



*...pick it up
and run with it!*

Cross-Cultural Ministry: An Introduction Participant's Manual

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Time: _____

Leader: _____

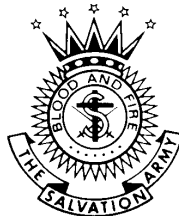




*...pick it up
and run with it!*

Cross-Cultural Ministry: An Introduction BackPack Training Module

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Issued by the Authority of the Territorial Commander
Published by Territorial Corps Programme Department, Australia Southern Territory

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Acknowledgements

Editor	Major Daryl Crowden
Editorial Support	Major Jim Weymouth
BackPack Logo and Module Box Design	Kelvin Young
Layout/ Typeset	Graeme Mawson
Printing	Territorial Corps Programme Department
Box Template	Used with permission Logosdor Ltd

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Introduction

I do not want my house to be walled in on all sides and my windows to be stuffed. I want the cultures of all the lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any. (Mahatma Gandhi)



This series of studies finds its genesis in my experiences in Alice Springs and Sri Lanka and my subsequent studies in anthropology and missiology. It is not intended to give an extensive understanding of cultural anthropology, or to answer all the questions but rather to raise your awareness of the issues and challenges that you will face as you begin to unpack God's ministry amongst *the whosoever*.

One day, (in the way of the Army) I found myself responsible for the Army's work in Alice Springs. Through some amazing and mysterious 'circumstances' the corps found that we suddenly had an aboriginal congregation. As a church we decided to intentionally tailor our night meeting to be relevant to this new assembly. That was where our challenges began!

We were forced to ask questions like: What is aboriginal culture? What parts/s of their culture do they have to relinquish to be Christians? Can Aboriginal spirituality have any connection with the Christian Scriptures? Do we speak of the same God? Can we use their 'language' to speak of our God?

These questions are not unique to an Aboriginal context, they are some of the questions that you need to ask yourself as you consider your response to people of other, often unknown, cultures.

This module will seek to raise your awareness of culture and its primacy in the life of any people group, as we try to understand how it acts as a filter for everything heard, seen, said and done.

We need to be a people committed to the tightrope walk between scriptural integrity and cultural sensitivity. How do we begin?

By knowing our own cultural foundations; by identifying our values and understanding how they influence our living and by measuring the traditions and practices that we hold as sacred, and at times essential to salvation and holiness. This must always be kept in the context of Scripture and so finally we ask WDJ, What Did Jesus Do? How did Jesus model cross-cultural ministry for His disciples, and for us today?

It is only as we live with the truth that all humanity is created equal – and seek to understand what this means for our mission that we will truly begin to fulfil the greatest commission – “to make disciples of all nations...”.

Daryl Crowden (Major)



Session One

Culture: What and Why?

Learning Objectives:

By the end of session one participants will be able to:

1. Describe what we mean by the word culture.
2. Compare and contrast their own culture with another.
3. Explain some foundations of culture in community building.
4. Give some examples of problems that occur when culture is not taken into account.

Purpose

Read the Weekend Australian and you will learn all you need to know about Culture! In a section they call “*Editor*” there are specialist columns entitled *The Nation*, *Controversy*, *The Region* and *Culture*, amongst others, where we are given the low down of the most important things that have happened in the *Nation*, or the *Region*, or in fact in *Culture*.



We can read all we need to know about “*The Essential Week*” in *Culture* and this will be split into the subheadings: *Film*, *Arts*, *Pop*, *Fiction*, *Fashion*, *Television*, *Trends* – we could learn for example that Nicole “Kidman has six movies in the pipeline, including *Cold Mountain* and *The Stepford Wives*”, or that Catherine Zeta-Jones and Kidman wore black dresses to the Oscars.

So is that it? Is that what Culture is all about? For many people I would say yes!

A caricature of Culture could be a tall man dressed in Armani and Gouchie, with a gorgeous wife dressed by Dolce making their grand entrance at the Opera House. But then contrast that with an ordinary looking bloke with his ‘sheila’, stubbies, footy jumper and *Four ‘n Twenty* at the MCG and you start to wonder - what is culture?

IntroAct

(See Appendix 1.1)

I’m an Aussie!



Study

It takes more than good intentions and compassion to be effective in any ministry (these are great attributes to begin with) and this particularly applies when we are talking about becoming involved in the dialogue between the Gospel and culture.

Can you think of an example, (historical or current) when someone went into a ministry opportunity with a preconceived idea (prejudice) and as a result the outcome was less than desired?

What is Culture?

Culture is the silent language of every nation. It is the language that most people are unaware they speak until they are placed in another culture or taken out of their own.

The task of the cultural anthropologist is to _____

Understanding people from other cultures is not easy it takes ____ and _____. It presupposes and involves _____ and a desire to _____.

Questions we need to ask as we attempt to interact and engage with people of other cultures.

Australia is a multi-cultural nation, not just because around 25% of our population were born in other countries – but also because, like all countries, there are sub-cultures within our national culture. Within the Anglo-Australian culture there are groups of people who have their own cultural identity, like bikies and bowlers, skaters and surfers, Salvos and Satanists – each with their own ‘language’.

Defining Culture

Culture is the ‘total way of a people ...a people’s design for living’ (Kluckholm)

A descriptive description that suggests: Culture = People’s Behaviour


Culture is acquired knowledge that people use to interpret and generate behaviour’ (Spradley)

A cognitive description that suggests: Culture = Knowledge that leads to Behaviour

A working definition that captures the essence of both the descriptive and cognitive suggests that culture is:

The ideas that members of a group or society hold in common which result in the outward aspects of a culture.





Why Culture is Important

Ideas lead to behaviour and these behaviours lead to two kinds of results:

- Material results which anthropologists call artefacts. (Masks, Didgeridoos, etc)
- Non-Material results (observable behaviours) such as language, ritual, dancing, singing and the way people interact with one another.

It is the _____ that are the essential element. We need to observe the _____ and work back to the _____.

The church is a master at changing behaviours, it has not been so good at allowing people to be disciplined in ideas and thus seeing a transformation of life in a holistic sense.

Characteristics of Culture

Culture is learned (Enculturation)

It is learned in the normal course of life and therefore it makes sense to those immersed in it.

Culture is shared

It is shared with a group or community of people who hold basically to the same ideal and behavioural patterns.

Culture is acquired

It is acquired in community.

Culture is patterned

It is a way of life embracing a total change for living.

Culture is integrated

It is integrated around its worldview and value system.

Culture is ideas

There are things that you need to know if you are to behave in a manner acceptable to the people who live that way.



Cross-Cultural Witness

PQT = "Prior Question of Trust" (Mayers)

Cross-Cultural witness is all about relationships and credibility.

*THE OBJECTIVE IS TO COMMUNICATE THE
GOSPEL FROM A POSITION OF TRUST.*

Cross-cultural witness should not be rushed. It should not be based on ignorance, but on understanding and trust. Therefore the people and context should be effectively researched. This involves developing the right questions in order to gather the required information, so that the gospel can be communicated from an understanding of the culture and a position of trust.

Bottom line

As water is to the fish, so culture is to people - a truth that is difficult to grasp unless, like the fish, we experience the trauma of suddenly being extracted from our culture.

Prayer: Celtic Blessing

May Christ who walks on wounded feet
walk with you on the road.
May Christ who serves with wounded hands
stretch out your hands to serve.
May Christ who loves with a wounded heart
open your heart to love.
May you see the face of Christ in everyone you meet,
and may everyone you meet see the face of Christ in you



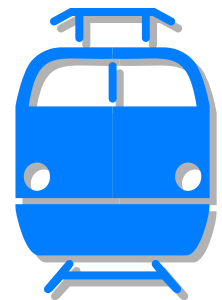
Now what?

Endeavour to know and understand what it is that makes you unique in your culture, or subculture and how that will affect your interaction with others.

Select one of the following activities for this week:

Become engaged in some intentional "participant observation". Go to a community you know is predominantly "other culture", set yourself up in a restaurant or coffee shop and observe the people. Take special note of the interpersonal rules that become evident, (e.g. relationship between young and elderly, men and women, first generation immigrant and later generation etc.) Report back to your group with your findings.

Go for a train ride. Observe the rules that apply to riding the train. Where are you allowed to sit, who are you allowed to sit next to, what are the rules about reading on the train, are these rules different for different cultures, sub-cultures?



Form and Meaning: What We're Really Saying?

Learning Objectives:

By the end of session two participants will be able to:

1. Describe what we mean by the words form, function, meaning and use.
2. Identify some forms used extensively in their church and culture, and identify their meanings.
3. Identify forms with different meanings in another culture.
4. Give some examples of when the use of a particular form has resulted in miscommunication of the intended meaning.

Purpose

Too often we jump to the wrong conclusion based upon a preconceived idea.

One of the first things that shocked me when I arrived in Sri Lanka was the way in which men related to one another. It was nothing unusual to see two male Salvation Army Officers holding hands as they sat together talking. And whilst I didn't understand that what concerned me more was after a while when I shook hands with them they would do the same with me. There I sat with one of my male friends, holding hands for an uncomfortably extended period of time.

If two men, or two women were to walk down the road holding hands in Australia we would automatically assume that they were gay, wouldn't we?

Not in Sri Lanka: the meaning behind the form (holding hands) is not one that identifies sexual orientation, it's just a comfortable sign of friendship between two people.

The things we do and the way we do them communicate meaning to those with whom we interact. In a cross-cultural setting it is important to know what the meaning behind a form is so that we do not unintentionally create a barrier to communication.

In this study we will begin to identify the significance of the external, observable elements of culture, (Forms) and their implicit, unobservable Meanings. It is essential that we be able to identify the forms we use and the meanings they carry for ourselves, and for those we are attempting to influence.

IntroAct

Take a "Virtual Walk" through your church. Identify the forms that are used in the building.



Study

Culture is made up of systems of shared concepts or ideas
by which people carve up their worlds,
of beliefs by which they organise these concepts into rational schemes,
and values by which they set their goals and judge their actions.

Culture is not simply a system of shared behaviour. Culture provides the people in a particular society with a description and an explanation of reality. Reality is first observed, in the Forms of a culture.

Form, Function, Meaning and Use?

The forms of a culture are the observable parts of which it is made up.

Form - any cultural element whether material or non-material
- observable culture (it is explicit)
- what people do

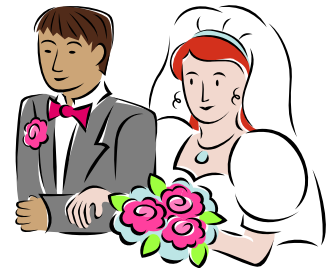
These are the customs arranged in patterns or the products of those customs.

Each of the forms of a culture is used by the people of that culture to serve particular functions.

Certain of these functions are general, universal functions, relating to basic human needs that every culture must meet.

Cultural forms frequently serve several functions at once,
some general, some specific.

The contribution a cultural form makes to
the overall structuring of the culture,
or to individual usage of that culture,
are its functions.



One of the most important functions served by every cultural form is to convey meaning to the participants of a culture.

The meaning of a cultural form consists of *“the totality of subjective associations attached to the form.”*

Meaning - The values, attitudes that affect how a form is used.
- Implicit meaning
- What people know.

Form is surface structure, while
meaning is at the deep structure level of a culture.

What a custom means is determined only from observation of its function and uses within its cultural context.

Closely interrelated to function and meaning is the matter of how a cultural form is used.

- The forms of culture are relatively passive in and of themselves. How they function and what they mean depends on the way they are used by the people that employ them.

Key Thoughts

- What people _____ affects what people ____.
- What people _____ reflects what people _____.
- _____ are communicated only through _____.
- The same forms in different cultures will have different _____.
- The same _____ in different cultures will have different _____.
- When communicating the Gospel we must find proper _____ to convey God's _____, otherwise the message will be _____.

Why does it Matter?

We need to guard against people misunderstanding the meaning of the forms we use in the communication of the gospel.

Cultural forms are generated through _____ and are not _____. This means that sometimes it is appropriate to sacrifice (the sacred cows) the form in order to communicate the meaning.

We need to realise that adopting forms of another culture without knowing the meanings can be both unhelpful and dangerous.

Every culture has its own forms, which have _____ that culture.

We need to recognise that cross-cultural ministries is a long-term process and commitment and not a quick fix.

All this takes time and effort..

Bottom line

Sometimes there is an unintentional barrier created because we do not understand the meanings behind the forms we perpetuate. What we say and the way we say it need to be integrated within the culture to which we speak. Some sacred cows will have to go!



Prayer:

Father, guide us as you guide creation,
according to your law of love.
May we love one another
and come to perfection
in the eternal life prepared for us.
Father, give me the heart and mind of Jesus
to reflect him to the people within my faith community
and those in the larger community.
As I avail myself of your gracious hospitality
around the table of Christ,
let it flow on to others.



The twenty-Fifth Ordinary Sunday,
An Australian Prayer Book

Now what?

Discover the meanings behind some of the common forms that are part of your everyday life.

Select one of the following activities for this week:

Analyse a church service (preferably Salvo) in terms of form and meaning. In seeking to understand the relationship between form and meaning ask yourself the following questions:

- What are the forms used in the service?
- What do the forms mean according to my faith tradition?
- How does the average church member understand the meaning behind the forms? Do they understand the meanings?
- How would an outsider understand the forms we use to worship God?

Having identified the forms, and their meanings, that are used in the church, identify how you could use the forms of worship to convey the meanings intended to a person of another denomination or faith (another culture or sub-culture).

Worldview: What and Why?

Learning Objectives

By the end of session three participants will be able to:

1. Describe what we mean by the word 'worldview'.
2. Identify some of the core values and beliefs that they live by.
3. Briefly describe culture in the terms of surface and deep level structure.
4. Outline the function of worldview in community development.

Purpose

I was taken to the temple of healing where, after being gowned in holy white robes and my head covered, I was led into the holy of holies and seated in a corner.

The presence of the gods in the sanctuary was so overpowering that not only I but everyone entering hid his face and covered his head.

The doctor Sahib came into the holy of holies and washed his unclean hands in a ritual purification. Between washings he anointed his hands with oil. Then there came into the room a priestess who sat at the head of the sacrificial altar and invoked the blessings of the gods. After this she breathed upon my aunt and caused her to fall into a deep sleep. When my aunt was deep in slumber, the doctor Sahib slit her throat as a sacrificial gesture, trying to appease the gods with her blood. He and his assistant priests wrestled with the evil spirits for a long time.

The strain of battle was so great that the Sahib's forehead became wet with perspiration and a priestess mopped his brow many times. Finally the evil spirits were overcome and so they rushed out from the neck of my aunt, leaving her no longer possessed.

"When Science Meets Magic!"

A report by a young boy of a surgical procedure in an Indian hospital. (1989)

We all see things differently! Just ask the footy supporters sitting on the sideline at the MCG – the umpire's always wrong!

The question is why? How do we form our opinions? What processes do we go through as we decide our options and our actions? The answer is worldview!

IntroAct

What do we see?

Study

What is Worldview?



Reinforce

The worldview of a people provides psychological reinforcement during the times of crisis and vulnerability that occur at birth, death, puberty, marriage, sickness, war, famine, drought, and other times of concern and uncertainty (Barnett 1990:32).

At times like these, people turn to their deepest cultural beliefs for emotional comfort and security. Such crises result in tension and anxiety within a culture and call for change or readjustment to the normal beliefs, behaviours and routines of life.

Interpreting

Psychological reinforcement - support in times of crisis or vulnerability. All of this provides people with the structuring in terms of which they interpret and assign meaning.

Meanings lie in people, not in the external world or in any of the symbols such as language that we use to describe and discuss our perception of that world.

Integrate

Worldview organises and systematises perception of reality.

A function served by worldview is to push culture and its people towards integration.

Why does it matter?

We should be interested in a people's lifestyle because we want to communicate the gospel to people in a way that is meaningful and relevant.

Conversion involves a change of allegiance or paradigm shift at the _____ level, but not the change of the whole of an individuals or groups worldview.

Bottom line

The honest dialogue of two people from different cultures reveals an awareness of their own worldview, and a sensitivity to one another that is essential on any journey of reconciliation.

Prayer:

God help us to change.
To change ourselves and to change our world.
To know the need for it.
To deal with the pain of it.
To feel the joy of it.
To undertake the journey without understanding the destination.
The art of gentle revolution.
Amen



Michael Leunig





Now what?

Discover your worldview by identifying those values, assumptions, beliefs and ideas that give meaning to your living.

Select one of the following activities for this week:

Construct a *Worldview Grid*. Divide a sheet of paper into five columns and label each column: *Money, Spirituality/Religion, Social Structures, Family/Home, Politics*. Write down your ideas, assumptions, values and beliefs under each title. Evaluate the priority you give to each of these categories.

Spend time with a person of another culture and in dialogue with them contrast/compare your worldview perspectives. Identify how your worldview differences affect your behaviours.



Principles for Cross-Cultural Ministry

What Did Jesus Do? (WDJD)

Learning Objectives

By the end of session four participants will be able to:

- Identify and explain the four key steps in Jesus' ministry model (as identified in John 4).
- Identify some of the dangers of protecting our culture at all costs.
- Explain the importance of identifying common ground as the first step in ministry.
- Identify some of the barriers to authentic cross-cultural ministry.

Purpose

It's all very well to have the theory of culture and to be able to identify our own worldviews. But how does all this help me in my ministry to people of other cultures?

Whether it's to a person of another race, or a person of the same race but a different sub-culture – my aim is to authentically represent God – so let's look like Jesus!

This Bible study looks at Jesus' encounter with the Samaritan women in John 4: 1-42. Read it together before you go on.

IntroAct

Make a list of all the things that could go wrong in a cross-cultural ministry situation. What are some of the barriers to this ministry?

Spiritual Needs pre-eminent

Our cultural differences must always be subservient to the spiritual needs of others.

What was the usual road for a Jew to take in a journey between Judea and Galilee?

Why did Jesus choose to use the road through Samaria?

We need to stop allowing the world dictate what is, or is not acceptable in relationships – we need to learn what it means to be in the world but not of the world. Unfortunately too many Christians are more interested in being culturally appropriate than they are about being spiritually astute. In this cultural ethnocentricity they miss a chance to influence another for Christ.





Common Ground

Cultural differences must not be allowed to dictate spiritual responsibility.

What is the first step in Jesus' model of cross-cultural ministry?

What do we mean by common ground?

What was the common ground between Jesus and the Samaritan woman?

What are some areas of common ground available to us today?

If we were to take the time, and make the effort, we would find that common ground is easy to find and personally enriching. It takes time, but plan a little to determine the best way of relating personally – building trust, becoming a friend – it's from that position that you will be able to speak for Christ.

The crucial question is, "Where do we both agree?" Jesus' stop at the well in Samaria is an example of planning that led to a ministry opportunity from a position of commonality.

Culture Shock


Cultural differences must be subservient to spiritual needs.

After Jesus found the common ground, the permission to move in, He asked the woman for a drink from the well. (vs 9).The woman was dumbfounded, "You're a Jew, I'm a Samaritan; you're a man, I'm a woman. How can you ask me for a drink?"

What is the significance of sharing a cup?

How did the woman know Jesus was a Jew?





Cultural differences are an insufficient excuse when it comes to God's work. Our cultural differences, our likes and dislikes are all part of the amazingly beautiful mosaic of God's creation but God never intended for this variety to be an excuse for us to say 'it's too difficult to make myself understood' and not attempt to share God's news.

What are some things that hinder cross-cultural ministry?

Jesus ignored His culture as He sat and talked by Jacob's well. Even though He maintained an obvious Jewish appearance, He stopped being a typical Jew – for that time. He stood aside from what He was and stepped into the woman's world and culture, He stepped into her need.

Culture Controls

Cultural differences must be subservient to spiritual truth.

Jesus had laid the foundations for His evangelisation. He had begun to build relationship by identifying common ground and by moving out of His traditional Jewish heritage into the Samaritan woman's heritage. He had shown that He was interested in more than 'bible bashing' or judging her tradition.

What happened for the woman to try and change the subject? (When it gets too personal we all change the subject!)


What was the purpose of the woman's question?

It is essential to realise that the woman argued from cultural tradition, from what had been handed down by her ancestors – having accepted what had been handed down from generation to generation as truth, she argued from heritage. This is what she had been raised to believe. (Enculturation)

The woman made God a cultural issue – what's the problem with this?

When culture comes into conflict with what God has said in God's word, culture is wrong and must be rejected. Culture, no matter how precious, is invalid when it gives wrong information about God.





Whether you worship in a cathedral or a cave is irrelevant to God. The place is of no consequence. The style is immaterial. God looks for people who are worshipping in 'spirit and truth' (vs 23). God doesn't look at the cultural barriers that separate – God looks at hearts. God's criteria are spirit and truth, not place and culture.

We often label people as Aboriginal Christian, or Chinese Christian, or Australian Christian. What's wrong with this?

We need people from all cultures, disciples of Jesus Christ, who without negating their own culture are committed to the Scriptures – people willing to make Christianity descriptive of who they are.

Cross-Cultural Conflict

Cultural differences must be subservient to spiritual outreach

Why did Jesus send the disciples into town?

Jesus was probably the object of criticism by His disciples – not that he was a stranger to criticism – but the reality is that criticism is part of the cost of cross-cultural evangelisation. Whenever a person makes a commitment to Jesus to live by Biblical teaching, especially when it contradicts their tradition, others within their culture will resist. Culture is the standard for a group, and contradiction is counter-culture.

What was the woman's final reaction to Jesus?

What was the potential of the invitation that followed?

What was the lesson Jesus was teaching his disciples?

The implication of this simple lesson is staggering. Racial tensions and cultural divisions are often fuelled by selfishness as we attempt to protect what we feel are our rights and shield ourselves from confrontation with the unfamiliar.



What is the harvest Jesus was speaking of?

In a few short minutes Jesus reversed years of racial tension by being more committed to God than to His cultural tradition and opened the eyes of His disciples to the possibility and need of evangelising even the enemies. What ever he did next obviously worked because Jesus, and His disciples spent two more days with their new friends in Sychar. (vs 40) [Jesus established the first cross-cultural faith community, not Paul!]

The difficulty throughout history has never been finding the ripe fields, it has always been the workers that are hard to find. Men and women are hungry for Jesus, even as they reject the church. They are hungry for life, and Jesus is that life. They search for meaning – and Christ holds that meaning. They need to be confronted with the reality of life that is Christ by God's ambassadors here on earth. That's you and me.

Bottom line

We must not allow our cultural baggage stop us discovering contextually relevant ways of communicating spiritual truth, meeting spiritual [and physical] needs and reaching across the cultural divides. It is only in this way that we can hope to grow the family of God.

Prayer:

God grant me the serenity
to accept the things I cannot change,
The courage to change
the things I can,
And the wisdom
to know the difference.



Serenity Prayer

Now what?

Being an innovator of a new paradigm can hurt! Challenging the worldview of any organisation takes courage and wisdom. Know what you are doing and what your in for before you begin the journey!

Map out an Action Plan:

- Identify areas of discontinuity, barriers to communication that you are likely to come against in your specific ministry
- Identify areas of Common Ground between yourself and the person you want to influence.
- Identify the cultural traditions that you may need to sacrifice in order to be relevant and accepted. Are they generational issues or Scriptural? Should you be sacrificing them?
- What “personal rights” are involved – theirs and yours? Can you sacrifice them?



Appendix 1

Training Resources

Migrant Resource Centre
251 High Street
PRESTON VIC 3072



Telephone: (03) 9484 7944
Fax: (03) 9484 7942
E-mail: mrcne@mrcne.org.au
Website: www.mrcne.org.au

The Migrant Resource Centre North East, incorporated in 1984, services the wellbeing and settlement needs of migrants and refugees living in the Local Government Areas of Darebin, Banyule, Whittlesea, Yarra and Nillumbik. We offer a diverse range of programs and activities.

What We Do: MRCNE has four major task areas:

- Settlement orientation and information for newly arrived migrants and refugees
- Employment assistance programs to migrants and refugees,
- Aged and disability services for members of ethnic communities preferring to access ethno-specific or multicultural services, and
- Research and consultancy on a range of cultural and community issues.

Training Units:

- Understanding Cultural Diversity and Cultural Competence
- Communicating Interculturally
- customising Programs and Services for Particular Communities.
- Managing Culturally Responsive Programs and Services
- Conducting Cultural Competence Assessments
- Re-Thinking Good Practice: Planning, Partnerships and Change Management.

Victorian Foundation for Survivors of Torture Inc. (VFST))

House 23
35 Poplar Rd, Royal Park
PO Box 96
PARKVILLE VIC 3052

Phone: (03) 9388 0022
Fax: (03) 9387 0828
E-mail: administrator@survivorsvic.org.au
Website: www.survivorsvic.org.au

Primary Objectives:

The Victorian Foundation for Survivors of Torture is a rehabilitation centre for people in Victoria, Australia, who have been tortured or traumatized in their country of origin or while fleeing their country of origin

Training:

VFST provides extensive training and education programmes in Victoria as well as other training throughout Australia. Recently, training programmes have also been provided in



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Appendix 1



countries within the Asia Pacific region. Training courses range from 3 hours to 30 hours in duration and are based upon a recently produced training manual entitled *Rebuilding Shattered Lives*.

Victorian Transcultural Psychiatry Unit

*Level 2, Bolte Wing
St. Vincent's Hospital
Nicholson Street
FITZROY VIC 3065*

*Phone: (03) 9417 4300
Fax: (03) 9416 0265
E-mail: info@vtpu.org.au
Website: www.vtpu.org.au*

The Victorian Transcultural Psychiatry Unit (VTPU) was established in 1989 within the Office of Psychiatric Services, State Government of Victoria. Its function has been to facilitate the improvement of mental health services for members of non-English speaking background communities. It is a statewide service which evolved from a small clinical service to a service involved in the development of policy, the facilitation of clinical services that are relevant, appropriate and acceptable to members of NESB communities, the provision of clinical training to mental health staff and to trainees in the medical and allied health professions, and the conduct of research in to the mental health issues affecting NESB communities and relevant service responses. Currently the VTPU is funded through a service agreement with Psychiatric Services Branch in the Victorian Department of Human Services.

The mission of the VTPU is to improve the quality and accessibility of mental health services to immigrant communities living in Victoria. This goal is pursued through an integrated program of policy development, service design and evaluation, mental health research and professional education.

Workshops And Seminars:

Cultural Perspectives in Clinical Practice
Community Work and Research in Transcultural Mental Health
Culture & Mental Health
Visit the website for up to date info.

Myriad Consultants

Phone: (03) 9315 0902

Maria Dimopolos is the CEO of a consultancy firm specialising in training that addresses cross-cultural issues. She is a main supplier to a number of Melbourne providers of ethnic services and can negotiate a workshop to suit the specific needs of an agency.



Marcom Projects

Po box 4215
LOGANHOLME QLD 4129

Phone: (07) 3801 5600
Fax: (07) 3801 5622
Website: www.marcom.com.au

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Maragert Byrne and Helen Fitzgerald wrote a training manual entitled "Blue Eyed" and have run training programs on Discrimination and Prejudice in an Australian context. There are many videos and dvds available from this resource.

Deakin University

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Website: www.deakin.edu.au

Deakin offers numerous courses in issues of culture and international race relations. Visit their website for details.

Tabor College

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RINGWOOD NORTH VIC 3134

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Whitley College

271 Royal Parade
PARKVILLE VIC 3052


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The School of World Mission (SWM) is a joint venture between Whitley College and a number of other partners, established in 1988. Its Director, Dr Ross Langmead, is also Professor of Missiology at Whitley College.

Whitley offers numerous courses, and lectures in cross-cultural and mission activities.





Appendix 2

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