

„Disturbances and Passionate
Involvements take Precedence“
(R. Cohn)

Experiences in Conflictive Interreligious
Groupwork based on Theme-Centered-
Interaction

Our themes within our task

- 1. Theme
Who am I?
What is my specific experience/concern
belonging (conflictive) *interreligious groupwork*
based on *Theme-centered Interaction* (TCI)
- 2. Why and how a conflictive woman tries to deal
with conflicts?
- 3. We become aware of the priority of
disturbances/conflicts within the different TCI-
Factors in interreligious contexts

1. Theme

Who am I?

What is my specific experience/
concern belonging (conflictive)
interreligious groupwork based on
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Two Colleagues and friends in an international researcher group

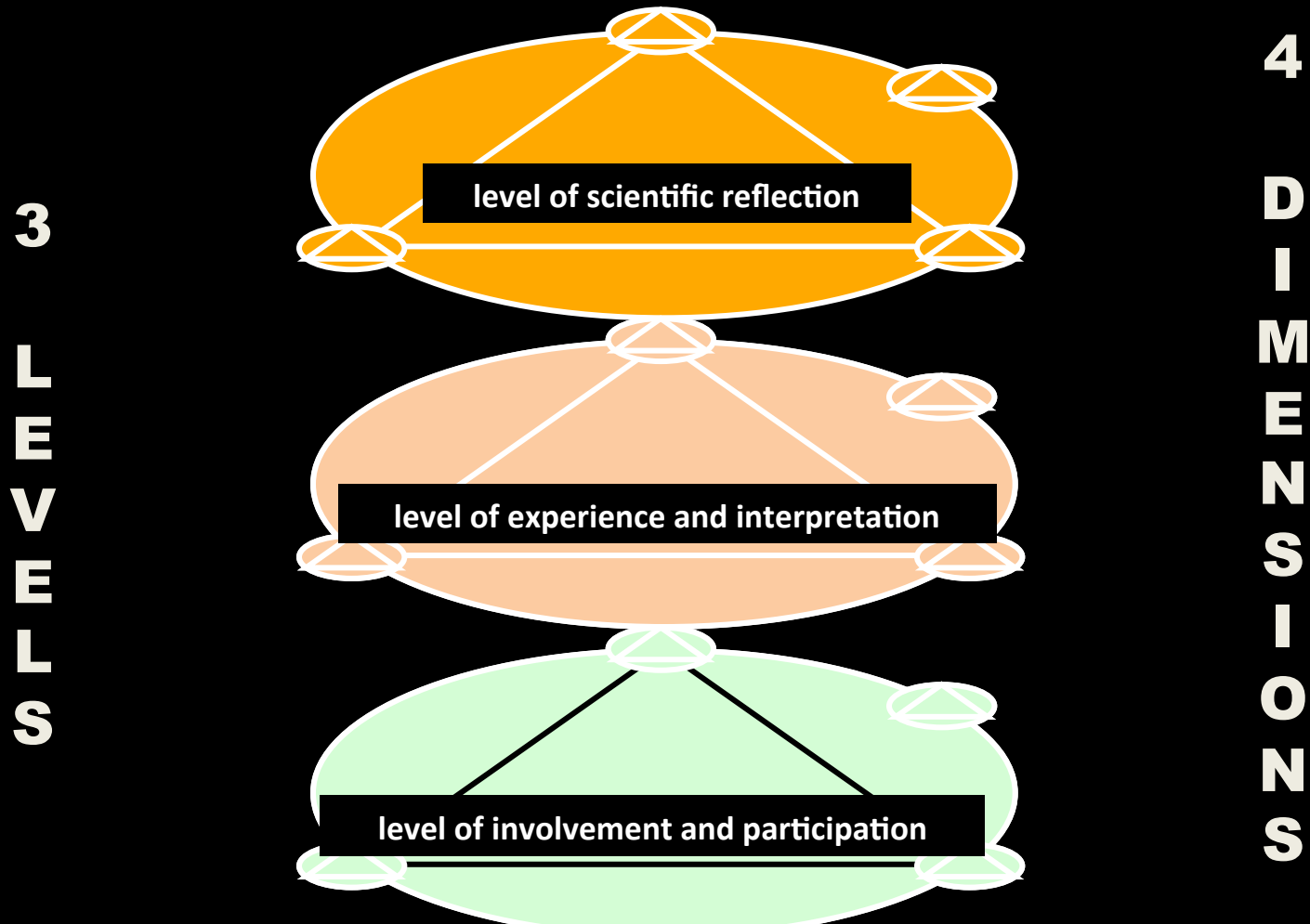
Bradford Hinze, Fordham-New York



Bernd Jochen Hilberath, Tübingen - Germany



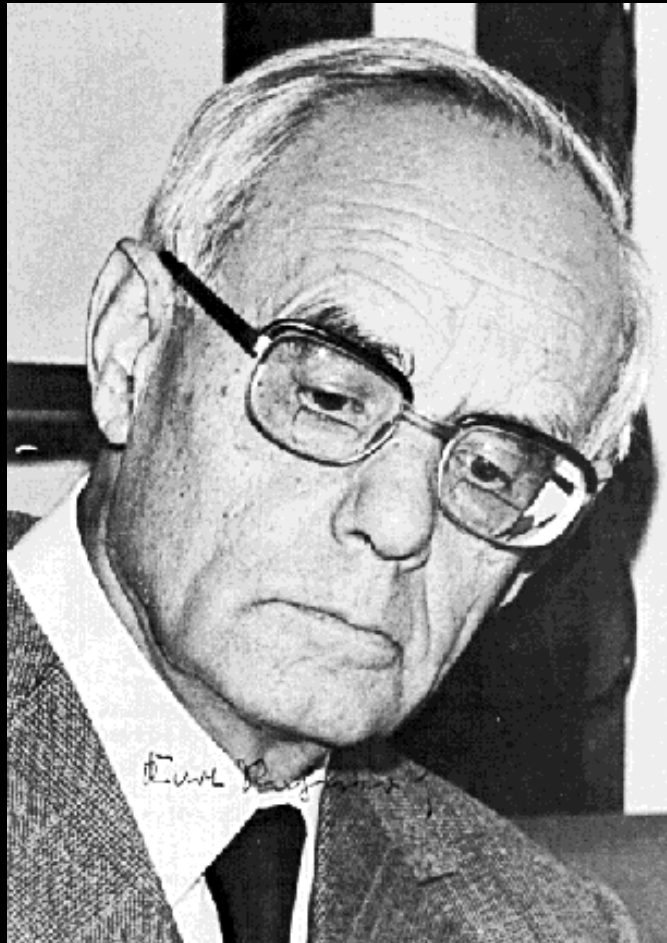
Figure on Communicative Theology



Muslim – Christian Cooperation



Karl Rahner Archive accommodates Islamic Studies



Children of Maher



TCl in interreligious group-work



Sheela and her village



2. Why and how a conflictive woman tries to deal with conflicts?

Who was the „conflictive woman“ and on what background did she develop Theme-centered-Interaction (TCI)?

- Ruth C(halotte) Cohn, 1912-2010
- Germany – Berlin (1912-1933)
- Switzerland (1933-1941)
- USA (New York) (1941-1974)
- Vienna 1968
- Goldern/Switzerland (1974...)
- During her last years she lived in Düsseldorf where she died





„...that the terror has an end“ (R. Cohn)



Should we kill our own child?

„In one night we experienced for 45 minutes what for many people was reality during months or years. I can feel it when boat-people have to go over the sea in small boats, ... when fire and Napalm comes over people...” (R.Cohn)

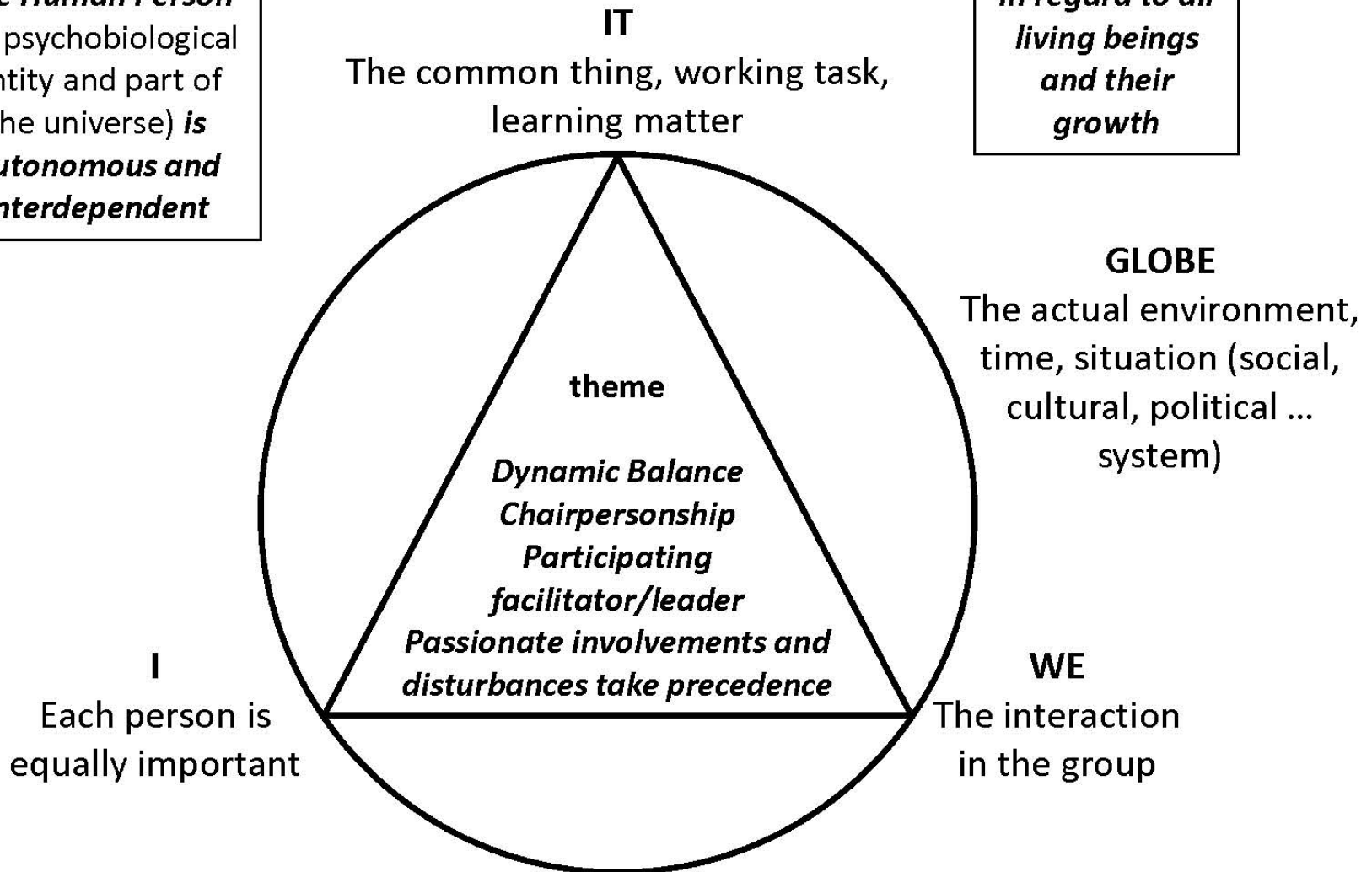


dimensions which characterize any communication

- - The “I” of everyone as an autonomous-interdependent subject: Who am I as a Christian, Hindu, Moslem...? What are my personal experiences in my Religion? What are yours?
- - The “We”, which expresses the dynamics of groups/communities. Who is included or excluded from the “We”? The “We” doesn’t only have instrumental significance.
- - The “It”, as the thing or concern which the interaction revolves around: It is Religion as a subject of discourse.
- - The “Globe”, which represents the temporal and the social context, encompasses the three dimensions by way of an equilateral triangle within a sphere.

The Human Person
(as psychobiological
entity and part of
the universe) ***is***
autonomous and
interdependent

In regard to all
living beings
and their
growth



The TCI-potential in solving Conflicts

- „Dead Learning“ produces (mental) cruelty at schools, universities... „Living learning“ as „dynamic balanced learning“ on themes overcomes resistance and stagnation within learning processes
- Living learning/communicating is based on humanistic axioms and postulates like the priority of disturbances, passionate involvements, latent conflicts...It respects the different globes in which we are living and working together.
- The postulate that disturbances and passionate involvements take precedence is originally based in the psychoanalytic insight of the priority of resistance. In R. Cohns theory of the „too small couch“ it becomes a postulate in therapy of society with big social relevance.

3. We become aware of the
priority of disturbances/conflicts
within the different TCI-Factors in
interreligious contexts

Mike Grimmit's differentiations



- „Learning *about* Religion“
- „Learning *from* Religion“
- „Learning Religion“y or „Learning *in/through* Religion“ (Roebben)

Mary C. Boys

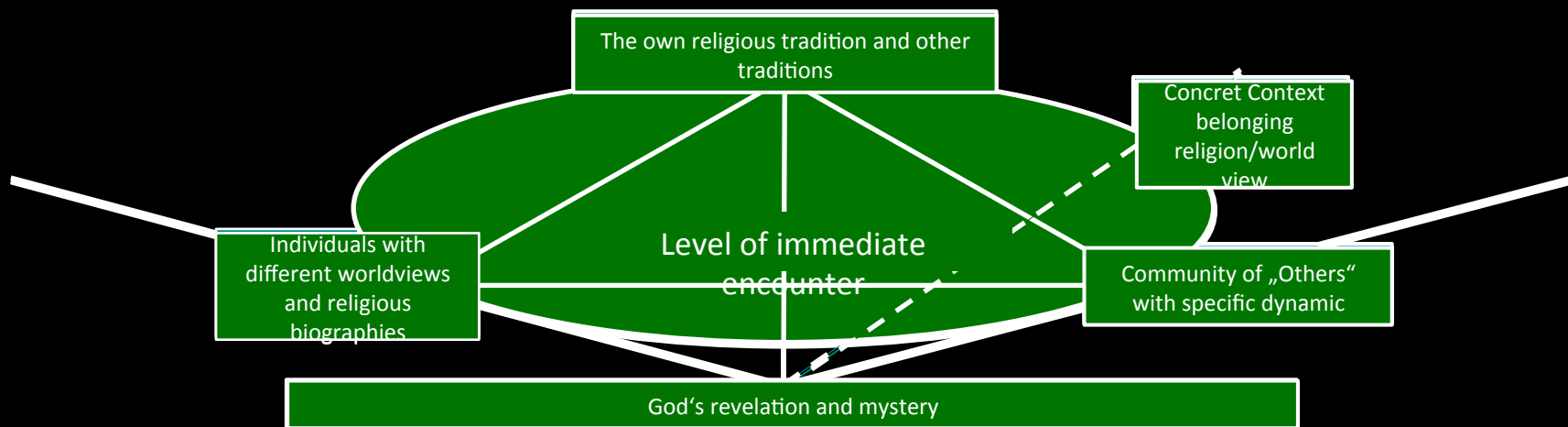


„Learning
in the
Presence
of the Other“

Who is the foreign?



3 Level I



**the gift that can free us from ideologizing and
violent impositions**

