SEANET SERIES VOL. 13

Restored to Freedom from Fear, Guilt, and Shame

Lessons from the Buddhist World



William Carey Publishing. Copyrighted content.

PAUL H. DENEUI, EDITOR

Restored to Freedom from Fear, Guilt, and Shame: Lessons from the Buddhist World
Copyright © 2017 by Paul H. de Neui
All rights reserved.

No part of this book may be reproduced, stored in a retrieval system, or transmitted in any form or by any means—electronic, mechanical, photocopy, recording, or otherwise—without prior written permission of the publisher, except brief quotations used in connection with reviews in magazines or newspapers.

Unless otherwise noted, Scripture quotations are from The Holy Bible, New International Version®, NIV® Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.® Used by permission of Zondervan. All rights reserved worldwide.

Scriptures quotations marked "ESV" are taken from The English Standard Version® (ESV®) copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. All rights reserved. ESV Text Edition: 2011.

Scripture quotations marked "MEV" are taken from the Modern English Version. Copyright © 2014 by Military Bible Association. Used by permission. All rights reserved.

Scripture quotations marked "NRSV" are taken from the New Revised Standard Version Bible, copyright 1989, Division of Christian Education of the National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved.

Scripture quotations marked "RSV" are taken from the Revised Standard Version of the Bible, copyright 1952 [2nd edition, 1971] by the Division of Christian Education of the National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved.

Published by William Carey Library, an imprint of William Carey Publishing
10 W. Dry Creek Circle
Littleton, CO 80120 | www.missionbooks.org

Cover Image: *Forgiving Father* by Frank Wesley. Used by permission.

William Carey Library is a ministry of Frontier Ventures
Pasadena, CA 91104 | www.frontierventures.org

23 22 21 20 19 Printed for Worldwide Distribution

Library of Congress Cataloging-in-Publication Data
Names: De Neui, Paul H., editor.
Title: Restored to freedom from fear, guilt, and shame : lessons from the Buddhist world / Paul H. de Neui, editor.
Description: Pasadena, CA : William Carey Library, [2017] | Series: Seanet series ; Volume 13 | Includes bibliographical references and index.
Identifiers: LCCN 2016051995 (print) | LCCN 2016054263 (ebook) | ISBN13: 9780878085279 (pbk.) | ISBN10: 0878085270 (pbk.) | ISBN 9780878088737 (eBook)
Subjects: LCSH: Christianity and other religions--Buddhism. | Buddhism--Relations--Christianity. | Missions to Buddhists.
Classification: LCC BR128.B8 R47 2017 (print) | LCC BR128.B8 (ebook) | DDC 261.2/43--dc23 LC record available at https://lccn.loc.gov/2016051995

William Carey Publishing. Copyrighted content.

1
Beauty for Ashes
Culture, Conflict, and Reconciliation in a Buddhist Context

Mary Adams Trujillo

Reconciliation is a word rich in personal, political, and spiritual meaning for both Christians and Buddhists, signifying fulfillment of the deepest human longing for wholeness and peace. The English word "reconcile" comes from a Latin root that refers to unity, restoring to harmony, settling, or making something consistent or compatible.

For Buddhists, the notion of reconciliation, or *patisaraniya-kamma*, speaks of return to a previous state of friendly, trusting, and harmonious relationship. These relative similarities in meaning belie deep contextual incongruities, however. For the follower of Jesus, reconciliation is more than a word or an idea. Reconciliation speaks to God's drawing of all humanity to Godself through Jesus, signifying the ultimate relational process for personal and social healing. Christians believe that humanity's relationship with God has been broken due to human sin. Therefore human to human relationships are also broken. Buddhists do not believe in God, and therefore ascribe broken human relationships to ignorance, material attachments, or sensual cravings. The diverse meanings and implications of "reconciliation" point toward the personal, social, spiritual, and theological dimensions of analysis that must occur as Christian missiologists consider the meaning of "reconciliation" within Buddhist and other contexts.

William Carey Publishing. Copyrighted content.

THE MULTI-LEVEL PROCESS OF RECONCILIATION

What is required for reconciliation? How and where can reconciliation take place given the theological differences between those practicing Christianity and Buddhism? Must followers of Jesus or Buddha compromise the integrity of their beliefs in order to be reconciled with each other? Paradoxically, it is culture, and the daily living out of social conflicts over values, including religious beliefs, that enables a set of practical intersections where forms of reconciliation may occur.

Inherent in the nature of intercultural conflict is the capacity to prompt reconciliation in either of the aforementioned definitions. Culture is the substance, while the experience of conflict serves as the fire or catalyst to ignite change between individuals and groups. From the ashes of intercultural conflict emerge profound possibilities for reconciliation at deep personal, social, and spiritual levels.

In practice, reconciliation is an ambiguous, nonlinear, multidimensional, and multi-layered quest for transformation of the structures and processes common to human societies. Reconciliation is humanity seeking a spiritual home. One type of reconciliation may reduce ideological differences to an agreed upon common denominator for purposes of "getting along." Another level of reconciliation aspires to engage difference in order to embrace that which is common to humanity. Second Corinthians refers to a ministry of reconciliation, through which believers are to represent God's love and forgiveness so that others might also be reconciled. Boesak and DeYoung assert that the Apostle Paul's use of the word *katallasso*, "to change, exchange, or effect a change" defines reconciliation as a willingness to exchange places with "the other" (2012, 12). This type of reconciliation enacts and embodies the love of Christ through conscious and intentional identification with the sociopolitical struggles of "the other."

William Carey Publishing. Copyrighted content.

In so doing, new relationships and supporting frameworks for peace and justice are created.

This paper will discuss reconciliation as an integrated holistic process that occurs in three nested stages. The first or outer stage will acknowledge and describe differing cultural patterns and values. The second stage looks to identify extant intracultural elements that address conflict processes. The third or core stage of this inquiry connects culture and conflict to the intangible essence that releases the potential of reconciliation for the Christian missiologist. The author writes as a western Christian academic whose perspectives often include the theoretical. We will begin by defining culture and conflict. Next, the interrelationship of culture and conflict as embodied in values and language will be exemplified. Finally, a model of social justice praxis that affirms mutual values, and that embodies and facilitates reconciliation will be presented.

CULTURE AND CONFLICT EXEMPLIFIED BY VALUES

As spiritual and moral principles that "live" and are enacted by and within people, culture is also an organic entity with an inherent will and mechanisms to survive. Marsella has defined culture as

> Shared learned behavior and meanings acquired in life . . . passed on from one generation to another for purposes of promoting (individual and social) adaptation, growth, and survival. These behaviors and meanings are dynamic and responsive to change and modification in response to individual, societal, and environmental demands and pressures. Culture is represented externally in artifacts, roles, settings, institutions and internally in values, beliefs, expectations, consciousness, in (ways of knowing . . .

William Carey Publishing. Copyrighted content.

> and worldviews, including cognitive/affective/sensory styles). Cultures can be temporary, situational, or enduring. (2010, 19)

Paradoxically, culture exerts a pull that is felt, but remains largely invisible to its members. Therefore, intercultural conflict exposes and challenges people's unexamined and often invisible assumptions, expectations, and practices. Conflict occurs as differing individuals or groups interact and perceive that their differences pose a significant threat to needs, values, or resources (Ting-Toomey 1999, 194). Inevitable in all human interactions, conflict has the potential to destroy or create. Whether between individuals or groups, between children, adults, or nations, conflict essentially has virtually the same root causes and manifestations across the developmental spectrum.

Across time and culture, children fight over toys, adults fight over money, nations fight over resources. Children may hit, adults may quarrel, and nations go to war. Across groups, conflicts are generally escalated or exacerbated by an increase in expressed strong emotion like anger or rage, broken relationships, insufficient or inappropriate conflict resolving practices, and the presence of third parties who act as provocateurs.

Conversely, conflict de-escalates when parties express compassion and empathy, have genuine friendships before the conflict, attend to the face needs of the other, and make use of third parties respected by both sides who can act as mediators or cultural interpreters. Further, the restraint or expression of emotion, the direct or indirectness of the messages, and the degree to which verbal and nonverbal cues are read are significant elements of intercultural conflict (Hammer 2002).

In the light of Scripture, "As far as it depends on you, live at peace with everyone" (Rom 12:18 NIV), Christians do not need to fear conflict as such. Conflict, whether within or between cultures, is usually experienced very personally and often produces feelings of guilt, shame, or fear in one or both parties (Georges 2014).

William Carey Publishing. Copyrighted content.

While guilt, shame, and fear may be perceived as negative outcomes, they can also serve as necessary precursors for and essential instruments of personal, social, or spiritual reconciliation. Indeed, Peter Phan, who is no stranger to intercultural conflict, identifies reconciliation as both a process with strategies to facilitate resolution of conflict between groups and "an eschatological gift bestowed by God, a transcendent blessing" (Phan 2006, 90).

Essential to understanding any given culture is knowledge of its values, the core of its system. Values are a set of rules that govern and reflect a culture's relationships, aspirations, and practices formed in response to peoples' histories, religious influences, and even environmental conditions. Cultural values are embedded in beliefs, attitudes, and knowledge, with a barely discernible distinction between deeply held and felt concepts thought to be true and "actual" thoughts, memories, and interpretations of events. Cultural behavior, informed by these "rules" maintains built-in resistance to anything that threatens survival. People groups form and generate beliefs, feelings, and a predisposition to act in certain ways that are consistent with worldview, or orientation to God, humanity, nature, questions of existence, the universe, life, suffering, death, and other philosophical issues. Religion and history are major sources of worldview.

QUESTIONS AND RESPONSES THAT DEVELOP VALUES

Anthropologists Kluckhohn and Strodtbeck (1961) have crafted a useful model for making comparisons of cultural values across groups by suggesting that all societies develop values based on responses to five essential questions. Although the questions are presumed to be universal, the responses, or value-based behaviors and cognitions, are culturally specific. The first question is what is the nature of humanity? Responses are placed on a continuum ranging from good to evil. The second question, "What is the

William Carey Publishing. Copyrighted content.

Thank you for reading this preview.
To purchase a copy of this book, visit:

https://missionbooks.org/products/restored-to-freedom-from-fear-guilt-and-shame-seanet-13

William Carey Publishing. Copyrighted content.