1 Locating a Transcultural Transreligious Experience: A Testimony

I was born into a Christian family in South Korea where Buddhism, Confucianism and Shamanism are alive and well. Despite the plurality and close proximity of such diversity, significant religious conflicts were in fact rare. Although the church and society were patriarchal and indeed, sexism was strong, my family upbringing was quite liberating. I observed my parents playing non-normative gender roles; my dad was gentle and caring, while my mom was a local leader working for the municipal office. I received a non-gender stereotypical feminist education at home, even if my parents did not realize what they were doing or name it as such.

I was raised a Catholic (baptized and confirmed). I still remember the white bishop from the US presiding at my confirmation celebration in the Catholic parish. I understood neither why he was there, nor did I know how to articulate the western Christian mission legacy at that time. But I vividly remember sensing his superior status. Almost four decades later, this formative experience has helped me unpack my own internalized white supremacy and racism and has further sharpened my analysis of colonialism and American Christian imperialism in Korea and across the globe.

Later, during my high school years, I decided to move to a Protestant denomination. I went to a Presbyterian church where my minister was the first ordained woman in her denomination. The late Rev. Yang Jung Shin founded the congregation in 1978 after she was ordained in 1976. She was blind but had managed to study theology in the US and medicine in Japan. She was a well-educated preacher. Her homiletic performance, which included the presence of a male elder helping her stand in the pulpit, and her eloquent speech which she delivered whilst touching a braille sermon manuscript has left its mark on my own understanding of preaching, and pastoral leadership in light of gender and disability. In a church that is still male-dominated and not much more sensitive to disability than it was in the 1980s, this memory stands out as a moment where I was able to glimpse a new preaching world of possibilities.
Since those days with Rev. Yang I have had the opportunity to study the Bible as Christian Holy Scripture¹ in seminary and have learned that the relationship between women and the Bible is a problematic one. There are a significant number of gender-biased references (e.g. women being silent in the church). As a scholar, gender issues have been a critical lens through which I have come to view religion, leadership, and society. That is why I have argued that the Bible is not the literal Word of God but must be interpreted in a way that reflects the context in which it was written and in conversation with our own contemporary context and culture (Beavis and Kim-Cragg 2017). During my seminary studies, I also learned that many churches (and seminaries) are doing the opposite, believing, and teaching that the Bible is the infallible Word of God and that to challenge that doctrine is deemed heretical. This rigid stance is in part due to a colonial teaching of Christian supremacy. Our colonial and patriarchal contexts continue to inform the way we read the Bible. Biblical literacy and biblical relevancy, thus, serve as heuristic keys for preaching in particular and practical theology in general when approaching the Bible as a whole. I remain convinced that when we hold the text in tension with the realities of our lives, the Holy Spirit continues to use it and to speak through it to us.

As a young adult I left Korea to pursue doctoral graduate studies in Canada. In the years since, Canada has become a home. This transnational migration experience has brought me different transcultural and transreligious experiences. It has enabled me to encounter Indigenous people, the original inhabitants in Canada and their religious, cultural, and spiritual practices. In this paper, I attempt to raise some issues pertinent to Indigenous people of the Americas² including how they received and resisted the teaching of the Bible. I will talk about this in terms of agency and epistemology, examining how their particular life experiences and received wisdoms are intricately connected to their view of sacred texts.

While in Canada I have also been given opportunities to meet people who practice Islam, the fastest growing religion in Canada.³ While there were a few Muslims in Korea while I was there, I have never had close contact until I moved to Canada. I have come to believe that a respectful relationship with Muslims is another crucial task of Christian practical theology. For this work, practical theologians are called to cultivate transcultural and transreligious perspectives.

In short, these life experiences have shaped me as a Korean Canadian postcolonial feminist homiletician engaging with Scriptures. I believe lifting up my story as testimony is important because it establishes a preaching tradition, a tradition

---

¹ Holy Scripture will be used to encompass the sacred texts of Judaism, Christianity, Islam, and Indigenous people, although the Bible will be used interchangeably when it refers to Christianity.
² From the indigenous perspective, the demarcation of North, Central, South America is the scarred evidence of colonial legacy. The Americas are one, an undivided shared hemisphere for Indigenous people (Taylor 2003, xiii).
that is practiced by many women preachers who have wrestled with Scripture (Flor-ence 2007). Taking upon this tradition, I will examine the Bible’s tendency to be used to oppress others in colonial patterns of relationship. But in doing so I will not lose sight of the Bible as a tool for resistance and transformation. I will also examine the agency of Indigenous people and Muslim communities in interpreting their respective sacred teachings, rites, and texts, while examining the use of the Bible as a living tradition that is “still in the making” (Hess 2012, 300).

2 Critical Issues Emerged from the Testimony

My particular context described above affirms the need for homiletics as a subdiscipline of practical theology to take lived experiences seriously. It affirms practical theology as a theory of lived religion that informs and is informed by praxis. Praxis here is understood as a holistic and non-binary theoretical, conceptual interaction involving ongoing critical reflections with cultural and historical experiences, circumstances, and conditions. Praxis involves interrelated descriptive, interpretive, normative, pragmatic, and strategic dimensions (Schipani and Schertz 2004, 438). Practical theology as a critical hermeneutical process involves conscious, concrete, and reflective examination and assessment, analysis and action towards liberation and transformation of individuals and communities. Keeping this theological praxis of practical theology in mind, I seek to raise three interrelated issues of Holy Scripture as a source of preaching and practical theology.

The first issue is the uninformed totalitarian interpretation of the Bible and its use in the colonial mission. Historically the Bible has been used as a tool to suppress local religions and their syncretic practices. But this approach is not yet a thing of the past. It continues to shape Christians all over the world today. While the period of colonialism did come to a close, its modes of being still haunt us. Hence, a postcolonial engagement of the Bible is a useful hermeneutical approach for practical theology (Couture et al. 2015, 2).

Another issue related to the first revolves around the ways in which Indigenous peoples in the Americas view sacred texts and what they can teach about the sacred knowledge contained therein. To this end we will examine European Christian epistemology, which privileges literary knowledge over indigenous epistemology based on orality and performative knowledge. This examination leads us to explore how Christian Scriptures are more than written texts. It allows us to extend non-literary texts as part of sacred texts that are embodied and practiced in preaching, ceremonies, and storytelling.

The other related issue on the nature of sacred texts – beyond literary culture – leads to a rediscovering in both Hebrew and Christian Scriptures of prayer practices as a vital means of shaping Christian identities and Christian communities. A study of the formation of the Bible affirms that Jewish Christian Scripture is not a single book but a multiple set of texts that encourages the formation of faith communities
through liturgical performative practices (Kee et al. 1997). Holy Scripture of Islam, particularly in the recitation of the Qur’an through Salat prayer, is also used performatively as a bodily practice and as an event for the sake of enhancing individual and communal religious life (Haeri 2013).

3 Three Aspects of Holy Scripture

3.1 Holy Scripture as a Tool to Both: Oppress and Resist Oppression

The Bible in Christianity is an ambivalent source of preaching; it is both “liberating and oppressive” (Travis 2014, 109). There is a tendency toward imperialism in the Bible as much as there is a practice of creative resistance against it (Dube 1998, 234). Yet, the Bible is often propagated as “the transcendental text which all people in all cultures at all times in all circumstances should obey” (Tolbert 1998, 176). Instead of holding the ambivalent aspects of the Bible in tension, some interpreters of the Bible have seen it as normative and have claimed to be justified in this view through an objective reading of the biblical text. Armed with the universal authority of the Bible, ideologically charged and ungrounded biblical interpretations have had violent and harmful effects. Such authoritarian and normative interpretations have influenced people’s beliefs about controversial issues such as abortion, gender roles, race, and sexuality that in turn have led to discrimination and oppression (Brown 2012, 378).

During the eighteenth, nineteenth and twentieth centuries, the Bible was used as a tool to conquer in many parts of the world. The reason why we need to pay attention to this particular period is because what happened then still impacts the way in which we read the Bible today. The Bible continues to be used to legitimize war and violence. Such foundational faith stories as those in Exodus and Joshua have fueled the political rhetoric of conquest (Tamez 2016, 8–9) and continue to contribute to the conquest rhetoric in our own time. It is also during the colonial heyday of the nineteenth and early twentieth century that the Bible traveled the world. A civilizing and colonial mission was accelerated through the dissemination of the printed English Bible to every corner of the world at the expense of local and indigenous languages (Heller and McElhinny, 2017).

There are a couple of examples to exert its western colonial power through spreading the Bible as Christian language and its supremacy. The first account comes from the British Bible Society Report The Book about Every Book published in 1910:

Not only the heathen, but the speech of the heathen, must be Christianized. Their language itself needs to be born again. Their very words have to be converted from foul meanings and base uses
and baptized into a Christian sense, before those words can convey the great truths and ideas of the Bible. (Tran 2017, 63)

The second account was made in 1942 by a member of the Rockefeller family William Cameron Townsend, who lived in the post-colonial era of the twentieth century. It explicitly delineates the connection between Christianity, Capitalism, and Colonialism:

Who will open Tibet, or claim the last acre of the Amazon, the hills of central India, the jungles of Borneo, the steppes of Siberia—the merchant or the missionary? When the war is over, let us take the Sword of the Spirit and march. (Taylor 1998, 117)

Cameron Townsend was also the founder of Wycliffe Bible Translators and carried the Bible to ‘Bibleless tribes’ (i.e., indigenous people of Guatemala) while supporting local military dictators to wipe out indigenous resistance. Suppression of local, colonized, and indigenous languages and cultural practices was brutal in many cases around the world. Such suppression was justified in part by the logic of Christian superiority and European white racial purity. Many local, colonized, and indigenous cultures and religions were demonized as impure, barbaric, and satanic. The colonial project not only destroyed indigenous knowledge but also distorted it by fetishizing it as primitive and inferior, incapable of progress. These views of non-western peoples and their cultures has been coined Orientalism (Said 1978).

However, the so-called ‘Bibleless tribes’ of indigenous people have not passively surrendered. One recent example of resistance occurred in 1992 when a group of indigenous people return the Bible to the Pope, marking the five hundredth anniversary of the conquest of their lands by Europeans. The Bible was accompanied by a letter which read:

We, Indians of the Andes and America, decided to take advantage of John Paul II’s visit to return to him his Bible because in five centuries it has given us neither love, nor peace, nor justice. Please, take your Bible and give it back to our oppressors, because [...] the Bible was imposed upon America with force: European culture, language, religion, and values. (Tamez 2016, 10)

Other examples of the practice of resistance are found in the practice of popular or communitarian reading of the Bible in which Indigenous people assert their agency to interpret the text for themselves. This particular hermeneutical practice influenced by liberation theology has one unapologetic principle: “No biblical theme can be used to discriminate against or oppress another” (Tamez 2016, 12). Such a principle is also reflected in other minoritized groups’ reading practice in which they read their suffering and resistance experiences into the biblical stories. There is no dichotomy or hierarchy between context and text, theory and practice, conceptual idea and lived experience, when engaging with the Bible. Moreover, it affirms that the biblical interpretation starts with the daily life of the community which is conducive to a practical theological approach. This interpretative stance decenters academia of homiletics and its coveted method of historical criticism while returning the author-
ity to the believing community as agent of biblical interpretation for sermon making in terms of “sharing the Word.” (Rose, 1997)

To say that the Bible serves as a tool of oppression is not to deny the importance of the Bible as a tool of resistance and liberation. Without question, readers and communities of faith who have suffered from oppressions have also found the Bible to be a source of freedom and hope. Many contemporary readers have identified with people in the Bible by associating their experiences with the exiles in Babylon, and their lives as the conquered and colonized communities. Such identification makes the ancient text relevant to today’s world, enabling a transcultural approach to Bible reading in practical theology (O’Connor 1998, 328). Instead of viewing a multiplicity of biblical interpretation as a threat to monolithic theological orthodoxy, practical theology entertains an openness to the ambivalent role of the Bible as both liberating and oppressive.

In short, a hermeneutical use of the Bible as a source of practical theology affirms that the Bible does not speak with one voice or one language, nor does it call for one interpretation. Even familiar texts can take on an unfamiliar hue. There are conflicting voices within the text itself and within the interpretive community (Kim-Cragg 2018, 81–105). Therefore, to approach the Bible is to appreciate a “multiaxial frame of reference” (Donaldson 1996, 8), recognizing a multiplicity of meanings embedded in the text, with interpretations arising from the multiplicity of readers’ experiences and contexts. From transcultural and transreligious perspectives, this view of the Bible for preaching becomes obvious. Embracing the truth that the Bible was written in different languages in different periods and must be interpreted in a way that considers and recognizes these differences, is part of this approach compatible with a transcultural and transreligious approach that this volume seeks.

3.2 Holy Scripture as Oral Literature

During the colonial period, missionaries often used Scripture to preach to Christianize Indigenous people by denying and dismissing their religious wisdom, language, and knowledge. This practice was grounded in the association of wisdom and knowledge with written language: and the Bible was thought to be the one and only written source of the highest divine revelation of Christianity.

Many European philosophers and theologians have considered western literary-centered epistemology as superior to non-western non-literary epistemology. Georg Wilhelm Friedrich Hegel, for example, said that knowledge as art (religion included) must include signs that consist of drawing and symbols with meanings therein (Hegel 1975). One without the other is not considered as full knowledge. If the knowledge only consists of signs, it is not strictly an epistemology. It is not quite knowledge, remaining “the coming-into-being of knowledge” (Spivak 1999, 41). Hegel downplays Eastern religious sacred texts from Persia, India, and Egypt as deviations
from true knowledge because, according to him, they only display signs. For Hegel, these non-European religions are absent of content that can be used to construct history.

That is where a claim that Africa has no history came from. Such claim was prevalent in missionary fields in the Americas. When the friars arrived in the Americas in the fifteenth and the sixteenth century, they claimed that the Indigenous peoples’ past had disappeared because they had no writing, thus no history, and no knowledge (Taylor 2003, 16). The privileging of literacy over orality was reinforced by the colonial project. People without writing systems from European standards were seen as less civilized and incapable of progress. The colonialists never doubted that history was predominantly determined by writing and that writing is a sure evidence of true knowledge.

As a performance studies scholar, Diana Taylor demonstrates how embodied practices rooted in indigenous worldviews are themselves ways of knowing. These practices construct knowledge. Challenging western colonial epistemology’s over-dependence on literary and historical writings, she offers indigenous performed and oral knowledge as a counterpoint. Taylor reveals the limit of western epistemology, where “writing has become the guarantor of existence itself” (2003, 16). Western epistemology exclusively based on writings is limiting, she argues, having had a relatively short history in its development. Walter Ong supports Taylor’s point by saying, “the relentless dominance of textuality in the [western] scholarly mind is shown by the fact that to this day no concepts have yet been formed for effectively, let alone gracefully, conceiving of oral art” (Ong 1982, 10).

On the contrary, oral art as an ancient and enduring way to communicate knowledge has been developed and enhanced by many Indigenous communities. Marie Battiste, a Mi’kmaq Indigenous scholar from Canada, for example, argues that there were sophisticated symbolic forms of Algonkian literacy. “The Mi’kmaq are among those indigenous peoples who have had a unique history of symbolic writing that began well before letters and orthographies were introduced” (Battiste 2016, 124). Though their writings were different from European writings, these Indigenous groups had developed a highly valued writing system as codices that contain the mixture of letters and drawings as oral art. However, the primary mode of knowing and the chief medium of transmission of knowledge, including the spiritual / religious, for Indigenous people were through embodied performance often involving orality.

Wade Davis as an anthropologist and ethnographer, describes orality performed by Penan people in Malaysia:

Writing, while clearly an extraordinary innovation in human history, [...] permits and even encourages the numbing of memory. Oral traditions sharpen recollection, even as they seem to open a certain mysterious dialogue with the natural world [...] the Penan perceive the voices of animals in the forest. [...] Entire hunting parties may be turned back to camp by the cry of a bat hawk. [...] This remarkable dialogue informs Penan life in ways that few outsiders can be expected to understand. (Davis 2009, 175)
The inaccessibility of this knowledge to those who are outside the oral culture may lead them to resist acknowledging it as true knowledge. It was inaccessible to colonial invaders, for example, who heavily relied on literary writings. For those eager to exert control, it was troubling to find themselves locked out of the realm of indigenous knowledge. It was even harder to capture and subdue it because once it was performed, it existed only in the hearts and minds of those who understood it. Oral and embodied knowledge relies on the agency of participants, in their memory and their performance. This is key to their ability to resist colonialism.

The insight gleaned from indigenous epistemology practiced as both writing, drawing, and orality offers important implications for homileticians who study Holy Scripture. Sacred texts do not have to rely on dichotomies such as literary/oral, meaning/sign. Written texts are not necessarily superior to oral or performed texts. What is illuminated here is that sacred texts that belong to indigenous peoples are both literary and oral, written and ritualized, printed, and performed. These modes of Holy Scripture are all sources of practical theology in transcultural and transreligious contexts.

Argued elsewhere, Holy Scripture offers both literary and oral, written, and ritualized knowledge. Holy Scripture as story is presented in various forms, including myths, apologies, poems, songs, letters, narratives, and parables. God captured in the Bible is encountered not only through intellectual and cognitive knowing but in experiential and relational knowing. However, there is a challenge to fully appreciate the Bible in this way because the very terms ‘The Bible’ etymologically meaning ‘book’ in Greek, and ‘Scripture’ etymologically meaning ‘writings’ in Latin, have exclusive literary connotations (Kim-Cragg 2012, 15).

To counterbalance the heavy influence of literary tradition of the Bible, the oral tradition should be emphasized. Kwok Pui-lan is helpful in this regard. To her, the Bible as Christian Holy Scripture is a “talking book” (Kwok 1995, 40). This rather contradictory description of the Bible is not surprising in Asian contexts where multireligious and interreligious conversations are as natural as breathing. People living in religious pluralistic cultures learn to talk to and talk with and talk about different religions, and their sacred texts as a way of navigating their religiously pluralistic contexts. A conversational posture is a necessity and not a luxury as a pluralistic religious practice for people in Asia. For people in Africa, too, reading the Bible is about “talking to a talking book” (Dube 1998, 243). As a postcolonial scholar, Kwok suggests that the dialogical practice involved in a conversational posture is necessary for a postcolonial imagination that “attempts to bridge the gaps of time and space, to create new horizons, and connect the disparate elements of our lives into a meaningful whole” (Kwok 1995, 13). Oral hermeneutics provides us with a way to criticize and counterbalance the dominant western method of historical biblical criticism.

For those of us who are preoccupied with Holy Scripture as ‘a collection of literary books’ Kwok and Dube’s treatment of Holy Scripture as ‘a talking book’ can be confusing. Obviously, concepts such as ‘oral literature’ are confusing. However,
Ong reminds us, “writing from the beginning did not reduce orality but enhanced it” (Ong 1982, 9). Thus, literacy and orality should not be in competition or opposition but viewed as complimentary and relational. In short, a task of practical theology – and preaching in particular – is to search for ways in which our approach to Holy Scripture can contain both elements of literacy and orality as they are performed by preachers lifting up the experiences of ordinary people in their communities of faith. This search includes a preacher’s self-critical scanning of our de facto practice of according authority only to the written text in Christian religious teaching and spiritual practice.

In fact, Christians may gain new or renewed insights, through closely looking at the Bible, especially the formation of some of the Hebrew texts and the Gospels, as they discover evidence that Jewish and Christian sacred texts were created and mainly used for storytelling (orality) and various liturgical practices including bodily prayers (performance) for the formation of Christian community. Such evidence is not limited to Jewish and Christian Scripture but includes Muslim Scripture also. The final section will examine these aspects of sacred texts.

3.3 Holy Scripture as Performative for the Formation of the Community of Faith

The formation of the Jewish Bible is closely related to the formation of the people of Israel. After the monarchy disappeared, identity for Jews was provided through the priests who brought them together to worship. For this purpose, the Psalms were compiled while other wisdom texts such as Proverbs and Ecclesiastes were edited. According to Howard Clark Kee, there are two themes running in the formation of the Bible: First, that there is a people of God, and, second, that they have been spoken to by God (Kee et al. 1997, 5–7). The formation of the Bible can be seen as a response to the perceived need to communicate and reflect these themes.

The formation of the Jewish community necessitated various rituals. Biblical writings in the form of praise, poetry, epics, petition were incorporated into a body of liturgical materials in part because the work of compiling, editing, and expanding was done by priestly leaders of Israel (Newman 2018, 9). The need for prayer practices for the sake of the community required a move from oral narratives to written forms. Although the Hebrew Bible was circulating in written form, it was learned by heart through hearing and speaking (Allen 2008, 101).

Similar to, but to a lesser degree than, the formation of the Hebrew Bible, the New Testament writings were also collected and complied for a particular purpose connected to preaching, instruction, and worship. For example, the letter to Hebrews was understood as a homily, a pastoral sermon for those who faced hardship and persecution (Beavis and Kim-Cragg, 2015). The gospel tradition that contains the deeds and words of Jesus was circulated and preserved orally before it was produced in written form (Kee 1997, 447). Writings were undertaken to extend the spoken word,
given that literacy ranged from 2 to 15 percent (Allen 2008, 101) in the first century. One should make no mistake that these writings did not exist as completed written materials before the editors complied and arranged them. The editors were interested in preserving these oral traditions in ways that could function for the life of the early Christian communities. Once again, the symbiotic interplay between oral and literary aspects of Christian Scripture is evident.

That biblical texts had originally been preserved orally points to the performative function of Holy Scripture. Prayers were recited from the Bible and teachings of the Bible were spoken. A need for written materials arose by the end of the first century, when the Jesus movement took root and Christian messages were scattered in various areas, to diverse cultures and among diverse people. These diverse early Christians were under pressure from different political authorities connected to the Roman Empire and felt a need to affirm their Christian identity in a way that was distinct from Greek philosophies and other popular religions. Such texts as Didache that has several biblical references (Matt. 7:13–14, John 14:4–6) was produced in the early second century and contains detailed instructions and practices of “baptism, prayers, fasting, and the Eucharist to be performed within the life of the community” (Kee 1997, 565) where the interplay between Christian worship and Holy Scripture has been made explicit. This early understanding was reiterated by Ruth Duck: “At the center of Christian worship is the word of God as witnessed in Scripture and incarnate in Jesus Christ. [...] From greeting to benediction, the words of Scripture are interwoven with our contemporary prayers and testimonies” (Duck 2013, 125).

Turning to Islam, the concept of Salat helps us make connections between the religious practices of both faiths connected to prayer. Salat, meaning worship in Arabic, includes the reading of suuras, meaning chapters, from the Qur’an. Selected Qur’anic verses are recited five times every day and it is an obligatory duty for every Muslim as one of five pillars of Islam, to include these in the daily discipline of prayer. One can see the interplay between literacy and orality being in the practice of Salat. Salat is also a bodily prayer which, depending on the time of the day, involves four body postures: standing, bending forward with hands on knees, prostrating, and sitting (Haeri 2013, 8). Salat is a speech event, an encounter between “a seemingly timeless text” and the voice of “its present performer” who enacts it (du Bois 2009, 31). In this musical kinesthetic event, openness to the voice of Allah in the Qur’an is modelled and practiced, while multiple meanings embedded in these texts emerge for those who do the prayer (Gade 2002). These meanings are generated through the practice of repetition. This recitation practice offers the possibility of creativity in terms of how this repeated act ushers in the openness of iteration in the advent of new meanings.

For Jewish, Christian, and Muslim traditions, reading in the form of recitation of sacred texts is “an experience; it occurs; it does something; it makes us do something” (Fish 1980, 32). In this regard, Holy Scripture is performative as much as preaching is performative; it is not a fixed entity but an event. The Bible is not a bounded private object but a participatory public practice that does not let the read-
ers or reciters stay still. That is why literature is and can be called a “kinetic art” (Fish 1980, 25). This particular understanding of Holy Scripture is an important counter point to monolithic interpretations with literary emphasis that exclude and incite violence, as discussed in the first and the second sections. The insight of the Holy Scripture as performative is instructive to preaching and serves to enhance the well-being of communities of faith.

4 Conclusion

We have examined three issues of Holy Scripture as sources of practical theology using an autobiographical narrative method in light of preaching and performative life of religious communities. This examination has elucidated how the Christian Bible has been used as a tool to both oppress and resist, by tapping into indigenous wisdom, indigenous experiences of colonization and indigenous agency. It has lifted up a nuanced and holistic epistemology of the Bible beyond literal ways of knowing. Once Holy Scripture is understood and acknowledged as oral literature, we can also discover performative aspects of sacred texts that are enacted and preached individually and collectively for the sake of the formation and transformation of various faith communities. Holy Scripture for Jews, Christians, and Muslims presents deep and difficult questions about faith and life. Therefore, engaging Holy Scripture in practical theology, especially homiletics, is an invitation to an aural, oral, and literary event of bringing sermon to life, an event that does not define answers but seeks questions to liberate the faithful to embark on a pilgrimage for wisdom in ways that are kinesthetic and sensory.

Bibliography


Battiste, Marie. 2016. “Mi’kmaw Symbolic Literacy.” In Visioning a Mi’kmaw Humanities: Indigenizing the Academy, edited by Marie Battiste, Sydney / Nova Scotia: Cape Breton University, 123–148.


Fish, Stanley. 1980. *Is There a Text in this Class: The Authority of Interpretive Communities*. Cambridge: Harvard University.


