

## GENERAL WORKS ON INCULTURATION AND PLURALISM

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Last updated: April 13, 2015

*N.B. See also Inter-Religious Dialogue Bibliography*

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Discusses inculturation, multiculturalism, and internationality in the context of religious communities. Concrete examples of cross-cultural misunderstandings which arise in various communities are used to illustrate the author's points about the requirements of genuine inculturation and multiculturalism.

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- Bevans teaches at the Catholic Theological Union in Chicago.
- \_\_\_\_\_. "Protestants, Catholics and Inculturation: Similarities-in-Difference, Differences-in-Similarity." Japan Christian Review 62 (1996): 5-17.
- Bevans utilizes heavily David Tracy's work on the analogical imagination and models of theology to frame a theological discussion in which various Catholic and Protestant approaches to inculturation are seen. Bevans shows differences in how inculturation is understood depend primarily on which "model" of theology is being used (orthodox, liberal, neo-orthodox, radical, or revisionist). The article is helpful for relating how one does theology will influence how once conceives what the tasks of inculturation to be.

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Bretzke, James T., S.J. "Cracking the Code: Minjung Theology as an Expression of the Holy Spirit in Korea." *Pacifica* 10 (October 1997): 319-330.

Minjung theology's development in Korea as an indigenous theology of liberation is a genuine response to the Holy Spirit in Asia's fastest growing Christian population, though not without its problematic elements and critics. This article reflects on the inculturation of minjung theology in terms of a five-stage framework suggested by the Pentecost account in Acts 2:1-42.

\_\_\_\_\_. "Cultural Particularity and the Globalization of Ethics in the Light of Inculturation." *Pacifica* 9 (1996): 69-86.

Increased interest in the so-called "globalization of ethics" has led to a number of studies which utilize various hermeneutical and communicative theories to sketch out viable paradigms for developing a fundamental Christian ethics as a whole, as well as its various components such as moral reasoning, which together would be capable of entering into and maintaining such discourse. The accent of most of these studies falls on the universalizability of ethical discourse and scant attention has been given to the cultural *particularity* of each and every ethos and ethical system. This article briefly rehearses the principal elements of the concerns raised by the globalization of ethics and then focuses on the *particularity* of culture using insights from both cultural anthropology and inculturation. The Confucian context of Korea is employed to illustrate some of the issues raised by greater attention to cultural particularity.

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\_\_\_\_\_. "Minjung Theology and Inculturation in the Context of the History of Christianity in Korea." *East Asian Pastoral Review* 28 (1991): 108-130.

Discusses the Korean version of liberation theology, *minjung* theology, in the historical context of the development of Christianity in the Korean Peninsula.

\_\_\_\_\_. "Moral Theology Out of East Asia." *Theological Studies* 61 (March 2000): 106-121. [Electronic version available via *ProQuest Religion* database]

Also digested version found in *Tinig Loyola* (Quezon City, Philippines) 2 (September 2000): 11-14; 29-29

Review of some of the main issues, recent developments and contributions of Christian ethicists and others working in East Asia. Special attention is paid to the recent Synod on Asia.

\_\_\_\_\_. "A New Pentecost for Moral Theology: The Challenge of Inculturation of Ethics." *Josephinum* 10:2 (Summer/Fall 2003): 250-260.

Suggests that a principal task for the discipline of moral theology at the beginning of the twenty-first century will be to engage the challenge of developing a cross-cultural ethics which will recognize first that a certain plurality of views on important moral concepts such as virtue, duty, the common good, the natural law, etc. is a positive value in itself, rather than an obstacle to be overcome, side-stepped, or obliterated, and second, that a process of cross-cultural dialogue based on mutual respect for the various cultures will facilitate the cultivation of the richness of this moral pluralism. If such an approach is adopted and followed then ethical pluralism itself can be transformed and we shall be able to move from a pluralism of "co-existence" in which several moral outlooks exist along-side one another, and whose primary moral claim is for mutual tolerance, to a healthier pluralism whose central value is better expressed by the metaphor of "cross-fertilization." Through ethical cross-fertilization a fuller understanding of the richness and complexity of the moral world would develop both within individual cultures as well as across cultures as well as to help correct some persistent and tenacious problems connected with the darker side of any culture's moral world-view and ethical values and practices.

Solicited contribution to a special issue dedicated to the developments of Roman Catholic moral theology in the 21<sup>st</sup> century.

\_\_\_\_\_. "The Three Bonds and Five Relationships: A Korean Root Paradigm." *Inculturation* 5 (Summer, 1990): 16-18.

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Discusses the possibility of identifying the Confucian Three Bonds and Five Relationships as a cultural root paradigm in Korean society.

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\_\_\_\_\_. "Teaching Cross-Cultural Ethics in a Context of Pluralism & Multiculturalism: Teaching Where Religion and Ethics Intersect." *Journal of Ecumenical Studies* 48:3 (Summer 2013): 369-377.

This essay begins with a brief discussion of what "cross-cultural ethics" is and how "cross-fertilization," can help students come together to discover not only the ethical perspectives of the cultural "other," but to become more deeply aware of how their own "global pre-scientific convictions" (Rahner) and Fundamental Values & Root Paradigms (Turner, Douglas, Geertz, et al.) shape their ethical worldviews. Seen in this context pluralism can be a positive resource rather than a threat to an objective understanding of morality. Taiwanese theologian C.S. Song's stages of dialogue are briefly analyzed and the essay concludes with a reflection on a "Pathways to Spiritual Wisdom" course team-taught with Tendzin Choegyal, the 15th Ngari Rinpoche and the younger brother of His Holiness the 14th Dalai Lama. The final endnote provides the URL to a mixed media cross-cultural Power Point presentation used in the beginning of the course.

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\_\_\_\_\_. "Through Thick And Thin: Teaching Ethics in a Cross-cultural Perspective" *Horizons* 27 (Spring 2000): 63-80.

As the 20<sup>th</sup> century closes our universities, theological centers and even seminary settings, can no longer presume a homogeneous religious and cultural academic community among either students or professors. This fact, coupled with recent discussion concerning the globalization of ethics and the prospects for a common morality, as well as related issues such as inculturation, pluralism, and multi-culturalism all provide a challenging context for critical reflection on how religious ethics can and should be done in these universities, theological centers and seminaries. This article outlines both some of the major concerns raised in teaching ethics from cross-cultural, ecumenical, and inter-religious perspectives in the United States, as well as developing a coherent methodology which is grounded in the theological tradition of Christian ethics, but which seeks to integrate these different perspectives. As a practical example of how a concrete course might be developed for undergraduate, graduate, and seminary settings I utilize a course I have designed entitled "Cross-Cultural Christian Ethics" which I have taught regularly at the Jesuit School of Theology/Graduate Theological Union in Berkeley. The participants in these courses reflect a diverse background both theological and culturally and thus may provide a reasonable microcosm of many of our contemporary academic institutions. Critical evaluation of the course's theological and pedagogical premises, as well as discussion on the students' participation and feedback on the course, hopefully will stimulate further reflection on both the theological issues connected with doing cross-cultural ethics in the Christian theological tradition as well as aiding concrete curricular development in this area.

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Author is a Filipino who was the former *Rettore Magnifico* of San Anselmo, the Benedictine school of liturgy in Rome.

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Discusses briefly three possible approaches for the Church's attitude to culture: 1) reject the prevalent culture in order to embrace an earlier cultural manifestation; 2) embrace pluralism of cultures indiscriminately; and 3) "to enter into critical dialogue with contemporary cultures, accepting what is sound, opposing what is faulty and attempting to supply what is lacking in them."

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Hargrave argues that what may look like positive appreciation of non-Western cultures may simply be ethnocentrism in disguise, as a method of abstraction, common to Western theology, is used within missiology to render the religious and philosophical contents of non-Western cultures morally and dogmatically compatible with Christianity.

Hargrave is Culture Studies Coordinator and Technical Publications Editor for the Summer Institute of Linguistics in Darwin, Australia.

Hesselgrave, David J., and Rommen, Edward. Contextualization: Meanings, Methods, and Models. Grand Rapids: Baker Book House; Leicester: Apollos, 1989.

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Mbiti is Professor of Theology and Comparative Religion at Makerere University College in Uganda.

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Pittau spent many years as a missionary in Japan, at Tokyo's Sophia University, and is currently *Rector magnificus* of the Pontifical Gregorian University in Rome.

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Raiser is General Secretary of the World Council of Churches.

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