

WORLDVIEWS: TRADITIONAL AND MODERN
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TRADITIONAL

MODERN

ORGANIC

Value relationships
Try to negotiate
Less predictable world
Adapt to whatever happens

MECHANISTIC

Value possessions
Stay in control
Highly predictable world
Plan, set goals, avoid failure

WHOLISTIC

Supernatural pervades
natural
Animism and magic

DUALISTIC

Supernatural separate from
natural
Science & technology

GROUP ORIENTED

Stress sharing
Group ownership
Shame oriented
Strong sense of identity
High conformism

INDIVIDUALISTIC

Stress self-reliance
Private property
Guilt oriented
Isolation, loneliness
High initiative

SPACE & LAND ORIENTED

Land is sacred
Time is flexible and circular

TIME ORIENTED

Land is a possession
Time is linear & in short supply

ORAL ORIENTATION

Tell stories and myths

VISUAL ORIENTATION

Read books

**CONCRETE FUNCTIONAL
THOUGHT**

Use intuition
All things part of a whole
Things seen in context

**ABSTRACT ANALYTICAL
THOUGHT**

Use lineal logic
Dissect things analytically
Things abstracted from context

LIMITED GOOD

Village life is public--everyone and almost everything is known by all. This is conducive to a sense of mutual responsibility in times of crisis. The negative side is that intimacy often leads to envy of and gossip about the good fortunes of others, particularly of those who belong to another ethnic group or class

The fact that the village is a small, closed system often leads to a view of reality that George Foster has called the "image of the limited good."

By "Image of Limited Good" I mean that broad areas of peasant behavior are patterned in such fashion as to suggest that peasants view their social, economic, and natural universes--their total environment--as one in which all of the desired things in life such as land, wealth, health, friendship and love, manliness and honor, respect and status, power and influence, security and safety, exist in finite quantity and are always in short supply, as far as the peasant is concerned. Not only do these and all other "good things" exist in finite and limited quantities, but in addition there is no way directly within peasant power to increase the available quantities. . . . If "Good" exists in limited amounts which cannot be expanded, and if the system is closed, it follows that an individual or family can improve a position only at the expense of others (Foster 1965, 296-97).

Because one person's advance is thought to take place only at the expense of others, ambition becomes a threat to other members of the community. Someone's advantage implies someone else's disadvantage. A person, therefore, should be content with what her or she has, and not strive for more. There is a great deal of gossip about who has gotten what and how he or she has acquired it.

Those who do get ahead through enterprise and work are targets of gossip, hatred and ostracism. In extreme cases, their crops are destroyed at night, and their new-built houses are vandalized. The lesson is clear: do not try to get ahead because to do so you must rob others and they will turn against you.

ORGANIZATIONS IN ASCENT AND DECLINE

ASCENT

DECLINE

Work:	<ul style="list-style-type: none">- process to realize potential	<ul style="list-style-type: none">- a burden to be carried
Purpose:	<ul style="list-style-type: none">- understood and used to connect people & tasks	<ul style="list-style-type: none">- not understood and used to order tasks
Corporate Culture:	<ul style="list-style-type: none">- understood, but open to change- concern for whole organization- enculturate new workers	<ul style="list-style-type: none">- understood, but resist change- concern for own program and territory- put new-comers to work at once
Relations:	<ul style="list-style-type: none">- flexible- empower others- encourage innovation- ready to delegate- share information- see opportunities- learn from mistakes - manage conflict for benefit of all- not attached to power & authority	<ul style="list-style-type: none">- rigid- grab power- discourage innovation- keep control- control inform.- see problems- mistakes are seen as bad, cover them up- avoid conflict - power hungry, status seeking

WHY IS WHOLISTIC MINISTRY AN ISSUE?

- it was not an issue in Christ's ministry
- it was not an issue in the church in the middle ages
- it is now a very divisive issue in the church and missions

