



Building Intercultural Competencies Workshop October 16-November 17, 2017

1. COURSE DESCRIPTION

This course is based on the intercultural competencies modules designed by the USCCB Office of Cultural Diversity in the Church for providing ministry leaders with “a basic level of awareness and proficiency in the area of intercultural competency.” All materials for this course are drawn from the USCCB’s Office of Cultural Diversity. <http://www.usccb.org/issues-and-action/cultural-diversity/intercultural-competencies/index.cfm>

2. ENVISIONED OUTCOMES

- Laid out within each of the five modules below. Participants will demonstrate a capacity in each of the bullet points listed beneath the module.

3. Course Plan

MODULE 1: Framing Issues of Diversity Theologically in Terms of the Church’s Identity and Mission to Evangelize (October 16-22, 2017)

- Develop the ability to articulate an understanding of the Church’s mission and identity in terms of evangelization and its relation to the New Evangelization
- Develop a familiarity with the basic elements of evangelization in terms of “four pillars” and examples of how evangelization engages individuals and cultures in today’s world.
- Strengthen their grasp of the theological foundations for the Church’s mission to evangelize in Scripture, tradition and contemporary Church teaching.

Readings:

- Introduction and Foreword to the Intercultural Competencies modules by Jaime Soto Chair, Committee on Cultural Diversity in the Church United States Conference of Catholic Bishops
- "One Church Many Cultures: The Good News of Cultural Diversity" - a newsletter of the USCCB Secretariat of Cultural Diversity in the Church

Resource Materials mentioned in the Readings:

- *Lumen Gentium* - Vatican II (November 21, 1964)
- *Ad Gentes: On the Mission Activity of the Church* - Vatican II (December 7, 1965)
- *Evangelii Nuntiandi* - Pope Paul VI (December 8, 1975)
- *Redemptoris Missio*: On the permanent validity of the Church's missionary mandate by Saint John Paul II (December 7, 1990)
- "Peace, our Hope" - Pope Benedict XVI on April 17, 2008, to the USCCB in Washington, DC
- USCCB New Evangelization, "What is the New Evangelization?"
- Pontifical Council for Promoting the New Evangelization
- Go and Make Disciples: A National Plan and Strategy for Catholic Evangelization in the United States
- Vayan y Hagan Discípulos: Plan y Estrategia Nacional para la Evangelización Católica en los Estados

Videos:

- Building Intercultural Competence for Ministers from the Secretariat of Cultural Diversity in the Church <http://bcove.me/usj8hdb3>
- Many Families, One Church <http://bcove.me/mr3pbl7q>

Discussion:

How do you see the four pillars of evangelization playing out in your own ministry?

- Conversion: a personal encounter with Jesus Christ
- The evangelization of cultures: the encounter between a people's rituals, symbols, and myths (narratives) and the Gospel, leading to the transformation of culture (inculturation)
- Liberation: the transformation of social, economic, and political orders in light of gospel values of life and human dignity
- Ecumenical and interreligious dialogue: work to bring about the unity of all peoples in pursuit of Jesus' mandate

Activity:

Choose one of the passages below. How do you see it relating to evangelization today? Give an example.

- Genesis 11: 1-9 (the Tower of Babel)
- The Book of Ruth
- Matthew 15: 21-28 (the Faith of a Canaanite Woman)
- John 4: 5-42 (the Samaritan Woman at the Well)
- Acts 2: 1-12 (The Holy Spirit comes at Pentecost)
- Acts 10: 1-35 (Cornelius calls for Peter)
- Acts 15: 1-33 (the Council at Jerusalem)
- Galatians 2: 11-16 (Paul opposes Cephas)

MODULE 2: Seeking an Understanding of Culture and How it Works (October 23-29, 2017)

- Define culture and identify ways in which culture influences communication.
- Understand how cultures differ beneath the surface and how cultures respond differently to similar situations.
- Create a framework of ideas that can be applied to understanding the major concepts of intercultural communication.

Readings:

- Cultural Diversity in the Catholic Church in the United States - CARA, June 2014

Recommended Readings:

- Culture Matters: The Peace Corps Cross-Cultural Workbook
- Gaudium et Spes (Vatican II, December 7, 1965)

Video:

- Building Intercultural Competence <https://youtu.be/nht5bvrvkNQ>

Discussion:

Explain the significance to you of the italicized part of this quote below.

"Culture is the particular way in which a human group interprets life and relates with nature, God, the world, and other peoples. Culture is not accidental, but an integral part of human life. Culture is lived and expressed through traditions, languages, relationships, food, music, and religious expressions. It embraces the totality of life of the group and the life of each individual who belongs to it; therefore, all human beings relate and respond to God and express this faith from and within their culture." - Principles for Inculturation of the Catechism of the Catholic Church, Department of Education, USCCB

Activity:

The five parameters of interacting with other cultures are listed in the module as follows. Choose one and describe a situation you experienced in your own pastoral setting that can be explained by the parameter. How did you handle the situation then? How would you handle it now that you've been provided a rationale for its occurrence? Use the discussion board on the right.

Parameter 1: Collectivism versus Individualism

Parameter 2: Hierarchy versus Equality

Parameter 3: Low Tolerance of Ambiguity versus High Tolerance of Ambiguity

Parameter 4: A Masculine versus a Feminine Understanding of Gender Roles

Parameter 5: Lived-Experience versus Abstract Time Orientation

MODULE 3: Developing Intercultural Communication Skills in Pastoral Settings (October 30-November 5, 2017)

- Develop practical knowledge about intercultural communications in pastoral settings.
- Increase awareness of how to communicate effectively with persons and groups in cultures other than one's own.
- Use modes of communication that are proper to the culture being addressed.
- Lead, discuss, and make decisions using culturally appropriate processes with intercultural groups.
- Apply basic skills in conflict resolution.

Recommended Readings:

The Social Magisterium talks a great deal about the relationship between individualist societies and collectivist societies in terms of their being extremes of the political/economic continuum. We can see this in the documents listed here below. Persons who grow up in the cultures fostered by these extremes necessarily form a cultural worldview based on them. If you choose to read these documents in light of intercultural competencies, consider how we might transform both individualist and collectivist cultures through Catholic culture and understand how Catholic culture is itself affected by its being expressed through either one or the other of these cultures or by the convergence of both backgrounds within a single parish.

- Rerum Novarum: On Capital and Labor (Pope Leo XIII, May 15, 1891)
- Quadragesimo Anno: On the Fortieth Anniversary of Rerum Novarum (Pope Pius XI, May 15, 1931)
- Populorum Progressio: On the Development of Peoples (Pope Paul VI, March 26, 1967)
- Centesimus Annus: On the Hundredth Anniversary of Rerum Novarum (Pope John Paul II, May 1, 1991)

Video:

- Many Faces in God's House (parts 1-3)
 - <http://bcove.me/if2eagy1> (part 1)
 - <http://bcove.me/z1tqj5w7> (part 2)
 - <http://bcove.me/92d1hp6z> (part 3)

- Muchos Rostros en la Casa de Dios (partes 1-3)
 - <http://bcove.me/61nife3w> (parte 1)
 - <http://bcove.me/ns1838op> (parte 2)
 - <http://bcove.me/axt8zhp4> (parte 3)

Discussion:

Looking at the chart explaining some differences between collectivist and individualist cultures, discuss the implications of these differences for what you saw in the videos "Many Faces in God's House."

Activity:

Watch the interview below entitled "Stella Ting-Toomey on Face-Negotiation Theory," the video entitled "Understanding China: Face," and the video entitled, "The Importance of 'Face' in China - Rupert Munton - ClarkMorgan Insights."

We have here three nuances on the definition of "face" as communication identity, role and reputation. How do these definitions help you understand what's going on in your parish among collectivist cultures? How do they help you problematize an individualistic culture?

"Stella Ting-Toomey on Face-Negotiation Theory"
http://youtu.be/bQJcMas_dnw

"Understanding China: Face"
<http://youtu.be/X5d4u3YtELE>

"The Importance of 'Face' in China - Rupert Munton - ClarkMorgan Insights"
<http://youtu.be/Q69wH5HvIIQ>

Ecclesial Planning Preparation:

In Module 5, you'll be asked to gather the leaders in your ecclesial setting and come up with a plan for the integration of the five principles we'll discuss in that module. You can prepare for that with a short exercise now.

Create and post for discussion a short presentation about your own ministerial setting and the opportunities within it for demonstrating the cultivation of the competencies outlined so far within this course.

MODULE 4: Expanding Knowledge of the Obstacles that Impede Effective Intercultural Relations (November 6-12, 2017)

- Increased awareness of the presence of racism in intercultural relationships and how it affects those relationships
- Increased knowledge and understanding of racism
- Renewed willingness to confront one's own experiences of racism
- Acknowledgement and ownership of one's feelings about racism
- Strengthened resolve to find one's voice to speak out against racism

Recommended Readings:

Invisible Man by Ralph Ellison

"I am an invisible man. No, I am not a spook like those who haunted Edgar Allan Poe; nor am I one of your Hollywood-movie ectoplasms. I am a man of substance, of flesh and bone, fiber and liquids -- and I might even be said to possess a mind. I am invisible, understand, simply because people refuse to see me. Like the bodiless heads you see sometimes in circus

sideshows, it is as though I have been surrounded by mirrors of hard, distorting glass. When they approach me they see only my surroundings, themselves, or figments of their imagination - indeed, everything and anything except me. Nor is my invisibility exactly a matter of a biochemical accident to my epidermis. That invisibility to which I refer occurs because of a peculiar disposition of the eyes of those with whom I come in contact. A matter of the construction of their inner eyes, those eyes with which they look through their physical eyes upon reality. I am not complaining, nor am I protesting either. It is sometimes advantageous to be unseen, although it is most often rather wearing on the nerves. Then too, you're constantly being bumped against by those of poor vision. Or again, you often doubt if you really exist. You wonder whether you aren't simply a phantom in other people's minds. Say, a figure in a nightmare which the sleeper tries with all his strength to destroy. It's when you feel like this that, out of resentment, you begin to bump people back. And, let me confess, you feel that way most of the time. You ache with the need to convince yourself that you do exist in the real world, that you're a part of all the sound and anguish, and you strike out with your fists, you curse and you swear to make them recognize you. And, alas, it's seldom successful."

Video:

"Scenes from a Parish" (trailer)
<http://bcove.me/48dkt6d9>

The New Girl
<https://youtu.be/O9SRgCCfdk>

Discussion:

In light of Acts 2:1-12 and Galatians 2:11-21, discuss this statement: "The plurality of racial groups in U.S. society will require a pluricultural lens to build the bridges of interculturality."

Activity:

Go to YouTube.com and find a clip from a popular film that deals with prejudice or racism. Post the link and discuss in light of the message provided in this module.

MODULE 5 – Fostering Ecclesial Integration Rather Than Assimilation in Church Settings with a Spirituality of Hospitality, Reconciliation, and Mission (November 13-17, 2017)

- Demonstrate a clear understanding of the principle of *ecclesial integration* versus *assimilation*.
- Identify different parish models in the context of cultural diversity and a spirituality of mission and reconciliation.
- Apply the developmental process of *ecclesial integration* and its five principles to one's own parish or Catholic institution.

Readings:

Reconciled through Christ: On Reconciliation and Greater Collaboration Between Hispanic American Catholics and African American Catholics

Video:

Black Catholics More Engaged
<http://bcove.me/h9btqjg7>

Discussion:

The foundational stages in the larger process of ecclesial integration are as follows. Discuss what they mean in terms of your own parish context. How are they working out? What more needs to be done?

Catholic Identity

- Movement 1: Reach Out and Meet People Where They Are
- Movement 2: Demonstrate Hospitality and Make People Feel at Home
- Movement 3: Organize by Developing Ministries and Ministers

Belonging

- Movement 4: Build Relationships across Cultures and Ministries
- Movement 5: Champion Leadership Development and Formation
- Movement 6: Open Wide the Doors to the Decision-Making Process

Ownership

- Movement 7: Strengthen a Sense of Ownership
- Movement 8: Sow and Reap Full Ownership and Stewardship
- Movement 9: Achieve Full Commitment to the Mission of the Parish

Activity:

The Five Principles for Achieving Ecclesial Integration and Inclusion are as follows. In conversation with the leaders in your parish among whom may already be included persons from different cultural backgrounds, develop a plan to demonstrate how these principles can be applied within your ecclesial setting.

- Articulate a vision of ministry based on ecclesial integration and inclusion.
- Foster the inculturation of the Gospel in all cultures.
- Plan with the people, not for the people.
- Broaden your understanding of ministry groups, programs, and structures, and cast a bigger net.
- Empower people from different cultures and ethnicities into leadership positions.

4. REQUIRED READING

USCCB Office of Cultural Diversity in the Church. Intercultural Competencies. <http://www.usccb.org/issues-and-action/cultural-diversity/intercultural-competencies/>.

Supplemental readings will be provided based on the intercultural work done through the Seminary Department of the National Catholic Educational Association and the Parresia Project of the Sacred Heart Institute.

5. PRIMARY COURSE ACTIVITIES

Participants in this course will listen to a short lecture and synthesis of the readings each week, will read the materials provided by the USCCB, *Seminary Journal* and Parresia Project, will watch videos created by workers in the vineyard of intercultural relations, and participate in a weekly discussion.

6. ABOUT THE COURSE INSTRUCTOR



Dr. Cynthia Toolin-Wilson, Ph.D., S.T.L. is a Professor of Dogmatic and Moral Theology. She holds a doctorate in sociology from the University of Massachusetts/Amherst and a licentiate from Dominican House of Studies in Washington, D.C.

She serves as the Registrar and Institutional Statistician, teaches graduate courses on campus and through distance learning, and is the author of numerous theology articles.

A wife, mother, grandmother and great-grandmother, she divides her time between Connecticut and Vermont.