THE COMMUNICATION OF THE CHRISTIAN FAITH INTO

JAPANESE CULTURE WITH SPECIAL REFERENCE

TO ROGERIAN COUNSELING

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A Thesis

Presented to

the Faculty of

Asbury Theological Seminary

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In Partial Fulfillment

of the Requirements for the Degree

Master of Theology

———————

by

Stanley Robert Dyer

May 1970

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CHAPTER I

INTRODUCTION

THE PROBLEM

Statement of the Problem

The study of communications has become increasingly popular

in recent years. Some universities devote major departments of

instruction to subjects relating to the principles of communication.

McLuhan and others have emphasized the importance of the medium in the

communication process.[1]

In the communication of the Christian faith the problem is

often centered in the character of the communicator and in his method

of transmitting the message. In some missionary activity the problem

is more acute as Western missionaries confront Eastern peoples with

an overly direct method and message. Even when basic methods are

indigenous in principle, an attitude of western superiority usually

affects decisions.

The problem of an authoritarian attitude of superiority can

gender friction and distrust in any culture. In Japan, however, the

situation is of greater proportions where there is little direct

confrontation and where true inner feelings or personal opinions are

seldom frankly spoken. There is also a general awareness of western

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[1]Marshall McLuhan, The Gutenberg Galaxy (Canada: University of
Toronto Press, 1962), p. 119.

power and authority that has been forced upon the small Japanese
nation. When missionaries confront these people with direct answers
couched in western terms, real communication ceases and the message
is often lost.

The communication problem is intensified when the missionary
fails to involve himself with careful understanding of the complex
cultural factors that are deeply interwoven in Japanese society.
His point of reference is often related to his own country and his
understanding of the people is affected by customs and culture of the
west. Although men such as Allan,[2] Nevius,[3] and Soltau[4] have tried
to call the missionary enterprise to an indigenous, non-authoritative
ministry, the attitude of much missionary work still conveys an air
of superiority. Webster concurs that, in spite of such attempts at
indigenization, missionary institutions are largely alien transplants
from the west. He pleads for a new appraisal of both message and
method in Asia so that purely Western constructs can be discarded and
the essential and eternal can be retained.[5]

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[2]Rolland Allen, Missionary Methods: St. Paul's or Ours?
(Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1962), p. 200.

[3]John L. Nevius, Planting and Development of the Missionary
Church (Grand Rapids, Michigan: Baker Book House, 1958), p. 76.

[4]Stanley T. Soltau, Missions at the Crossroad (Grand Rapids,
Michigan: Wm. B. Eerdmans Publishing Co., 1964), p. 175.

[5]Warren W. Webster, "Strategic Reappraisal in Asia," Christianity Today, 19, No. 22:18, July 30, 1965.

Although two and one half decades have passed since client-centered therapy was first introduced, missionary movements have been slow to transfer the warmth of understanding seen in Rogerian counseling to cross-cultural communication. It has been suggested by missionary leaders that the imperative commands of the foreign missionary must be replaced by a brother relationship of caring, sharing and loving.

The problem, then, concerns authoritarianism. The Japanese people, with a strong sense of national pride and culture distinctives, need to hear the message of God on their own level, in the matrix of their thought patterns, and growing out of a sincerely empathic relationship. An attempt will be made in this study to delineate the relevency of Rogerian theory to missionary communication in Japan.

Importance of the Problem

A survey was recently conducted by Moody Monthly to ascertain the ten most crucial current missionary problems. A questionnaire was sent to forty missionary executives who represented both denominational and independent missions. Of the ten problems most frequently cited, three relate to this study. This survey reported that one of the major problems concerned strong nationalistic tendencies among the non-western people. According to the report nationalism per se is not bad and every nation has a right to be proud of its growth and local cultural values. The real issue is not how to fight nationalism but how to work with it. The leaders responding to the

questionnaire called for an end of paternalism and superior attitudes

and urged for greater identification with the people in a spirit of

humility.[6]

Two other major problems related to this research were 1) the

transferring of leadership and evangelism to the national and 2) the

planting of a permanent church. It would appear that the missionary

leaders involved in the above survey recognized a definite need for

a non-authoritarian approach and a fraternal co-operation between

missionary personnel and national worker.

The Japanese church has shown little significant growth among

the nation's one hundred million population although some surveys

strongly suggest a deep loneliness and acknowledged religious vacuum.

In spite of a century-long history, the protestant church in Japan

reportedly totals about 680,000 members. There appears to be a

decided difficulty in the effective communication of the Christian

faith.[7]

The importance of communicating the Christian gospel into

Japan's culture is seen in much greater perspective when one under-

stands the superior role that country is playing in world economy and

political strategy. With a gross national product that is expected to

reach $200 billion in 1970, Japan now ranks third in the world behind

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[6]Robert Flood, "Our Ten Most Critical Missionary Problems,"
Moody Monthly, 65, No. 11:24-25, July-August, 1965.

[7]These figures were taken from "Statistical Analysis,"
Christianity Today, 19, No. 22:17, July 30, 1968.

the United States and the Soviet Union. Maurice Stans, U.S. commerce
secretary says that Japan could very well move to the top in the next
twenty years. Economist Peter Drucker remarked that, "it is the most
extraordinary success story in all economic history."[8] Futurologist
Herman Kahn predicts that the 21st century could turn out to be the
Japanese century. That nation's Prime Minister Sato told the
national assembly recently that the current decade would be "an era
when Japan's national power will carry unprecedented weight in world
affairs."[9]

Realizing the rise of Japan to world power, one can easily
understand the importance of effective communication of the Christian
faith in that country. A new evaluation of method and an honest
revamping of strategy may produce not only greater church growth in
Japan but an increasing influence for Christ in the countries of the
Orient. There is an increasing imperative for missionary workers
from the west to relate meaningfully to the deep loneliness and
spiritual hunger of the Japanese people.

THE PURPOSE

Churchmen such as Tillich,[10] Thurneysen[11] and Hiltner[12] have

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[8]Time, "Toward the Japanese Century," March 2, 1970, p. 20.

[9]Newsweek, "Japan - Salesman to the World," March 9, 1970, p. 64.

[10]Paul Tillich, The Future of Religion (New York: Harper and
Row, 1966), p. 80.

[11]Edward Thurneysen, A Theology of Pastoral Care (Richmond:

attempted to develop a deep relationship between theology and psychology. Oden affirms that there is "an implicit assumption hidden in all effective psychology which is made explicit in the Christian proclamation."[13] Van der Schoot also emphasized the Rogerian method as a means of effective communication to troubled people.[14]

The purpose of this thesis is to find in the Rogerian philosophy a non-authoritarian and empathic relationship that could be considerably helpful in missionary communication in Japan. Such an attitude would emphasize a horizontal cooperation of missionary and national worker as co-workers, laborers together with God. The purpose of this thesis is, then, to examine the implications of the non-authoritarian approach as seen in Rogerian counseling as it relates to the communication of the Christian faith within the context of Japanese culture.

DEFINITIONS

Communication

Communication includes all verbal and nonverbal means by which

John Knox Press, 1962), p. 200.

[12]Seward Hiltner and Lowell G. Colston, The Context of Pastoral Counseling (New York: Abingdon Press, 1966), p. 212.

[13]Thomas C. Oden, Kerygma and Counseling (Philadelphia: The Westminster Press, 1966), p. 9. Dr. Oden is Professor of religion at Phillips University and a long time admirer of Carl Rogers.

[14]Ebel Van der Schoot, The Art of Pastoral Conversation (Nashville: Abingdon Press, 1965), p. 65.

persons transmit feelings, attitudes and desires.[15] Effective

communication is accomplished when there is a meeting of meaning

between two or more persons. Inversely, a barrier to communication

is anything that hinders the meeting of meaning.

Culture

An understanding of the meaning of culture is fundamental to

both this thesis and the total missionary experience. An early

definition states that culture "is that complex whole which includes

knowledge, belief, art, morals, law, custom, and any other capabili-

ties and habits acquired by man as a member of society."[16] Culture

is a way of life, a total plan for living, functionally organized

into a system, acquired through education, a way of life for a social

group rather than for the individual.[17] According to Luzbetak, "a

failure to grasp the nature of culture would be a failure to grasp

much of missionary work itself."[18]

Counseling

Rogers defines counseling as "a series of direct contacts with

the individual which aims to offer him assistance in changing his

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[15]Louis J. Luzbetak, The Church and Culture (Techny, Illinois:
Divine Word Publication, 1963), p. 17.

[16]Luzbetak, op. cit., p. 60.

[17]Howard J. Clinebell, Basic Types of Pastoral Counseling
(Nashville: Abingdon Press, 1966), p. 103.

[18]Luzbetak, op. cit., p. 56-60.

attitude and behavior."[19]

Pastoral Counseling

Pastoral counseling, according to Clinebell is,

the utilization by a minister, of a one-to-one or small
group relationship to help people handle their problems of
living more adequately and grow toward fulfilling their
potentialities. This is achieved by helping them reduce
the inner blocks which prevent them from relating in need-
satisfying ways.[20]

ORGANIZATION OF THESIS

The person and work of Carl R. Rogers will be reviewed in

Chapter II. A biographical sketch, literary contributions, and basic

philosophies will be presented. His four main concepts of congruence,

empathic understanding, unconditional positive regard, and group

dynamics will be emphasized. An evaluation and critique of the

Rogerian system as it relates to the pastoral ministry will be attempt-

ed in Chapter III. Each of the four major Rogerian principles, as they

relate to the Japanese culture and to the communication of the

Christian faith in that cultural setting, will be considered in

Chapters IV and VII. A synthesis will be developed in Chapter VIII in

which these four principles will be used to formulate positive

suggestions for missionaries in Japan. A brief summary will be made in

the same chapter.

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[19]Carl R. Rogers, Client-Centered Therapy (Boston: Houghton
Mifflin, 1951), p. 3.

[20]Clinebell, op. cit., p. 20.

CHAPTER II

ROGERS AND CLIENT-CENTERED THERAPY

INTRODUCTION

In the field of counseling theory and techniques, the
most significant publication of the decade was unquestion-
ably Carl Roger's Counseling and Psychotherapy. This book
denoted violent controversy over "directive," "non-
directive," and "non-non-directive" counseling. Out of
the conflict came progress and new clarity. It forced all
schools of thought to re-examine their positions
critically.[1]

CARL R. ROGERS: THE MAN

Perhaps no recent theory or system has had more effect on

present day counseling and psychotherapy than that developed by Carl

Rogers. Born in Illinois, Rogers was the second child of a very

closely knit family. Hard work and strong fundamental religious

teachings characterized the home life of Rogers. Scientific experi-

mentation while a boy on the farm became the foundation that later

developed in the area of research into new concepts of understanding

people. Rebelling against the conservative, overly directive atmos-

phere of his parents, Rogers explored the more liberal ideas expounded

at Union Theological Seminary. There he became interested in the

lectures concerning psychology and psychiatric work. Consequently, he

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[1]Milton E. Hahn and Malcolm S. Maclean, Counseling Psychology
(New York: McGraw-Hill Book Company, Inc., 1955), p. 4.

moved across the street to Teacher's College, Columbia University,

where he was exposed to John Dewey's pragmatism and became acquainted

with clinical psychology through Leta S. Hollingsworth's "warmly

human and common sense" approach to the study of behavior.[2]

While at Teacher's College, Rogers became interested in the

new Institute for Child Guidance, which led to his appointment as

staff psychologist at a community child guidance clinic in Rochester,

New York, where he worked for twelve years. It was there that his

first major book was written.[3] There, also, Rogers heard of the rather

controversial views of Otto Rank, the psychiatrist from Vienna, and

the Rankian Philadelphian group of social workers and psychologists.

Rogers became a scholar, graduating from the University of

Wisconsin (1924) and from Teacher's College, Columbia University (M.A.

and Ph.D., 1928, 1931). He has taught at a number of schools,

including Ohio State University (1940-45), University of Chicago

(1945-1957), and the University of Wisconsin (1957-1963). Currently

he is a resident Fellow at the Western Behavior Sciences Institute in

La Jolia, California.

He has been a leader in national psychological associations,

having served as president of the American Association for Applied

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[2]These facts were taken from James F.T. Bugenthal, Challenges
of Humanistic Psychology (New York: McGraw-Hill Book Company, 1967),
p. 260, and from a biographical sketch in the periodical, Psychology
Today, 3, No. 7:78, December, 1969.

[3]Carl R. Rogers, Clinical Treatment of the Problem Child
(Boston: Houghton Mifflin Company, 1939), p. 371.

Psychology (1944-1945), of the American Psychological Association

(1946-47), and of the American Academy of Psychotherapists (1956-68).

He has been awarded the Distinguished Scientific Contribution Award

for Research in psychotherapy by the American Psychological Associa-

tion. He received the award of professional achievement of the

American Board of Professional Psychologists in 1968.[4]

CARL R. ROGERS: HIS LITERARY CONTRIBUTIONS

The appendix to one of Roger's standard texts, On Becoming a

Person,[5] lists one hundred and seven different literary productions,

which he has authored. An attempt will not be made to give an

exhaustive bibliography of Rogerian writings; only the major works

will be cited with brief comment.

His first work was Clinical Treatment of the Problem Child

(1939),[6] in which after a decade of working with children, he presents

a scholarly treatise. Especially enlightening is his treatment of

environment and the vital relationship the parents hold in problem

families. After further experience in teaching and counseling with

students at Ohio State University, a distinctive point of view

developed. The paper he presented to the Minnesota Chapter of Psi

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[4]Leonard Carmichael and Carl R. Rogers, Client-Centered
Therapy (Boston: Houghton Mifflin Company, 1951), p. viii.

[5]Carl R. Rogers, On Becoming a Person (Boston: Houghton Mifflin
Company, 1961), p. 403.

[6]Rogers, op. cit., p. 300.

Chi in December 1940 was his first conscious attempt to present his

theory. The paper became part of Counseling and Psychotherapy[7] (1942),

which is of such international significance that it has been

translated into other languages. Non-directive counseling was

changing and developing, and after almost a decade of revision, Rogers

wrote Client-Centered Therapy[8] (1951), which supplements, expands, and

qualitatively enriches the views so well expressed in the author's

previous volume.[9]

Later, Rogers collaborated with Dymond to edit a research

production centered in the client-centered approach. Psychotherapy

and Personality Change,[10] which, though technical and complex,

provided concrete evidence of psychotherapeutic change. The book

describes a significant research program relating to outcomes in

psychotherapy over a period of four years at the Counseling Center of

the University of Chicago.[11]

Perhaps the most well-known of all his works is On Becoming A

Person,[12] published in 1961. A compilation of many short papers which

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[7]Rogers, Counseling of Psychotherapy.

[8]Rogers, Client-Centered Therapy.

[9]Rogers, op. cit., p. viii.

[10]Carl R. Rogers, Psychotherapy and Personality Change (Chicago: University of Chicago Press, 1954), p. 3.

[11]Rogers, On Becoming a Person, p. 125.

[12]Rogers, op. cit., p. 139.

he had written during the previous ten years, his purpose was to present help in "dealing with the tensions in human relationships."[13]

In 1967 Rogers edited a detailed study of psychotherapy with schizophrenics. He calls the book "a grand research design, elegant and impeccable."[14] Another book was published the same year in which Rogers collaberated with Stevens, Person-to-Person.[15] Somewhat less technical, this is a layman's compendium of ideas from several psychologists and a lay author, who are all convinced of the validity of client-centered therapy. This book covers many issues ranging from the cure of conflict in the compulsively ambivalent to the alienation of the self.

One further book, Freedom to Learn, scheduled to be published in 1969, was not available for study.

In addition to the above volumes, Carl Rogers has contributed frequently to many scholarly journals and books.

BASIC CONCEPTS AND PHILOSOPHY

Introduction

Much of Rogers' scientific views of personality and psychotherapy will be omitted. Only concepts relating to four areas of

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[13]Ibid., p. xi.

[14]Carl R. Rogers, The Therapeutic Relation and Its Importance (Madison, Wisconsin: University of Wisconsin Press, 1967), p. xv.

[15]Carl R. Rogers, Person-to-Person (Lafayette, California: Real People Press, 1967), p. 41.

thought will be examined, namely congruence, unconditional positive regard, empathic understanding and the dynamic of group counseling.

Every part of this philosophy is interrelated. Unconditional positive regard is necessary for empathic understanding. Congruence is related to positive prizing of the client. There will, therefore, be an overlapping of ideas in order that the meanings of these factors be clearly explained.

Rankian Influence. During his twelve years at the community child guidance clinic in Rochester, New York, the controversial therapeutic views of Otto Rank greatly impressed Rogers. Personal contact with this Vienna therapist was limited to a three-day institute. Nevertheless, Rank's thinking had an impact on the clinic staff; the Rankian influence helped Rogers to organize some of the therapeutic methods for which he was searching.[16]

Rank's method of therapy emphasized the relationship between patient and therapist, with a rejection by the therapist of the patient's need to lean on him. Negating the value of catharsis and insight, Rank focused attention on current problems rather than past relationships. He believed that all humans had a will power that could be directed into constructive channels, allowing the patient to find a better solution of his own problems. The purpose of therapy was to awaken the patient's constructive will.

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[16]Sigmond Koch (ed.), Psychology: A Study of a Science (New York: McGraw'Hill Book Company, Inc., 1959), p. 187.

Rogers, in Rankian tradition, accepted the position that past history was relatively unnecessary, and that a client has the ability to solve his own problems as he sees more deeply into them. The client's feeling of "growth potential" was fundamental basis for change.[17]

The Counseling Relationship. The relationship is not like a parent-child relationship with its bond of permanence and devotion. It is not a teacher-pupil relationship with its implications of superior and inferior status with the assumption that the client must learn new lessons, relying on intellectual processes. Nor is this relationship a physician-patient concept with its expert diagnosis and authoritative advice.[18]

A characteristic of this relationship would include a "warmth and responsiveness on the part of the counselor which makes a rapport possible . . . and a clearly and definitely limited degree of emotional attachment."[19]

Rogers defines the client-centered position as, "a definitely structured relationship, highly permissive in nature, in which the client finds an opportunity to explore, freely and without

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[17]For statements of Rankian philosophy see Charles B. Truax and Robert R. Carkhuff, Toward Effective Counseling and Psychotherapy (Chicago: Aldine Publishing Company, 1967), p. 26.

[18]Rogers, The Therapeutic Relation and Its Importance, p. 85.

[19]Carl R. Rogers, "The Characteristics of a Helping Relationship" in James F. Adams, Counseling and Guidance (New York: The MacMillian Company, 1965), p. 141.

defensiveness, his difficulties and the emotional attitudes that surround him."[20] The client experiences a relationship in which

> warmth of acceptance and absence of any coercion or personal pressure on the part of the counselor permits the maximum expression of feelings, attitudes and problems by the counselee. In this unique experience of complete emotional freedom within a well-defined framework, the client is free to recognize and understand his impulses and patterns, positive and negative as in no other relationship.[21]

A helping relationship might be defined as "one in which one of the participants intends that there should come about, in one or more parties, more appreciation of, more expression of, more functional use of the latent inner resources of the individual."[22]

The second characteristic is its permissiveness in regard to expression of feeling. No attitude is too aggressive or feeling too guilty for acceptance by the counselor. A final characteristic is its freedom from any type of coercion or pressure. This is not just negative restraint but positive ground for personality growth and development.

These characteristics were early formulations of the client-centered theory. Later they developed into the ideas given primary consideration in this research: positive regard, empathy and congruence. Elsewhere Rogers defines effective counseling as "a

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[20]Rogers, "Counseling" quoted in Everette Shostrum, Dynamics of the Counseling Process (New York: McGraw-Hill Book Company, Inc., 1952), p. 155.

[21]Rogers, op. cit.,pp. 113-114.

[22]Rogers, in Adam's Counseling and Guidance, p. 141.

definitely structured permissive relationship which allows the client

to gain an understanding of himself to a degree which enables him to

take positive steps in the light of his new orientation."[23]

The New Approach as Differing from the Old. The client-

centered approach has a totally different goal from the traditional

directive type counseling. It aims towards greater independence and

integration of the individual, rather than a hoping for solutions to

problems through direct answers. The aim is not to solve a particular

problem but to help the client grow. Thus he can cope with the

present problem and with later ones in a better-integrated manner.

Client-centered therapy lays greater stress on the emotional elements

than upon the intellectual, hereditary or environmental factors. Most

maladjustments are not failures in knowing but a blockage of emotional

satisfaction. The immediate situation is of greater importance than

past activity or history.[24]

Role of the Counselor. Some counselors have erroneously

thought that the counselor's role in non-directive counseling is purely

passive, a laissez-faire attitude, where he listens with a minimum of

direction, activity and emotional reaction.

This concept has led to a misunderstanding of Rogerian

principles. Passivity could be experienced by the client as a

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[23]Rogers, in Shostrum, Dynamics of the Counseling Process, p. 18.

[24]Rogers, op. cit., pp. 28-30.

rejection, or indifference to his need. Such an attitude will not communicate the counselor's accepting the client as a person of worth. A helpful role for the counselor is one in which the client's feelings are objectified and clarified. However, such counseling could become too intellectualized, and focus the process on the counselor. Rogers states that

> it is the counselor's function to assume in so far as he is able, the internal frame of reference of the client, to perceive the world as the client sees it, to perceive the client himself as he is seen by himself, to lay aside all perceptions from the external frame of reference while doing so, and to communicate something of this empathic under-standing to the client.[25]

Philosophy of Man. Rogers views man as essentially trust-worthy. Man's deepest characteristics tend toward development, defines it, differentiation, and cooperative relationships. His life tends to move from dependence to independence and his total character tends to preserve and enhance himself and his species.[26] Rogers seeks to counteract the Freudian concept that man is "irrational, unsocial-ized, destructive of others and self."[27] Not only is Freudian psychotherapy rejected, Protestant Christianity is also considered erroneous: "Protestant Christianity has permeated our culture with the concept that man is basically sinful and only by something

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[25]Rogers, Client-Centered Therapy, p. 29.

[26]Carl R. Rogers, "The Nature of Man," Pastoral Psychology, 11, No. 104:24, May 1960.

[27]Rogers, On Becoming a Person, p. 91.

approaching a miracle can his sinful nature be negated."[28]

Man is basically good. "The inner most core of 'man's nature,' the deepest layers of his personality, the base of his 'animal nature' is positive in nature--is basically socialized, forward moving, rational and realistic."[29] This concept must be clear in the mind of the counselor in the counseling situation. He must remember that, "there is no beast in man, only man in man, and this we have been able to release."[30]

For Rogers,

> man appears to be an awesomely complex creature who can go
> very much away, but whose deepest tendencies make for his
> own enhancement. I find that he can be trusted to move in
> this constructive direction when he lives . . . in a non-
> threatening climate where he is free to chose any direction.[31]

Although the above concepts would seem to reject the basic religious idea of man's depravity, the emphasis seems to guard against judgmentalism and censorship with deeply troubled persons who want help, not condemnation. Man's problems develop with learning. "Man becomes hateful, self-centered, ineffective, and antagonistic to his fellow man only because of the learning experience he undergoes during

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[28]Ibid., p. 91.

[29]Ibid., p. 91.

[30]Ibid., p. 105.

[31]Carl R. Rogers, "The Nature of Man," Pastoral Psychology, 9, No. 85:19, June, 1958.

the course of his development."[32] If these improper conditions are

absent, man will develop as a socializing, kind, and friendly being.

Self-Actualizing Tendency. According to Rogers, there is a

desire and inner drive toward fulfillment and meaning. There is a

closely linked with his doctrine of man. "It appears that the goal

the individual most wishes to achieve, the end which he knowingly

and unknowingly purposes, is to become himself."[33] When the counselor

understands and accepts the client, and creates an attitude of

freedom in relationship, the client "begins to drop the false fronts,

or the masks, or the roles, with which he has faced life. He appears

to be trying to discover . . . something more truly himself."[34]

Rogers refers not only to the factors that elicit behavior but also

to the fact that behavior seems to have a directional trend, "the urge

to expand, extend, develop, mature."[35] Thus, people choose to perform

in ways that are consistent with and expressions of one's self-

conceptions, and to reject those that are contrary to this conception.[36]

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[32]Donald H. Ford and Hugh B. Urban, System of Psychotherapy A Comparative Study (New York: John Wiley and Son, Inc., 1965), p. 399.

[33]Rogers, On Becoming a Person, p. 108.

[34]Ibid., p. 109.

[35]Ibid., p. 351.

[36]Ford and Urban, op. cit., p. 409.

Congruence

Rogers has suggested three elements that must be present in a counseling relationship in order to ensure successful therapy. The first of these is congruence which he defines as present when

> the feelings the therapist is experiencing are available to him, available to his awareness, and he is able to live these feelings, be them and able to communicate them if appropriate.[37]

No counselor fully experiences this condition but, the more he can listen acceptably to his own inner self and the more he can be himself without fear, the higher the degree of congruence. The therapist is real, not a facade, or playing a role or living a pretense. There is "an accurate matching of experience with awareness."[38] The client knows just where the counselor stands; he feels safe to communicate inner feelings. The individual is more ready to level with the counselor if the counselor can level with him. Thus the counselor is freely, deeply and accurately himself "with an accurate awareness of these feelings and reactions as they occur."[39] Rogers goes further in linking experience and awareness with communication. He mentions incongruence, that could be called defensiveness, but if there is awareness with incongruence the result is deceit.[40]

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[37]Rogers, op. cit., p. 61.

[38]Ibid., p. 282.

[39]Ibid., p. 283.

[40]Ibid., p. 340.

In dealing with a group of randomly selected schizophrenic patients, Rogers found a positive response when an attitude of congruence was present. The therapist who seemed to be most successful in dealing with the unmotivated, chronically hospitalized individuals are those who are genuine.[41] Although the therapist may experience boredom, annoyance, or dislike, Rogers believes that it is preferable for the counselor to be real, rather than have a facade that is not real. If there is boredom or anger, the therapist should be careful to communicate to the client that these are his own feelings, but such feelings would not insinuate that the client is evil or boring. The counselor needs to take responsibility for his feelings and seek to work on his own attitude that a deeper relationship be discovered with the client.

Unconditional Positive Regard

The second condition for successful therapy is unconditional positive regard on the part of the therapist. True acceptance carries with it no condition whatsoever. The therapist feels warmly toward the client--toward his weakness and problems as well as his potentialities.[42] A "prizing" of the individual regardless of his condition or the extent of his need or problem is essential. To many therapists such openness can pose a threat. Rogers emphasizes the

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[41]Carl R. Rogers, Person-To-Person, p. 91.

[42]James F. Adams, Counseling and Guidance (New York: The Macmillan Company, 1965), p. 134.

need for the counselor's involvement in the needs and inner world of
the client: "Can I let myself experience a positive attitude toward
this other person, attitude of warmth, caring, liking and respect?"[43]
The client must be freed from the threat of external evaluations,
and criticism for the feelings he may communicate. Rogers strongly
believes that

> all judgment, all evaluation, all changes in evaluation is
> left to the client. If the counselor's feelings convey an
> attitude of subtle approval or disapproval, direction or
> guidance, then all the reflection in the world will fall
> short.[44]

From childhood, people are conditioned toward a need for
positive regard. The condemning parent is avoided and the commend-
ing parent is accepted. Thus differing responses will produce
different reactions in the client. Consistent positive evaluation
by other people is the warm attitude in which a relationship grows.

The client will also judge himself as others see him, and
will develop an unconscious habitual self-evaluative thought pattern
based on his idea of what others think of him. When a person becomes
unable to handle his feelings and look objectively on his situation he
is less than a fully functioning person. It is at this point that he
needs the depth of warmth from a counselor and the positive prizing
that can develop in that relationship.

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[43]Ibid., p. 149.

[44]Carl R. Rogers, "The Basic Orientation for Counseling,"
Pastoral Psychology, 1, No. 1:27, February, 1950.

Rogers clarifies this relationship as non-possessive, and
demands no personal gratification; such prizing demonstrates, "I
care"; not "I care if you behave thus and so."[45] Such a relationship
"involves a non-possessive caring for the patient as a separate
person and, thus, a willingness to share equally the patient's joys
and aspirations or his depressions and failures."[46] Rogers describes
positive regard:

> If the self-experiences of another are perceived by me
> in such a way that no self-experience can be discriminated
> as more or less worthy of positive regard than any other,
> then I am experiencing unconditional positive regard.[47]

Positive warmth and acceptance results in the client's deeper
understanding of himself as a person of worth. He objectively
perceives his own feelings and needs and becomes acquainted with
elements of his experience which have in the past been denied his
awareness because they were too threatening and too damaging to the
structure of the self. As he experiences these diverse feelings, in
their varying degrees of intensity, he discovers that he has exper-
ienced himself; he no longer needs to fear what experience may hold,
but can welcome it freely as a part of his changing, developing self.

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[45]Rogers, On Becoming a Person, p. 283.

[46]Charles B. Truax in Carl R. Rogers (ed.), The Therapeutic
Relationship and its Impact (Madison, Wisconsin: University of
Wisconsin Press, 1967), p. 570.

[47]Koch, "A Theory of Therapy, Personality and Interpersonal
Relationship as Developed in Client-centered Framework," Psychology:
A Study of a Science, p. 208.

This realization of self and self needs is the first step toward
success. The Counselor becomes a companion-guide in a warm personal
relationship that treats the client as a person rather than an object.
Together the client and counselor are able to face the presenting
situation, hear the burden, move into the often frightening journey
of the unexplored areas of his personhood.[48] A research study con-
ducted by Seeman appeared to confirm the hypothesis that success in
psychotherapy was closely related to a strong growing mutual liking
and respect between the therapist and the client.[49]

Rogers relates an extensive study conducted with chronic
hospitalized alcoholics in which three types of therapy were evaluated.
The client-centered approach was associated with the greatest change.[50]

Empathic Understanding

Stilted defines empathy as follows:

> To sense the client's inner world of private meanings as
> if it were your own, but without ever losing the "as if"
> quality. . . . To sense his confusion or his timidity or
> his anger or his feelings of being treated unfairly as if
> it were your own, yet without your own uncertainty or fear
> or anger or suspicion getting bound up in it, this is the
> condition I am endeavoring to describe.[51]

Such understanding is not easy to acquire. On one hand, the
therapist may become so involved in the situation where the "as if"

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[48] Clinebell, Basic Types of Pastoral Counseling, p. 295.

[49] Rogers, On Becoming A Person, p. 44.

[50] Rogers, op. cit., p. 47.

[51] Rogers, Person-to-Person, p. 93.

quality is missing. The client wants, most of all, understanding of the depths of his inner world, yet he does not want the risk of these responses becoming an emotional part of the counselor. On the other hand, the therapist may show understanding with "I understand what is wrong with you." With such an evaluative understanding from the outside, the counselor views the client's world in relation to his own value system. Somewhere between these two extremes is the true empathic understanding that Rogers finds so imperative. It is not intimated here that the therapist will be correct everytime in his insight or understanding of the inner problem of the client. Clarity of understanding is important but the communication of a desire to understand deeply is vital. Even in confused or bizarre behavior, the counselor must be seen as one who is trying to understand the meaning of the situation. Thus accurate empathy involves more than mere understanding. It "involves both the sensitivity to current feelings and the verbal facility to communicate this understanding in a language attuned to the client's current feeling."[52]

At a high level of empathic relationship the client hears, "I am with you." The therapist's mood and content are concomitant with that of the client. Tone of voice, language, type of expression are in accord with the client's feelings.

At a low level of empathy, the counselor misunderstands the feelings and purpose of the client. In an attempt to evaluate the

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[52]Charles B. Truax, The Therapeutic Relationship and Its Impact, p. 555.

client, the therapist loses the feeling completely, and with this loss he is lead to sermonizing, advice-giving or even criticizing the actions of the individual.

Response to Feeling. Perhaps one of the most difficult skills for a counselor to acquire is that of being alert to feeling content rather than the intellectual content of the client's words.[53] When responding to feeling rather than to words, the counselor is often able to supersede the presenting problem, and see clearly the real need of the individual. The therapist struggles with the client in his half-understood causes of behavior. His reflection is not just a throwing back of information, an automatic repeating of phrases.

> Rather than serving as a mirror, the therapist becomes a companion to the client as the latter searches through a tangled forest in the dead of night. The therapist's responses are more in the nature of calls through the darkness: "Am I with you" "Is this where you are?" "Are we together?" . . . . The answer to these questions is sometimes "no" sometimes "yes". . . . The therapist is in general saying, "I'm trying to keep right with you as you make this perilous and frightening search."[54]

Empathic understanding is hazardous for those who would not desire an involvement. If he lets himself really understand the client's viewpoint, the counselor may be changed by it. "It is not an easy thing to permit oneself to understand an individual, to enter thoroughly and completely into his frame of reference."[55] Basic to

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[53]Rogers, Counseling and Psychotherapy, p. 16.

[54]Rogers, Client-centered Therapy, p. 41.

[55]Rogers, On Becoming a Person, p. 18.

Roger's philosophy is the concept that understanding precipitates change. "My understanding of these individuals permits them to change."[56]

Basic to his theory of empathy is the relationship of confidence. The client can go in any direction, have any feeling, say anything without censor or disapproval. The client experiences "a feeling of safety as he finds that whatever attitude he expresses is understood in the same way that he perceives it, and is accepted."[57] In spite of expressed anger, resentments, guilt or hostility, the therapist understands him, yet accepts him regardless of his attitude. With acceptance, the client begins to be able to accept himself. He sees himself as he really is and emotional stability begins to develop.

Group Dynamics

Although Rogers is not a pioneer in group dynamics, he has been deeply involved in this type of counseling approach. The relating of his principles for therapeutic success to the group is of great importance to therapy.

In 1950 Rogers served as a leader of an intensive, one week workshop, a training seminar in psychotherapy for the American Psychological Association. The impact was great; the members of the

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[56]Ibid., p. 19.

[57]Rogers, Client-centered Therapy, p. 41.

group found great meaning during this time. Since then his involvement with basic encounter groups has continued with Rogers being a facilitator in more than forty such groups. Rogers came "to have a profound respect for the constructive potency of such group experiences."[58]

Group therapy, both with children and adults, has been carried on effectively, operating on the same fundamental hypotheses as in individual counseling.[59] Group counseling explores frictions, poor morale and interpersonal tensions. Although the basic principles of one-to-one client-centered therapy will exist within the group, there is a peculiar genius of group therapy.

Similarities. The similarities between the group experience and the individual relationship are many. There should be a climate or atmosphere or feeling that gradually builds up if there is to be mutual help. Both personal and group situations produce anxieties, doubts, and personal problems in the counseling room. Empathic understanding mentioned above should be shared by the leader, and if possible, by each member of the group. It is necessary that the leader be open, genuine, and congruent within the group. His experience of unconditional positive regard to each member of the group is of great importance.

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[58]Rogers, in Bugenthal, Challenges of Humanistic Psychology, p. 203.

[59]Rogers, op. cit., p. 11.

<u>Differences</u>. However, group therapy has definite character-istics not found in the individual counseling relationship. One of the most important of these lies in the fact that the group situation relates to the adquacy of interpersonal relationship and offers new and exciting ways of relating to people.[60] Often the greatest problem a person has with himself is related to the experiences he has with a few people who are the closest to him. These experiences are often hurtful and sometimes devastating. In the group he may come in contact with others with similar problems. The client identifies himself with the new group within a helping atmosphere.

In the American culture, many people are likely to be isolated. The individual counseling sessions may give some support to the lonely person, but a group can experience physical proximity that can be supportive to people with inferiority feelings or loneliness.

A significant result of group therapy comes when the client is able to receive and give emotional support to others in the same situation. The success of the Alcoholics Anonymous is an illustration of the benefit of group support by those who have had experiences similar to the present distress. Synanon, a group of former drug addicts is successfully involved in making persons whole. The dynamics of group action removes the facade of the members.

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[60]Nicholas Hobbs, in Carl R. Rogers, <u>Client-centered Therapy</u>, p. 289.

Contrary to expectation, some may talk about their problems in a group more readily than in an individual situation. Although confidence is to be kept, often a member of the group will tell of a specific problem and then another more timid one will comment, "Yes, that happened to me, too," or "I've had that same problem."

A final difference involves the readiness of many to become involved in a group when they would not feel the need of personal counseling. In the past decade, the basic encounter group has been very helpful in colleges, churches, institutions, and corporations. It provides a broad appeal for different kinds of people who desire to casually talk over problems.

Characteristics of the Group. Most groups will have some kind of homogeneity, whether in interest, age range, type of problem or sex. It will usually be small, consisting of from six to eighteen members. The group experience often includes some content material which is presented to the group. The leader seeks to facilitate the expression of both the feelings and interpersonal actions.

> In the intensive group, with much freedom and little
> structure, the individual will gradually feel safe enough
> to drop some of his defenses and facades; he will relate
> more directly on a feeling basis with other members of the
> group; he will change in his personal attitudes and
> behavior; and he will subsequently relate more effectively
> to others in his everyday life situation.[61]

Process of the Group. Initial reaction may be that of

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[61]Rogers, in Bugenthal's Challenges of Humanistic Psychology, p. 61.

resistance to expression. Often members think, "I'll listen but won't involve my inner self." Often a writing of anonymous notes, telling of inner feeling will facilitate the opening part of the group relationship. In this way the "individual living inside a private dungeon can send out a call for help."[62] One of the first genuine significant feelings is apt to be a negative attitude toward the group members or the leader. After an interchange of angry feelings or critical comment, an individual may reveal himself to the group in a significant way. Following such open expression there will be a spontaneous attitude on the part of the members to facilitate and alleviate the pain expressed by the others. Self-acceptance then begins to develop as the beginning of change, a step toward under-standing and accepting one's self as he is at this moment. The various members of the group join in a mutual sharing of their real selves. Facades are broken; defensive attitudes are surrendered.[63]

In the intensive encounter there will sometimes be complicating feedback. Some members will see characteristics within them that will be frightening and depressing. Yet within the warmth and support of the group they can be worked out. At times one individual will con-front another, directly leveling with him. But finally re-expression of positive feelings emerge and a close realness on the interpersonal level is experienced.

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[62]Rogers, op. cit., p. 264.

[63]Ibid., p. 264-270.

Risks of the Group. An obvious deficiency of the encounter group is that the warmth and support felt within the group may not last. There may be a relapse into the former condition such as non-communication.

A second potential risk is that the individual will become deeply involved in revealing himself and then will be left with problems he can't work through. In this case the individual's problem may be intensified within the group. Such might be the case especially if the person is willing only to go part way and shun the healing of group support.

Another risk is seen in a possible attack psychologically on an individual that may leave him hurt and deeply depressed. The leader, though basically non-directive in approach, should be aware of overly-damaging interchange within the group.

A final disadvantage is that often a married coupld would not be in the same group. Either the wife or the husband would be able to open up to the group but the old problem remains back at home. In family and marital problems, this one-sided therapy could prove detrimental, especially if the husband or wife transfers his affection and regard from the home to the encounter group. The closeness of this group might result in a weakening of the marital bond.

Implications of the Group. Something significant happens in

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[64] Rogers, in Bugenthal's Challenges of Humanistic Psychology, p. 272-274.

the encounter of people on an interpersonal relationship level.
Because it is a potent and dynamic phenomenon, Rogers states that he
is "personally devoting more and more of [his] time to this whole
enterprise. . . . We can learn much about the ways in which con-
structive personality change comes about as we study this group
process more deeply."[65]

An intensive group experience appears to be an attempt to
confront the isolation of contemporary life. Lonely men walking on
lonely roads seek opportunities for expression without threat or
coercion. In addition, men seek fulfillment. Economic status symbols
fail to satisfy the deepest needs. Men are turning to psychology for
an answer in the authenticity, expression and warmth of the encounter
group. Rogers delineates the importance of group dynamics.

> The group is an instrument for handling personal
> tensions. This age is characterized by student violence,
> demonstrations and conflict. These tensions can be
> expressed, and personalities enriched in the understand-
> ing of the group setting. Too long man has been told
> about historical facts and future events at the cost of
> the here-and-now experience. The implicit goal of the
> encounter group is to live life fully in the present
> situation.[66]

Thus, the principles of Rogers that have been shown to be
rather consistently successful in individual therapy are beginning to
give assurance to men's need in the dynamic of the basic encounter
group.

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[65]Rogers, op. cit., p. 274

[66]Rogers, "The Group Comes of Age," Psychology Today, 3, No. 7:
61, December, 1969.

Summary Statement

When the conditions of congruence, empathy, and unconditional positive regard are experienced by the therapist in the individual counseling setting or in a group relationship, there has been a high measure of successful outcome of therapy. Truax and Carkhuff, in extensive research and experiments, have shown a rather consistant relationship between personality growth and these three conditions. They state that their data "confirms the importance of these three central therapeutic ingredients."[67] This seems rather conclusive evidence that Rogerian principles would be valuable in the experience of the counselor.

The outcome of client-centered therapy is personality growth and development. As the counseling relationship continues the self-perception of the individual changes. The change may be gradual but it is positive. The client moves away from a facade, a pretense, and a defensiveness. He gradually discounts the "I ought to be or do thus and so." He moves away from the goal of pleasing others. He becomes more real, seeing himself as he really is. He begins to discover an increasing pride and confidence in making his own choices, in seeking his own way. Instead of looking at himself with despair, the client begins to value himself and his reactions as being of worth. Instead of having a fixed goal, he becomes open to his own feelings and emotions. He becomes sensitive to others and finally

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[67]Rogers, in Truax and Carkhuff, Toward Effective Counseling and Psychotherapy, p. 2.

accepts others. He is at last able to achieve a close, intimate, real, fully communicative relationship with another person. Such then is the course of movement of the client as he moves from the darkness of emotional disturbance and inability to relate to individuals and emerges into openness and personality maturity. Herein is the ultimate goal of Rogerian, client-centered therapy.

CHAPTER III

CRITIQUE OF ROGERIAN PRINCIPLES

Criticism of Client-centered Therapy

Since Rogers entered the field of psychotherapy three decades ago, a storm of controversy has arisen with both positive and negative reactions to the client-centered approach to counseling. Many pastors and some psychologists saw in this new system a definite threat, a serious meddling in superficiality and humanism. Others hailed this new counseling approach as the antidote of all ills. Still others could see in Rogers' philosophy some definite advantages for counseling without accepting all the implications of the theory.

The object of the following review of areas of criticism is not to cast undue doubt on the value of Rogerian counseling, but to view objectively the many facets of censure. Thus the following is an attempt to objectively assess the areas of disapproval that both ministers and psychologists see in client-centered therapy.

Over-passivity. Some therapists believed client-centered therapy has less warmth because the passive nature of the interview lacks rapport. Anyone coming to a therapist for help knows that he has needs and searches for support and reassurance. Ellis has pointed out that this retreat from direction could be detrimental to the

counseling relationship.[1] Oates emphasizes the danger of a pastor spending time in a non-directive counseling situation that should be used by a trained therapist, since agitations and depressions often increase with an expression of deep problems. Simple listening without reassurance or instruction could lead to over reaction or even suicide.[2] Walters likens this passivity to a doctor who reacts to a patient's need with "masterful inactivity" and declares that both patient and counselee needs more than his own resources to overcome his difficulty.[3]

Frequently Clinebell also comments on the Rogerian passive stance and recalls Hamilton's phrase, "adventure in passivity." He further describes the counseling experience as "characterized by long-term, fruitless reflecting and rambling--exercises in mutual frustration."[4]

Superficiality. In client-centered therapy there is a minimum of diagnosis of basic psychological problems, and little understanding available for basic insight into past history. The here-and-now

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[1]Albert Ellis, "A Critique of the Theoretical Contributions of Non-directive Therapy," Journal of Clinical Psychology, 4:258, June, 1948.

[2]Wayne E. Oates, The Christian Pastor (Philadelphia: The Westminster Press, 1951), p. 128.

[3]Orville S. Walters, "Varieties of Spiritual Malpractices," The Pastor, 11, No. 5-11:14, June, 1948.

[4]Clinebell, Basic Types of Pastoral Counseling, p. 30.

experience has little depth for real therapeutic growth. Thorne

believes that many patients will "ramble in circular trends" and

"continue on superficial levels indefinitely unless they are directive-

ly stimulated in desired directions."[5]

Tendency toward Individuality. Johnson understands Rogers'

aim in therapy as seeking to free the individual from binding relation-

ships, letting him be independent and remote from interrelationships

with other persons. With flowery eloquence, Johnson criticizes

Rogers' theory.

> It appears that the goal is to launch an astronaut into
> orbit in a self-enclosed capsule, sending him on his way
> alone to be himself without interference, from other persons.
> Is this not the daydream of an island paradise where all
> demands and pressures may be left behind? The fantasy is
> to float in a little egocentric world of my own, effortless,
> weightless, as a self-contained capsule in outer space,
> sufficient of myself to fulfill my own desires.[6]

Oversimplification. According to some psychologists the entire

philosophy of Rogers can be condensed into some rather basic and

simple principles, the hypotheses of which might appear too elementary.

This has led to harsh criticism from the professional field. Thorne

sees Rogers' lack of eclecticism as a serious hindrance to psycho-

therapy.[7] Lower levels of professional training may be experienced or

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[5]Frederick C. Thorne, "Further Critique of Non-directive Methods of Psychotherapy," Journal of Clinical Psychology, 4:33-37, July, 1948.

[6]Paul E. Johnson, Person and Counselor (Nashville: Abingdon Press, 1967), p. 94.

[7]Thorne, op. cit., p. 34.

at least advocated by Rogerian oriented counselor-training institutions. Thorne believes the client-centered school emphasizes a style charged with emotional overtones and betraying an overenthusiastic and uncritical acceptance. Some non-directive therapists have probably had little training in the use of any method other than their own.[8] Recalling Rogers' belief that many poorly trained professional workers could be succesful in a client-centered relationship, Louttit voices concern that poor preparation would subject the public to costly and time-consuming counseling.[9]

Lack of Religious Values. Although Rogers admits that in counseling the value system of the individual changes, he has no place for the involvement of the values of the counselor in the process.[10]

The Christian minister is often sincerely concerned about the basic Christian values that are at stake in any human need or problem. May considers values as definitely basic to the pastoral counseling relationship. A set of values is an imperative, stabilizing factor in emotional maturity and Christian growth.[11]

It is difficult for the minister to avoid moral judgements on

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[8]Ibid., p. 32.

[9]C.M. Louttit, "Training for Non-directive Counseling: a Critique," Journal of Clinical Psychology, 4:14, July, 1948.

[10]Rogers, Client-centered Therapy, pp. 149-150.

[11]Rollo May, The Ministry of Counseling (New York: Commission on Religion and Health, 1945), pp. 8-9.

an individual's value system. Walters writes, "The pastor is prophet as well as priest. Unless he repudiates his vocation, he stands in judgment upon evil as the representative of God."[12]

Since the whole of Scripture has the authority of God and thus has specific directives as to man's conduct, the pastor-counselor needs to communicate such imperatives to those who do not understand them. To many ministers such authoritative pronouncements stand in direct contrast to the apparent humanism of client-centered counseling.

Humanistic Oriented. A careful study of the client-centered method reveals a basic humanism that influences much of Rogers' philosophy. He has a strong confidence in the individual and in his capacity to resolve his own conflicts.[13] He speaks of man's estrangement from himself resulting in incongruence, distortion in awareness, defense and anxiety,[14] which is seen in stark contrast to the Biblical statement of man's estrangement from God and moral degeneracy.

Christianity does not have a high evaluation of human nature. Man has not shown an ability to move upward on the basis of an inward self-sufficiency, nor has he chosen self-enhancement. He continues in

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[12] Quoted from a personal correspondence between Dr. O.S. Walters, Director of Health Services, University of Illinois, and the author.

[13] Rogers, "Client-centered Psychotherapy and Christian Doctrine," Journal of Pastoral Care, 2:524, Spring, 1949.

[14] Oden, Kerygma and Counseling, p. 87.

the predicament of choosing evil while aspiring to do good.[15] Walters

concludes that "the humanistic premises of client-centered counseling

are in standing conflict with the Christian doctrine of man."[16]

Walters further sees in this non-authoritarian approach a vast

contrast from the tradition of the Christian church. The minister

is a man of God with God's message. This directionless, directive-

less wandering cannot bring hope to a troubled client. How could a

pastor hold the Good News unshared even though this might set the

groping counselee free?[17] This type of humanistic confidence in man

could blight the counseling relationship and allow troubled individuals

to continue seeking help while the pastor offers no assistance.

Although such criticism has been leveled at the apparent

humanism of Rogerian Counseling, the harshness may betray a misunder-

standing of the deep feeling that Rogers experiences for the hurt of

his patients.

APPLICATION OF ROGERIAN PHILOSOPHY TO
PASTORAL COUNSELING

An understanding of the above cited objections is helpful in

the application of the Rogerian concept to the pastoral counseling

experience. It is not the present purpose to refute these objections

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[15]Walters, "The Minister and the New Counseling," The Asbury
Seminarian, Winter, 1953, p. 29.

[16]Walters, op. cit., p. 28.

[17]Ibid., p. 28, 29.

nor to defend Rogers in each area of criticism. In the following

application there will be some refutation of possible erroneous ideas

(in relation to evangelical Biblical concepts) of Rogers' theory.

However, the major thrust of application will treat the principal

Rogerian concepts as they are relevant to pastoral counseling.

In Rogers idea of man's self-actualizing tendency there is a

deep consciousness of brokenness and the presence of severe problems

in the human situation. He could not be idealistic as he worked for

months with patients who were emotionally unstable and mentally

confused. The present generation appears greatly in need of pastoral

care, understanding and person-to-person empathic relationships.

God's healing of man's brokeness should be seen both in its theological

and its psychological dimensions. Across the bridge of human encounter

in the counseling experience there can be mutual sharing and an

acceptance and empathic relationship that could develop toward an

understanding of Divine care for humans that are lost, alone, and

brokenhearted.

Congruence and Pastoral Counseling

Within the context of the pastoral ministry, congruence is that

process of spontaneous living emerging from the depths of organismic

experiencing. The infant, in his immediate and spontaneous experienc-

ing of his likes and dislikes, is a paradigm of this idea. Incongruence

occurs when organismic experience is denied or given only distorted

admittance and symbolization in personal awareness. The self-concept

subsieves that experience as threatening or contradictory. In

contrast, the congruent person is mature psychologically and open

to full awareness of his own experience.[18]

Any counseling system needs to concern itself ultimately with

an evaluation of the counselor's own traits, role and attitude.

Although the Rogerian principles are labeled client-centered, the

attitudes of the counselor hold a decisive key to the therapeutic

process. In pastoral counseling, the basic attitude, experience, and

character of the minister has vital bearing on the alleviation of

the suffering of the parishioner. When a person is in need he will

contact the one whom he can trust, not necessarily the one with a

particular system of thought. Recently, the Joint Commission on

Mental Illness and Health conducted a nationwide survey that asked

the question, "Where do you go for help for a personal problem?" Of

those interviewed, more reported going to the pastor than to people

of any other profession. Among those who had asked for help, 42%

went to a minister, 29% to a family doctor, 18% to a psychiatrist, and

20% to others. Those consulting a pastor, were self-referred, on the

basis that they could trust him and knew him as a man in whom they

could confide.[19] In the counseling relationship the effective pastor

is not only truthful but transparent, and his attitudes consistent

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[18]Don S. Browning, Atonement and Psychotherapy (Philadelphia:
The Westminster Press, 1966), p. 101.

[19]Heije Faber and Ebel Van der Schoot, The Art of Pastoral
Conversation (New York: Abingdon Press, 1962), p. 47-48.

with his words. In this age of "phony answers to phony questions"
the efficient Christian minister is transparently clear and open. It
is important that the minister in the pulpit be consistent with the
minister in the home, or the community. How can an incongruous
individual communicate the gospel of truth when he himself is not
trustworthy? He does not have two lives or two standards, a secular
and a spiritual. He does not have two messages, the message of word
and a message of deed and thought. In entering the parishioner's
burdened experiences, the pastor will encounter human guilt and
human sorrow while keeping himself from its effect and stain. When
the troubled individual looks into the face of his pastor and knows
him as a man of God with a genuineness and a realness that he can
trust, a helping relationship can develop.

The pastor needs to be completely honest with himself, and
sufficiently relaxed that he does not repress his feelings of in-
security, thus erecting a facade that will confront the other
individual. He should dare to acknowledge these to himself, without
sharing every detail of his feelings with his client. The pastor's
ministry could be improved if this were a conscious part of his
awareness.[20]

An example of such openness of experience is the life the Son
of God knew in His earthly existence. He was genuine, never an

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[20]Gerald Gurin, Joseph Veroff, and Sheila Field, _Americans
View Their Mental Health_ (New York: Basic Books, 1960), p. 307.

inconsistent double minded person. He was aware of inner tension, fears, and finally the dread of the cross. Many presume that the great Messiah could not be weary, angry, cry, or associate with the sinners. The physician, Luke, was able, in relating Christ's life, to refer to "all that Jesus began to do and to teach." Christ's words were consistent with his attitudes and deeds.[21]

As the client sees an inner congruence in the pastor, he can glimpse a new possibility toward personal openness and congruence. The individual may begin to see in the minister a living embodiment of self-reconciliation or at least the possibility of improvement. The minister thus communicates the wholeness of God by himself being whole. Points of contact within the context of the counselor's own attitude will relate Divine love and acceptance to the one in deep emotional and spiritual need.[22] A pastor's insincerity or prejudice could prevent meaningful counseling rapport. Such attitudes would keep him from relating therapeutically to others in emotional isolation. "Each person is an island unto himself. He can only build bridges to other islands if he is first of all willing to be himself."[23]

Positive Regard and Pastoral Counseling

The second vital factor to be understood is the attitude of

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[21]Acts 1:1.

[22]Oden, Kerygma and Counseling, pp.57-58.

[23]Clinebell, Basic Types of Pastoral Counseling, p. 295.

the counselor toward the counselee. A warm caring for the client which is not possessive, and demands no personal gratification is of great importance. Such an atmosphere simply demonstrates, "I care;" not "I care if you behave thus and so."[24]

Browning refers to unconditionality as "a witness at any cost." The pastor shows a willingness to go with the person into the deep areas of his need at any cost or sacrifice such experience may bring to the minister. This total acceptance tends to communicate to the troubled one a sense of justification that frees him to assimilate his true self.[25]

The minister might be tempted to be shocked or surprised at improper or immoral actions of the counselee. Although not verbalized, this repulsion from an individual's confession of sin can immediately build a barrier against further rapport and helping relationship. The immediate purpose is not to save the souls, but to understand the person, to love him and enter his world of need. Even negative feelings must be accepted at face value. To deny the feeling content is to separate the counselor from the one in anguish and block the process of mutual understanding.[26]

A judgmental attitude can be devastating in the counseling relationship.

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[24]Rogers, On Becoming a Person, p. 25.

[25]Browning, Atonement and Psychotherapy, p. 20.

[26]Johnson, Person and Counselor, p. 102.

> If he stands off to look at her from an external point
> of view, to diagnose or judge, interpret or generalize,
> moralize or dogmatize, he separates himself from her. She
> will then have to defend if he seems to be attacking, and to
> resist if he seems to be judging or telling her what to do
> and what to believe.[27]

The pastor may want to change the person, may want to push

or command or persuade, but this will show an unwillingness to accept

the person in spite of his faults. Until the counselee has such

acceptance he cannot begin to find confidence in himself enough to

withstand the self-rejection of hating himself.[28]

A minister's evangelistic zeal may impel him to use every

means to persuade men to repent and turn to God. This is to be

expected and desired. However, there is more than outward pressure

here. Does not Jesus accept the weak, the downcast, and the outcast?

There is no condition to God's love, even though there is a condition

to His salvation. Christ unconditionally loved an entire world so

much that He died to provide an exit from its dilemma. "While we were

yet sinners, Christ died for us."[29] The filthy beggar didn't need a

bath before he could be healed. The sinful woman didn't plead for

hours and then fulfill the demands of the law prior to her forgiveness

by the Master. He accepted her and she was forgiven.

The effective minister carries this spirit of unconditionality

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[27]Johnson, op. cit., p. 115.

[28]Ibid., p. 116.

[29]Romans 5:8.

into the counseling relationship as he learns to prize each
individual regardless of the problem or the darkness of the situation
in relation to his own standards of morality or biblical teachings.
There are, admittedly, times for directive persuasion but the
counseling room presents an opportunity to care for, like, accept,
and respect a person even within the context of the client's dark
and foreboding experiences.

Empathic Understanding and Pastoral Counseling

Together with the unconditional positive regard for the
counselee and the genuineness of the counselor there is need for an
attitude of empathic understanding. Rogers wanted the client to
"know that I stand with him in his constricted little world. I would
like to go with him, into the buried fear, and hate and love which he
has never been able to let flow in him."[30] The pastor's ministry is
meaningful when he opens himself to the experiences of the person in
order to feel the pain that he is sensing, and know true empathy for
him. The effective minister should not stand at arm's length and
spell out directives. Through the incarnation God was able to enter
into man's predicament. When Christ looked on people whether
collectively or individually, he saw them as persons with needs, joys,
and unfulfilled desires. The empathic minister looks at the
parishioners as persons rather than subjects and identifies with the

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[30]Oden, Kerygma and Counseling, p. 95.

problem without becoming a part of it. Only here can he become a
part of the solution.

Biblical Dimensions. To understand the depth of meaning in
empathic relationship, a basic concept of its biblical dimensions is
helpful. In Eden God saw that it was not good for man to be alone.
Through the Old Testament the patriarchs and prophets were constantly
assured of the covenant that God had with His people. Out of the
urgent sense of the right of the accused person to have an advocate
has come the law that the accused is entitled to have someone stand
with him in a law court as his counselor. The New Testament word
"paraclete" is translated "counselor."[31] This first century Greek
term held a legal connotation. The counselor was advocate, defender,
intercessor, standing beside the accused to intercede for the person
on trial. The reference was to Jesus' promise of the Holy Spirit.
More than one to give advice, He was to be with man in the hour of
deepest distress, to stand by him with comfort, assurance and support.[32]

Empathic Understanding not Easy. It is not easy to relate to
the depths of another person. Such relating means a new awareness
of his personhood, of his pain and potential and of his emptiness or
fullness. Awareness of another's pain and emptiness may open to the
counselor's consciousness the dark rooms of his own inner world. The

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[31]John 14:16, 26; 15:26.

[32]Johnson, Person and Counselor, p. 15-16.

anger and guilt of the client causes the counselor to resonate. He

finds it much easier to stand at a distance and remain relatively

uninvolved.

Value of Listening. Listening is more than hearing sounds.

In empathic listening the meaning of sounds and even the unuttered

emotions are recognized. The cause of failure in much pastoral

counseling could be described by a line from Shakespere's King Henry

IV: "It is the disease of not listening, the malady of not marking,

that I am troubled with."[33] A major factor in the atmosphere for

empathic understanding is careful, creative concerned listening.

Bonhoeffer's penetrating indictment underlines the importance of

learning well the lesson of listening.

> Many people are looking for an ear that will listen.
> They do not find it among Christians, because Christians
> are talking when they should be listening. One who
> cannot listen long and patiently will presently be
> talking beside the point and never speaking to others.[34]

Clinebell discusses "disciplined listening" as that exercise of

a counselor as he seeks to focus attention on that which holds most

significance and meaning for the counselee. Careful listening could

create an atmosphere in which some of the rambling of the client in

his inner world is illuminated and his major conflicts resolved.[35]

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[33]Quoted in Clinebell, Basic Types of Pastoral Counseling,
p. 61.

[34]Clinebell, Life Together (New York: Harper and Row, 1959),
pp. 97-98.

[35]Ibid., p. 63.

Johnson believes that listening is a more urgent call for the counselor than speaking and emphasizes the fact that good listening is not easy. Discipline is urgently needed to check the impulse to dominate and control. With patience in careful listening, the pastor can catch a glimpse of hidden feelings which the client conceals, yet hopes to reveal when the moment of rapport comes.[36]

Entering into Another's Experience. The heart of the Rogerian concept of empathic understanding is the entering into the experience of another. An impersonal aloof attitude will greatly limit the effectiveness of a counseling relationship. To be able to feel the cry and understand the loneliness of the client in his own personal world is a major passion of the minister. However, the Rogerian principles involve more than technique. Van der Schoot sees love as the core of the counseling situation.[37] A real loving, rather than a mere talking about love is the essential factor. The message becomes the messenger and the pastor with concern, and empathy becomes the embodiment of love. Christ came not to speak about love as much as to live the life of love, and in His person to show the meaning of love, concern and empathy. It is on this ground that the pastor can feel with the parishioner and represent divine love to the one who is troubled. A compassionate heart is the focal point of empathic

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[36]Johnson, op. cit., pp. 111-112.

[37]Van der Schoot, The Art of Pastoral Conversation, p. 38.

understanding.

Group Dynamics and Pastoral Counseling

Human Solidarity in Scripture. Ancient Hebrew records show a
strong group consciousness. An ancestor is united directly with
succeeding generations. It is difficult often to determine in the
Genesis record whether individuals alone or ancestors and tribes are
designated.[38] In some cases the entire nation is treated as an
individual. Furthermore, the Hebrew concept of the family regarded
the man of the home not only as husband, but as the center from which
strength and will emanated. He was responsible for all its members
and his acts bound them. The blood-bond was the basic unifying
factor of kinship and from this family kinship the idea of the unity
of the larger community was derived. Thus a tribe or clan was often
called a family.[39] In a broader Old Testament concept, the whole
nation of Israel was considered a family. Moses looked on the en-
slaved Israelites as his brethren.[40] The origin of the human race is
traced to one man, Adam[41] and to Noah.[42] The concept of family unity
and human solidarity was very deeply woven into the fabric of Old
Testament life and thought.

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[38]Genesis 9:18, 10:15-20.

[39]Judges 13:2, 17:7; I Kings 4:13; Psalm 68:11.

[40]Exodus 2:11; Hebrews 11:24-6.

[41]Genesis 1:26-7.

[42]Genesis 7:23; 9:1.

In the New Testament, the church is the continuation of the Israel concept of the Old Testament. Paul, writing to the Gentile community of Galatia, refers to it as the Israel of God.[43] God's purpose is outlined in Ephesians in the calling of the Gentiles to become part of the household of faith. The church becomes the community of the redeemed, the fellowship of love. The term "ecclesia" denotes God's called out ones. The similarity of this to the calling out of God's special race in the Old Testament is evident.

The New Testament church found great strength in its community. Together the early Christians worshipped and prayed, they planned the outreach into pioneer areas, and worked out both personal and organizational problems. The Koinonia of the group was entered through the individual's faith in the living Christ; the Body of Christ was One.[44] Every church group became part of the total body of Christ. The unity of Christ was represented in every small group meeting in spiritual fellowship.[45]

Human Solidarity in Church History. Early church history places great importance in the communion supper in which the death and resurrection of Christ was commemorated. It was a time of unity and fellowship. It looked forward to the communion of saints in the

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[43]Galatians 6:16.

[44]Ephesians 4:4.

[45]Russel Phillip Shedd, Man in Community (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964), pp. 5, 8, 126, 135.

Kingdom of God.[46]

During the dark ages it was in the small groups of faithful
followers throughout Europe that the living faith was kept alive.
Francis of Assisi ministered within a small group of little brothers.
In the age of the Wesleys, a new emphasis was placed on evangelism
and with this an emphasis on the small group. Wesley discovered the
importance of the small group fellowship for conversion and continuous
growth. The class meeting of the early Methodists provided a context
for mutual enc ouragement, involving the sharing of love, faith and
even personal problems and doubts. Every new convert became a member
of one such class which met weekly for prayer, Bible study, and mutual
guidance.[47] Six years after the beginning of the class meetings,
Wesley commented;

> It can scarcely be conceived what advantages have been
> reaped. . . . Many now happily experience that Christian
> fellowship of which they had not so much as an idea before.
> They began to "bear one another's burdens" and naturally
> to "care for each other."[48]

New love, new concern, as well as new conversions, were constant fruit
of these small-group sessions.

Current Challenge of Group Dynamics. Webb believes that real
worship in the congregation and Christian action in the world are

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[46]Robert A. Raines, New Life in the Church (New York: Harper
and Brothers, Publishers, 1961), p. 71.

[47]Raines, op. cit., pp. 67-68.

[48]Raines, op. cit., pp. 69-70.

unlikely without what the New Testament calls koinonia.[49] "This

Koinonia or fellowship is a deep mutual sharing together with Christ

of our joys and sorrows, our sins and struggles, and victories."[50]

Koinonia is experiencing the redemptive fellowship in Christ that

nourishes, guides, sustains, rebukes and understands. Group thinking

has recently been advanced by educators as a new dimension in

learning.

Church renewal can be fostered by a return to deeper involve-

ment of its members in the interpersonal exchange and sustenance of

the small group. New vision, new love, and new concern is shared.

The lonely one can find fulfillment in the personal mutuality of the

small group. Renewal groups have been called "exposure groups"

because "these small groups seem to expose themselves to God, to the

living Christ in their midst, to the New Testament, and to one

another's questions and problems."[51]

Currently, a major emphasis has developed in many churches

pointing to the imperative of the small group in the life of the

church. Such small groups are of varied types and with varied

purposes. The original koinonia was mainly fellowship oriented. With

the current emphasis of individualization, the need develops for a

return to periods of New Testament fellowship.

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[49]Walter A. Albritton, _Koinonia Ministries Guidebook_ (Nashville: Tidings, 1969), p. 16.

[50]Albritton, op. cit., p. 18.

[51]Raines, op. cit., p. 79.

The learning group has a decided function in the church. Pre-
marital sessions, Bible study, or membership classes are some areas
of possible discussion. Such a class could begin in a rather un-
structured and democratic way. Topics suggested by members of the
group might be considered for participation by the entire group in
subsequent sessions.

Spiritual growth groups may consist of new Christians or any
believers who want to grow together in mutual discovery-sharing.
Prayer and Bible study would possibly become a part of this type of
community. This would be not unlike the early Methodist class
meeting.

A final type would involve members of the congregation who had
serious psychological or domestic problems. The pastor should not
infer that all who join such a group are neurotic or deeply troubled.
The purpose of these group sessions would be to bring into clearer
focus the personal problems of members of the congregation. The
problems may be rather diverse in nature but would need careful con-
sideration. The pastor could consider these problems as subjects of
later personal counseling sessions if the parishioner would so desire.

In an age when loneliness is a decided emotional factor in the
majority of the world population, not to mention the members of the
Christian communities, a new interest in the sharing within the small
groups could be of great importance. Albritton believes that

> The church that takes seriously its commission to engage
> in Christlike patterns of service will find God ready to
> empower small groups in and for effective ministry. The

church exists for ministry, and effective ministry is possible through Koinonia groups. Ministry through Koinonia is the church at its best.[52]

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[52]Albritton, op. cit., pp. 17-19.

CHAPTER IV

CONGRUENCE AND COMMUNICATION

CONGRUENCE AND THE JAPANESE CULTURE

Introduction

Traditional Japanese culture lays great emphasis on systems of

loyalty and repression of feelings. Emotional excitement, anger and

sorrow should not appear on the countenance of a Japanese individual.

Shygyo, the Japanese term for mental training, has enabled the

people to maintain the expressionless countenance even when deep

emotions are hidden behind it. Reverse reactions are common on the

street of any town. A woman makes a small commotion by falling down

at the street corner, but gets up with a faint smile on her face.

An Olympic champion will stand with his cup in his hand and weep.[1]

Intense systems of propriety in relation to duty, humility, and inter-

personal relations go deep into Japanese tradition.

To a casual onlooker, these characteristics appear seriously

incongruous. Benedict saw gross inconsistencies and contradictions in

Japan's culture pattern. The Japanese are both very aggressive and

also very passive; both insolent and polite, rigid and adaptable,

brave and timid. They are concerned about what others think of their

behavior and overcome by guilt even when others know nothing of their

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[1]Charles A. Moore, The Japanese Mind (Honolulu: East-West
Center Press, 1967), pp. 118-119.

mistake.[2]

The life and teachings of the great Chinese philosopher, Confucius, (the latinized form of, K'ung-fu-tzu, the Master K'ung) has deeply affected the social and ethical background of the people of Japan. Thus a careful look at Confucianism would be helpful in understanding some basic concepts in Japanese thought patterns relating to the congruency or incongruency those people manifest.

Confucian Ethics

Confucius. Recognized in East Asia as the greatest of all teachers and philosophers, Confucius (479-55 B.C.) was the originator and the one who drew together the first basic texts of the Confucist system of thought. Mencius, a disciple, compiled the Analects providing the prime source of knowledge about Confucius,[3] which work consists largely of questions and answers, prefaced by the phrase, "The Master said." The period between 1200 and 1500 A.D. was one in which a synthesis developed wherein Confucianism absorbed certain religious concepts of Buddhism. It was this neo-Confucian teaching that affected Japan most deeply during the pre-modern period. During this time drastic changes in China caused considerable fluctuation of influence. Finally, under the influence of the neo-Confucian movement, four books, the Analects, the Mencius, the Great Learning, and

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[2] Ruth Benedict, The Chrysanthemum and the Sword (Tokyo: Charles E. Tuttle Company, 1946), pp. 2-3.

[3] Richard K. Beardsley, Twelve Doors to Japan (New York: McGraw-Hill Book Co., 1965), p. 331.

the Doctrine of the Mean, with commentaries, were adopted as the scriptural core.

The doctrine emerging from these classics sought to provide a cosmological answer to the nature of existence. A heavenly creator gave rise to laws or principles governing all existence. Man's destiny is to fulfill his inner motivation and follow the heavenly path for human society.

Being more than a cosmology, Confucianism provided a moral code for society, which code held that a "good society" could be achieved on earth. Basic to such a society are the virtues of benevolent action (jin in Japanese), loyalty, (chu), filial piety (ko), and other forms of morality which help to uphold the five basic social relationships (between ruler and subject, father and son, husband and wife, elder brother and younger brother, and friend and friend). The "gentleman" should possess uprightness, conscientious- ness toward others, reciprocity and love. In addition the "gentleman" must have wen, meaning polish or culture, and li, meaning ritual or etiquette. "Uprightness uncontrolled by etiquette becomes rudeness."[4] Confucian emphasis on the wen and li contributed much to the Japanese sense of social ethics and propriety, the heart of which relates to the core principles of loyalty and duty.

Loyalty. The loyalty system first promulgated by Confucius,

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[4]Edwin O. Reischauer, East-Asia The Great Tradition (Boston: Houghton Mifflin Company, 1958), p. 71.

became a significant force in social and political circles in feudal Japan. Among the warrior class in medieval Japan a code of conduct called Bushido became universally known and accepted. According to Royce, in his The Philosophy of Loyalty, Japanese Bushido regards loyalty as the central significant good, and its "loyalty discounts death, for it is from the start a willingness to die for the cause." Such devotion would cause a warrior to dedicate himself unconditionally to his master.[5] However, the code of Bushido invaded the thought pattern of society until rigid authoritarian class structure developed that required strict loyalty in five basic social relationships mentioned above.

However, with this form of loyalty there was a simultaneous ritual which produced a facade, an outer appearance that covered an inner emotion. "Confucius emphasis on the li of antiquity contributed to the tremendous importance of ritual and etiquette in later Confucianism."[6]

Duty in Japanese Society. In an early interpretation of Japanese culture, Hearn recognized that among no other people has loyalty assumed more impressive and extraordinary forms. This developed into a rigid obedience that implied not only submission but affectionate submission, not only obligation but sincere duty. The

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[5]Moore, The Japanese Mind, p. 234.

[6]Reischauer, op. cit., p. 71.

manifestation of such duty became religious self-sacrifice, even to the extent of living relatives or serfs being buried alive with deceased kin or lord. Many cases of junshi or suicide of a vassal occurred at the event of the lord's death. So duty-bound were these retainers that the shogunate (feudal lord) in 1664 issued an edict prohibiting any servant to commit junshi. Families of violators were punished by death or confiscation of property.[7]

The Tokugawa reform in the 17th century precipitated an era of neo-Confucian ethics that stressed social and domestic duty to superiors. The five Confucian relationships were emphasized, especially that which concerned the samuri or warrior class. Each member of the samuri class was taught to feel a tremendous sense of duty to his family, his lord, and his social environment. He became deeply imbued with such principles as giri (duty) and on (the debt of gratitude owed one's superiors for his benevolent actions).

Such sense of duty drove the Japanese to strict discipline and a compulsive driving force to fulfill obligations and expectations, and to avoid the shame of failing in any specific task. The old unit (gonin gumi) system carried the sense of rigid obligation and discipline down to the lowest social levels. Included also was an element of conscious imitation which led the lower classes to act like their social and political superiors.[8]

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[7]Lafcadio Hearn, Japan: An Interpretation (Rutland, Vermont: Charles E. Tuttle Company, 1904), p. 283.

[8]Reischauer, East-Asia The Great Tradition, pp. 616-18; Benedict, The Chrysanthemum and the Sword, p. 116.

Authoritarianism of Confucian Thought. The outcome of the
rigid system of duty and loyalty was a strict obedience of individuals
in society to the hierarchy, whether this was in the family, clan, or
business. Since Confucianism looked forward to a well-ordered society
in which a benevolent sovereign inspired the lower classes of people,
proper conduct was expected at all levels. Eventually Confucian
theory became interwoven with Chinese government practice and from
here traditionalism and authoritarianism of Confucianism were derived.
"Although not inherent in the works of Confucius himself, Confucianism
tended more and more to provide the rationale for an authoritarian,
bureaucratic, and state-conscious political and social order."[9]

Duality on Religion and Ethics

Religion in Japan has concentrated on emancipating man from
worries and anxieties. Neither Buddhism nor Shintoism has much
concern for the ethical problems that man faces. The sphere of man's
problem is considered beyond the sphere of good and evil. As the
Japanese culture became more complex, an ethical system was needed.
Confucianism, transmitted from China, came to fulfill this need. By
the time of Tokugawa era, in 1603, the Confucian system was taken
over as the ethical code of Japan. This system became a social order
rather than a religious belief, resulting in a division of labor
within the social structure. For principles of moral conduct, people

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[9]Beardsley, Twelve Doors to Japan, p. 333.

relied on the Confucian code, while the matters of inner problems were left to Shinto and Buddhism. In other words, Confucianism functioned with ethics and Shinto and Buddhism with religion.

The Japanese find little connection between religion and ethical conduct. Their concept of good and bad behavior was not related to their religion, only to the social duty of strict observance to the traditional Confucian system. Such a daulity accentuated the incongruence that developed in Japanese culture.

CONGRUENCE AND CROSS CULTURAL COMMUNICATION

Introduction

The characteristic word heard today relative to world evangelism is that missions is at the crossroads. Changes in nationalization, indigenization, and mass communication produce crises in almost every country around the globe. Cultures are in crises, nations emerge into independence or rise in political power and prestige.

Missions have always been in crises. Every age produces its own crossroads. Each nation has particular characteristics that produce open or closed doors which make missionary participation possible or impossible. In a transitionary world, the church should continually revamp its program and re-orient itself to the cultural soil in which it works.

The church in Japan is in a crossroads position. There, church history shows a very slow growth rate for both Protestant or Catholic missions. The possible reasons are many: the tight clan concept that

excluded the foreigner could be one answer; the domestic and social involvement of the people in religious faith and practice, another. Chapman believes doctrinal barriers and religious pharisaism has hindered the growth of Christianity in Japan. Christian love rather than doctrinal statements have influenced more toward the church.[10]

Whatever the reasons, progress has been slow. In the post-war era, a change has become apparent. New optimism is shared by a majority of missionaries. New opportunities for evangelism are opening daily. There is a new unrest, a new searching for meaning.[11]

Changing Culture and Congruence

Traditional authoritarianism has been shown to produce a veneer or facade in the expression of man's needs or emotions and in inter-personal relationships. A rigid hierarchy molded almost every facet of political, social, and business life. However, it is generally believed that the post-war era has ushered in a new period and a new culture system. The breakdown in the clan structure, modern industrialization, and vast urbanization has greatly influenced the patterns of Japanese society. World literature is being studied. New ideas of a progressive nature are consumed by ambitious youth. With a certain amount of respect for the traditional, the people are pushing for the more real life of modernism and industrial expansion.

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[10]Gordon K. Chapman, "Some Issues Affecting Christian Progress in Japan," Japan Christian Quarterly, 29, No. 2:123, April, 1963.

[11]Chapman, op. cit., p. 126.

In the psychology of the new Japan, old hierarchical systems of duty, loyalty, and proper position are disappearing. The ideological battle is waged in the universities where much credence is placed on Marxian philosophy. These youths who have not traditionally been accustomed to think for themselves, now have individual decisions to make and individual lives to live. Although group conformity lives in nostalgic form in many communities, much of the younger generation has outgrown its need for such traditions. Religions based on ancient myths have been replaced with materialistic, energetic, here-and-now philosophies.[12]

With such a change in the religious and social climate of Japan the ultra-authoritarian approach to life and society has been modified. The people, especially the youth, are seeking real answers to their very real questions. The facade has been torn away and men are looking for a congruent, factual approach to human relationships. Gross incongruence of the Japanese cultural characteristics is seen in contrast to the honest searching that needs to find fulfillment in honest, transparent openness about the problems that they face. It is here that the open-minded and genuine missionary will find a ministry to a lost and lonely people.

The Christian Missionary and Congruence

If the Christian faith is to be communicated to people of

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[12]R.P. Dore, Aspects of Social Change in Modern Japan (Princeton: Princeton University Press, 1967), p. 82.

another culture, a major consideration relates to the person who is to
communicate. The message may be adequate and the listener eager for
it but if the messenger is faulty the message may not get through.
For this reason the effective communication of the Christian faith
into the Japanese culture is first seen in terms of the personal life
and attitudes of the missionary.

The Missionary, a Messenger. The message of the missionary is
not an authoritarian Westernized doctrine. The message of the New
Testament is experience. The theology of Acts is the transformation
produced in the hearts and lives of the believers. Allan rejected
the thought that "we must maintain our standard of doctrine at all
costs," and later advocated that "doctrine, accepted either as an
intellectual satisfaction, or as an authoritarian pronouncement,
divorced from experience has no power in itself."[13] The missionary
is a man with the message of a living Christ who died to save all
who would call on Him.

However, the messenger needs to become the message, to be
honestly transformed, to live in constant fellowship with his Lord.
Only then can his message be free from facade and imitation. The
people of Japan look for honesty not only in word but in action and
attitude. The veneer has been removed from Japanese tradition and,
in their plea for reality, they will look to the church. If the

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[13]Rolland Allan, The Spontaneous Expansion of the Church
(Grand Rapids: Wm. B. Eerdmans Publishing Company, 1962), p. 51.

missionary speaks of love and then retains an air of superiority, he can hardly communicate the truth of God.

The Missionary, a Praying Man. The private daily life of the missionary is often unnoticed by superiors and unregulated by specific missionary principles. The tendency is to become active in a multitude of speaking engagements, to plan a list of contacts and keep up correspondence with a growing constituency. The real power of his life can be missing while he continues in human strength with his business. Fervent prayer, communion with God, and inter- cession for those within his area of work, is a vital constituent of his ministry. It is in this constant contact with Divine resources that his vision can remain clear and vital. Without such a constant supply from God his life will become a shell, his ministry empty and fruitless. A routine can be deadly both to his own life and to his ministry. He is in constant danger of neglecting the all-important core that makes the routine meaningful. With shallow profession and a lack of the deep spiritual power that prayer can supply, the missionary will become false and incongruent.[14]

The Missionary, a Listener. In an attempt to tell, the missionary needs a constant check to be aware of the voices around him. Any worker who wishes to be effective in a different culture could profit greatly through an understanding of anthropology. He may not

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[14]Harold R. Cook, Missionary Life and Work (Chicago: Moody Press, 1959), p. 75.

be able to comprehend fully the deep intricate factors that are represented in a culture but he needs to keep himself intellectually interested in the things he sees and hears in the country to which he goes. Beekman notes, "one of the important duties of the missionary is to learn the culture of the people among whom he serves so as to be able to select those Scriptural truths which will have the greatest relevance to their particular needs and concerns."[15]

The missionary does not listen to the culture and to the voices of the people in order to become genuine. If he is truly congruent and transparent in his desire to relate to the people he will constantly seek to be open to points of contact in the matrix of the culture in which he works. In 1962 a questionnaire was distributed to over 500 delegates, ministers and laymen, at a United Church General Assembly in Tokyo. One of the major areas of need that these Japanese Christians saw in their missionary co-workers was their lack of contact with the Japanese way of life and understanding of the social context of the country.[16]

The Missionary, a Partner, and Brother. In most missionary enterprises, the mission as the originating agency has initiated the work. The result has often been a continued paternal concept that would negate local national initiative. Often even in the indigenous

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[15] John Beekman, "A Culturally Relevant Witness," Reading in Missionary Anthropology (New York: Practical Anthropology, 1967), p. 132.

[16] Yoichiro Saeki, "The Role of the Missionary" (unpublished paper written for the United Church in Japan), p. 7.

church context, a western attitude of superiority remains. This is
anathema to real progress in any culture. To be a partner means to be
equal in rights, risks and responsibilities, but not always in
resources.[17]

The missionary to Japan, having a sense of superiority,
either of personal ability or the grandeur of his native country, will
have a minimum of effective ministry to the people. The attitude is
of vital importance. If he speaks of ministering the grace and love
of a Heavenly Father, while retaining a sense of superior pride, his
hearers will see through the hypocrisy. Talking down to the "natives"
is not only detrimental but often deadly to missionary ministry. In
the new openness of honesty and spiritual searching in Japan, there
is an increasing need for brothers or partners to join hands and
hearts in the task of making Christ known.

A transparent honesty that portrays an open heart of com-
passion on a level with the people is a mounting imperative in the
nation of Japan.

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[17]William Gilliam, "The Philosophy and Principles of Partner-
ship in the Christian Mission" (unpublished paper written for an
orientation program of the Oriental Missionary Society), p. 4.

CHAPTER V

POSITIVE REGARD AND COMMUNICATION

The politeness of the Japanese should not allow the westerner
to disregard this Japanese sensitivity to caustic or critical comment
or attitude. Coupled with this sensitivity is a deep nationalistic
patriotism that borders on religious fervor. To effectively
communicate the Christian faith in such a culture would necessitate
positive regard in word, action, and even in attitude. The purpose
of this chapter is to explore the concept of Japanese nationalism,
especially that which was deeply inherent in State Shintoism. As
this religious system is understood, points of contact could emerge
that would facilitate the communication of Christian truth. The
second part of the chapter will treat a Christian nationalistic move-
ment and evaluate its relevancy to missionary methods.

POSITIVE REGARD AND CULTURE

Early Shinto Beginnings

Religion in ancient Japan was a combination of animism and
nature worship, developing finally into ancestral and Emperor worship.
All things, whether animate or inanimate, were believed to have souls.
Deities were called Kami, referring both to those of heaven and earth,
spirits of the Shrines, and to beasts, plants, mountains, rocks, and
natural phenomena. The term, Kami, has such a variety of meaning
that accurate definition would be difficult. Literally, it means

"above" and generally implies superiority, awe, or awareness of greatness. Thus anything that produced a sense of awe in the primitive Japanese was termed Kami. Since Japanese lived in an agricultural society and interest in fertility and food production was dominant, the goddess of food, of grains, and of the weather were prominent, and the sun and heavenly bodies were deified.[1]

Primitive Japanese religion was at first nameless; then it came to be called Shinto, a word of Chinese origin meaning "the way of the gods," to distinguish it from the way of Buddhism or any of the other imported religions. This indigenous religion had no scriptures, no organized teachings, and no founder. However volumes of early mythology give details of the creation of the world, Japan being the first to be made.[2]

Nationalism and Early Shintoism

Primitive Japanese government was far from centralized. The nation consisted of a large number of semi-autonomous units called Uji, the members of which considered themselves to be of common descent, who worshipped a common Uji deity and were governed by a common Uji chief. A prominent name in early Japanese history is that of Yamato. The Yamato rulers were simply the chiefs of the Yamato Uji

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[1]William K. Bunce, Religions of Japan (Rutland, Vermont: Charles E. Tuttle Company, 1955), pp. 99-100.

[2]Floyd Hiatt Ross, Shinto the Way of Japan (Boston: Beacon Press, 1965), pp. 31-38.

which had enlarged its control through conquest of the others. By the

fifth century the Yamato rulers claimed suzerainty over 112 units in

Japan.[3]

The Kojiki (Records of Ancient Matters) and the Nihongi

(Chronicles of Japan) are the sources for the records of earliest

Japanese history. Although notoriously unreliable historically, they

do give interesting insight into the strong nationalistic relationship

in early Japan between the nation and the Shinto faith. These two

works "sought to make the imperial position inviolable and eternal by

investing it with the attributes of divine destiny."[4]

The Sun Goddess, the chief deity for nature and ancestor

worshippers was considered to be the dispenser of believed fertility

and of the fortunes of the nation. This Goddess, Amaterasu, sent

her grandson, Ninigi, to rule the earth, and it was his great-grandson,

Jimmu, who became the first legendary emperor of Japan. However, not

until the fifteenth emperor, Ojin, do most scholars rely on the

historicity of the records.[5]

At that time a conglomeration of local cults were skillfully

integrated through the official mythology in order that the supremacy

of the Yamato cult of the Sun Goddess be established. The chieftains

of the other uji were considered in a subordinate relationship to

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[3]Ryusaku Tsunoda, Sources of Japanese Traditions (New York: Abingdon Press, 1958), p. 22.

[4]Moore, The Japanese Mind, p. 26.

[5]Joseph M. Kitagawa, Religion in Japanese History (New York: Columbia University Press, 1966), pp. 7-8.

Yamato. Thus the nation became more centralized and Yamato authority
grew.[6]

The Emperor System and Nationalism

In early Japan the connection between Shinto and the imperial
court was very close. Even in the language that developed at that
time, their relationship is clearly seen. One word, matsuri-goto,
meaning "ritual affairs" stood for both ritual and government. The
term, miya, stood for shrine and imperial court also. The word,
kyujo, for the imperial palace was composed of two Chinese letters,
the first meaning shrine and the second meaning castle. The imperial
house was also the scene for major Shinto rites and ceremonies.[7]

Although Japanese historians have tended to exaggerate the
importance of the emperor as presiding over Shinto ritual, "the
Imperial House as the repository of the powers of ultimate sovereignty,
together with the native shrines to the ancestors of the house, has
endured throughout Japanese history."[8] Many contemporary Japanese
writers declare that the essential basis of their nationalism lies in
the historical facts of the divine origin of the dynasty of emperors
reigning in continued line from the Sun Goddess. According to the first
article of the written constitution of the empire, promulgated in 1889,
"the Empire of Japan shall be reigned over and governed by a line of

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[6]Edwin O. Reischauer, East-Asia the Great Tradition, p. 472.

[7]Ross, op. cit., p. 71.

[8]Hall and Beardsley, Twelve Doors to Japan, p. 152.

Emperors unbroken for ages eternal."[9] The divinity of the emperor

does not lie in his exercise of final authority in the state nor does

it lie in any power or virtue in and of itself. It lies rather in

the blood connections of the emperor with the great kami of the past.

Prince Ito, who was chiefly responsible for the drafting of the

written constitution governing modern Japan, wrote in his commentary

on the constitution that "The Sacred Throne was established at the

time when the heavens and earth became separated. The Emperor is

Heaven descended, divine and sacred. He is inviolable."[10]

National Supremacy Concept

Linked closely with the rigid faith of the Japanese people in

their emperor as Divine, is also their concept of their nation being

of special divine origin. The boast that Japan was the best country

has existed from very early times. Although its size was small and

natural resources limited, as early as the eighth century, Dengyo used

the term, Dai Nippon, meaning "great Japan." This nation of superior-

ity is religious in its original form. Webber once called Japan "The

Israel of Asia."[11] A fourteenth century historian, Kitabatake, wrote

in his manifesto of the record of the Legitimate Succession of the

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[9]Kitagawa, op. cit., p. 7.

[10]D.C. Holtom, Modern Japan and Shinto Nationalism (Chicago: The University Press, 1943), p. 9.

[11]Takaaki Aikawa, The Mind of Japan (Valley Forge: The Judson Press, 1948), p. 49.

Divine Emperors,

> Our Great Nippon is a Divine Nation. Our Divine Ancestors founded it; the Sun Goddess let her descendents reign over it for a long time. This is unique to Our Nation; no other nation has the like of it. This is the reason why Our Nation is called 'Divine Nation.'[12]

The Mongol invasion of 1274 emphasized the concept of supremacy óf the nation of Japan. After a devastating attack on off-shore islands, the Mongolian Armada came toward Kyushu with an estimated 3,500 ships and 100,000 strong warriors. A small fleet of Japanese ships went to meet the mighty mongol force only to be driven back until the dead and dying lay scattered on the shore. At night the fighting would stop. On one such evening, a typhoon swept up from the south ruining the invaders. This "divine wind" (kamikaze) that had driven off the invading armada was interpreted as a sign of the protection of the native gods. The Divine Country had been kept by the Divine Wind![13]

Frequently the term, saisei ichi, is used to indicate the close relationship that exists between government and national Shinto. Sai here means ceremony, sei refers to governmental administration, and the ichi means unity. The whole could be translated, "the unity of rites and politics." As early as the sixth century the

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[12] Hajime Nakamura, Ways of Thinking of Eastern People Honolulu: East-West Center Press, 1964), p. 435.

[13] Urme M. Reifsnider, Romantic History of Japan (Tokyo: Tokyo News Service, Development of Theocratic State, 1953), pp. 68-70.

emperor was deeply involved in the religion of the people. Prince

Shotoku (604) saw in the new Buddhism a means of unifying the nation.

He sponsored temple construction, reading of Buddhist books and

general propagation of the Buddhist faith. Because of his high

character and untimely death, he has become an idol of Japan, from

whom everything ideal and cultural is believed to have originated.

Shinto and Buddhist became intermingled into an early theocratic

concept of a religious national image. In matters of local and

national government, the chief officers of administration were also

the high priests of the national religion. The first concern of the

government was to know and do the will of the gods.[14] With the

succession of the fourteen year old Mutsuhito (later called Emperor

Meiji) a new modern era began in 1868. A new capital was created in

the old Edo (East Capital, Tokyo) and a new foreign policy was

inaugurated. In this Japanese renaissance a theocratic state based

on the supra-religious cult of Shinto was immediately established.

One of the first things to be undertaken was the reviving of the

department of Shinto (Jingi-kan) which had cognizance over ceremonies

and festivals, property matters, ranking and rules for the priests,

and regulations for grants to shrines. The government exerted every

conceivable effort to establish Shinto as the state religion. An

imperial rescript, issued in 1870, defined the relation of Shinto to

the state and clearly stated the intention of the government to

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[14]Holtom, op. cit., p. 4.

establish a national cult based on the worship of the Sun Goddess. Officers were placed in charge of propaganda.[15] Although the original plans were doomed to failure because of the pro-Buddhist element, after several adjustments, the theocracy of the Meiji regime was firmly established with the promulgation of the constitution (1889) and of the Imperial rescript on Education (1890).[16]

Education in the public schools was closely linked with nationalistic Shintoism. Japanese history was to be viewed as centering upon veneration for the imperial line. Japanese classical thought took the place of the Chinese classics in an attempt to further the cause of Shinto nationalism among the scholars.

In 1937 the Department of Education in Tokyo issued a book called Kokutai no Hongi, "The Fundamental Principles of the National Structure." It is a study of the Japanese state in its spiritual foundations, a classical revelation on the part of the government itself of the religious foundations of Japanese nationalism.

> The Emperor by means of religious ceremonies becomes one
> with the divine ancestors . . . the worship of the gods on
> the part of the Emperor and His administration of govern-
> ment are in their fundamental aspects one and the same thing.[17]

In 1940, Fujii, a professor at Waseda University, spoke of "the innate sacredness of the Tenno, (the sacred name for the

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[15]Bunce, Religions of Japan, pp. 27-30.

[16]Kitagawa, Religion in Japanese History, p. 242; Ross, Shinto the Way of Japan, pp. 138-40.

[17]Holtom, Modern Japan and Shinto Nationalism, p. 7.

Emperor) whom his subjects look up to as a divine Sovereign."[18] The manuals for teachers gave detailed instruction to emphasize the divine nature of Japan since the other nations of the world had a differing background and were subject to civil strive and revolutions.

With such a reverence for Japan and belief in its divine supremacy, one can readily see the militant determination that caused Japanese soldiers to die bravely for their nation. Basic to the attack on Pearl Harbor was the concept that Japan could not be defeated.

Shintoism After the War

In August, 1945, the nation that had never suffered defeat in a war, went down to an almost total collapse. The occupation authorities sought to assure freedom of belief for all and to deal adequately with State Shintoism. This was not easy since religious liberty would allow the emperor to worship as he pleased and any prohibition of Shintoism would be a violation of the religious freedom concept. Four months after the termination of the war, on December 15, the Supreme Commander for the Allied Powers in Tokyo forwarded to the Imperial government a "Shinto Directive" that asked for the "Abolition of Governmental Sponsorship, Support, Perpetuation, Control, and Dissemination of State Shinto."[19] As a result, State

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[18] Holtom, p. 11.

[19] Ross, Shinto the Way of Japan, p. 152.

Shinto was abolished, public educational institutions could neither teach Shinto doctrine nor train men for the Shinto priesthood. All shrines were to be privately supported.

An important step pertaining to Shinto was taken by the Emperor when he read the New Years' Rescript,

> We stand by the people and wish to share with them in their moments of joys and sorrows. The ties between us and our people have always stood upon mutual trust and affection. They do not depend upon mere legends and myths. They are not predicated on the false assumption that the Emperor is divine and the Japanese people are superior to other races and fated to rule the world.[20]

The theocracy of the Kokutai no Hongi was repudiated, its circulation by the government was prohibited, and the basic ideology expressed therein was officially discarded. The Shrine board (Jingi-in) was eliminated and the Religious Organization Law, enacted in 1939, was abrogated.[21] The new constitution, issued on May 3, 1947, stated that "The Emperor shall be the symbol of the State and of the unity of the People, deriving his position from the will of the people with whom resides sovereign power."[22]

For the majority of Japanese the emperor still demands high respect and even worship. When he tours in the country the farmers prostrate themselves before him. He is respected as a scholar and a great leader, and symbol of the unity of the people. Modern

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[20]Ross, op. cit., p. 155.

[21]Kitagawa, Religion in Japanese History, p. 271.

[22]Ross, op. cit., p. 157.

reactionaries may champion the dissolution of the imperial system but their cause seems rather minute and insignificant.

The nationalism that permitted Tojo and his militarists to lead Japan into war is still the overriding factor in Japan's political cultural scene today. The real force of today's national pride stems from the striking economic progress made in the decade since the end of the occupation. As Japanese shipbuilding, auto, and camera production gain fame throughout the world, the standard of living gradually rises, and the gloom and inferiority that enshrouded the nation in the early '50's slowly vanishes. Modern Japan is still a constantly enchanted country with her history. Post-war changes have not broken her national spirit. A best seller in 1962 was Tokugawa Iyeyasu, a lengthy biography of Japan's great seventeenth century leader. Japan is still a status-conscious nation, looking for its place in the world. "There is unspoken agreement among all the people that Japan has a rightful destiny at the top of the international hierarchy."[23] Characteristic of what former U.S. Ambassador to Japan, Edwin O. Reischauer, calls "a new sense of confidence" and search for national identity is the current move to introduce into Japanese schools "as a matter of historic interest" the teaching of Japanese mythology.[24]

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[23]George R. Packard, "Japan's New Nationalism," The Atlantic Monthly, 211:4, April, 1963.

[24]Newsweek, "Japan: Switzerland East?", 65, No. 9:45-46, August 28, 1967.

Some measure of the deep sense of national pride has been outlined here and evaluated in its connection to the theocracy of State Shintoism. Emotions run deep and feelings are strong among the people concerning the rebuilding of their great nation. Mixed with their pride is an insidious inferiority complex. Their nation is so tiny, the cities so overpopulated, the farms so small, and the natural resources so meager, that the people make constant mention of their little nation, comparing it with the broad plains and great farm lands of the United States. The Japanese are thus conscious of their amazing progress but also of their limitations.

This mixture of pride and inferiority will be related to the attitude of missionary communication in the next section. The need for unconditional positive regard exists in Japan in the communication of the Christian faith.

<div align="center">POSITIVE REGARD AND MISSIONARY COMMUNICATION</div>

Introduction

In 1966, Robert Lee was appointed by the Commission on World Missions of the World Council of Churches to prepare a comprehensive study of the Church in Japan. His book, Stranger in the Land,[25] points to a basic problem in missionary communication in that country. There is no place in Confucian ethics for the foreigner. In 1854,

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[25]Robert Lee, Stranger in the Land (New York: Friendship Press, 1967), p. 17.

when the ports of Japan were forcefully opened to world trade,
Christianity entered almost as an intruder, and since that time has
been considered a foreigner's religion.[26]

One dimension of this stranger concept is the failure of the
church to become integrated into the culture of the land. Missionary
methods, church buildings, and even theological frameworks are
strongly Western. The reasoning of many is that if one is truly
Christian he can hardly be truly Japanese. Religious, cultural and
national characteristics were considered evil. Christians in Kyushu,
in outbursts of zealous enthusiasm, were known to smash idols and
destroy Buddhist temples in iconoclastic fashion.[27]

Kanzo Uchimura

During the second half of the nineteenth century a Sapporo
Agricultural College student turned from the eight million deities
of Japan to enter the Christian fellowship of a group of students on
the campus. The college president, William Clark, had recently left
for America, leaving a group of young students studying the Bible on
their own initiative. At first Uchimura was overcome by guilt; he
had become a traitor to his country. But a new conviction came to
him that he was to share this new freedom with his Japan. Later
while studying in an American college he realized a desperate longing

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[26]Lee, op. cit., p. 31.

[27]Ibid., p. 33.

to become a prophet to his enslaved countrymen. Back in Japan he preached the love of Christ and salvation through faith in the cross. He dreaded any association with Western ecclesiasticism; thus his followers were called mukyokai or non-church church. Uchimura was scorned by his fellow Japanese as being disloyal and by the churches as being heretic.

In 1891 while teaching in the famous Fist High School in Tokyo, he listened to the new Imperial Rescript on Education. Such a document was designed to cause the people to worship and extol the emperor as divine ruler. When it came his turn to worship the picture of the Emperor he refused. Uchimura was dismissed from the school and ostracized by the people. For over three decades thereafter he preached and taught the Bible and displayed his love for Christ as well as his love for Japan.[28]

One characteristic of the group that now bears the name of mukyokai is its intense love of the word of God. The Non Church Movement takes no theological patterns from the West, but continually studies through the pages of the Bible, often in the original languages. In the field of biblical scholarship in Japan a majority of pioneering works and contributions have been from the mukyokai group.[29]

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[28]Marianna Nugent Prichard, Ten Against the Storm (New York: Friendship Press, 1957), pp. 113-127.

[29]Toshio Suzuki, "The Non-Church Group," The Japan Christian Quarterly, 18, No. 2:140, February, 1952.

One of Uchimura's most positive convictions is his emphasis

on the cross and its centrality in Christianity. "Christianity is

essentially the religion of the Cross. It is not simply the religion

of Christ but of Christ Crucified. . . . The Cross is not merely the

symbol of Christianity; it is its center."[30]

Another characteristic so basic to his philosophy was that

Christianity could come to Japan without the aid of Western influence.

"Japanese Christianity is not a Christianity peculiar to Japanese.

It is Christianity received by Japanese directly from God without any

foreign intermediary."[31] However, in his rejection of foreign

influence, he loved his country dearly. His real aim was to transplant

Christianity into Japanese soil so that it would be the heaven for

all of Japan. For this stand he was severely criticized, especially

by missionaries. At one time Uchimura exclaimed, "I love two J's and

no third; one is Jesus and the other is Japan. I do not know which I

love more." Fife saw in this statement "the spirit of uncrucified

nationalism."[32]

As Uchimura neared death, lawyers, doctors, professors from

Imperial University, statesmen, shopkeepers and college students

stopped to ask about their teacher. Though some of his theology could

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[30]Yisguri Usgudam, "Mukyokai: Indigenous Movement in Japan,"
Practical Anthropology, 10, No. 1:23, January-February, 1963.

[31]Ibid., p. 24.

[32]Eric Fife, Mission in Crisis (Chicago: Inter-varsity Press,
1961), p. 54.

be considered strange, he had brought Jesus Christ to Japan without the cultural appendages of Western civilization.[33]

Missionary Imperative

A missionary in Japan need not compromise his faith in Christ by mixing with it other oriental religious concepts. The faith of Jesus is exclusive, for there is no other Name whereby salvation can be found. The syncretistic pattern of Japanese faiths cannot be reconciled to the God-planned, Christ-centered faith of the Bible. However, a missionary can find a relevancy between the search represented in the religions and the solution to those needs as seen in Jesus Christ. For the Japanese, Christianity does not remove his patriotism. Fife looks at such patriotism as detrimental to church growth and a danger to Christian faith. He speaks of the privilege of forsaking and denying one's national origins for the sake of the Gospel.[34] No missionary or national Christian can completely abrogate his own nation. Memories, ties, and a life of meaning and background usually remain. To tell dedicated Christians to turn from their country for overseas service is one thing; to tell Japanese people, even new Christians, that they must scorn their country is a far different matter.

National pride and Christian faith are reconcilable. The

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[33]Diet, Japan's Parliament in the nation's capital.

[34]Fife, op. cit., p. 54.

missionary in Japan has an enormous duty to understand this deep
love of country so strongly resident within the lives of the people
and to build on this understanding for greater expanses of ministry.
In such a culture, especially, unconditional positive regard could
be a major factor in implementing the communication of the Christian
faith. An attitude of unconditional positive regard could help to
transform a foreign Christianity into a personal exciting salvation
that is part of the local culture.

CHAPTER VI

EMPATHIC UNDERSTANDING AND COMMUNICATION

In the communication of Christian teachings into Japanese
culture there are prerequisites for effective understanding. The
purpose of this chapter is to show that the basic Rogerian principle
of listening for feeling in counseling can be applied to the life
and ministry of the missionary to Japan. Some understanding of the
cultural, social and religious background of these people is
essential. The Christian worker among the Japanese can hear their
problems, understand their passions, and empathize with them in
their need. Post-war Japan is searching again for international
recognition and identity. The nation is seeking for religious
freedom, and the solution of domestic and personal conflicts.

The concerned missionary who seeks to present an understandable
gospel that will be received in the hearts of the people will need
some basic awareness of the following segments of Japanese· thought
pattern. The Christian worker will seek to remain alert intellec-
tually for constantly changing culture characteristics. The great
missionary statesman, J.M. Winther, "is even yet a pace setter and an
inspiration through his understanding of the Japanese people."[1]
Schwab firmly believed that "the science of effective communication

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[1]John S. Schwab, "Effective Communications," Japan Harvest,
18, No. 2:10, Spring, 1969.

requires that today's missionary in Japan must be not only spiritually but intellectually alert."[2]

Awareness of Historical Perspective

In spite of the disastrous destruction of World War II and the amazing rebuilding of the economic magnates in the generation since 1945, the Japanese people are very conscious of their colorful past. Although historians are well acquainted with minute details of major events and great statesmen in Japan's history, every Christian worker who seeks to be cognizant of the thought patterns of the people could profit from a study of major epochs that are known and cherished by the majority of the people.

Periodization. The student of contemporary Japan may be excited by the splendor of ancient monuments or the challenge of heroic deeds, but his main concern is with the past, as it is reflected in the present. History provides a matrix from which evolves a heritage of cultural characteristics. It becomes a mirror and interpretation of present behavior. Modern political historians commonly divide the history of Japan into five broad periods, each characterized by a distinct form of government. Beginning with the first primitive state structure (genshi Kokka), Japanese government has evolved into different forms, respectively, the ancient state (Kodai Kokka), decentralized feudalism (bunkenteki hokentai),

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[2]Schwab, op. cit., p. 11.

centralized feudalism (<u>shukenteki</u> <u>hokentai</u>) and the modern state

(<u>kindai</u> <u>kokka</u>). Most structural changes have taken place over long

periods of time so can hardly adhere to any exact dates.[3]

The historian who is mostly interested in the social-

structural aspects of history would look to the dominant social

class existing in a particular period for the age characteristics,

i.e., the age of the patriarchal family elite (<u>ujizoku</u>, to the

seventh century), the age of the nobility (<u>kuge</u>, to the thirteenth

century), the period of the military houses (<u>buke</u>, tenth to nineteenth

centuries), and the age of the commoners, (<u>heimin</u>, seventeenth century

to the present.) This periodization contains many years of transition

and periods of overlap. However a pattern is inbred in the social

life of the people that continues to the present time.[4]

Some historians have seen a parallel between the European

major periods and those of Japanese history. The Western concepts of

archaic, ancient, medieval, early modern, and modern periods have

corresponding counterparts in the standard Japanese periods as

follows: <u>genshi</u> (through Yamato), <u>kodai</u> (Nara, Heian), <u>chusei</u>

(Kamakura, Muromachi), <u>Kinsei</u> (Edo), and <u>Kindai</u> (Tokyo). This method

would follow closely the great events and political leaders as

segments of the historical chart.[5]

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[3]Hall and Beardsley, <u>Twelve</u> <u>Doors</u> <u>to</u> <u>Japan</u>, p. 132.

[4]Ibid., pp. 132-133.

[5]Ibid., pp. 133-134.

Cultural history, however, could be divided into periods characterized both by political leaders and social change. These periods would include respectively, the familial age, the age of the aristocracy, the feudal period, the military-bureaucratic age, and the age of modernization.[6]

Early Japan. According to Japanese mythology the sun line of imperial ancestry was founded by Ninigi, a grandson of the Sun Goddess. The Inland Sea is where he founded the Japanese state in 660 B.C. and his title changed to Jimmu (Divine Warrior). The accounts of the expansion of the Yamato states from Kyushu north through the Inland Sea in the third century A.D. would probably have considerable historical validity. The Yamato rulers mentioned in the Kojiko and the Nihonji appear to be valid emperors mentioned also by Chinese historians. These rulers controlled an area stretching from Kanto (plains around Tokyo) to south Korea. Since their direct lineal descendants still occupy the Japanese throne, the imperial family that emerged into history in the fifth century A.D. is the oldest ruling line in the world.

Prince Shotoku. Near the close of the sixth century, after a bitter war for imperial succession, Prince Shotoku emerged the victor and in so doing, issued in a new era of Buddhism that had just recently been introduced into Japan with rather meager success.

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[6]Ibid., pp. 135-149.

Shotoku, who was an extremely able leader, was also a devout Buddhist with a real understanding of Buddhist philosophy. He was also very knowledgeable in aspects of Chinese civilization, so he endeavored to transplant the Chinese political system to Japan. In 604 Prince Shotoku issued his famous "Seventeen Article Constitution" which set precepts for the ruling class and replaced the uji hereditary system with centralized political institutions based on Confucian ethics. The next year he adopted the Chinese calendar and the twelve ranks for the court officials. Another accomplishment was his establishment of diplomatic relations with China.[7]

Tokugawa Shogunate. During medieval Japan, the powerful political war lords were virtually in control of the entire government while the emperors maintained their puppet leadership. At the great Battle of Sekigahara, Tokugawa Ieyasu seized the hegemony and established himself as head of the third shogunal dynasty, with the blessings of Emperor Goyozei. At this time Japan seemed on the verge of sluffing off its feudal system and, along with Europe, emerging into a new era. However, Japan's change was less revolutionary. Instead of building on foreign trade, Tokugawa eliminated it. Instead of continuing overseas expansion, the nation entered an era characterized by political unity and national isolation. Although such unity was an immediate blessing, for the next two centuries it

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[7]Reischauer, East-Asia the Great Tradition, pp. 475-477.

completely inhibited further development of economic, social, and political institutions. Geographic isolation of this island nation spared it the sharp military and economic competition that impelled each of the rival states of Europe to press ahead technologically and institutionally.[8]

This period of isolation came at the time of expansion of Catholic missions. In 1549, Francis Xavier, the Jesuit missionary, began preaching in Kyushu with great success. However, when the new Tokugawa dynasty began, and all foreign influence was banned from the kingdom, Christians were severely persecuted and many killed. Some political involvement of the Christians may have been the cause of the Shogun's decision to banish them from his country.

The Tokugawa shogunate was characterized by a cessation of civil wars. However, the autonomy of the clans and the loyalty of the warriors to their feudal lords was left untouched, and the old traditional Emperor worship was unchanged. The Imperial household was not a rival power but a means for unification and military protection. The nation was brought to almost perfect order and complete security. Toynbee calls this one of the most amazing cases of peace and order in the world.[9] The Tokugawa regime provided the immediate premodern institutional background from which modern Japanese government emerged. It drew all parts of Japan together into

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[8]Ibid., pp. 579-586.

[9]Aikawa, The Mind of Japan, p. 42.

a unification that would last for two and a half centuries.[10]

Meigi Restoration. An extremely important era in Japanese history is that ushered in by the young sovereign known as Emperor Meigi (meigi means enlightened government). Commodore Perry's appearance in 1853, with his black ships, finally opened the ports of Japan to foreign trade. The isolation policy that had enshrouded Japan for two centuries was now torn away and a new age of modernization began. The feudal lords were divested of power and all were given representation in the centralized government. The office of the Emperor was elevated to a new position as head of a coalition of feudal lords (daimyo).

The emperor gathered about him an intelligent group of good statesmen and aimed at transforming his feudal state into an industrialized modern nation. A democratic form of government was first organized with the creation, in 1885, of a Cabinet which was headed by a Prime Minister appointed by the Emperor on the advice of the elder statesmen (genro). Although representatives were elected by the people, the Emperor retained the power of absolute imperial veto over any statutes passed by the Diet.[11]

With foreign trade came foreign customs and travellers. Representatives of other nations were invited to the imperial

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[10]Hall and Beardsley, Twelve Doors to Japan, p. 435.

[11]Hall and Beardsley, op. cit., pp. 463-464.

household. The nation was shocked that their sacred sovereign would come face to face with common Westerners.[12] Protestant missions began in Japan at this time as ports were opened to the foreigner and the isolation policy of the government ended. A new interest in Western clothes, Western foods, and customs also made possible the active work of Christian missionaries. Although the change was nonviolent, the century of progress since the beginning of the Meigi era has been likened to the radical change that took place in Europe during the French Revolution. A solid foundation of government, social ethics, and economic expansion provided the needed changes that precipitated the economic greatness of modern Japan.

Awareness of Hierarchical Social Structure

It has been pointed out that the basic social and moral principles of the Japanese peoples consists essentially of filial piety. However, it has also been shown that loyalty to lords, and to emperor goes far beyond filial devotion. Since the Meiji restoration, the entire nation has been structured on deep hierarchical patterns. The missionary needs to be aware of these patterns in his attempt to understand Japanese psychology, and daily life.

The place of the Emperor as the Divine head of the nation was an ideal background for the establishing of a hierarchical society. He had absolute power and authority. Such power was not flamboyant

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[12]Reifsnider, Romantic History of Japan, p. 117.

or painful to the people, but was compassionate and was thus respected with affection and great prestige. "The prestige of the emperor came to be closely connected with the hierarchical order of Japanese society."[13]

The Japanese have always held the founder or master of their religious group in the highest esteem. Some devotees are extreme in their veneration of Buddha or one of his disciples. Such devotion was afforded the emperor, the feudal lord or military leader. Confucianism was an ideal system to provide a theoretical basis for such a religious devotion. Medieval Japan accepted the five relationships of Confucius as a social pattern to form a rigid hierarchical class structure. Even to the present day the idea of "taking one's proper station" is deeply woven into the fibre of Japanese life. There is strict obedience to elders, and one's proper station varies according to generation, sex, and age. The elder brother is the hier and shares to a high degree the prerogatives of the father. The women of Japan have had a long bitter conflict for equality because of their position as lower on the hierarchical encline.[14]

The hierarchical arrangements of Japanese life have been as drastic in relation to classes as to the family system. Tokugawa Japan saw a rigid class pyramid with the samurai or warrior coming at

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[13]Moore, The Japanese Mind, p. 152.

[14]Benedict, The Chrysanthemum and the Sword, pp. 43-57.

the top. Next were the peasants and then the craftsmen and finally

the merchants. Naturally the Emperor was superimposed above the peak

as absolute head.[15] Such a class distinction has been modified in

modern Japan, however there is still the strong boss-servant concept

in business, offices and even schools.

Watanabe believes that this hierarchical system which he

named, "a vertical social structure," is one of the most unique and

one most often misunderstood by foreigners. He saw it still as a

vital force in modern Japanese society, politics and business.[16]

Awareness of Natural Phenomena

The thought pattern of the Japanese that recognized deep

significance in the phenomenal world points to the Japanese traditional

love of nature. In early times, their highly agricultural society

looked to the natural elements for subsistance. The first Chinese

account of Japan opens with the words, "The people of wa (dwarf) live

on a mountainous island in the ocean." These two elements of water

and mountains together with the sun have always been close to the

Japanese. The clear streams, the towering mountain peaks, the flutter

of the autumn leaves--these have delighted the people and are

frequently incorporated in their passion for cleanliness.[17]

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[15]Moore, op. cit., p. 253.

[16]Katsutaka Watanabe, Aoyama University Professor (an oral
presentation at the Shibuya Language Institute, 1966).

[17]Tsunoda, Sources of Japanese Tradition, p. 3.

Whereas Shinto beginnings have possibly influenced the
Japanese in their love for the rocks, trees, mountains and ocean,
Buddhist teachings had an effect on their love of birds, animals and
all living creatures. According to Buddha, even insects had a soul.
Thus in one of the most well known children's stories, Harada San was
offered an escape from Hades because he saved the life of an insect
on the path one day. This nonviolent attitude extends even to trees.
Every follower of Buddha ought to plant a tree every few years and
look after it until it is matured.

Japan's love of nature is seen in the flowered kimono, in
the natural forms of the foods while cooking them, in the dwarf trees
and the miniature gardens. Their literature deals at length with
nature's wonders and especially the wonder of the four seasons. The
Japanese are extremely cognizant of both national phenomena and
minute details. They do not write about a large forest, but about a
single bamboo, not a flock of birds, but a lonely cuckoo, not a
meadow filled with daisies but a single iris in the pond.[18]

Aikawa has divided Japanese ways of thinking into three
natural categories: the volcano, the island country concept and the
paddy field system. The first refers to the violent natural forces
associated with volcanoes such as typhoons, and floods. It was
through this violence of nature that was so constant and overwhelming

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[18]Nakamura, Ways of Thinking of Eastern People, pp. 355-359.

that the Japanese lost their will to fight back. Consequently they
lost a sense of independence and never developed an ego-consciousness.
The Japanese have never tried to conquer nature, but are one with
nature, accepting its blessings and its destruction in their stride.
It is this spirit that says shikata ganai (so what, it can't be
helped) even in the face of an atomic blast at Hiroshima or a
devastating earthquake in Tokyo in 1923.

The second factor in Japanese thinking was the island country.
These people were robbed of dialogue with other nations because of
their island isolation, which was almost complete during the closed
door policy of the Tokugawa government. The five relationships of
Confucian teaching (between father-son, master-servant, husband-
wife, older brother-younger brother, and friends) has no place for
strangers who were outside the code of Confucian ethics. Thus the
traditional fear and hatred of foreigners on Japanese soil can be
accounted for.

The third factor related to the rice paddy. The Japanese
farmer needed a water-filled seedbed big enough for thousands of
rice plants. Such an extensive rice nursery could be operated only
by a powerful clan or family unit. Such a unit developed into a
family system in rural villages in that country. Thus the basic
personality characteristics are closely entwined with forces and
objects of importance in the natural world.

If the missionary can maintain an awareness of the close
kinship between the people of Japan and their natural surroundings,

he will be better able to understand some deep thought characteristics

and to relate his message to these existing psychological patterns.[19]

Awareness of Religious Ferment

Perhaps no nation has had deeper religious life than the

Japanese people. The development of Shintoism has been viewed

earlier with its sincere devotion to the Imperial household. With

adroit syncretism, Confucianism from China and Buddhism from Korea

was assimilated into the Japanese home and social life. The

admixture of these three major religions is illustrated in a letter

which the feudal lord, Hideyoshi sent to the Indies near the end of

the sixteenth century:

> Ours is the land of the gods. God rules in times of
> prosperity as in times of decline. This God is spoken of
> by Buddhism in India, Confucianism in China, and Shintoism
> in Japan. To know Shinto is to know Buddhism as well as
> Confucianism.[20]

Japan has developed in a religious atmosphere. Its history

is involved with religious concepts and worship; its geography is

closely connected with religious names for religious places. Its

mountains and rivers have religious significance. Just about every

farming activity has a religious ceremony connected to it. Its

government has had a close affinity to religious values.

Then World War II occured causing almost total disillusionment

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[19] Aikawa, The Mind of Japan, pp. 23-24.

[20] Tsunoda, Sources of Japanese Tradition, p. 317.

and spiritual vacuum. When Premier Sato was viewing the damage inflicted on Tokyo University by the riots in 1969, he observed that Japan was spiritually bankrupt. He saw the spiritual values that had been so strong destroyed with surrender at the end of the war. "We have sought to substitute materialism but it is not adequate, but we are seeking."[21]

In this spiritually bankrupt society over five hundred new religions have been born in post-war Japan. Some of these such as Soka Gakkai and Risho Koseikai and PL-Kyodan have reached massive proportions.[22] These have been a witness to the lostness and ferment in the religious life of modern Japan. In fact some surveys show as many as 70% of the people of Japan have no deep faith in any religious system.[23]

It is the understanding of both the traditional religions and the new cults that the missionary will find a significant contact with the Japanese people. If he can be aware of traditions, understand the meanings of the objects of worship and realize the deep religious need of the people, he can build on this for effective communication of a faith that is true and that can meet these deep emotional and spiritual searchings of the people.

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[21]Victor Springer, "Keeping Up with the News," *Japan Harvest,* 18, No. 2:22, Spring, 1969.

[22]Hall and Beardsley, *Twelve Doors to Japan,* pp. 339-342.

[23]Ikeda, *Seikyo Times,* p. 7.

EMPATHIC UNDERSTANDING AND MISSIONARY COMMUNICATION

Empathic Understanding Defined

Empathy has been defined as "the mental identification of the ego with the character and experiences of another person."[24] The term is modeled on the word sympathy and is often used in reference to aesthetic experience. The most obvious example is that of the actor or singer when he "feels" the part he is performing. One may, by a kind of introjection, "feel oneself into" what one observes or thinks.[25] Empathic understanding, when used in the present research, refers to that cognizance of culture a missionary possesses that will cause him to feel deeply the burdens of the people to whom he ministers and permit him to identify with their suffering, whether spiritual or physical.

Empathy Illustrated. A Polish anthropologist, Alicha Iwanska, divided American farming communities into three categories; landscape, machinery and people. The first represented those individuals who related to people in a general disinterested way, while the second referred to those who used machines for personal profit and who would tend to look on persons with similar motive. The third saw people as people, neighbors, individuals with personal likes, wants, and

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[24]Britannica World Language Dictionary (New York: Funk and Wagnals Co., 1961), p. 414.

[25]Warren E. Preece and Howard E. Kasch, Encyclopedia Britannica, Inc. (Chicago: William Benton Publisher, 1965), p. 400.

needs.[26] Missionary concern needs to go beyond the general attitude of liking a nationality. It needs to go beyond a caring for persons if they produce or if they become Christian. The need is for empathic acceptance of people as individuals because a sincere love flows unconditionally out to them.

The Bible and Empathy

The missionary finds his supreme example of empathic understanding in the life of his Lord. Although the missionary may feel it nearly impossible to really share in the pain and hurt of the people to whom he goes, he remembers that this is exactly what Christ did. The great Kenosis passage of Scripture says of the Lord, "who though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant being born in the likeness of men."[27]

He entered into the pain and dirt and ignorance of man's sordid condition. He lived among men, listened to their sorrow, wept with them and finally died on His foreign mission field. He sat where they sat, lived the way they lived, talked their language, understood their suffering. No one could know as He knew the true meaning of identification. When he looked on the multitudes "He had compassion

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[26]William A. Smalley, "The World is Too Much with Us," Readings in Missionary Anthropology (Tarrytown, New Jersey: Practical Anthropology Inc., 1964), p. 245.

[27]Philippians 2:6, 7.

on them."[28] Such compassion lies very close to the concept of empathy.

The greatest evangelist, the Apostle Paul, had a deep sense of anthropological relevance in his ministry. Speaking to the learned idol worshippers on Mar's Hill, he didn't condemn the images but built his sermon on the level of the people. He entered into their world in order to have them understand the meaning of the other world. In Ephesus he lived with them, often in tears (Acts 20), understanding their problems, identifying with needs, and lifting them to new life in Christ.

The Holy Spirit is the active factor in communicating the Christian Truth. He would take the things of Christ and make them understood (John 15:14, 15). He would take the concern, love and empathy that were in Christ and relate them to people. Paul comments in his letter to the Romans that love has been poured into our hearts by the Holy Ghost (Romans 5:3). There was a time in the disciple's life when the love of God was external, but when the Holy Spirit entered, the love of God entered also. The operative cause of God's love communicated to us is the Spirit of God.[29] For a missionary to communicate effectively, such work of the Spirit is essential. Only through the medium of the Spirit's enabling can he forget his own

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[28]Matthew 9:36, 14:14.

[29]R.M. Baerg, "The Holy Spirit in Communication," in The Church in Mission, A.J. Klassen, ed., (Hillsboro, Kansas: Mennonite Brethren Publishing House, 1967), pp. 71-72.

rights and identify in self-negating empathy and love for the people
to whom he ministers.

Identification and Empathy

In speaking of identification for missionary workers there are
two distinct elements to be considered. One such element is the
identification of empathy in which one seeks a sympathetic understand-
ing of the local customary ways, and psychology and understanding that
allows for no exceptions. The second element is actual adoption of
native ways which includes both internal approval and external usage.[30]

Going Native. "Going native," though practiced by many, leads to
hypocrisy, misunderstanding, and often to a cessation from missionary
service. "Going native" involves psychological costs that usually
are too great to pay. The physical costs are also involved, as local
food prepared by the local people would mean definite health risks for
the Westerner. One survey showed that the most predominant reason for
missionary withdrawals from the field is due to poor health,
frequently between the third and fifth years of service.[31] The young
missionary, seeking to identify with the people, is apparently
careless about physical health. Herein is the tragic factor of those
who would seek for empathy among the people with whom they labor.

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[30]Louis J. Luzbetak, The Church and Culture (Techny, Illinois:
Divine Word Publications, 1963), p. 96.

[31]William G. Lennox, The Health and Turnover of Missionaries
(New York: The Foreign Missions Conference, 1933), pp.66-67.

Luzbetak believes that going native is a neurotic longing for security and an exaggerated hunger for belonging. An unbalanced need for acceptance drives the unwary individual to accept as his own, indiscriminately, any and all local ways and values. He begins to extoll the religious, moral and cultural values of his surroundings. The difference between this and true identification is not only in degree but in kind. Going native is basically selfish while empathic identification is selfless and altruistic.[32]

True Empathic Identification. Empathy concerns an understanding of the local people and an appreciation for the reasons behind their way of life. Without approving of their godshelves or religious pagan ceremonies, the missionary seeks to know why they act this way. "Empathy means that I understand why my people are what they are no matter what they are."[33] Although empathy is an internal attitude, it is readily perceived by the local people.

Identification includes an understanding of the etiquette of the local people. The manner of dress, eating habits, proper way of shaking hands or bowing in respect have deep meaning for the people of any given locale. Local folklore is invaluable as a tool to a comprehension of the thought patterns of people. Children's stories provide open doors to the thinking of the people. An understanding of

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[32]Luzbetak, op. cit., p. 99.

[33]Luzbetak, op. cit., p. 97.

cultural history could be useful toward empathy. To understand such factors a serious study of anthropology would be valuable.

Spae emphasizes the need for such understanding in Japan: "Christians must not only live their faith to the fullest; they must also probe the culture of Japan for openings for the message which they proclaim."[34] He believes that a vital step remains for the diffusion of the gospel in Japan, that of the integration of Christianity and Japanese culture, because "Culture is the medium through which, and in which, a nation accepts the faith."[35] A prime objective for missionary workers, then, is the identification with and understanding of that culture in which he lives.

Adaptability. With the rapid changes taking place both in national affairs and in mission policy, an increasing need for the missionary is his ability to adapt to new conditions. This requires flexibility in order that the individual missionary may be enabled by the Spirit of God to see himself through the eyes of those among whom he is living and to conduct himself in a manner that would be winsome and compassionate.[36] The Christian worker will find an increasing need for such adaptability both among Christian and

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[34] Joseph J. Spae, Christian Corridors to Japan (Tokyo: Oriens Institute for Religious Research, 1967), p. 134.

[35] Ibid., p. 134.

[36] T. Stanley Soltau, Missions at the Crossroads (Grand Rapids: Baker Book House, 1955), p. 179.

non-Christian nationals. Personal religious standards of the missionary need not be changed but inner attitudes will need constant revamping.

Language and Empathy

A major problem most missionaries face is the study of a foreign language. Such a concern has even greater proportions in Japan where the language is considered to be one of the most difficult in the world. Reischauer sees in the Japanese use of Chinese character, "a writing system of almost unparalleled difficulty and cumbersomeness."[37] Herein may be one reason that outstanding proficiency in the understanding of the Japanese language by missionaries is very scarce. Yet in that nation with such pride of history, wealth of classical literature, and intricate system of culture, a disciplined study of the language would appear to be essential. Such an opinion was verified in the survey conducted at the United Church General Assembly among the national pastors and laymen. "Four times as many people felt that the missionary ought to be able to speak Japanese more freely, as those who felt that it does not matter."[38]

It would be extremely difficult to enter into the life experience of the Japanese people without language ability. Yamagiwa

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[37] Edwin O. Reischauer, Japan Past and Present (Tokyo: Charles E. Tuttle Co., 1964), p. 37.

[38] Saeki, "The Role of the Missionary," p. 8.

believes that the Japanese language reflects verbally all the non-verbal elements in Japanese culture. "For every expression of Japanese culture, we may look for a corresponding feature in the language."[39] The relationship between language and society in Japan is well illustrated by the use of humble or honorific terms, that reflect the existence of a hierarchical social system. Each individual according to his social status has his own ideolect. Habits of phonation and dialectical idioms are constantly changing as he advances in social status. Since the role of language is never passive, it not only reflects society but also has a hand in reshaping social patterns.[40]

For missionaries, language is a definite means of identity but the reverse is also true. Language training that does not involve contact with people of that nationality is very difficult. Reyburn states that "people who have much contact with individuals of a particular language are apt to learn well as they become interested in identifying with those people."[41] He mentions, however, that the "language barrier" can be a psychological barrier to the one who is learning to speak. This the empathic learner studies in terms of specific utterances for specific situations rather than seek to learn

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[39]Joseph K. Yamagiwa, "Language as an Expression of Japanese Culture" in Hall and Beardsley, Twelve Doors to Japan, p. 188.

[40]Ibid., p. 191.

[41]William D. Reyburn, "Don't Learn that Language" in Readings in Missionary Anthropology (Tarrytown, New York: Practical Anthropology, 1967), p. 343.

an abstracted language system. In such a way he can gradually become

acculturated into basic thought patterns of the people in these

specific areas.

Kraemer's insistence that "convinced Christians from Western

churches with competent, scholarly knowledge of oriental religions

and cultures are indispensable,"[42] could equally apply to language

proficiency. Language and empathic understanding are inseparably

linked together.

Conclusion

Empathy cannot be separated from true love for people. Empathy

means to love and to be loved. It means to know someone intimately

and to be known intimately.

The imperative need in missionary communications is to "sit

where they sit," to thus form redemptive bridges of empathy to those

in another culture with spiritual need.

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[42]Hendrik Kraemer, Religion and the Christian Faith (Philadelphia: Westminster Press, 1956), p. 417.

CHAPTER VII

GROUP DYNAMICS AND COMMUNICATION

GROUP DYNAMICS AND JAPANESE CULTURE

National Solidarity

From the regency of Prince Shotoku of the Yamato clan a major

effort of Japan's rulers has been devoted toward centralized

government and national solidarity. The basis of this national

group spirit was the place afforded the Emperor. For greater power

and national progress, in the Meigi restoration the emperor was

restored to the status of acknowledged head of the Japanese Empire,

the divinely ordained father of the homogeneous Japanese family.

Such a relationship was cemented by intense pride of country and

faith in Japan's divine supremacy and mission. Most Japanese were

proud of their country's mission to organize and give leadership to

Asiatic peoples. It was this pride and faith that provided the will

for even a defeated nation to build back to world leadership in

industrial production.[1]

The humblest of Japanese could experience somewhat of a

spiritual image of one nation and a membership in one national family.

In this national family there was little individual will. The war

years saw intense pain and devoted sacrifice to this family image.

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[1]E. Wright Bakke, Revolutionary Democracy (Hamden, Connecticut:
Archon Books, 1968), p. 42.

The fighter pilots became human bombs as they dove directly into the warships in the sea battles. Personal safety was no concern to them, for their mission was linked closely with the mission of their nation. They were proud to be a unit in the family of Japan.

Group Solidarity

By the middle of the third century, Japanese culture had reached a sufficiently uniform society system that one could see an emerging familial age. At that time the ruling families were divided from the rest of society. Members of the elite group were organized into a hierarchy of lineal clans called uji. The uji consisted of several kin-related families organized under one head, a patriarchal chief. Such chiefs claimed to have descended from some deified ancestor. They exerted both ritualistic and coercive power as chief of the uji.[2] Agriculture was facilitated through the group as a powerful family clan would work together for the planting and harvesting of the rice. Worship was centralized in the group as each clan had its own shrine, and local god, the unikami. Moore asserts that there was no means of salvation of individuals within the ujikami system. The ultimate destiny of individuals was seen in terms of their loss of identity and their joining with a vague community of ancestral spirits after death.[3]

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[2]Hall and Beardsley, Twelve Doors to Japan, p. 136.

[3]Moore, The Japanese Mind, p. 202.

A second type of group solidarity, introduced in the Tokugawa era was the _ie_. The individual was the secondary existence within the clan concept of _ie_ (literally meaning house). The wife and children were under the rule of the father as authoritarian head. Everyone should serve the _ie_ as a sacred duty. Eventually the _ie_ head was the voting body for the entire family and all decisions rested ultimately with him.

A third kind of family solidarity came in the form of farm communities where rice was grown in abundance. Much machinery, though primitive, and land, was needed to operate a rice nursery. Those who belonged to the same rice nursery came to form a pseudo-family and the members were given the same family name. This family name was called a _myoji_, (literally, "the man of the same seedling."). Thus the rice planting was basic for the old family system in rural Japan. Paternalism became very strong as value was attached to the building of the group rather than the individual.[4] Any person separated from such a group was isolated not only from his family but from society as well.

A person's honor, reputation, responsibility, function,--in fact his entire personality--was fused into a relationship as part of a family within a face-to-face group. Precepts of moral conduct were formed on the assumption that they benefitted the group, not the individual.

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[4]Aikawa, The Mind of Japan, pp. 28-29.

In the late nineteenth century, lineage, not marriage, was sacred. The ancestral house was an entity continuing in time. The duties of the individual was to the house, and marriage was for the purpose of obtaining heirs for the house. Daughter-in-law and eldest son, along with unmarried children lived with the parents. An ideal family was three generations under one roof.[5]

Changing Cultural Pattern

During the occupation several distinctive characteristics of Japanese living were radically changed. Among the first was the demythologizing of the divine supremacy of the emperor. Such a statement brought chaos to a clan system that was tied fundamentally to the emperor's position in the nation. The constitution that was sent to the Imperial household by the Commander of the Occupation Forces seemed to be "directed against the total prewar syndrome of emperor, state, Japanese family-system and the obligations associated with each."[6]

Further changes involved the fragmentation of the large land holding by absent land owners. The huge land-owner clans were divided into individual small farms for small family units. The ie structure was dealt a further setback when the new constitution called for universal suffrage. No longer could the head of the ie

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[5]Reischauer, Japan Past and Present, p. 513.

[6]Ibid., p. 815.

have the power of vote for the entire group. The individual emerged as master of his own fate.

Rapid urbanization continued to affect the clan concept of the rural farm communities. Cities became great masses of individuals with very little social solidarity. Industrialization forced great segments of the population into tenement houses, from which the workers went to huge factories where no one knew the next person on the assembly line. Education became so idolized that universities were overcrowded. Classrooms were crowded and teachers scarce. The youth became isolated from the family unit and felt a lostness unknown in the home.

The new generation is trying to define the self more than the prewar generations. This is more difficult in a culture that defines the self almost exclusively in terms of group obligation and group will. A condition is developing in which the youth cannot adjust to the new individual-oriented society. The Japanese word amaeru means to depend upon another's love. According to Doi, such a dependency pattern is basic to individual Japanese psychology and underlies the dynamic of neurosis in Japan.[7]

The ultimate disaster in a culture where the social solidarity has been so radically changed is individual self-destruction. Although the Japanese suicide rate is not the world's highest, the alarming factor is the high peak in late teens through early thirties. Suicide

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[7]Ross, Shinto: The Way of Japan, p. 364.

stands as the leading cause of death in the age group between fifteen and thirty. The fact remains that in Japan many youths see themselves as caught by intolerable problems permitting no release other than through self-destruction.[8]

Group Solidarity and the New Religions

The crises of modern Japan has been well described by Toynbee. All mankind is now in search of new foundations for its spiritual life. If Japan has temporarily lost her way she has lost it in company with the rest of the world. The catastrophe (of the war) seems to have produced a sort of moral and spiritual vacuum which will surely have to be filled.[9]

The new religions have rushed in to attempt to fill this vacuum. Possibly their greatest contribution is in the area of filling a need for community. Predominant in these cults are the active, virile youth who are taking the contagion of their new faith into every corner of society. There is a keen missionary interest with extensive building programs in which so many are engaged. These members feel they are parts of a progressive, winning team. The largest such group, the Soka Gakkai, now boasts of sixteen million members, most of whom are under thirty-five years of age. Their charismatic leader, Ikeda, spoke before thousands of leaders in their

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[8]Hall and Beardsley, Twelve Doors to Japan, p. 364.

[9]A. Toynbee, "The Role of Japan in World History," Japan Quarterly, 6, No. 1:19, January, 1957.

general meeting of the Youth Division in 1968. At that time he

quoted Byron's revolutionary poem, "Still, still advancing, with

banners glancing, His power enhancing, He must move on."[10] Such is

the Spirit of modern religious movements in Japan. Such fighting

determination brings lonely youth a cause for involvement, a new

symbol of group identity.

Another new religion, the Rissho Koseikai, in its impressive

multimillion dollar building in Tokyo, designates several hours each

day for hoza or group counseling. Up to ten thousand come daily for

this group experience in which problems are discussed and advice

given. The community of such activity seeks to fill the spiritual

vacuum so evident in postwar Japanese society.

GROUP DYNAMIC AND MISSIONARY COMMUNICATION

A major problem that faces the world is massive overpopulation.

Although Japan's population growth has been drastically reduced yet

church growth also has been meager with over 99% of the people still

non-Christian. Christ's commission to go to the uttermost part, to

every creature has been grossly unfulfilled. In spite of new schools,

new literature, and new missionaries, a large segment of the nation

remains divorced from the influence of the church.

In recent years two major concepts of evangelism have proven

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[10]Daisaku Ikeda, "Great Missions of the Youth," Seikyo Times,
6, No. 1:17, January, 1968.

very successful in different parts of the world. Both of these are related directly to principles of group dynamics. The first one, pioneered by McGavran, concerns the conversion of groups to Christ, and the second relates to Evangelism-in-Depth that emphasizes personal evangelism by people within a group. Both of these could have significant effects on missionary principles in Japan.

Church Growth

Every nation is made up of various layers or strata of society. In Japan there is still family consciousness even after the breakdown of the family unit in postwar years. The rigid clan element with its Confucian ethic is rapidly disappearing, but communities, especially in rural or semi-rural areas, still remain almost autonomous.

Western Christianity is extremely conscious of the individual. One member of a family can become a Christian without much ostracism by the rest of the family. Furthermore Christianity is regarded as true even though many do not profess to follow Christ. The case is altogether different in Japan where major religions have been considered true. The whole family participates in the ceremonies, the family godshelves presentations, and pagan rituals. The individual does not think for himself in the matter of religion.

Basic Assumptions in Church Growth. McGavran views the world as a vast mosaic of peoples, rather than countries with geographic boundaries. The pieces of such mosaics are known as homogeneous

units, which share some common characteristic or heritage. People
who are highly conscious of group solidarity prefer to become
Christians without crossing cultural barriers. Another basic
assumption is that some units of the mosaic are more receptive than
others. McGavran's conclusion, then, is that if more effort would be
placed in the homogeneous unit for evangelism the possible result
would be a people movement.

People Movements Explained. McGavran defines a "People
Movement" as,

> the joint decision of a number of individuals comprising
> some section of society, perhaps 5 or 50 families, which
> enables them to become Christians without social dis-
> location, while remaining in full contact with their non-
> Christian relatives, thus enabling other groups across
> the years, after suitable instruction, to become Christians
> and form churches.[11]

At specific times the Holy Spirit prepares a segment of
population to respond to the Gospel. The mission of the church is
to discover that area of greatest growth. Concentration in this area
could produce people movements toward conversion and baptism of
large numbers of people for the sake of statistics. It is rather a
multi-individual, mutually interdependent action of people who
personally accept Christ, while others in the group also accept
Christ.[12]

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[11]J.T. Seamands, "Missionary Principles" (Xerox copy of a
syllabus for classroom purposes.

[12]Malcolm R. Bradshaw, Church Growth Through Evangelism in
Depth (South Pasadena: William Cary Library, 1969), p. 17.

Dislocation or Community. A common fallacy in missionary
policy is that a convert must come out of the culture in which he
has been born. Some believe that a culture is in itself pagan, and
thus could not offer encouragement to a young Christian. Often even
without this viewpoint, the new Christian is shunned by community and
family because he has rejected the national heritage. In Japan, State
Shintoism is so closely linked with national pride that a convert to
Christianity is looked upon as a traitor.

However in group conversion the individual is one with many
who accept Christ as their Lord and Savior. With solidarity, the
group can not only grow in faith but can present a strong witness to
loners within the group or to those other groups related either by
family, occupation or geography.

The possibility remains that in Japan whole communities could
decide to take Christ as its Lord. The leaders of the villages could
discuss the advantages and disadvantages while the Holy Spirit makes
plain the redemptive truths of Christ. A new day could dawn in Japan
if such group conversion could begin.

Evangelism-in-Depth

"The only hope that the church has to reach the exploding
population is to awaken and equip our sleeping giant--the vast
majority--the laymen."[13] The prime aim of E.I.D. is to mobilize the

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[13]James Kennedy, "Evangelism-in-Depth" (a pamphlet prepared for
Latin American Missions).

sleeping giants until they are a zealous witness for the Lord Jesus
Christ.

Kenneth Strachan: Innovator. Lay evangelism is as old as
the New Testament but little has been done in personal evangelism
by laymen in recent years. At a moment when a new approach was
desperately needed, Strachan, a son of a Latin American missionary,
was a man strategically called of God. He has lead a revolt against
the mediocrity of his day, both in American churches and in missions
around the world. Although Strachan had been successful both as an
evangelist in city-wide campaigns in Latin America and as a more
conventional church-planting missionary, he was not satisfied. In the
"breadth" ministry he had seen hundreds come into the tent for
salvation but there was still at least 90% of the population completely
unreached. He spent time praying and reading the Word, studying
statistics and records of other fast-growing movements. Finally the
truth came to him that instead of seeking for greater breadth in
advertising and soliciting for people to come to hear the message, he
should concentrate on "depth" which meant the multiplication of lay
evangelists to go out to win the community. The principle became
clear: "The expansion of any movement is in direct proportion to its
success in mobilizing its total membership in continuous propagation
of its beliefs.[14]

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[14]This is widely known as the Strachan theorem. R. Kenneth
Strachan, "Call to Witness," International Review of Missions, 53:
194, April, 1964.

Once this conclusion was reached, it was no great surprise that it led directly back to the principles of the first century church. But would it be possible to mobilize the total church in active constant witness? Strachan was a man of sincere faith that such should be possible.

Convictions and Principles. The convictions upon which the entire Evangelism-in-Depth program is based includes the presupposition that abundant reaping requires abundant sowing; Christians can and must work together in evangelism; when Christians pool resources for evangelism God multiplies them; and a dedicated minority can make an impact on an entire nation. When the community of God's people are gripped by these basic convictions, God can transform them into a redeemed minority that is bold and dynamic.[15]

The aims or principles arising out of the basic presuppositions include the mobilization of every Christian for witness. Such mobilization needs to be done by local leadership within the framework of the local church. The mobilization has as its ultimate objective the entire world. Nothing short of this could be concurrent with the dimensions of the great commission.

Program of E.I.D. In each nation where the E.I.D. has operated there has first been a national assembly organized that

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[15]Bradshaw, Church Growth Through Evangelism-in-Depth, pp. 35-38.

would determine limits, resources, and strategic planning for that country. Such an assembly for planning would be the object of much prayer in the churches of all mission boards or denominations of the nation. Next would come the organization on the national, regional, and local levels. For three months there would then be training classes in the churches for those who would participate in personal evangelism in their respective areas. Finally the local, regional, and national areas would plan crusades. However, in the total experience the emphasis would be training and inspiring of the laity for personal witness and evangelism in the community, in the home, or in the shop.[16]

Relevance to Group Solidarity. The above program is being initiated in a pilot project currently in Japan. In a culture where the clan is a strong social entity and where strangers are viewed with suspicion, who could reach its core better than a member of that clan? A Japanese layman, teaching in a school, has a superb opportunity to influence both the staff and students for his Lord. A shop worker has constant opportunities to communicate his joy in Christ. When Japanese laymen become so excited about Jesus that they will go out to their own people with a vital experience of the love and joy of Christ, then Christianity will begin to become Japanese. It will become planted in the soil, no longer a Western, foreigners' religion.

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[16]Ibid., p. 43.

The missionary has a vital part in such a vision. If he will be effective, his life will have continual concern for individuals whom he meets. His ministry will be centered in Calvary's love that has compelled him to relate to the non-Christian community. His constant requirement will be the leading and the empowering of the Holy Spirit, that he himself can retain a fresh passion for lost men. In this way, he, too, can become a part of the witnessing community whether in Japan or in any other nation.

CHAPTER VIII

SUMMARY AND CONCLUSION

SUMMARY

The specific principles of Carl R. Rogers, that of congruence, unconditional positive regard, empathic understanding and finally, of the dynamics of the group experience, all pointed to a certain reluctance to force opinions onto the other person. Rogers sought for relationship rather than reasons or directions. His approach was non-authoritarian and he sought for a depth of empathic feeling with the person in need.

From the specific characteristic of Rogerian technique there was a frustration to the general world of culture that related to Rogers' principles. Those concepts of nationalism, religion, history, psychology of the Japanese people were investigated in general terms.

Cultural characteristics were finally seen in their relevancy to definite factors involved in the communication of the Christian faith. A particular factor was the involvement of the general principles of a general culture characteristic in the reaching of the individual with the message of Christ. Herein is the objective of the entire study. Congruence is needed if the missionary is to be the proper communicator. Unconditional positive regard is imperative to the missionary in his attitude pattern for the Japanese people From these two elements there emerges a depth of empathic understanding

so that the missionary can relate properly and continually to the people. Such empathic love is probably the ingredient most needed in missionary communication today.

Authoritarian attitude and an air of superiority, could be negated by a new appraisal of unselfish, humble empathic love.

CONCLUSION

The following concluding observations and suggestions arise from the above investigation. They relate specifically to missionary methods within the context of Japanese culture, yet generally to all missionary work. Relative to every suggestion is the conscious awareness of the imperative of a loving non-authoritative stance in international Christian communication.

The first conclusion is the imperative for a brother-to-brother relationship between the national and the missionary. Such partner relationships, if carried to include inner motive and attitude is of paramount importance in this age of emerging national pride and national church leaders. Authoritarian pronouncements are anathema to the free cooperation of brothers laboring together for the Kingdom.

The second suggestion comes as a plea for a new look at the importance of cultural anthropology and the study of local religion, history, social customs, and language. Too long the missionary's message has been somewhat unrelated to culture characteristics. If the missionary community listens more closely to great men such as Nida, Reyburn, and Smalley, a deeper understanding would

result.[1] Those missionaries interested specifically in Japan could become involved more in cultural understanding as studied by men like Spae, Reischauer, and Beardsley or with Japanese writers such as Suzuki Daistz, Anesaki Masaharu, or Tsunoda Ryusaku. In this way bridges could be built to a culture different from that of the west.
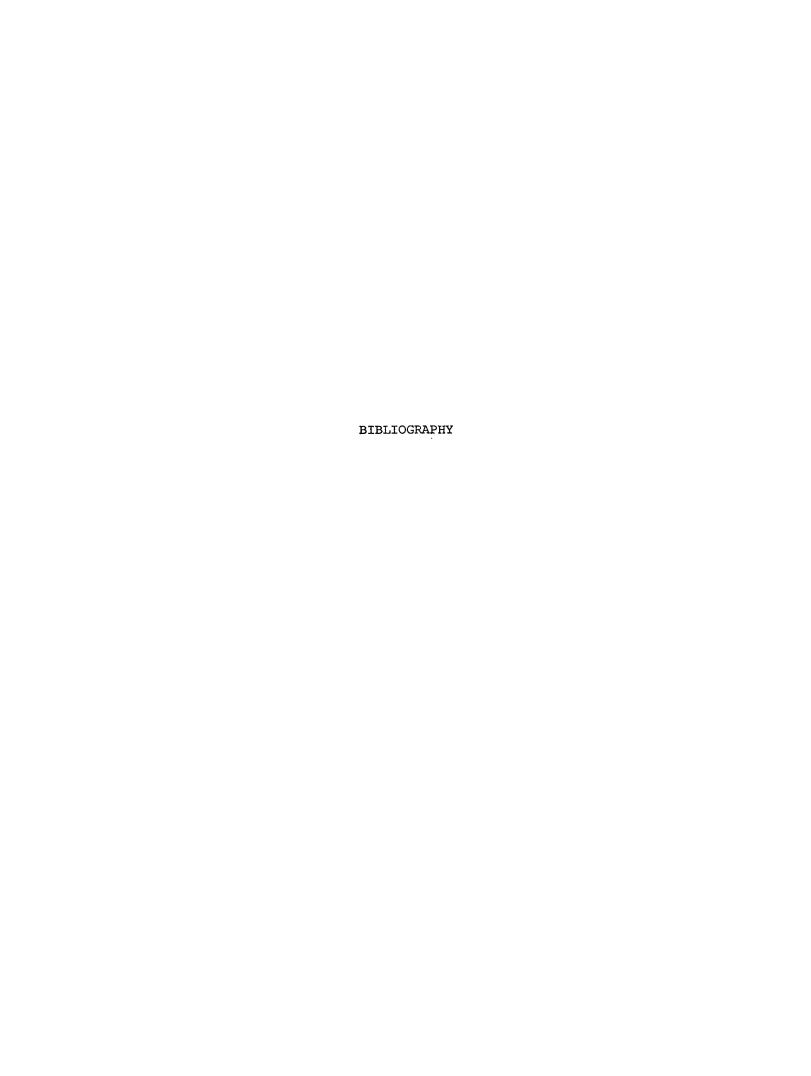
The third suggestion would concern the need for a greater involvement of missionaries in the person-to-person approach to evangelism. Such an approach would not necessitate a full-time door-to-door visitation evangelism. It would, however, concern the missionary with the task of producing personal evangelists. He may only have a few but with a few he can train, motivate, and lead until his own ministry is multiplied many times. There is a need for an "in-depth" approach to evangelism, engaging the few concerned ones to make them radiant witnesses. The missionary cannot reach the millions that may be in his locality. Like the Master, he could work with the few who would become flames in the underbrush of a pagan society. The leading and training of a few may be his greatest and most permanent contribution to Japan's evangelism.

The fourth conclusion drawn from this study is that in Japan the peoples' movement or group conversion could become a potent driving force for massive church growth. Group conscious Japanese seek a path back to social solidarity. Both the fellowship of the

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[1]These men regularly contribute to Practical Anthropology.

Christian community and the winning of whole families and villages in new Christian communities could become a means to social fulfillment and individual joy for countless thousands of people in hundreds of groups. The single convert concept could be radically revamped to fulfill the great commission in this generation.

The final suggestion relates to the personal life of the missionary. This chapter closes with a plea that began the current investigation. The personal life, attitude, and love of the missionary must never become secondary to his ministry. His transparence before God, before his co-laborers, and before his local people will determine eventually his real service to His Lord. With his personal daily commitment to His Christ, along with the power and resources of God, the missionary could see a new day of growth, expansion, and revival, even in Japan.

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