

Worldview and Worldview Transformation
G.M.T.C., Korea, June 2000.

18 sessions: 14 lecture and 4 discussion.

9 - 95 minute sessions in the mornings

5 - 75 minute sessions in the afternoon.

1. The Concept of Culture and Society

* 'Theoretical Foundations' chapter 1 in Incarnational Ministry.

1.1 The concept of culture

- dimensions: cognitive, affective, evaluative
- more or less integrated
- shared by a community

1.2 The concept of society

- systems of relationship

1.3 system of systems exegesis of human settings

2. The Concept of Worldview

* first chapter in new book. Not translated.

- implicit
- patterned
- integrated

= themes and counter-themes

- time/space
- person-other

= levels of conversion

3. Methods for discovering worldview themes

- ethnosemantics
 - = illustrations from Korean words
- symbolic analysis [Steve Moon]
- observation and surfacing

4. Example: Conversion and set theory

5. Example: Folk religion and excluded middle

* 'Flaw of Excluded Middle.' translated into Korean in Anthropological Reflections.

9. **Urban Worldviews:**

* 'Urban worldview themes': in Incarnational Ministry (315-320). Translated into Korean.

9.1 Diversity institutionalized.

9.2 Public-private split

9.3 Individualism

9.4 Consumerism

9.5 Entertainment

9.6 Time and future oriented

10. **Traditional Korean worldviews**

11. **Modern worldview themes**

- traditional conflict with modernity

Modernity/Post-modernity

* 'Beyond Anticolonialism to Globalism.' in Anthropological Reflections, chapter 3 (pp. 53-74) Translated into Korean.

12. **Towards a biblical worldview**

* 'Theological responses to folk religions.' Chapter 14 in Understanding Folk Religion.(369-381).

* or 'Healing and the Kingdom.' in Anthropological Reflections, chapter 14 (pp. 217-253)

13. **Transforming worldviews**

* 'Critical contextualization.' in Anthropological Reflections, chapter 4 (75-92). Translated into Korean.

* 'Worldview of Folk Religions.' In Understanding Folk Religion. Pp. 80-92.

6. Example: Spiritual warfare

* WEF article: 'Spiritual Warfare.'

* 'Biblical perspectives on spiritual warfare.' in Anthropological Reflections, chapter 13 (203-216).

7. Tribal Worldviews:

7.1 Wholistic

7.2 Organic-Relational

7.3 Human Centered

7.4 Particularist view of reality

7.5 Space and land oriented

7.6 Round oriented

7.7 Concrete functional thinking

7.8 Ritual and mythical thought

8. Peasant Worldviews:

8.1 Land and state

8.2 Subsistence vs trade

8.3 Wealth and status

8.4 Limited good

8.5 Traditionalism and risk taking

8.6 Pluralism

8.7 Hierarchy, dominance and oppression

Organize the following:

Mukyo:

Mudang	Paksoo	Pansoo	Sesup-mu	Musok
Kangsin-mu	Kukrak	Haksup-mu	Yulban	Jungto

Rituals:

Chesh	Kut	Orgigut	Kibok-je	Pyong-kut
Sodol	Saryong-je	Gut Geori	Tai-seung	Pal-kawan-whee
Don-gosa	Jaesu-gut	Yulban	Yo-ji Kyong	Na-moo-ami-ta-ble
Kook nak sei kee		kwan-se-um-bo-sal		

Divine Beings:

Chunchu	Chun-sin	Sankin-kac
Hananim	Gam	Miyuk-kuk
Dokkerbee	Dae Gam Shin	Junggwi
Sinchang	Kurumi	Jungih
Kwan-se-um-bu-sal	Yongwang	Chokchebi
Hogwi	Pang Chang Koon	Yeom-ra-dae-wang
Dansun	Miyuk-kuk	Hwang-ung

Rituals:

Chesh	Kut	Orgigut
Sodol	Gut Geori	Yulban
Tai-seung	Pyong-kut	Yo-ji-kyung

CROSS-CULTURAL EDUCATION

	<u>MODERN</u>		<u>TRAD. KOREAN</u>
	Public Sphere	Christian Education	
nature	androgogy	pedagogy	
focus	<u>on process of learning</u> and discovering truth	<u>on teaching truth passed</u> down from tradition	<u>on virtue and social order</u>
students	independent, autonomous seeker	dependent learner	interdepent learner
teacher	facilitator	expert, authority	model and discipler
society	entrpreneurial capitalism	church	Confucianist society
locus	school	church, home, school	in society and life
goal	self-formation, job and success	salvation, Christian community	harmoneous society, virtuous person
truth	relativism	absolute truth, often dogmatic	social contract
morality	divorced from education	not central in education	central to education
spirituality	none	important	not important
weakness	relativism, little emphasis on truth	weak on morality and spirituality	little emphasis on truth
	lack of moral teaching	potential dogmatism	
	lack of leadership and	potentially authoritarian	potentially authoritarian