

# **MODERN WORLDVIEW THEMES**

# **MODERNITY**

## **cognitive themes**

### **1. SUPERNATURAL/natural**

- **This world–other worlds**
- **Science–religion**
- **Materialistic secularism–  
heavenly spiritualism**
- **Public sphere–private sphere**

### **2. MECHANISM–organicism**

- **Foundationalism–wholism**
- **Engineering–relationships**
- **Law and Order–relationship**

### **3. INDIVIDUAL–group**

- **Self-soul**
- **Self-actualization–salvation**  
- **clubs, corporations, crowds**

### **4. CAPITALISM–nation state**

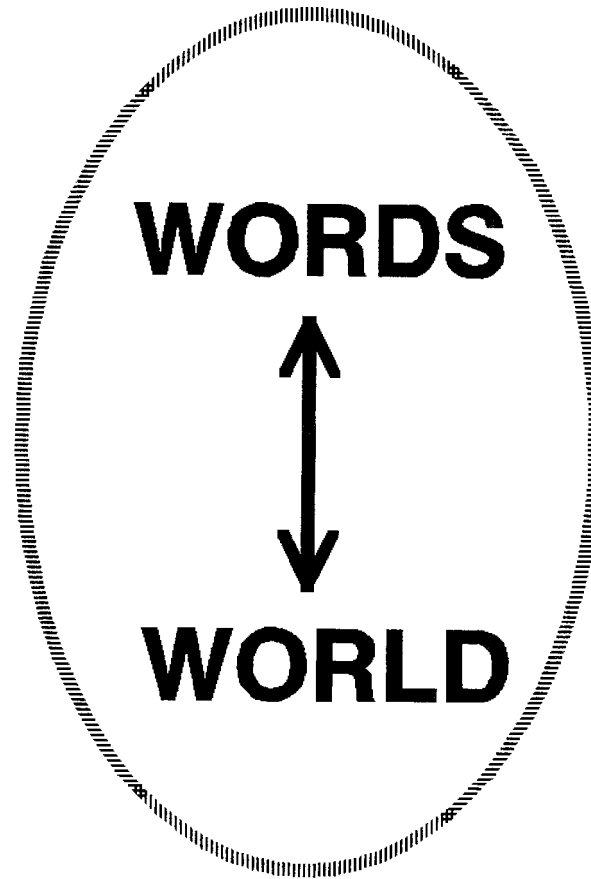
- **Capitalism–socialism and nation state**

## **5. LOGICAL POSITIVISM – traditional wisdom**

- **subjective feelings & morals**
- **Detached observer –  
participant**
- **Skepticism – authority**
- **Formal digital categories–  
relational fuzzy categories**
- **Abstract Algorithmic Logic –  
faith**
- **Quantitative data –  
qualitative data**
- **Grand Unified Theory [GUT] --  
mystery, paradox, ambiguity**
- **Universalism – particularism**
- **Schooling – apprenticeship**
- **Sight – sound**

# POSITIVISM:

Sign:



**NAIVE REALISM** *Science is based on a new positive knowledge.*

**1. This knowledge is a photograph of reality.**

- \* only one true picture of reality*
- \* scientist is a passive recipient*

**2. One-to-one correspondence.**

- \* knowledge = reality = truth*
- \* correspondence is literal*

**3. Objective.**

- \* the search is for objective truth which is ahistorical and acultural*
- \* to be objective it must be freed from feelings and values*
- \* it must also be done by specialist individuals unaffected by community dynamics, or by personal and historical biases*
- \* sense of absolutes*

#### **4. Begin with doubt.**

- \* to be objective we must begin with doubt, not faith***
- \* everything must be reexamined***

#### **5. Built on empiricism and reason:**

- \* reality is only what the senses can experience – primarily sight***
- \* reason is exact: digital sets, algorithmic logic that can be stated in propositional terms***

#### **6. Knowledge is additive.**

- \* the goal is to create one grand unified theory [GUT]***
- \* it is built by adding facts to the whole***
- \* it is potentially exhaustive***

## **7. Disagreements lead to conflicts and attacks**

## **8. Science and theology in tension.**

- \* *reductionism***
- \* *God-of-the-gaps***
- \* *stratigraphic approaches to integration***

## **9. Science and tradition.**

- \* *science seen as a new kind of knowledge, tradition is rejected as superstition***
- \* *start of the 'schooling' approach to learning***



# **IMPACT ON CHRISTIANITY AND MISSIONS**

- 1. The Gospel is equated with objective truth**
  - \* conversion is to affirm that truth***
  - \* conversion does not involve affective or evaluative responses***
- 2. Reason becomes the basis for determining truth**
- 3. There is little room for nonempirical this worldly realities**
- 4. There is no room for mystery or paradox**
- 5. There is a division between 'pure' and 'applied' knowledge that devalues the latter**
- 6. Knowledge becomes increasingly abstract and divorced from particularities**
- 7. In the search for proofs, is little room for wisdom**

# **NAIVE REALISM**

" A photographic view of knowledge"

1. **One-to-one correspondence.**

\* Reality = knowledge = truth

\* Sense of absolutes.

2. **Scientist as a passive recipient.**

\* Value and feeling free.

\* Unbiased by his/her history and culture.

\* Totally objective knowledge.

3. **Knowledge is additive.**

\* Logically consistent.

\* Seek to create one grand unified theory (GUT)

\* Potentially exhaustive.

\* Stated in propositional terms.

**4. Disagreements in a research tradition.**

- \* conflict and attack.**

**5. Science and theology.**

- \* reductionism and God-of-the-gaps.**
- \* stratigraphic approach at integration.**

**6. Science and tradition.**

- \* science is a new kind of knowledge, tradition is rejected as false.**
- \* the 'other' is seen as 'primitive', and 'prelogical.'**

# **AFFECTIVE THEMES**

## **1. Affective Neutrality– affective expression**

# **MORAL THEMES**

- 1. Law – relationships**
- 2. Values – morals**
- 3. Freedom & rights –  
responsibilities & self-restraints**
- 4. Equality – hierarchy**

# **MYTHS OF MODERNITY**

**1. Evolution and Progress**

**2. Redemptive Violence**

## MYTHS

- Popeye and Bluto, Underdog
- Sleeping Beauty, Red Riding Hood
- American Westerns: Cowboys and Indians, Sheriffs and Bandits
- Heros and Hero worship  
- Horatio Alger, Moses, Abraham
- Dangun Myth, Ramayanam
- Marxism, Evolution, Capitalism
- Biblical

# **SPIRITUAL WARFARE**

- **power encounter**
- **prayer walks**
- **casting out territorial demons**



# **WHY HAS THE ISSUE OF SPIRITUAL WARFARE EMERGED IN THE LAST DECADE?**

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- ***middle ages: seen as real***
- ***modern dualism: relegated it to the heavens***
- ***contemporary challenges:***
  - **young churches raise the issue**
  - **modern entertainment and post-modernity open the door**
  - **myth of redemptive violence sets the stage**

# INDO-EUROPEAN WORLDVIEW

- cosmic dualism: good/evil
- supreme value is order:  
chaos is evil
- goal: take control in order to  
establish order
- means: use force to win the  
battle and take control
- morality: pragmatism and  
notions of 'fairness'
- result: we become like our  
enemy

- **means:** we must use force to win the battle in order to establish peace and justice.
- **morality:** pragmatism and ideas of “fairness.”
- **result:** we become like our enemies.

## **II. WORLDVIEW OF THE KINGDOMS OF THIS WORLD**

- 1. Us and Others**
- 2. We must battle to rule the world to establish peace and justice**
- 3. Our opponents are our enemies**
- 4. The battle is one of power and violence**
- 5. One must win and the other lose**
- 6. The battle must be 'fair'**
- 7. Myth of redemptive violence**

# INDO-EUROPEAN WORLDVIEW

