

**Engaging Our Diversity: Interculturality and Consecrated Life
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Interculturality: Challenges and Opportunities for Ministry

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Synopsis: This presentation offers a reflection on interculturality and engaging diversity through a decolonial lens, using the international, intercultural theology classroom experience as a main site for this reflection. It concludes with sharing some new inspirations from Indigenous thinking on interculturality, which includes the earth. This emerging thinking expands our horizon for imagining a new intercultural vision and calls us for a deeper transformation and a new way of being with each other and with Mother Earth.

List of references:

Introductory articles to interculturality through a decolonial lens:

Walter D. Mignolo, "Introduction: Coloniality of Power and Decolonial Thinking," *Cultural Studies* 21, no. 2/3 (March 2007): 155–67, <https://doi.org/10.1080/09502380601162498>.

Nelson Maldonado-Torres, "On the Coloniality of Being," *Cultural Studies* 21, no. 2/3 (March 2007): 240–70, <https://doi.org/10.1080/09502380601162548>.

Engaging diversity in the international, intercultural theology classroom context as an example:

Michel Elias Andraos, "Engaging Diversity in Teaching Religion and Theology: An Intercultural, De-Colonial Epistemic Perspective," *Teaching Theology and Religion* 15, no. 1 (January 2012): 3–15. (article attached because it's not available for free online)

Interculturality with the Earth:

John Borrows, "Earth-Bound: Indigenous Resurgence and Environmental Reconciliation," in *Resurgence and Reconciliation: Indigenous-Settler Relations and Earth Teachings*, ed. Michael Asch, John Borrows, and James Tully (Toronto: University of Toronto Press, 2018), 49–81.

Citation used:

"... a very different way of thinking about the living earth and our *interdependent* relationships within and with it has developed and gained support in the life and earth systems sciences over the last fifty years. During

the same period, a different way of recognizing and relating with Indigenous and non-Indigenous people and peoples, as different yet equal and interdependent, has developed slowly in the human sciences and in practice. Building on this double revolution, groups such as the Indigenous Peoples Working Group on Climate Change argue that Indigenous and non-Indigenous people are now able to join hands and work together, sharing Indigenous and Western knowledges on equal footing, to get at the roots of the dual crisis and work out reconciliatory and sustainable futures together. I agree. This double revolution and convergence can provide the common ground for a profound, transformative reconciliation with each other and the living earth, if it is understood and enacted slowly and carefully in mutually respectful, responsible and diversity-aware ways." (p. 85)

Intercultural and interreligious theological horizon from *Laudato Si'*, 63.

Given the complexity of the ecological crisis and its multiple causes, we need to realize that the solutions will not emerge from just one way of interpreting and transforming reality. Respect must also be shown for the various cultural riches of different peoples, their art and poetry, their interior life and spirituality. If we are truly concerned to develop an ecology capable of remedying the damage we have done, no branch of the sciences and no form of wisdom can be left out, and that includes religion and the language particular to it.

An example of doing intercultural theology taking the above mentioned perspectives into consideration:

Michel Andraos, ed., *The Church and Indigenous Peoples in the Americas: In Between Reconciliation and Decolonization*, vol. 7, Studies in World Catholicism (Eugene, OR: Cascade Books, 2019).