



INTERCULTURAL MINISTRY

Port Phillip East Presbytery

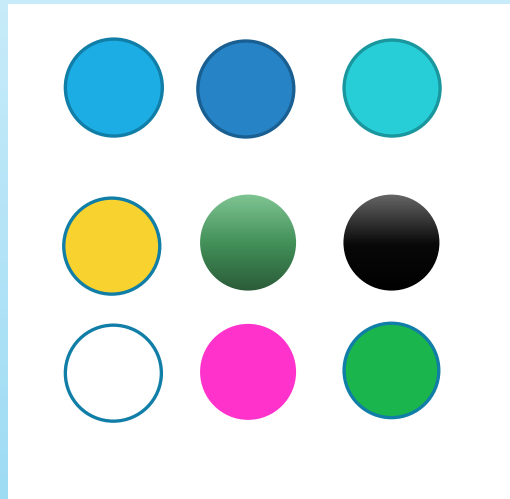
Synod of Victoria and Tasmania

Multicultural & Intercultural Churches

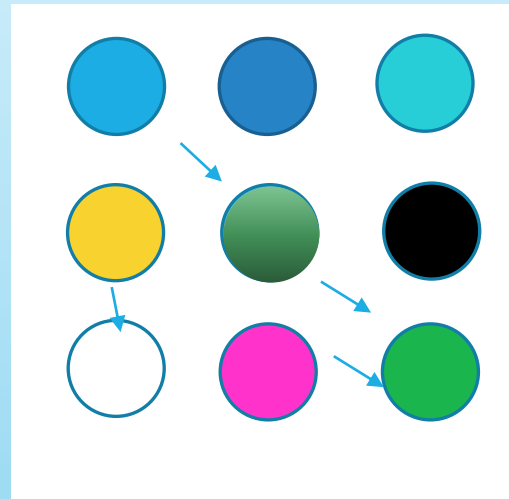
Conversation

July 29th 2021

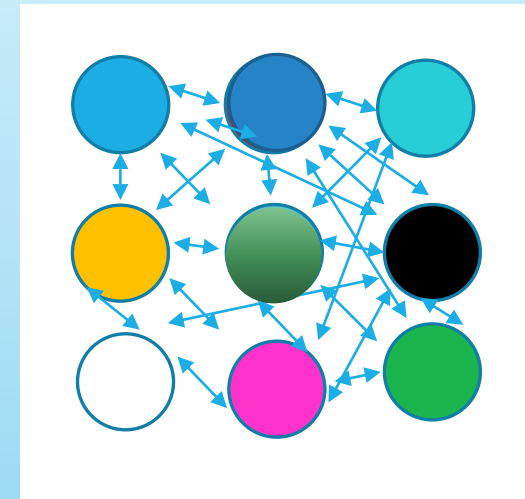
MULTI → CROSS → INTER CULTURAL



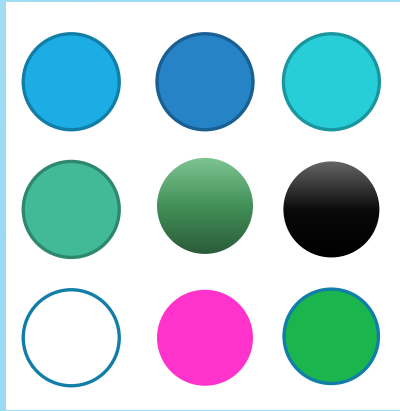
IN MULTICULTURAL COMMUNITIES, WE LIVE
ALONGSIDE ONE ANOTHER.



IN CROSS-CULTURAL COMMUNITIES, THERE IS
SOME REACHING ACROSS BOUNDARIES.



IN INTERCULTURAL COMMUNITIES, THERE IS
COMPREHENSIVE MUTUALITY, RECIPROCITY, AND
EQUALITY.



MULTICULTURAL:

In **multicultural communities**,

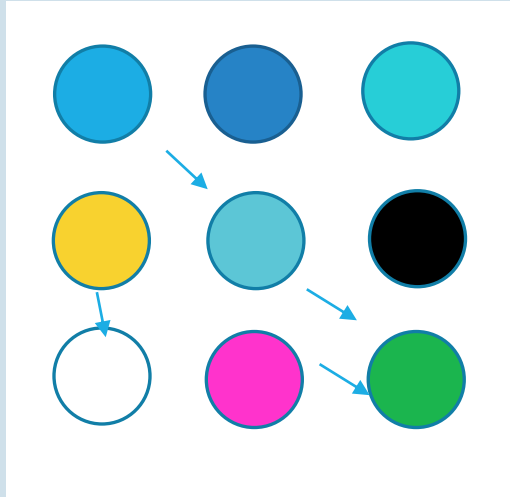
we live alongside one another.

We value tolerance, and celebrate one another's culturally distinctive cuisine, dress, music, dance, and related outward expressions of culture.

It usually requires only superficial and polite social interaction.

A multicultural community can also mean that

- society allows and includes very distinct cultural groups, with equal status
- people from different cultural groups are understood as standing side-by-side, at times in isolation from one another
- often there is a superficial celebration of food, folk, and festivals without deep learning
- power differentials are not addressed; it does not allow for exchange between these cultural groups and tends to only focus on representation.



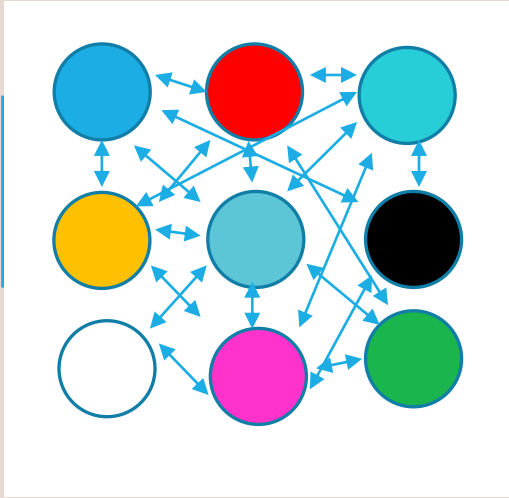
In **cross-cultural communities**, there is some reaching across boundaries.

We try to build bridges of relationship between our cultural communities by sharing, listening, and learning. It usually requires intentionality, and programs of education and community-building.

It also means that two or more cultures are considered or related to

CROSS-CULTURAL:

- often cultures are compared or contrasted with one another, and one culture is deemed superior or inferior to another
- power differentials are still not addressed; it only allows for limited learning or exchange between cultural groups
- cultural differences may be understood or acknowledged, but are also managed in a way that does not allow for individual or collective transformation



INTERCULTURAL:

In **intercultural communities**, there is comprehensive mutuality, reciprocity, and equality.

Our social structures and everyday interactions are defined by justice, mutuality, respect, equality, understanding, acceptance, freedom, diversity, peace-making, and celebration. Intercultural community hopes to take us deeper than multicultural or cross-cultural models of community.

It also means that there are mutually reciprocal relationships among and between cultures

- people from different cultural groups interact with one another, learn and grow together; build relationships and become transformed, shaped, and moulded from each other's experiences
- "intercultural" is not a substitute for "ethnic"!
- the focus is on relationship building (not survival), deep connections, interactions, mutual gifting, respect, and learning from one another
- no one is left unchanged in the intercultural process: some examine their own culture more deeply, some are changed through their interaction with others, many learn more about what it means to be in community together
- racial and cultural power imbalances are addressed; people are enabled to learn from each other and lead toward the transformation of all peoples

**CULTURALLY
AND
LINGUISTICALLY
DIVERSE
(CALD)**

Difficulty with the terminology –

Other terminologies –

Non English Speaking Background
(NESB)

English as a Second Language (ESL)

Migrant communities

Ethnic communities

Racialised communities

WE ARE A MULTI
CULTURAL
CHURCH
UCA ASSEMBLY
1985

Since 1985 the phrase “Culturally and Linguistically Diverse” (CALD) is increasingly used across the broader community and is a better and more appropriate descriptor than ethnic for congregations of people from cultures other than Aboriginal or mostly English-speaking descent. Most helpful are the definitions of First Peoples and Second Peoples as used to differentiate between Indigenous peoples and all those who have come later. They remind the whole Church of the diversity of all migrant peoples and of our need for reconciliation and understanding of the unique place and spirituality of First Peoples.

CALD in the UCA - Non Indigenous and non Western background communities.

CALD STATS IN THE UCA

On any Sunday, around 200 congregations within the Uniting Church gather to worship using a language or languages other than English.

Around 45 languages, 15 of which are languages of our First Peoples, are used each week across our congregations.

CALD stats in the Synod of Vic Tas

Ministers	58
UCA Ministers	47
Ministers from other denominations	11
Lay leaders recognized by Presbyteries	05
Asian continent	33
Pacific Island	22
Africa	03

CALD CONGREGATIONS, FAITH COMMUNITIES IN THE SYNOD OF VIC TAS

Congregations 20

Faith communities 04

PORT PHILLIP
EAST
PRESBYTERY

CALD Ministers
16

CALD UCA Ministers
12

Asian continent
9

Pacific Island
04

Lay
04

UNITING CHURCH
CONGREGATIONS
AND LEADERSHIP
ARE BECOMING
MORE
MULTICULTURAL

Reflect on

The Church leadership needs to reflect on their ministry practice,

Understand

Congregational leadership needs to engage with and understand the diverse expressions of faith and spiritual needs of those who do not belong to the dominant culture.

Become

Intercultural intelligence and skills need to be enhanced at all levels for the mutual benefit and wellbeing of a Christ centred community.



BEING AN INTERCULTURAL UNITING CHURCH

- ▶ being an intercultural Church means a church with “mutually respectful diversity and full and equitable participation of indigenous (first peoples), and second peoples (the Anglo Celtic majority and other cultural minorities) in the total life, mission and practices of the whole Church”.

BEING INTERCULTURAL WORKS AT MANY LEVELS:

between all cultures

engaging with the hidden
culture.

authentic theologies

participation

INTERCULTURAL -CREATORS

- ▶ Freire wanted men and women to become 'culture-creators' persons who actually shape their own culture and context by gaining through praxis a more thorough and more meaningful relationship with the world.

A CHRIST CENTERED COMMUNITY



A round table of equity – where there are no guests

Group discussion



How can the diversity that we are be reflected in the life and business of our Presbytery ?



How can the Presbytery enable congregations to be intentionally intercultural ?



What resources do we need to enhance our intercultural engagement and skills ?