McGarrah Sharp, M. A. (2013). *Misunderstanding stories: Toward a postcolonial pastoral theology*. Eugene, OR: Pickwick Publications. 13-978-1-61097-226-0

We have identified quotations from *Misunderstanding Stories* that help us identify the process of change in McGarrah Sharp’s postcolonialist pastoral theology. You have answered questions about change:

*What changes in the process of postcolonialist pastoral theology?*

*How does change come about?*

*Why engage in postcolonialist pastoral theology? What are the goals of postcolonialist pastoral theology?*

You also identified key terms used by McGarrah Sharp and provided quotes that define these terms.

Carrie Doehring has italicized core phrases in quotes and also put in bold some recurring terms.

She also picked out quotes (in red) that seem to summarize this theory of change.

**What changes?**

* *Theologies of “Christian mission* became a question in which to live rather than a set of assumptions to take for granted.” (p. 3)
* “*Living in community* in the ambiguity of big questions involves moments of **shared vulnerability** and learning required for understanding.”  (p. 4)
* “Both moments of misunderstanding and rarer moments of understanding must be acknowledged.” (p. 4)
* “…*pastoral practices that attend suffering* and participate in healing are more theologically responsible when they recognize the legacy of colonialism active in our lives, relationships, and the whole world” (p. 9).
* “Pastoral theology is a field of study open to conversation partners to help understand the suffering of the human condition and what it means to *participate in the healing work of empowering, liberating, and resisting,* which supplement and build on previously theorized pastoral functions of healing, guiding, sustaining, reconciling and nurturing individuated persons and communities” (p. 11)
* “*Postcolonial theories reorient how participants in care 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 the thickly intercultural nature of the contemporary church and world. Such recognition opens significant spaces for both lament and creative potential for renewed understanding” (p. 12).
* In the process of postcolonialist pastoral theology, McGarrah Sharp seems to offer up a *framework for* ***creating awareness of intercultural misunderstandings*** *and the steps for moving* ***from awareness of misunderstandings to reconciliation***. Before people can move from misunderstanding to **reconciliation**, we have to understand crisis. According to McGarrah Sharp, “…the root meaning of crisis is “turning point”, after which point things get better or worse” (p. 15).
* Within a postcolonial framework, as I understand it, *change occurs in relation to crisis and repair*. McGarrah Sharp uses these terms to “refer to processes within relational life that manifest various dynamics over time” (p. 16). Rather than viewing crisis as a particular moment in time, crises unfold within the dynamics of relationships and intercultural misunderstandings. More importantly, “crises that occur within and between seemingly distinct communities always include layers intrapersonal, interpersonal, and familial dimensions” (p. 17).  McGarrah Sharp notes that the models in place are not sufficient or lack in modernity to demonstrate the current trend in analyzing and understanding postcolonialism and has to extend her support by going into the etymology of the very word “crisis” to place the context (p. 17).
* What changes? *The inter- and intra-personal relationships change as a result of engaging others in postcolonial pastoral theology*. This engagement begins with personal reflection and interaction with others.  She notes that “Healthy intra-personal life always exists alongside relationships with other persons. (and) A process of interpersonal repair calls persons to respond to these kinds of questions in a way that restores functioning to a ‘good enough’ relationship.  Navigating multiple relationships contributes to even more complexities of relational life.” (pp. 19, 20)   Reflecting on the self benefits interaction with others and interaction with others brings a need to reflect upon one’s self.  It is this process of self-reflection and interaction that eventually brings change.
* “*Acknowledging the intercultural context* of interpersonal relationships includes resisting a static notion of culture” (p. 23). Asking the questions, and reminding one’s inner-dialog that you do indeed know nothing of this person's individual set of experiences, social, cultural, and spiritual context brings about that change, at least for me. (Chris Breen, Week 3 forum)
* "Rather than only helping others from our powerful, educated, North American position, we gradually learned about mutual intercultural encounter through *exploring possibilities of sustainable, partnered, locally owned development with our new neighbors*" (p. 48).
* *Your vision of the world* changes in the process of postcolonialist pastoral theology and with it your ideas about what you know. You begin to understand how little you know and how much you’ve been taught to forget or ignore, how limited and limiting your vision and understanding are of another’s reality. Since you exist in a web of relation to others, the whole web of interrelatedness changes; your stories change, which changes how you relate and how others relate to you. Every new insight and understanding ripples through the entire system: “William James…claimed that knowledge is always mediated rather than immediately accessible. In other words, facts are always experienced through and in light of particular individual and communal values, resulting in communal and experiential processes of discerning meaning.” (p. 58) (Mary Raynard Week 3 Forum)
* "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. Speaking of histories in the plural is a resistive strategy of remembering and respecting the voices, agendas, and risks constantly negotiated in telling historical stories" (p. 63).
* Silence:  "This often include intention, engaged silence in order to hear or overhear voices so long unheard" (p. 64)
* “It is a theological commitment to *prioritize human suffering as a source for theological reflection*. Pastoral theology adopts an interdisciplinary method of study to understand and responsibly offer care in the face of suffering” (p. 73). When caregivers listen to and focus on narratives of suffering that arise due to vestiges of colonialism **change occurs in the midst of breaches, misunderstandings and reconciliations**. (Charlie Conway, Week 3 Forum).
* "The *shift to a broader and more complex understanding of care practices* suggests that persons cannot understand one another without attending to our multiple contextual connections and disconnections in relation to partnering within and across familial, institutional, historical, and cultural differences" (p. 73). (Kirt Hodges, Week 3 Forum)
* “*Postcolonial theories encourage action and reflection directed toward power imbalances*…traced to unjust hierarchies established by historical colonialism (p. 74). Pastoral theology then needs to recognize within these unjust hierarchies certain stories exist that depict people as other, as objects, as other than human. Cultural misunderstandings have roots in histories of violence that require empathy from pastoral theology. (John Head Week 3 forum)
* The *highly communal way of life* was facilitated by our willingness to learn through making linguistic mistakes in word choice, pronunciation, and use of metaphor; through mistakes about cultural practices of where to walk; through mistakes about appropriate dress for corresponding cultural ritual; through mistakes traversing spaces with respect and safety; especially when navigating the rainforest without neighbors" (p. 82).
* *Reality changes*: Part of the struggle with the process of postcolonialist pastoral theology is that, like anthropology, by the nature of its existence, it alters reality.  "Literally translated as 'from across,' our new names made it impossible to forget the differences we were navigating on a daily basis" (82).  When being welcomed into a new culture and coming in with new names as gifts from the new culture, the fact that these names brand them as outsiders is extremely significant.  Like the anthropologist, by entering into a culture, he or she changes how that culture interacts.  "With these names, we were welcomed into a communal way of life with constant opportunities to learn to live well in this context. With these names, we literally embodied the translation work of intercultural partnership required to do so" (82).
* “*A human being needs to be recognized for who they have chosen to be*” (p.85). “At the same time, the identified community(ies) of belonging needs to be perceived as recognizing this human being for who they are and have chosen to be.” (p.85) “Colonialism works by training whole communities to see and appreciate one version of healthy development in terms of whiteness, maleness, and developmental maturity while masking the violence done via inscribing visible identity markers with varying developmental capacities.“  (p.91). “Like me and therefore recognizably human” and “not human like me and therefore legitimately dehumanized.” (p.94). Colonialism is present today. How can we rewrite our past? We ensure we write a better future.
* …”postcolonial theories have exposed that developmental psychology has been used to create and cement identity crisis in such a way that successful resolution is only viable to those with structure power and is therefore afforded to some human beings by way of instituting identity crisis as a strategy of dehumanizing other human beings. *Understanding this dilemma within a compelling model of human development* that has structured best practices of pastoral care in the past can help reorient the telling and retelling of narratives of identity crisis board more liberate and empowering ends that resist strategies of dehumanization” (p. 90).
* "*Telling and retelling stories* allows secrets and silenced grief and pain to find a voice through which to emerge…'there is no telling how often stories of sorrow and tragedy need repeating in order for a new perspective, a glimpse of meaning, an unforeseen path, a previously unimaginable forgiveness, a once-closed future to open'" (101).
* “*A willingness to be* ***vulnerable*** *to learning* in direct relation to neighbors across cultural and other differences …” pg.105.
* One of the things that seems to change in the process of postcolonial pastoral theology is a move toward ***intercultural understanding*** *based on* ***shared vulnerability****, responsibility, and authentic participation*. According to McGarrah Sharp: “Overemphasis on an individualistic mindset has shielded us from being **vulnerable** to each other, particularly when we encounter interpersonal and intercultural differences” (p. 106). “We feel responsible to those with whom we are in relationship. With no perception of a relationship, or a relationship where one partner is devalued, comes the feeling that there is no claim on me or my commitment toward another human being” (p. 106). “When I **recognize my participation in a breach** in understanding and I recognize the need to participate in conditions for resolution” (p. 106).
* *Dehumanization changes to recognition*.  **Violence turns to** **shared vulnerability**. (“Recognition of human beings beyond habits of gazing structured by dehumanizing representations opens us to **shared vulnerability**” (111).) Histories and identities multiply.  Concepts like ‘development’ and 'empathy' are collaboratively re-imagined and re-created.
* *Being* ***vulnerable***. People do not like to be **vulnerable**.  However, “being **vulnerable** to the disruptions and difficult questions that accompany practices of **telling and retelling misunderstanding stories** can unearth counter-narratives of sharing in human dignity and creativity.” (Sharp, p. 116)
* The change that occurs when implementing a postcolonialist pastoral theology is the idea of *acknowledging the humanity and equality, though not sameness, of the other person*. “An other human being is seen no longer as representing a category or as less than, but rather as a potential partner fundamentally sharing in humanity. We recognize that sharing in questions means sharing in a desire to **acknowledge misunderstanding** in the service of a deeper, more mutual understanding” (p. 120).
* “When these questions open to me the ***vulnerability required for shared learning***, communal space is pregnant with possibilities for creative conversation” (p. 133).
* *The way we look at and feel about other people changes*. “Empathy, as a deeper layer of recognition, is a process of being moved by another human being and also recognizing the imprint of other human beings in one’s sense of self. It is the embodied hope that other human beings are understandable.” P. 134
* “If my understanding of you requires *self-understanding and introspection*, then understanding only becomes possible through responsible participation in empathy. In our postcolonial context, empathy includes recognizing pleasurable connections, painful disconnections, and our institutionalized ways of masking this crucial distinction that confuses disconnections as pleasurable and the discipline of connecting as pain” (p. 135).
* “Reflective practice in communities of learning helps us recognize hearing and overhearing as equally important to speaking and acting...” (p 136).
* *The level of openness with each other changes*. Your **understanding of breach** and **reconciliation** changes, your understanding of the time involved, and, most especially, your understanding of the deep commitment required to stay with the messiness of human experience and interaction.  I’m not sure the breaches are ever fully repaired, or the understandings made perfect. **Reconciliation** and a future is possible, though, with time, mutuality and vulnerability. The process itself is primary – the loop of interaction where both parties are changed over and over again, the commitment to remain engaged and involved throughout: “**Reconciliation** is a structured, communally embodied process of response that requires the discipline of time, patience, self-examination and continually renewed commitment to community” (p. 141).
* Larry Graham says, “on a large scale, racism, colonialism, and various forms of oppression are extreme forms of discounting those in the disadvantaged position are commonly blamed for their condition, while those in power are excused and justified.” (p. 154.).
* "A colonizing encounter is an instance of fantasying where the internal colonizing world intentionally neglects to recognize the external reality of others."(p. 158). The change comes about at least in one way when *the colonizer recognizes "held assumptions*" about the colonized and suspends those assumption which "block possibilities for a hopeful future." (p. 155)
* **“**A postcolonial pastoral theology functions to *empower while being aware of disempowerment, to liberate while being aware of collusion* in preventing liberation, to resist injustice while being aware of how I benefit from distorted visions of justice.” (p. 183)

**How does change come about?**

* “*By understanding*, I mean both clarity of thought and intentional understandings of persons’ experiences”. (p. 5)
* “*Postcolonial narratives are important resources for constructive pastoral theology* because they expose the depth of complicity that challenges the *empowerment*, *liberation*, and *resistance* that the field of pastoral theology has claimed as the guiding paradigms of care in a postmodern world” (p. 8).
* “*Intercultural caregiving practices are enhanced* when we envision cultures as constantly changing, internally diverse, internally contested, and ambiguous yet powerful contributors to interpersonal and inter-communal misunderstandings” (p. 12)
* Change comes from a realization of the uniqueness of the individual and the universality of the human state.  As McGarrah Sharp describes that there is a paradox that "A claim of individual uniqueness is immediately paired with claims of universal similitude and vice versa." (p. 20). In embracing this paradox we are better able to relate and understand ourselves and others.  This is even more important as we *relate inter culturally to achieve a postcolonial interaction mindset*.
* “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” (p. 23) “Acknowledging the intercultural context of interpersonal relationships includes resisting a static notion of culture. Intercultural caregiving practices are enhanced when we *envision cultures as constantly changing, internally diverse, and internally contested*” (p. 23)
* “Breaches interrupt the flow of relationships in such a way that demands a response...The **breach leads to a crisis**  in which persons involved in the particular social constellation experience disruption” (p. 28). This initiates a change in dynamics between two parties as well as a change, or better, *a shift in our approach to bring about* ***reconciliation***. (Tracie Moneyham, Week 3 post). “Stories of disruptive moments within intercultural relationships can be described in terms of breaches in intercultural and understanding” (p. 81).
* “According to Turner, crisis is not only a time of splitting within relationships, but also a time that sparks ***internal reflection on the experience of breach* and core values**” (p. 29).
* McGarrah Sharp draws on the theories and concepts of Victor and Edith Turner to explain postcolonial pastoral theology. The framework highlighted, as I understand it, is a “framework for understanding intercultural understandings” (p. 34). "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" (p. 34). According to McGarrah Sharp, Turner examined relationships within the context of social drama, which “structure experiences of disruption in relation to normal workings of society” (p. 27). The process outlined by Turner involved *four stages: initial breach, crisis experiences, redress, and* ***reconciliation***. McGarrah Sharp further explains this process as follows: “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…” (p. 34). In the context of postcolonial pastoral theology, it seems important that we grasp an understanding of the interconnected cycles from Turner’s model (i.e. breach, crisis, redress, and **reconciliation**) and the specific processes that lead to **reconciliation**. According to McGarrah Sharp, “Reconciling processes drive toward fuller and more concrete expression, even while participants remember, re-story, and imagine possibilities.”
* \* “*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*” (p. 31).
* “Possibilities for *mutual understanding exist in a context of good enough intercultural relationships*. Good enough is an idea from object relations theory that mothers will fail and that these empathic failures or ‘optimal failures’ in a loving environment can facilitate healthy development” (p. 34).
* “*Account for the institutional brokenness of postcoloniality*, allow for participation of multiple perspectives, permit uncertainty and ambiguity, and resist the perfectionist and ideological idea that relationships can or should maintain a status quo” (p. 42).
* Change happens by paying attention to culture and relationality: "*My*stories continually interact with *your*stories. This is why the development and *maintenance of good boundaries is crucial to 'good enough' pastoral care*" (p. 44).
* "I use the term *'relational repair'* to point to ways in which person involved in intercultural crisis participate in movement **from the disruption of misunderstanding toward the mutual understanding that can be found in reconciliation**"(p. 46). "Cases that begin rather than end in crisis are particularly illuminating because they demonstrate possibilities for intercultural misunderstanding to unfold into . . . a processual movement to relational repair"(p. 46)
* Change comes about in the *reflective retelling of misunderstanding stories* and shared narrations. "The narrative fragments included here are my attempt to tell a complex intercultural story of shared experience without assuming that my perspective on the experience is actually shared; rather, I narrate toward a shared experience." (p. 47).
* “*Staying in relationship* after a breach in understanding requires attention to shared contexts and personal and communal histories” (p. 42)
* “…retelling the same story in different ways can lead to imagining new possibilities that matter tremendously. A postcolonial pastoral theology is *receptive to complexity* and can accommodate multiple versions of shared narratives” (p. 47).
* "We were continually reminded of our lack of knowledge of others and ourselves at the same time that we were offered invitations to experience like al knowledge and wisdom" (p. 48).
* She experienced a crisis and then made a change: "After realizing the misunderstanding of village girls about slavery in the United States, we incorporated African American history into English classes at the village elementary school" (p. 51).
* “Narrative practices, such as *multiple tellings*, can also resist the idea of a final, complete history” (p. 64).
* “I am simultaneously colluding and trying to partner so as to *resist collusion*. This is one way of understanding the difficulty of mutual listening in our postcolonial contexts” (p. 65).
* “…stories must not only be unearthed but also lamented” (65).
* *Risk taking in communication with another*. Kurt Wolff in Surrender and Catch speaks of “surrender.” (p. 67.) He believes one understands and readies for the inevitable misunderstandings that occur in the intercultural dialogue, surrendering to harsh experience that negates my previous, more colonial experiences. Surrendering recognizes pain will arrive and it will hurt. The hope is for the relationship to be connected and strengthened (John Head Week 3 forum). These changes come about through practices of vulnerability like *surrender-and-catch*: "... to participate in intercultural relationships is surrender, which is, to the extent possible, to anticipate that disruptive moments will happen and will require a particular kind of participation.... The 'catch' is that surrender is unpredictable but happens in the ongoing 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'" (pp. 67-68). "According to Wolfe, to participate in intercultural relationships is surrender, which is, to the extent possible, to anticipate that disruptive moments will happen and will require a particular kind of participation" (p. 67).   
  "Paradoxically, being caught [in the catch of a surrender-and-catch moment] 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, open to learning... what we have to do is to ask, to bear to stay engaged in conversation while bearing to hear the response, and to be caught up in what follows" (p. 69).
* Change for the care seeker comes about through *a respectful, compassionate and trusting relationship with a caregiver*. Change begins with some sort of crisis, a breach that leads the care seeker to seek care. Change is a process: trust can be built through stories and narrative. As trust is built and understanding increases, the care seeker can examine her/his values and beliefs and how these impact actions; where values and beliefs grow out of history or narrative that no longer serve the care seeker, new ways of understanding and interacting can be explored and tried. The change process is iterative, always moving --with the help of compassionate, respectful and trusting listening-- toward core values and beliefs that are more and more life-giving. McGarrah Sharp calls the change process a “ritualistic process of repair” involving “stages within the social drama, progressing from perceptual core to evocation of past images, to connection to feelings, to meaning, to expression” (p. 30). **In spite and because of the misunderstandings and breaches that occur, change comes about** when we are willing “to ask, to bear to stay engaged in conversation while bearing to hear the response, and to be caught up in what follows” (p. 69). (Mary Raynard Week 3 Forum)
* “*Examining situations of crisis* within committed intercultural relationships provides an avenue to consider that possibilities of more mutual understanding might be close at hand……cycles of trial and error allow for new possibilities of inviting or limiting participation and communication.” (loc. 1111)
* “A method … that attends to postcoloniality…is one…that resists claiming an expert position in applying individualistic, achievement-oriented, abstract knowledge” (p. 72). Method of … (what I’m somehow currently inclined to re-word as) ‘*participating in transformation of relationship* between the powerless and the powerful’.
* Engaging in this type of theology helps us approach God’s people in a more informed way (oddly more informed, by admitting and naming our uninformed nature). Identifying things like interpersonal and intercultural events and perceptions helps me identify and hold on to my pastoral location within the context of a discussion, interaction or prayer even. Living without this lens can be dangerous (however I don’t think that all people see that). (Chris Breen Week 3 Forum)
* By blending Turner’s theories of crisis and **reconciliation** with the realities of postcolonial thinking, **understanding of intercultural breaches** is fleshed out beyond the “raw experience” into the liminal space. It is in the liminal space that consideration can be paid to the multiple elements that comprise intercultural interactions, taking the necessary time for real reflection upon the impact of colonization, speaking “more boldly about ‘unspeakable things’ (p. 79). As a result the relationship is in ***reconciliation*** *is more likely to be reparative and healing* on both the personal and cultural levels. (Diane D’Angelo, Week 3 Forum
* “Pastoral theology and good enough pastoral care start with the human experience of *attending suffering* in the community” (p. 87).
* McGarrah Sharp has created the start of a dialogue but praxis is not in the mix of change, yet. The change ultimately will come about when *critical listening* among the pastoral community is not limited to the elegant and the buzz words we like to integrate into our practice: tolerance, identity, self, narratives, diversity*…* There is more than just discourse that needs to come out of this. The limitations, once again, have much to do with historical strictures we have placed on communities (consciously or unconsciously). (Rodriguez Week 3 Forum)
* “Who and what was I witnessing? **Who was I when I was witnessing this disruptive breach** in understanding?” (p.90). Recognizing where we are telling stories of mis-identification and stop telling them, correct our telling’s to better represent the identity. “A living culture has to live and it has an obligation to itself, not to its analysts. Even less does it have any obligation to conform to a model, its own or someone else’s.” (p.95)
* “Soul, healthy growth, change,…are more about *recognizing and navigating multiplicity* within my sense of self, my sense of other human beings…my sense of constant becoming in relation other human beings” (p. 103.)
* "Resolving the identity crises we experience and share requires practices, social structures, and theology that support recognition. Telling and retelling our misunderstanding stories in which we human beings suffer and perpetuate suffering through dehumanizing strategies dependent on theories of 'development' invite reconstructing narratives to '[open] up the present and the future' to questions of 'who am I?' and 'who are we?' in order to participate in more liberative and more mutual relationships of intercultural understanding" (104).We must *remain* ***vulnerable****, engaged, and willing to change* our own self-identities through the process of our coauthored conversation(s) for this change to come about. (Kirk Hodges Week 4 Forum)
* "Telling and retelling, hearing and overhearing misunderstanding stories will help to open pathways for deeper and more *mutual understanding*" (p. 105).
* **Shared vulnerability** is one way to move toward change. Change appears to come about when there is some intentionality about reaching a resolution. In the narrative fragment, McGarrah Sharp talks about the annual New Year’s meeting that didn’t allow them to solve the breach but instead “opened a pathway for possibilities of resolution” (p. 109). My reading of McGarrah Sharp also suggests to me that change comes about through *recognition of systemic dehumanization* and context. More specifically: “The question requires recognizing that strategic, systemic dehumanization supports a world of inequality and oppression – and our complicity in them. In addition, we must recognize the challenges of how this postcolonial legacy characterizes the context for contemporary pastoral theologies and care practices” (p. 112). (Brown Week 4 Forum)
* Change comes about by *recognizing our differences and similarities* and how we can achieve mutuality. "Recognizing another human being as both like and unlike me contributes to a deeper mutuality" (pp.112). “An initial communal response to any crisis of understanding is only a beginning. Both experiences of crisis and efforts toward resolution focus attention on various fault lines in relational matrixes…” (p.110).
* Change comes about by “*disrupting narratives of domination*” (p.116).
* By viewing misunderstanding stories as intercultural stories emerging in our postcolonial context, valuable for attending to suffering and participating in healing: “Divine and human creativity meet in the suffering of non-recognition.  Courage to tell, retell, hear, and overhear misunderstanding stories for the sake of *deeper and more mutual recognition* is messy, creative, empowering work” (123).  In this process, suffering from and complicity with colonialist structures are revealed and lamented, and space is opened for co-creation of a more hopeful future.
* Change comes about through *empathy*. Empathy requires mutuality and vulnerability, recognizing that the other is like you and not like you, realizing that you may inflict harm when your intention is to help.  “Empathy, as a deeper layer of recognition, is a process of being moved by another human being and also recognizing the imprint of other human beings in one’s sense of self. It is the embodied hope that other human beings are understandable” (p. 134). Empathy is a ministry of presence, not a “solution” we devise which is more about us than about the other. Empathy allows the other to grow into their own right path and allows us to journey some of the way with them.
* Maintaining a demeanor of humility and **vulnerability** as key parts of developing empathy, truly recognizing another’s pain (p. 135).
* Change can only come about *through sustained* ***shared vulnerability***, which allows all parties involved in the conversation “to make room for learning, growth, and recognizing being wrong in ways that can lead to more mutual practices of relating interculturally” (p. 150). The emphasis is, I think, on shared. If understanding is going to be achieved, it takes **all involved parties to come to the post-breach conversation with openness, honesty, humility**, a willingness to listen and “bear the truths that few want to hear…deep and courageous participation” (p. 132). (Mallory Everhart Week 4 Forum)
* *Taking time* – “human beings require some time to get to know one another; in the best of cases, social structures provide the space and time for the practices of acquaintance that accompany relationships of mutual care.” (loc. 2000)
* “People change when they are ready.” Change in the post-colonial context in my way of understanding comes about when we *embrace “good enough” attempts at understanding* without trying to “solve the issue” or “wrap things up” or even “force change.” “The we is both a place and a plea for the deeper recognition of neighbor love where the other human beings are perpetual questions, but not to solve or to evoke suspicion, but rather as partners in the awesome mystery of humanity” (p. 159). Change is helped by the creation of trusting relationships as MS noted when she told the reaction of the villagers when she returned, “…now we know that you are someone who will come back…” (p. 164).
* "A *good enough intercultural relationship* navigates both understanding and misunderstandings."(p. 163)
* "The foot-high wooden threshold is an apt image for the kind of luminal space in which creative spaces for understanding become more possible. Possibilities require *intention, attention, and perseverance* especially when craving retreat to the habitual practices of exclusion that keep us from understanding others and keep us from participating in the systematic change that supports liberative, empowering care practices and resists the strategic dehumanization that is a hallmark and legacy of historical colonialism" (168).
* Change comes about through *experience and education*: “A postcolonial pastoral theology will employ tools of history, theology, psychology, literature, and cultural criticism to portray a complex colonizer-colonized dynamic that continues to play out in we who live with this legacy…Theorists and practitioners of care alike need to face out vulnerability and tendency to misunderstand. A correlational analysis of intercultural misunderstanding invites diverse perspectives through co-authoring and co-participating that fosters mutual learning” (p. 172).
* Change comes about by “***recognizing vulnerability and our tendency to misunderstand***.” (172)
* “Therefore, a postcolonial pastoral theology moves toward *a revised theological anthropology*. A postcolonial pastoral theology imagines breathing embodied human beings suffering and healing through pathways and sticking points in which we are caught up in living human webs full of opportunities for participating in the constant mending required in this messy complicated world.” (p. 184)

**Why engage in postcolonialist pastoral theology? What are the goals of postcolonialist pastoral theology?**

* “If *mutual understanding* is a good, then participating toward this good includes carefully examining what impedes this good from being realized” (p. 7).
* “…asking and *living in the ambiguous big questions* that lead to renewed possibilities for understanding” (p. 10).
* \*We need to engage in postcolonial pastoral theology because it makes intercultural empathy possible and thus helps rectify cultural misunderstandings.  McGarrah Sharp states, "Concrete experiences of intercultural crisis call for theories of empathy that **recognize many intercultural misunderstandings and histories of violence that provide the context for moments of intercultural understanding**" (p. 13). The cultural empathy created by postcolonial theology gives us a location to begin the process of cultural understanding.  The goals of postcolonial pastoral theology for me are authentic *engagement, reflection, recognition,* ***reconciliation*** *and ultimately healing*.
* **\*“...**by *attending to postcoloniality* as our present-day context, 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" (p. 15).  
  “I contend that responsible ministry includes both preparation to be in community and to participate in care across differences while also building and maintaining a robust referral network in one's local community... Responsible ministry is ministry that acknowledges and proactively learns about difference. Provisional understanding in this sense is not an excuse to eschew relationships of diversity, but quite the opposite: to cultivate diverse networks of relationships within and across faith communities… “Process theologians argue that there is no distinct individuated person apart from one’s relationships and overlapping connections with other people”" (pp. 16-17).  
  “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 at it" (p. 20).
* “*deepen fulfillment, liberation, and mutuality in intercultural relationships*” (p. 23).
* “I direct these tasks toward developing an *ethics of mutuality* that recognizes interculturality as an aspect of a pluralistic, globalized context” (p. 23).
* "Pastoral Theology is a discipline aimed toward *understanding theologies that undergird practices of healing and minimizing harm*. Therefore, as a discipline we have a moral obligation to heed warnings about problematic language rooted in our tradition as a Western academic discipline" (p. 25). "Postcolonial theories connect to dominating interpretive lenses the predominance of Western practices and theories of understanding all persons. These lenses harm rather than illuminate others' experiences" (p. 25).
* “In an intercultural context, personal memories of culturally specific and inter culturally shared past experiences pervade this process…consider the ways in which after the events of September 11, 2001, some United States Americans remembered past intercultural global harmony, while others saw the event as *unmasking a naive, romanticized vision of prior global harmony*” (p. 32).
* “help persons in conflict meet an intensified and marked possibility of violence with an agenda of reform by *unmasking embedded misunderstandings* and inviting participation in destabilizing moments” (pp. 37-8).
* “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” (p. 41)
* By **expanding our viewpoints of a breach in relationship**, we can take into account other factors (i.e. cultural differences) and recognize that the best end result comes from a postcolonialist approach. Ultimately, *the goal is not just* ***reconciliation****, but an enriched understanding of our relationships with others*. (Tracie Moneyham, Week 3 Forum)
* “This book interweaves theory with narratives from personal intercultural experience to aid in provisional understanding oriented toward the possibility and goal of ***mutual intercultural understanding***” (p. 45).
* “Postcolonial theories connect to dominating interpretative lenses--the predominance of western practices and theories of all persons. These lenses harm rather than illuminate other experiences” (p. 33). The same limitations that apply to Turner’s research apply to Anton Boisen’s original image of pastoral caregiving. Naming this is a significant departure from his theory, which describes pastoral care receivers as a “living human document” that must be read, interpreted and ultimately fixed by the pastoral caregiver. Boisen’s image and the roots of pastoral care in a clinical setting create a colonialist structure, placing the caregiver in the position of objective observer and arbiter of right and wrong, while characterizing the care receiver as someone who must develop toward a developmental norm. Recognizing that this image is ultimately harmful cannot help but change how pastoral caregiving is viewed. We are called to “*reimagine classic themes in pastoral theology in conversation with postcolonial theories*” (p. 74). We must understand and practice that “there is no such thing as a view from nowhere” (p. 67). (Mallory Everhart, Week 3 Forum.
* “As Soren Kierkegaard demonstrates on the first page of *Fear and Trembling”,*retelling the same story in different ways can lead to *imagining new possibilities that matter tremendously*” (p. 47).
* "Pragmatism, scholarship on history, pastoral theologies, current trends in narrative ethics and therapies, and postcolonial theories emphasize interplay between histories and memories.  So does Victor Turner, who cautioned Western scholars to be more explicit in recognizing that 'we never cease to learn our own culture, which is always changing, let alone other cultures'" (p. 60).
* "No attempt must be made to erase man, for it is his destiny to be set free...And it is by going beyond the historical, instrumental hypothesis that I will initiate the cycle of my freedom...That is be possible for me to discover and to love man, wherever he may be" (p. 60), that is the goal as I see it.  To not put people in boxes because of what I may see without first being an observer in an intercultural world. (Marcee Binder Week 3 Forum)
* "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. Speaking of histories in the plural is a resistive strategy of remembering and respecting the voices, agendas, and risks constantly negotiated in telling historical stories" (p. 63)
* A goal of post colonialist pastoral theology is *human recognition of the other, what and where they want to be*. “Postcolonial theories rewrite and reimagining narrative possibilities to correct exaggerations and oppressive projections that infantilize, hyper-sexualize, and even demonize [primitive] persons and cultures. . .We can also look to more explicitly postcolonial perspectives to better understand the interactions between stories, readers, and storytellers that undergird colonial histories as conditions for lingering postcolonial struggle” (p. 60.). History is written by the victors. We must recognize the “politics of forgetting” (p. 62.). (John Head Week 3 forum)
* “Pastoral theologians have long viewed persons as living human texts embodying narratives of resilience. 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. Speaking of histories in the plural is a resistive strategy of remembering and respecting the voices, agendas, and risks constantly negotiated in telling historical stories….Remembering intercultural experiences prompts *questioning* *whose history is operative in everyday lived reality.”* (p. 63)
* "We must participate in the important unfinished task of trying to *recover alternative accounts of Histories in protest* and response to colonizing textual and visual representations. This often includes intentional, engaged silence in order to hear or overhear voices so long unheard" (p. 64).
* "Pastoral theology needs a more complex conception of cultures. 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" (p. 71).
* \*“A postcolonial pastoral theology attentive to intercultural crises of understanding involves reimagining classic themes in pastoral theology in conversation with postcolonial theories and with reference to experiences of understanding stories” (p. 71). “Reimagining requires careful negotiation of multiple roles of story-listener, story-participant, story-interpreter, and storyteller” (p. 71). "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." (p. 71)
* “…attending to dynamics of intercultural relationships *deepens pastoral theological theories of mutuality by widening possibilities for better participation in interpersonal and intercultural justice*” (71).
* Using a colonialist/postcolonialist paradigm emphasizes the dehumanizing, hurtful aspects of misunderstanding a care seeker’s story, how care seekers can be diminished, infantilized and misunderstood in myriad ways by being seen through the care giver’s contextual acculturated lens. This paradigm cautions care givers to be vigilant in their observations of both care seekers and themselves and to remain committed to a process that may go through multiple iterations, misunderstandings, crises, failed and successful attempts at **reconciliation**: “Given the inevitability of conflicting perspectives within intercultural relationships, perhaps the best practices of care are those practices that *draw conflicting parties into participating into relational repair*” (p. 35).
* Engaging in post-colonialist pastoral theology affords the practitioners the opportunity to be genuine in *resisting injustice*, to “be about solidarity in suffering and possibilities of healing” by working to “identify and resist the ways our theories collude with a destructive gaze” that has been used to justify colonization (p. 75). It is through this effort that possibilities for real peace lie. The disruptive moments then, instead of being perceived as “wrong,” become the very ground for healing. They become examples of the Buddhist adage of “no mud, no lotus.” (Diane D’Angelo Week 3 Forum)
* Engagement in post colonialist pastoral theology is to firm identity by looking at the “who am I?”: the past colonial assumptions that could be de-humanizing myself and my neighbor. I inquire of congruence between what I think and what I do. Pastoral theology, with its emphasis on care for the suffering, an emphatic embrace of the forlorn, requires a disheveling of my colonial thoughts for benefit of the other. What care is required for the other. (John Head Week 3 forum)
* \*"It is important for us to keep reflecting on the *goals of story-telling, story-listening, story interpreting*. In this book, I tell and retell *misunderstanding stories for the purposes of more liberative and empowering partnerships across cultural differences that resist the dehumanizing strategies that structure our postcolonial world*" (p. 90).
* "We can *understand lingering consequences of these colonizing 'choices'* in practices of exclusion that range from legislated marginalization to calls for assimilation to ignoring the personhood of others who represent the formerly colonized by simply refusing to see them as sharing in humanity" (94).  Who are we to decide what is right or best or necessary for someone else?  Peace is made between equals.  War is made between those who see themselves as above the other.
* “To foster possibilities for transcending developmental or other traditional categories, leaders in faith communities must be willing both to engage persons who embody narratives of counter to normative theories and to participate in the creation of new places of and analogies of *liberative, empowering relationship* in which human being across a range of difference and struggling with a rage of identity crises can experience belonging.” (p.99)
* As care providers, we cannot serve our care seekers across a matrix of differences by objectifying or “other-ing” them through *colonial gazing*. In a diverse and interrelated world, if we seek to provide potent spiritual and pastoral care, a postcolonial lens must adjust our vision. "More mutual understanding is needed in relation to matters of justice that are and are made to be invisible right in our midst in churches, hospitals, other local institutions, and local communities, and far beyond the scope of our habitual gazing... When we consider practices of justice and practices of exclusion or injustice, we must *account for the complex interaction of the personal, familial, communal, local, intercultural, national, and international relationships and structural systems*" (p. 106).
* Understanding: *To understand human suffering*. (Sharp, p. 119) and the “ways we deceive ourselves into believing that a neighbor’s suffering is not like my suffering and that a neighbor’s healing is not like my healing” (Sharp, p.120)
* Some of the goals of postcolonial pastoral theology included reimagining how we attend to suffering, redefining empathy, and understanding through mutuality (p. 71). There are some specific steps that move us toward not only these goals but the ultimate goal of reaching resolution and **reconciliation**. **Shared vulnerability** facilitates a move toward the goals of postcolonial pastoral theology as does empathy, particularly within the context of recognition. According to McGarrah Sharp, “Empathy, as a deeper layer of recognition, is a process of being moved by another human being and also recognizing the imprint of other human beings in one’s sense of self” (p. 133). Postcolonial pastoral theology impacts the ways we see and think about skills such as attentive listening. McGarrah Sharp suggests that attentive listening is needed “both to attend to suffering by being present in the midst of shared woundedness and to facilitate hope and healing” (p.135).
* **"**Postcolonial challenges lead pastoral theologians to rethink empathy around pastoral skills such as the attentive listening needed both to attend suffering by being present in the midst of shared woundedness and to *facilitate hope and healing*" (p. 135).
* “Harmful pastoral care can result when caregivers, trained to embody a non-anxious presence becomes too anxious around the difficulties of understanding another’s stories particularly in relation to culture, gender, sexuality, race, and other elements of identity.” (p. 135)
* “...*mutual understanding* that resists harmful habits of forgetting and of non-recognition” (p. 136). I feel that this line, in a chapter that I found fascinating, rather sums up one of the overall goals of using this approach to pastoral care. “A good enough intercultural relationship navigates both understandings and misunderstandings” (p.163).
* *removing the barriers between colonizer and the colonized*.   It would seem one of the most important goals is mutuality of one another.  In the sharing of the examples cited by McGarrah Sharp, a **breach can end the progress to mutuality**.  "I am constantly thrown back on myself by disruptions"(164)  However, we can **recover from such breaches** and continue on a trek to better understanding and mutuality, because our shared experiences help us to recognize **reconciliation** is possible.  Through this process of moving, understanding, of being willing to be "thrown back" when our assumptions do that to us and willing to be open more helps us continue on the path to **reconciliation**.
* \*“emerging functions [of] empowerment, resistance, and liberation - as participatory processes that include understanding and misunderstanding in the form of empowering/disempowering, resisting/recognizing complicity, and liberating/being liberated. *A participatory model of healing incorporates ambiguity, uncertainty, and misunderstanding as aspects of all relationships*” (p. 171).
* We engage in postcolonial pastoral theology to facilitate understanding, healing and **reconciliation** through mutual learning. McGarrrah Sharp states that through our **vulnerability** a “correlational analysis if intercultural misunderstanding invites diverse perspectives through co-authoring and co-participating that fosters mutual learning.” (172)
* “Pastoral theologians need postcolonial insights to better hear voices most affected by structural suffering and unmask complicity” (p. 179). Pastoral theologians go where the suffering is, or should do. “First do no harm” and then “reflect courageously on and lament unintentional harm done” (p. 178).
* To engage in postcolonialist pastoral care is to attempt to learn as much as possible, with the goal of minimizing harm and working for “empowerment, resistance, and liberation” (p. 182). It should be noted that these are not achievable goals with clear endpoints, but “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 love” (p. 182). Ultimately, the goal is to affirm each other’s humanity and work together in mutually **vulnerable** conversation to co-create a new narrative of understanding for all involved. (Mallory Everhart Week 4 Forum)
* “The basic tenet in ethics still holds: first, do no harm. But, there is a second step: *first, do no harm; then, reflect courageously on and lament unintentional harm done*…(P)astoral theologians need postcolonial insights to better hear voices most affected by structural suffering and unmask complicity” (178-179). We inflict harm unintentionally in a million ways – through the advice we give, by thinking we know the answer, by imagining we know better, by listening and seeing through our own lenses, by not recognizing the currents and crosscurrents of dominance, dehumanization and power that operate in relationship. McGarrah Sharp has done the hard, careful work to show us the many opportunities for misunderstanding and mishandling, particularly in intercultural interactions, and she has offered alternatives and a perspective to encourage us to keep on keeping on. We won’t always do it all or do it right, but with commitment to the process and empathy we may do it well enough. I know we are only supposed to use one quote per question, but this quote answered the question for me about why we were studying all this carefully and minutely constructed theory and how we can internalize it to be better healers: “Good care is embodied to the end of mutual understanding, which is a perpetual becoming and not an end to be grasped or claimed as victory” (p. 183).
* There is “a realistic grief that reminds us of the sheer difficulty of experiencing **mutual intercultural understanding**” (p. 184.) Pastoral theology knows misunderstanding is part and parcel of human dialogue. Human dialogue is relative and relational, particular and poignant. Its intent is to diminish a blunt application of law and cultural morality. A goal would be the liberation of both colonizer and colonized from living in malaise, both blind to the malignancy within their respective camps.(John Head Week 4 Forum)
* “More mutual understanding is needed in relation to matters of justice that are (and are made to be) invisible right in our midst in churches, hospitals, other local institutions, and local communities, and far beyond the scope of our habitual gazing.” (loc 2510).
* "A postcolonial pastoral theology imagines breathing embodied human beings suffering and healing through pathways and sticking points in which we are caught up in living human webs full of opportunities for participating in the constant mending required in this messy, complicated world." (p. 183) Engage in postcolonialist pastoral theology because ongoing **effects of colonialism are pervasive and contribute to a lot of dehumanization/violence and misunderstanding**, and to human suffering in general.
* \*"A postcolonial pastoral theology functions to empower while being aware of disempowerment, to liberate while being aware of collusion in preventing liberation, to resist injustice while being aware of how I benefit from distorted visions of justice." (pp. 183)
* “Therefore, a postcolonial pastoral theology moves toward *a revised theological anthropology*. A postcolonial pastoral theology imagines breathing embodied human beings suffering and healing through pathways and sticking points in which we are caught up in living human webs full of opportunities for participating in the constant mending required in this messy complicated world.” (p. 184).
* To break down walls and stop seeing people as “the other”: “**Intercultural understanding** is a process that deepens pastoral theological theories of mutuality by widening our sense of possibilities regarding occasions in which we can better participate in and call for mutuality as essential to interpersonal and intercultural justice and embodiment of God’s love for all people of all of creation.” P. 18? Or 71?
* To engage a “…participatory model of **healing**. The basic idea is that caregivers do not transmit healing to a person in need. A participatory model of healing disrupts the whole idea of one person who merely gives care to another needy person who merely receives. What offers healing is a relational practice in which both the so-called caregiver and the so-called care receiver participate in the caring encounter: both are in need, both give, and both receive.”

**Key Terms**

**Alterity**: otherness; "having to do with the other" (p. 74)

**Authentic Participation:**  recognize the necessity to participate in conditions for resolution.

**Breach**: According to Turner's concept of Social Drama is an Interruption of the "normal flow of relationships that demands a response" (p. 28).  “Turner described a breach as an event that that transgresses ‘normal’ social relations. Breaches interrupt the normal flow of relationships that demand a response” (p. 28)

**Colonialist representation**:  "one that replicates problematic aspects of Western representations of Third-World nations and communities, aspects that have their roots in the history of colonization" (p. 62).

**Communitas**: “’the ritual leveling process containing the potential for new social arrangements, new forms of imagination, of ritualized play’…diverse persons participate with ‘attentiveness and affirmation’ in relation to one another. In other words, new possibilities become available in and across cultures even when the idea of new possibilities is suppressed” (p. 36).

**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 worse. . . Crisis calls for response” (p.15). “Crisis is an inevitable part of all human relationships.” - Ch1 Kindle

**Culture:** “Acknowledging the intercultural context of interpersonal relationships includes resisting a static notion of culture. Intercultural caregiving 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 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” (p. 23).

**“Dehumanizing representations”** (p. 93) continues the bad anthropology that sees humans as objects, not recognizing their personhood. The fallout gives poor credence to colonial development done in the alleged name of economic and social betterment for the indigenous populations.

**Doubt:** “Valuing doubt recognizes inevitable possibilities of error and suggests practices of self-correction. Pierce urged attending to the ‘irritation of doubt’ to resist tendencies to fix knowledge in complete, unquestioning ways” (p. 59). Valuing doubt is what allows for the exploration behind breaches that occur in trust and relationships due to misunderstanding stories. “Yet risking breaches in understanding is ingredient in committing to intercultural relationships in the first place” (p. 67).

**Emancipatory historiography**: "Theologians such as womanist theologian Katie Cannon call for an 'emancipatory historiography' that directs historical analysis toward a more accurate thus liberating remembering" (p. 62)

**Empathy**: “a mode of observation attuned to the inner life” that provokes wonder that I and others are understandable while acknowledging that I don’t know the whole of you and you don’t know the whole of me (p. 153). "Empathy, as a deeper layer of recognition, is a process of being moved by another human being and also recognizing the imprint of other human beings in one's sense of self." (p. 134). “To be empathic, we must acknowledge that, initially, we don’t know the other” (p. 134). This made me stop and think about how easily I’ve fallen into the trap of thinking I was empathic when, in fact, I was mostly assuming that I knew what the other person was feeling, based on my own experience, and so I was mostly just listening to myself. Sigh. Another helpful wake up call.  This thought was reinforced when I read, “empathy is a ‘mode of observation attuned to the inner life’ that provokes wonder that I and others are understandable while acknowledging that I don’t know the whole of you and you don’t know the whole of me….postcolonial theories…help unmask that I often understand myself in relation to you in a way that denies you any say in who you are” (p. 145).

**“Empowerment, liberation, and resistance”** (p. 9) are pastoral theologians terms employed to identify pain in order for healing to begin. Pain literally destroys bodies and a continued destructions of human bodies will lead to this planet’s destruction, says Elaine Scarry. Exercise of these three terms in pastoral care develops a recognition of “how can I be wrong” and “how am I contributing to harm?” (p. 10).

**Experience of reconciliation**: “intercultural sharing in a discernible idea that plays out in cultures” (p. 33)

**“Fantasying”** (p. 150). “A dissociative activity that does not involve interaction with human beings” (p.150). Imagination is interesting for me. It’s a trick to identify the dissociative from the associative, with respect to human interaction. Where does Dr. Jekyll end and Mr. Hyde begin? Identity wants empowerment’s wine but whose vineyard is plucked?   McGarrah-Sharp certainly shows intercultural dialogue can be a “living human web” (p. 179.), moving the singular fantasy into the pluralistic human experience.

**Gaze**: McGarrah Sharp’s use of the common term “**gaze**” takes on particular meaning that opens up the whole universe of postcolonial imbalance of power and dehumanization: "the dehumanizing orientation ... of the former master over the formerly colonized and presumably weak servant" (p. 54). “Gazing at others rather than being withhuman beings across diverse contexts is a practice that enlists us in habits of forgetting to shore up structural oppression” (pp. 75-76). Gazing suggests both geographic and emotional distance: “We gaze when we impose our own narratives on neighbors, overlooking diverse voices and refusing to participate in certain relationships” (p. 76). Gazing is all about the intentional and unintentional ways that we do not experience an other as a fully real, fully present human. We may not set out to “gaze upon” others, but it sneaks up on us and we must try hard to remain cognizant of our tendency to gaze: “We cannot see an other individuated I because of our overwhelming tendency to sort others into kinds that we already know and understand” (p. 76).

**Good enough**: "Good enough is an idea from object relations theory that mothers will fail and that these empathic failures or optimal failures in a loving environment can facilitate healthy development. . .a good enough mother fails to respond immediately all the time but does not fail to respond quickly as she can. . . In contrast, mothers who aim for perfection and do not tolerate failures constrict possibilities for a healthy development environment” (p. 34). “I adopt the concept of good enough as an analogy that to theorize about care in a context of intercultural relationships to theorize about good enough intercultural relationships" (p. 35). “Good enough intercultural relationships account for the institutional brokenness of postcoloniality, allow for participation of multiple perspectives, permit uncertainty and ambiguity, and resist the perfectionist and ideological idea that relationships can or should maintain a solidified status quo” (p. 37).

McGarrah Sharp amplifies the term/phrase “**good enough**” as a central tenet to her model for repair and reconciliation. “Good enough” describes relationships “that recognize limitations, possibilities and responsibilities of persons oriented in relationship with other people” (p. 20). Opportunities for deeper understanding occur as a result of “optimal failures” (p. 34), when a breach occurs and attention is brought to understand and reconcile the breach and achieve a deeper relational level. Since the breaches are inevitable, the process is iterative and ongoing; “failure” is an opportunity for growth and renewed commitment: “Good enough intercultural relationships account for the institutional brokenness of postcoloniality, allow for participation of multiple perspectives, permit uncertainty and ambiguity, and resist the perfectionist and ideological idea that relationships can or should maintain a solidified status quo” (p. 37).

**Individuated experience**: “to indicate my [Sharp’s] experience that feels bounded in my person affects and is affected at all times by contexts and stories that also exceed my person” (p. 8). “The **individuated I** exists in the particular body in this particular place and time” (p. 21)

**Intersubjective relationality**: "Intersubjective relationality in which human beings interact with parents and other authority figures in patterns of separation (establishing a sense of identity set apart from other human beings) and attachment (establishing a sense of identity connected to other human beings.)" (114-115). “ An “alternative to a flawed model of individuality supported by dualistic thinking that diminishes the humanity of anyone who identifies with the opposite or negation of *me*….an intersubjective model considers that human beings play an active part struggling toward a more integrated process of creatively discovering and accepting the ambiguity of his or her context. Intersubjectivity aims to unmask traditional patterns of domination that regulate relationships…” (p.115). “considers that human beings play an active part struggling toward a more integrated process of creatively discovering and accepting the ambiguity of his/her context” (p. 118).

**Liminial Space**: “Where possibilities of both dangerous and vitalizing experiences coexist with possibilities for violence and repair” (p. 36).

**“Misunderstandings** and histories of violence affect mutual understanding across diverse relationships—including within families, in local communities, in faith communities, within countries and indeed in the twenty-first century world of increased globalization" (p. 5).

**Mutual love:** "Benjamin characterizes mutual love as the willingness to live intentionally in tension oriented toward recognizing human beings—one's sense of personal identity and human dignity and the identity and human dignity of other human beings—without demanding or finding pleasure in submission" (118).

**Optimal Frustration:** “...other human beings cannot fully understand me because you fail to anticipate my particular needs and vice versa” (p.146). The idea that there is failure that doesn’t equate with a destructive path is refreshing. Optimal failures facilitate greater understanding and strengthen relationships.

**Participatory Model of Healing:** “disrupts the whole idea of one person who merely gives care to another needy person who merely receives. What offers healing is a relational practice in which both the so-called caregiver and the so-called care receiver participate in the caring encounter: both are in need, both give, and both receive”

**Postcolonialism**: “a recognition of the inherent suffering that continues as a legacy of historical colonialism.” “All of us live within legacies of the past and present unfolding histories of violence” (p. 7).

 "**Postcolonial theories** focus on habituated reading practices and institutionalized assumptions about genre, literature, and writing itself. 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'" (p. 61).

Postcolonialism is “a means of “accounting for structural imbalances that affect traditional ways of theorizing. Postcolonial theories encourage action and reflection directed toward power imbalances that can be traced to unjust hierarchies established by historical colonialism” (p. 74).

Recognition. It is “that response from the other which makes meaningful the feelings, intentions, and actions of the self”. (Sharp, p. 116). I find this term important to me, because later Sharp says “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 in a posture of submission”. (Sharp, p. 117).

**Recognition**: “Recognition is a practice of acknowledging the limits of knowledge as well as reevaluating prior knowledge as a challenging path that invites the conditions for **resolving intercultural breaches in understanding** so that **reconciliation** becomes possible” (118).

**Reconciliation**: “a structured, communally embodied process of response.” (loc. 668) **Turner describes reconciliation as a** multi staged process of the "Social Drama". "Turner's proposed theory unfolds as stages within the social drama progressing from perceptual core to evocation of past images to connections to feelings, to meaning to expression" (p. 30).

“…I envision reconciliation as the relational understanding that movement toward mutuality is possible again in this context with these persons. When thrown back to a strange land with all the memories and shared stories of previous experiences of greater mutuality, we enter reconciliation in hopes that healthy connection is yet possible even in all the messiness of our broken and postcolonial internal and external worlds” (p.165).

**Redress**: “Turner viewed splitting within relationships as a continuing feature of the ritual process. He considered the redress phase a sometimes theatrical, public forum that addresses social behavior” (p. 29). “While redress is an initial communal response to crisis after the breach event, it is still 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” (p. 30).

“To negotiate a vision of **reconciliation** within experiences of misunderstandings…” (loc. 2581).

“To redress assumes knowledge about how a particular transgression needs to be made right.  In the aftermath of crises of understanding, part of the challenge is figuring out what happened, what is going on now, and how to reimagine the future.” (loc. 2587).

**Relational repair**: “ways in which persons involved in intercultural crises participate in movement from the disruption of misunderstanding toward the mutual understanding that can be found in **reconciliation**” (pp. 53-54).

**Resistance, empowerment, liberation** are terms that are processes of questioning rather than goals, according to McGarrah Sharp.  When colonial mindsets are challenged; the people who have been subject to colonization are given respect, empathy and consideration,; and finally the colonial mindset set aside in favor of a new mutual understanding, then  we can all be invited into participation in mutual learning.  (p. 174)

**Self-structure**: “the scaffolding that gives shape and support to the stories we tell about who we are – our identity structures.”  “Life experiences always affect identities. Stories stay with us, literally becoming incorporated into our self-structure, the scaffolding that gives shape and support to the stories we tell about who we are---our identity narratives” (p. 79).

**Shared Vulnerability:**  engaging in a vulnerable mindset that invites others and eliminates the individual mindset. A collaborative engagement.

**Structural oppression**: “the social structures established to justify dominating and violent actions” (p. 60).

**Thirdness** – where entities come together – space of insight and learning facilitated by new experiences and periods of disruption – full of risks and possibilities (page 177)

***Tikkun olam*** *“*Theologically, what is good and right contributes to ***tikkun olam***, the Jewish expression for the mending of the brokenness in the world.” (p. 6) “The work of our calling as leaders in participating in God's justice on earth through *tikkun olam*, participating as partners in the work of mending the woundedness of creation, invites this challenging and courageous work of vulnerability.” (p. 123)

**Understanding**: “both clarity of thought and intentional understandings of persons’ experiences” (p. 5). Understanding is a new way of approaching “understanding” is, as a part of a care process, framing understanding as it occurs through encounters. “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 to not be related” (p. 177). Understanding is therefore not something that occurs in the mind consciously, but unconsciously. You can know without understanding, but not the other way around.