

# Conflict Styles and the Implications for Mission

Some thoughts from Hans Kung  
Regarding Intercultural Conflict Styles

- In terms of Intercultural Conflict Styles, what style is this?
- What are the implications for mission in our time?

“Christians who have never been challenged by adherents of other religions are far too little aware of how sharp the criticism of Christianity from the world’s religions is. It is said that Christianity, despite its ethic of love and peace is often exclusive, intolerant and aggressive in its manner and activity: in short, it is loveless and unpeaceful (Kung, 1991: 82).”

Christianity as it has been transmitted “... exaggerates almost pathologically the consciousness of sin and guilt in human beings who are said to be corrupt at heart, so that it can then stress all the more empathetically the necessity of their redemption and their need for grace; ...(82)”

“On top of everything, it falsifies by its Christology the figure of Jesus, who is almost always seen in positive terms in other religions, so that he is made an exclusive divine figure (82).”

“Is it a historical coincidence, people ask, that after centuries of highly intensive missionary work in Asia, where two thirds of humankind lives, Christianity has been able to win over only around five percent of the population (Kung, 82-83)?”

“All religions have their plusses and minuses. But there are three great systems broader than the world religions themselves that are cultural stamps on different parts of the world. Judaism, Christianity and Islam are prophetic minded with prophetic religious spirituality that pits God against man (83).”

“The Great religions of India are mystical and inward looking, on a great quest for inner peace and unity (83).”

“The Chinese religious mode is the search for wisdom and harmony (83).”

“Together they are supra-individualist, international and intercultural. Passing through history and culture/cultures/civilizations (83).”

“We exist not as one body of Christians, Muslims or Jews but rather one core faith lived from vastly different paradigms that arose though historical circumstances but still exist as fragments within our societies (83).”

Hans Kung, *Global Responsibility in a search of a new World Ethic*. NY: Crossroad. 1991.