Change is Hard, Blame Inertia," by K. C. Cole, Marketplace from American Public Media, 21 January 2010, http://marketplace.publicradio.org/display/web/2010/01/21/pm-cole-commentary/, accessed 22 January 2010.
[74] Miller-McLemore, "Revisiting the Living Human Web," pp. 3-18.
[75] A potential exception would be considering selves as texts in a Talmudic sense, where the living Torah is not only written as text, but also spoken, heard, and enacted. However, pastoral theology has tended to be more of a Protestant Christian movement than a tradition that recognizes connections to Judaism (Browning recognized this problem early in his writing. See *The Moral Context of Pastoral Care*, Philadelphia, PA: Westminster Press, 1976).

suggested that resisting includes connecting liberation, bread, freedom, and breath. These are more accessible and urgent needs and desires that recognize embodiment across cultural differences. Let us then consider the complex image of breathing embodied selves within the living human web. This respects the tensions between individuated selves and communal contexts without restricting the metaphor as belonging to or able to be interpreted solely by the literate few.

I have explored some ways in which theorists conceptualize tensions within models of relationality. For example, as I outlined in Chapter Five, Kohut envisioned a tension arc, Winnicott theorized about potential space, and Benjamin identified tension itself as a site of maximal possibilities in a context governed by relationships of domination and submission. Discerning how to live into tensions between risks and possibilities available in a postcolonial context becomes a central task. A postcolonial pastoral theology recognizes the many tensions that structure intercultural relationality. Any pastoral theological response to the difficult questions that arise in inevitable moments of intercultural misunderstanding must facilitate rather than squelch participation from diverse voices, both within and between cultures.

Each of the previous chapters explored how networks of tension structure ways of both inviting and limiting diverse participation in intercultural relationality. Living in tensions holds open possibilities of new understanding and risks continual misunderstanding. Consider the following polarities that hold us in tension and that I have probed in this project:

subject/self—object/other/other selves
embodied individuated self—selves embedded in networks of relationality
differences—connections
crisis—repair
stuck in crisis in questions of identity—movement toward and away from reconciliation
histories—narratives
surrender—catch
understanding—explanation
understanding as possibility of any explanation—misunderstanding as risk of any
explanation
orientation toward colonizing—orientation toward mutuality
risks—possibilities
colonizer—colonized
empowering/being empowered—disempowering/being disempowered
resisting—recognizing complicity
liberating—being liberated
possibilities of empathy—empathic failures
call—response
listening—talking
dialogue—textuality
voice—acknowledging the "as yet unrecognized"
loving—being loved
violence—nonviolence
breathing embodied selves—living human web

In probing tensions around the above polarities, I have argued that all of us live

somewhere in the dashes between. Psychoanalytic postcolonial theories stress ways in

which both poles in any of the above (particularly the colonizer—colonized) play out

intrapsychically and relationally. How can we think of living in the tensions without

collapsing the above descriptive categories into simple dualisms?

Postcolonial theories re-imagine an integrated (yet still broken) whole to resist

considering tension in terms of merely navigating dualisms. One postcolonial theorist

proclaimed that he would "rather have a thousand flowers bloom than have two weeds."[76]

How can we embody and hear voices responsibly in a way that contributes to multiple,

deep, diverse, conflicting yet abundant flourishing for all people? How do we consider

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[76] King, Richard, lecture in "Theologies of Religious Pluralism" course, John Thatamanil, 15 March 2007.

integrated wholes, integrated selves, and more complete understandings, without

collapsing into colonizing, ideological, singular truth claims? How do we move toward

more inclusive third ways that respect diversity and particularity?

I recently heard of a place in Australia where salt water and fresh water meet

according to the tides and seasons. The place where and time when one water flows into

and receives flow from an other marks a sacred site for a particular aboriginal

community.[77] Religious rituals tend to appear in sites of thirdness where entities come

together in ways full of both risks and possibilities. Previous chapters have explored

thirdness in terms of tensions, the space between, paradox, play, liminality, touch, the

dash, middle ground of co-presence, co-authoring, co-participating, and potential space.

Pastoral theologians and philosophers consider in-between spaces as opportunities

for *horizonal* thinking.[78] Gerkin, influenced by Gadamer, considers pastoral response in

terms of horizons of understanding.[79] According to Merleau-Ponty, to think by

participating in a kind of thirdness is "not to possess the objects of thought; it is to use

them to mark out a realm to think about which we therefore are not yet thinking about."[80]

We can envision thirdness as the space of insight and learning which is facilitated both by

new connections and by experiences of disruption. The moment of encounter when my

hand touches an other hand or when our eyes meet in a complicit and/or resistive *gaze*,

we are already connected in ways that require ethical response. In the words of French

philosopher Jean-Luc Nancy, "It is by touching the other that the body is a body,

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[77] Whiting, Elizabeth, "Multifaith Education and the Parliament of the World's Religions," Vanderbilt Divinity School Community Breakfast, 21 January 2010. This example could be unpacked in much greater detail in future work.

[78] Gerkin, *The Living Human Document;* Scarry, *The Body in Pain;* Merleau-Ponty, pp. 159-160.

[79] Gerkin, *The Living Human Document* and *Widening the Horizons: Pastoral Responses to a Fragmented Society*, Philadelphia, PA: Westminster Press, 1986.

[80] Merleau-Ponty, Maurice, "The Philosopher and His Shadow," in *Signs*, Translated by Richard C. McCleary, Evanston, IL: Northwestern University Press, 1964, p. 160.

absolutely separated and absolutely shared."[81] Rather than a static requirement that looks

the same with each and every touch, the response-ability to widen horizons of

understanding encourages dynamism in all kinds of interconnecting relationships.

The face-to-face encounter becomes a location for possibilities of intercultural

empathy that recognizes inevitable risks of empathic failures. Not only does this situate

any generalizable understanding, but it also creates the necessity of interpersonal

responsibility: "I cannot escape my responsibility for the other, because in a face to face

encounter, I am related to the other before I can make the choice not to be related. This

connection makes me responsible for the other. I have to respond to the other."[82] While

every individuated self is affected and responsible, Nandy identifies oppressed selves as

particularly capable of motivating healing and resistance because oppressed selves

maintain healthier, less broken self-structures than oppressors necessarily do.[83] While

this in no way excuses oppression or makes it necessary, it suggests new possibilities in

the face of tragic historical and neo-colonial violence and oppression.

<u>Fourth Iteration of the Case Studies: Understanding through Correlation</u>

In Chapter Three, I probed three different iterations of case studies of intercultural

crisis and repair. In the first iteration, I suggested that a brief summary of cases

necessarily reduces their complexity. In the second iteration, I suggested that using

Turner and reflective methods to probe cases better communicates the disruptive nature

of intercultural breaches. In the third iteration, I suggested that Wolff's radical image of

surrender-and-catch offers a helpful corrective that draws diverse participants into co-

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[81] Quoted in Rivera, *The Touch of Transcendence*, p. 135.
[82] Hermans and DuPont, "Social Construction of Moral Identity," p. 252.
[83] Nandy, *the intimate enemy* (see Chapter Six for a more in depth study of Nandy's position).

participating in what Wolff recognizes is necessarily complex and uncertain. I highlighted Wolff's vision of cognitive love and later connected it with an orientation toward mutual understanding. In the third iteration, the case studies exemplify how disruptive moments catch diverse participants in intercultural crises. In turn, responding is both risky and full of possibilities.

I use multiple iterations of the case studies so that they have a more prominent role in this project than case studies usually do. These particular case studies do not just exemplify a problem of intercultural crisis and repair, but they also continue to disrupt efforts to resolve this problem. An underlying theme of the last few chapters has been to connect experiences of disruption to activities of learning. I have structured my correlational analysis around three emerging functions of pastoral theology— empowerment, resistance, and liberation. Instead of fixed goals, I have argued for understanding these functions as participatory processes that include understanding and misunderstanding in the form of empowering/disempowering, resisting/recognizing complicity, and liberating/being liberated.

An understanding of intercultural crisis and repair that can respond to themes of relationality, violence, and intercultural empathy, must withstand uncertainties and accommodate ambiguities while it draws diverse persons into participating in reparative practices across intercultural differences. Here I find Milton Mayeroff, a pragmatist in the tradition of John Dewey, a helpful conversation partner. Mayeroff portrays complexities of care that can be extended to the special setting of intercultural relationships.[84]

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[84] Mayeroff, Milton, *On Caring*, NY, NY: Harper & Row, 1971.

In *On Caring*, Mayeroff claims *basic certainty* as an orientation toward caring that "requires outgrowing the need to feel certain, to have absolute guarantees as to what is or what will be…it also includes being vulnerable and giving up the preoccupation with trying to be secure."[85] We may think of basic certainty as a form of intercultural trust or vulnerability. Intercultural relationality oriented toward mutual understanding and resisting colonizing explanation calls for participation. Participation, in turn, requires vulnerability and trust, which as Nandy and Fanon so poignantly describe, have been abused as sites of violence. Care that limits access to participating in possibilities of relational repair is inadequate. Good enough intercultural care involves co-participatory practices directed toward mutual understanding in the midst of uncertainty, ambiguity, and misunderstanding.

Fanon and Nandy employ tools of history, theology, psychology, literature, and cultural criticism, to portray a complex picture of colonizers and colonized (and we who live with this legacy) in encounter. This raises the stakes for responsible academic method. Not only do interdisciplinary studies allow for rich and interesting conversations between different resources, tools, and perspectives, but they also allow for ever-more-complex understandings of selves in encounter. For example, Nandy shows us that even a textbook definition of colonialism that takes seriously interlocking features of political and economic consequences falls short of portraying complex psychological, historical, theological, and literary dimensions of a less bounded, less definable, more comprehensively devastating colonialism.

A correlational analysis of psychology, theology, and postcolonial theories suggests attending to academic responsibility around the problem of voice I raised earlier.

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[85] Mayeroff, *On Caring*, p. 49.

Correlating disciplines suggests that mutual learning (through co-authoring and co-participating) is a process dependent on diverse voices.[86] Engaging embodiment in connection to mutual learning evokes existential questions: Who am I? Is intercultural understanding possible? How can this body affect that one? What is in between bodies to make contact and understanding between us possible? What does it mean to share in intercultural understanding? A correlational analysis of intercultural crisis and repair raises as many questions as it offers constructive suggestions for practice.

Previous chapters equated provisional intercultural understanding with a sharing in momentary intimacy. A correlational method presupposes that possibilities of understanding happen through correlation and communication. For the purposes of this project, the case studies serve to ground theory in lived experiences. The theoretical insights generated in an interdisciplinary conversation matter to lived experience. The four case studies outlined in Chapter Three represent instances in meaningful face-to-face intercultural relationships in which a crisis or breach occurs. In these instances, it is especially challenging to consider best forms of caring and best ways of conceptualizing understanding across cultural differences. Why? Western academics, theologians, and other persons generally interested in bringing help to these sorts of intercultural breaches, tend to adopt a salvation-oriented mindset lodged in colonialist structures that can complicate rather than ease many intercultural interactions. Pastoral theologians must decipher better forms and practices of intercultural understanding in precisely these sorts of challenging situations. My central argument is that best practices of intercultural caring must recognize interpersonal breaches and invite participation in repair. At the

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[86] For example, see Pandolfo, Stefania, "The Knot of the Soul: Postcolonial Conundrums, Madness, and the Imagination," in *Postcolonial Disorders,* Ed. Good, Byron J., Mary-Jo DelVecchio Good, Sandra Teresa Hyde, and Sarah Pinto, Berkeley, CA: University of California Press, 2008, pp. 329-358.

same time, it is not adequate to consider best practices of intercultural care as being directed solely by the caregiver. As I have argued earlier, the caregiver needs to face his or her own vulnerability and tendency to misunderstand. Intercultural understanding includes accounting for the inevitable events of relational breaches, especially in light of cultural differences. Best practices of intercultural care make possible the participation in and experience of relational repair for multiple parties. Practices oriented toward intercultural understanding become inadequate when they limit access to participation in intercultural repair.

When breaches occur in intercultural contexts, persons face questions around caring in a particularly intense way. How do we care when we do not know how to care? How do we resist harm when we do not know how to recognize harm? How do we come to terms with recognizing that familiar ways of caring may actually harm when we intend for them to heal? Reflecting on disruptive experiences highlights the significance of what I have been calling intercultural co-participation. Essentially, I am arguing for living into processes that moments of intercultural breach provoke. Living into repair as a process includes facing uncertainties, reflecting on questions of meaning, and inviting disruptive experiences to affect both the interior life of individuated selves and relational networks. To patch up the breaches prematurely for the sake of securing a false sense of comfort restricts possibilities and thus colludes with colonizing orientations over and against other selves.

As a fourth iteration of the case studies, let us return to some of the questions I posed in reflecting on the narratives of intercultural misunderstanding in Chapter Three. I recognize that we are all ready for some answers, normative suggestions, and

prescriptive suggestions to put into practice. This desire is part of the problem of intercultural crisis and repair. Namely, a single-authored text cannot respond adequately to the problem of intercultural cultural crisis and repair. Instead, I imagine a postcolonial pastoral theology to invite diverse participation in processes of response in which I empower and I disempower. I am empowered and I am disempowered. I resist and I recognize my own complicity in the problem. I liberate and I realize that I am being liberated. I am drawn to end with questions in order to invite dialogue around my argument, my identification of the problem, and my iterations and interpretations of these case studies. Therefore, I reorganize the same questions I raised in Chapters Three and Four here as a way of re-imagining a model of intercultural crisis and repair. Then, I reflect on the questions as a way of concluding the project.

Consider the intercultural dilemmas of the case studies as a way of rethinking the goals and methods of the pastoral theological functions of empowerment, resistance, and liberation. First, the case studies evoke questions around the pastoral function of *empowerment*:

- How do experiences of intercultural misunderstanding embody levels of power and resistance in roles, memories, and sacred spaces?

- How do I hear and tell stories in a postcolonial context?

- Whose history explains the embrace of the Dutch and fear of Americans by Mia and Ella? Whose history is behind MaLespeki's protection of sacred space against the white man? How do power and position affect representations that then come to define what we think of as the actual past?

- How does the power of the *gaze* influence identity construction over time, from colonial pasts to hoped-for de-colonized futures? How does our disruptive, transformative exchange reveal kinds of poverty that result from the legacy of the colonial *gaze*?

- How do I live in relationships interculturally by recognizing and lamenting limits to understanding?

- Whose cultural values trump in examining situations of conflicting norms? On what grounds? Who negotiates values across cultures and how? How do intercultural misunderstandings encompass and cross spheres of private and public—guarded and open—spaces, property, and sense of home?

Second, the case studies evoke questions around the pastoral function of resistance in connection to the postcolonial theme of *resistance*:

- Do I recognize actual experiences of violent and more subtle forms of oppression?

- How do power and ownership of stories enter my representations of experience?

- In what ways are my representations and writing colonizing?

- How do I participate in a postcolonial struggle to recognize oppressive structures in order to resist them in pursuit of liberation?

- How does the postcolonial affect me?

- Where is space found for active, authoritative participation within subtle neo-colonial structures?

Third, the case studies evoke questions around the pastoral function of *liberation* in connection to a postcolonial resistance to absolute certainty.

- How do I question how and what I know by attending to "the irritation of doubt" in the midst of personal and professional practices of care? How do I trace concrete consequences of how knowledge is used in practice for liberatory and/or oppressive ends? Am I being self-reflective enough in my considerations about knowledge? What matters in dynamic and complex experiences of being-in-(intercultural) relationships?

- Who are we? Can relationship with the other endure? Can I sustain my commitment to an other? What kind of risk is involved?

- How do I participate in moral imagination to envision real and imagined opportunities for intercultural freedom?

- Is it possible to view surrender-and-catch as an orientation toward the play of empowering/being empowered and disempowering/being disempowered, resisting/recognizing complicities, and liberating/being liberated?

The above questions highlight the importance of considering empowerment, resistance, and liberation not as achievable goals or ends of pastoral theology, but as processes of questioning, probing, and inviting diverse participation in mutual learning.   Reframing functions as processes invites co-participating in "being on the way" toward mysteries of God and transforming (cognitive) love.[87] A model of good enough intercultural relationality adopts a participatory and processual understanding that recognizes the web of tensions in which we live. Good enough intercultural care requires asking questions. Listening responsibly means living with provisional answers and misunderstandings. In using case studies to ground a critical correlational method, good enough pastoral theologians must hold disruptive experiences in tension with correlative experiences of momentary intimacy and mutuality.[88]

Conclusion

In this chapter, I have expanded pastoral theological insights around empathy and mutuality into an embodied model of intercultural understanding that navigates tensions, ambiguities, and uncertainties. Postcoloniality describes a reality of the world today.

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[87] Lester, *Hope in Pastoral Care and Counseling*, Especially Chapter Four, in which Lester references Gabriel Marcel's journey metaphor of "being on the way" toward a more authentic expression of human existence as participation in God.

[88] As I write this conclusion, I read bits and pieces of the news of the recent devastation in Haiti that is almost too much to bear, and yet a reality I cannot ignore: "Convening with the dead is what allows Haitians to link themselves, directly by bloodline, to a pre-slave past," said Ira Lowenthal, an anthropologist who has lived in Haiti for 38 years. He added that with so many bodies denied rest in family burial plots, where many rituals take place, countless spiritual connections would be severed. "It is a violation of everything these people hold dear," Mr. Lowenthal said. "On the other hand, people know they have no choice" (From "As Haitians Flee, the Dead Go Uncounted," by Damien Cave, *The New York Times*, 18 January 2010, http://www.nytimes.com/2010/01/19/world/americas/19grave.html?ref=world, accessed 19 January 2010) Why? An unthinkable natural disaster is one factor, of course. Underlying histories of colonization, poverty, and structured or strategic ignorance as a play of forgetting and remembering Haiti contributes to lack of infrastructure for any kind of ready invitation for hosting spaces and places for repair.

Therefore, an exploration of pastoral theology in this context allows for a better understanding of relationality that accounts for culture(s). Correlating pastoral theologies and postcolonial theories raises the importance of embodiment. While pastoral theologians often begin theorizing by reflecting on concrete experiences of human suffering, postcolonial theories lament the complex ways in which bodies participate in and experience colonizing violence. An embodied interculturality—a revised guiding metaphor of breathing embodied selves within the living human web—advances the intercultural paradigm within the field of pastoral theology.

A postcolonial pastoral theology also reframes emerging pastoral theological functions of empowerment, resistance, and liberation. I consider these functions as processes or tensions in order to understand intercultural relationality, to account for structural violence, and to practice more complex forms of intercultural empathy. We can understand *relationality* in relation to tensions around possibilities of empowering and being empowered that co-exist with risks of disempowering and being disempowered. We can understand *violence* in relation to tensions around resisting while recognizing complicities with colonizing tendencies. We can understand *intercultural empathy* as an embodied caring practice that navigates tensions around liberating and being liberated. Reframing pastoral functions of empowerment, resistance, and liberation as co-participatory processes hospitable to diverse participation contributes to a postcolonial pastoral theology in response to the abundant intercultural crises in our midst. A postcolonial pastoral theology laments inevitable intercultural misunderstanding, lives into tensions and disruptions, and celebrates the wonder-filled possibilities of intercultural understanding.

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