

Chapter 1 : Worldview: The History of a Concept - David K. Naugle - Google Books

*Worldview: The History of a Concept [David K. Naugle Jr.] on theinnatdunvilla.com *FREE* shipping on qualifying offers. Conceiving of Christianity as a worldview has been one of the most significant events in the church in the last years.*

Destiny Animism The question of origins is not addressed. There is no concept of a Creator, only good and bad spirits whose favor must be bought, earned or manipulated. Power or energy needed in life must be protected and may be stolen. Evil spirits must be appeased or used against others through rituals, sacrifices, or curses. Some have greater capacity to coerce the spirits to do their bidding shamans, witch doctors There is a fixed amount of goods and energy. For one person to gain, another has to lose. If one wants to be less poor or more rich, one must take from others or through the spiritual world cause the transfer from one to another. Hexes and curses are for this purpose. Human souls enter the spirit world at death where they will have influence over the physical world and are to be feared. Hindu Life is believed to be cyclic so the cycle of creation, preservation and destruction has no beginning. You receive what you deserve Karma. Jewish God created out of love and desire for covenant relationship with humankind and creation. The Messiah will come. Obedience to the Law is the best practice until the Messiah comes. The Messiah will redeem the earth, the believing soul will be purged of its blemishes. Christian God created out of love and desire for covenant relationship with humankind and creation. Creation is good and life is valuable. God nevertheless redeems sinners through the Cross of Christ. Highest good is to become Christlike in character. Those following Christ become like Him in eternity. Those rejecting Him experience a Christless eternity without God. Survival of the fittest. No reason to have compassion on the weak. Enjoy life while it lasts. If meaning is desired, you must produce it. Non-existence Buddhism Life is viewed cyclic so the question is generally ignored. Buddha uses the current world cycle however to explain the caste system. A philosophy of harmony with the world and others is promoted. The question of God is not developed; technically atheistic. Ethics flow from the many of the sayings and observations of Buddha. Ultimate harmony with through absorption into the whole resulting in non-existence. Muslim Not expressed in unified fashion but similar in some ways to Judaism and Christianity. God is great but distant and not knowable in personal relationship. While some will take issue with parts of this summary I believe it to be essentially accurate in direction and demonstrable in history. For two reasons I ask you to consider and embrace the worldview of Jesus Christ and those who follow him. Because we inexorably tend towards what or who we worship i. Because eternal destiny, while not often considered in youth, is to be taken with at least as much seriousness as life itself. The Foundation of an Accurate Worldview The word "worldview" flows popularly from the German concept of "Weltanschauung. The most important question about reality then is - "what is it? Reality in its entirety is created by the Triune God the time and means of creation is interesting but decidedly secondary and shaped in battle by Lucifer and his followers against those loyal to their creator. All things and beings are not equal and the hierarchy looks essentially like this: Father, Christ Incarnate and Holy Spirit Creator and Redeemer Michael and Lucifer archangels with, or in the case of Lucifer aka Satan , against God Angels and demons working the will of God or Lucifer Humans victims, the oblivious and saints Some wonder why Christians are confident enough in Christ to die, if need be. We acknowledge this confidence is not unique to Christians but the reason for our faith is important and is here. What then is culture? The word comes from its root "cult" - the core beliefs of a people; a reflection of what people most deeply believe about ultimate reality and the most profound questions of life. In other words, culture is the practical expression or application of the worldview of a group of people. Impact of Christian worldview on culture: For example the worldview of Christians resulted in distinctly positive cultural values and practices within decades of Christ. Explore the effects of the Christian worldview in history and the reality that this social impact cannot be generated by law or government, but is rooted in vital relationship with Christ.

Chapter 2 : Christian worldview - Wikipedia

Conceiving of Christianity as a "worldview" has been one of the most significant events in the church in the last years. In this new book David Naugle provides the best discussion yet of the history and contemporary use of worldview as a totalizing approach to faith and life.

Values, answers to ethical questions: A constructed world-view should contain an account of its own "building blocks," its origins and construction. Differing Christian worldviews[edit] Different denominations of Christianity have varying worldviews. There are varieties of particulars within the Christian worldview, and disputes of the meaning of concepts in a Christian worldview. Certain thematic elements are common within the Christian worldview. For instance, Northrop Frye indicated as the central clusters of the system of metaphors in the Bible - mountain, garden, and cave. A similar thematic representation of Christian worldview in the Reformed tradition has been formulated as Creation , Fall , Redemption and Consummation. Philosophical Foundations for a Christian Worldview. A Christian View of Men and Things: An Introduction to Philosophy. Eerdmans ; reprint, Grand Rapids, MI: A New Critique of Theoretical Thought. Paideia Press online summary with excerpts Carl F. God, Revelation, and Authority. Eerdmans online version James Orr. The Christian View of God and the World. The Complete Works of Francis A. Schaeffer. From Fragmentation to Integration". Translation of Apostel and Van der Veken with some additions. See also Vidal C. What is a worldview? De wetenschappen en het creatieve aspect van de werkelijkheid, p71â€” A History of the Concept. Eerdmans , pp. Other relevant sources[edit].

Chapter 3 : Worldview: The History of a Concept | The Christian Century

1. Definitions and Illustrations of the Concept of Worldview. A. Definitions of the concept of worldview. A "view of the universe and theory of the cosmos" – G. K.

Linguistics[edit] The Prussian philologist Wilhelm von Humboldt – originated the idea that language and worldview are inextricable. Humboldt saw language as part of the creative adventure of mankind. Culture, language and linguistic communities developed simultaneously and could not do so without one another. In stark contrast to linguistic determinism , which invites us to consider language as a constraint, a framework or a prison house, Humboldt maintained that speech is inherently and implicitly creative. Human beings take their place in speech and continue to modify language and thought by their creative exchanges. Edward Sapir – also gives an account of the relationship between thinking and speaking in English. As linguistic categorization emerges as a representation of worldview and causality, it further modifies social perception and thereby leads to a continual interaction between language and perception. In the s, new research gave further support for the linguistic relativity theory in the works of Stephen Levinson – and his team at the Max Planck institute for psycholinguistics at Nijmegen , Netherlands. Weltanschauung and cognitive philosophy[edit] One of the most important concepts in cognitive philosophy and cognitive sciences is the German concept of Weltanschauung. The term Weltanschauung is often wrongly attributed to Wilhelm von Humboldt, the founder of German ethnolinguistics. On the other hand, Weltanschauung, first used by Kant and later popularized by Hegel, was always used in German and later in English to refer more to philosophies, ideologies and cultural or religious perspectives, than to linguistic communities and their mode of apprehending reality. A worldview can be expressed as the "fundamental cognitive, affective, and evaluative presuppositions a group of people make about the nature of things, and which they use to order their lives. If the Sapir–Whorf hypothesis is correct, the worldview map of the world would be similar to the linguistic map of the world. However, it would also almost coincide with a map of the world drawn on the basis of music across people. List of world folk-epics As natural language becomes manifestations of world perception , the literature of a people with common Weltanschauung emerges as holistic representations of the wide world perception of the people. Thus the extent and commonality between world folk-epics becomes a manifestation of the commonality and extent of a worldview. Terror management theory A worldview, according to terror management theory TMT , serves as a buffer against death anxiety. World View serves as a framework for generating various dimensions of human perception and experience like knowledge , politics , economics , religion , culture , science and ethics. For example, worldview of causality as uni-directional, cyclic, or spiral generates a framework of the world that reflects these systems of causality. Causality[edit] An unidirectional view of causality is present in some monotheistic views of the world with a beginning and an end and a single great force with a single end e. These worldviews of causality not only underlie religious traditions but also other aspects of thought like the purpose of history , political and economic theories, and systems like democracy , authoritarianism , anarchism , capitalism , socialism and communism. The Weltanschauung of the temporal contiguity of act and event leads to underlying diversifications like determinism vs. A worldview of free will leads to disciplines that are governed by simple laws that remain constant and are static and empirical in scientific method, while a worldview of determinism generates disciplines that are governed with generative systems and rationalistic in scientific method. They view the scientific method as the most reliable model for building an understanding of the world. Religion[edit] Nishida Kitaro wrote extensively on "the Religious Worldview" in exploring the philosophical significance of Eastern religions. The History of a Concept, "Conceiving of Christianity as a worldview has been one of the most significant developments in the recent history of the church. Sire defines a worldview as "a commitment, a fundamental orientation of the heart, that can be expressed as a story or in a set of presuppositions assumptions which may be true, partially true, or entirely false which we hold consciously or subconsciously, consistently or inconsistently about the basic construction of reality, and that provides the foundation on which we live and move and have our being. Sire can be extended further. The worldview increases the commitment

to serve the world. Belief system The philosophical importance of worldviews became increasingly clear during the 20th century for a number of reasons, such as increasing contact between cultures, and the failure of some aspects of the Enlightenment project, such as the rationalist project of attaining all truth by reason alone. Mathematical logic showed that fundamental choices of axioms were essential in deductive reasoning [18] and that, even having chosen axioms not everything that was true in a given logical system could be proven. In a book review for a new undergraduate textbook on relativity by Wolfgang Rindler , Kenneth Jacobs [22] noted that "during the post- Sputnik era, special relativity began to take its rightful place in the undergraduate curriculum". On the adoption of the Weltanschauung, he notes, "The historical impact of any world picture is These phrases are due to the American 20th century philosopher Wilfrid Sellars. This is one angle on the ancient philosophical distinction between appearance and reality which is particularly pertinent to everyday contemporary living. This certainly has powerful Nietzschean undertones. When our immediately given, manifest sc. And does it have to be that way? Characteristics[edit] While Leo Apostel and his followers clearly hold that individuals can construct worldviews, other writers regard worldviews as operating at a community level, or in an unconscious way. According to Apostel, [25] a worldview is an ontology , or a descriptive model of the world. It should comprise these six elements: An explanation of the world A futurology , answering the question "Where are we heading? A constructed world-view should contain an account of its own "building blocks", its origins and construction. Classification of cultural worldviews[edit] From across the world across all of the cultures, Roland Muller has suggested that cultural world views can be broken down into three separate world views. Instead, each individual is a mix of the three. For example, a person may be raised in a Powerâ€™Fear society, in an Honorâ€™Shame family, and go to school under a Guiltâ€™Innocence system. Guiltâ€™Innocence[edit] In a Guiltâ€™Innocence focused culture, schools focus on deductive reasoning, cause and effect, good questions, and process. Issues are often seen as black and white. Written contracts are paramount. Communication is direct, and can be blunt. Communication, interpersonal interaction, and business dealings are very relationship-driven, with every interaction having an effect on the Honorâ€™Shame status of the participants. In an Honorâ€™Shame society the crucial objective is to avoid shame and to be viewed honorably by other people. The Honorâ€™Shame paradigm is especially strong in most regions of Asia. In these cultures it is very important to assess the people around you and know where they fall in line according to their level of power. This can be used for good or for bad. A benevolent king rules with power and his citizens fully support him wielding that power. On the converse, a ruthless dictator can use his power to create a culture of fear where his citizens are oppressed. Streams in contemporary American thought[edit] According to Michael Lind , "a worldview is a more or less coherent understanding of the nature of reality, which permits its holders to interpret new information in light of their preconceptions. Clashes among worldviews cannot be ended by a simple appeal to facts. Even if rival sides agree on the facts, people may disagree on conclusions because of their different premises. Tribal or national wars are often the result of incompatible worldviews. Lind has organized American political worldviews into five categories: Green Malthusianism synthesizes mystical versions of environmentalism with alarm about population growth in the tradition of the Rev. Thomas Malthus Libertarian Isolationism would abandon foreign alliances, dismantle most of its military, and return to a 19th-century pattern of decentralized government and an economy based on small businesses and small farms. Neoliberal Globalism believes that at home governments should provide only basic public goods like infrastructure and security, and do so by market-friendly methods Populist Nationalism tends to favor restriction of legal as well as illegal immigration to protect the core stock of the tribe-state from dilution by different races, ethnic groups or religions. Populist nationalism also tends to favor protectionist policies that shield workers and businesses, particularly small businesses, from foreign competition. Social Democracy claims an economic safety net, protecting citizens from unemployment, sickness, poverty in old age and other disasters, is necessary if democratic government is to retain popular support. Lind argues that even though not all people will fit neatly into only one category or the other, their core worldview shape how they frame their arguments. These basic beliefs cannot, by definition, be proven in the logical sense within the worldview precisely because they are axioms , and are typically argued from rather than argued for. If two different worldviews have sufficient common beliefs it may be possible to have a

constructive dialogue between them. For instance, the religious philosopher Ninian Smart begins his *Worldviews: Cross-cultural Explorations of Human Beliefs* with "Exploring Religions and Analysing Worldviews" and argues for "the neutral, dispassionate study of different religious and secular systems" a process I call worldview analysis. The answers would have to relate to, for example, Christian worldviews. Some of the people who consider features of superintelligences say they will have characteristics that are often associated with divinity, raising big open questions for Christian believers.

Chapter 4 : Worldview: History, Theology, Implications

Although the current nuances of Weltanschauung are primarily a post-Kantian invention, Naugle upholds the concept to be as old as thought itself. In its most straightforward definition, worldview "refers to a person's interpretation of reality" or "basic view of life" ().

There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy. By Foster Gamble Worldview is just a term meaning how you interpret reality, or what you believe to be true. As far as I can tell, we each have one â€” and though it has been vastly influenced by the thoughts of those we read, watch or associate with, we each actually have a unique perspective on what is going on. Worldviews can and do change. In general, worldview has been most influenced by religion and science. If science teaches us that the planet is part of a closed system and the Earth is winding down, with limited resources and in time will simply use itself up, then a worldview of scarcity is likely to result. If science were to teach that the Universe is alive, and this planet is part of a living infinitely abundant universe â€”and that the energy winding down is matched by energy winding up, in a dynamic of expansion and contraction, that can be tapped in to cleanly and harmoniously to provide for all people everywhere, we are likely to believe that evolution is ongoing and there is plenty to go around. The key is that our belief system determines what we think is possible, and what we think is possible influences the results we create or allow in life. The interactions of all our individual worldviews shapes the condition of humanity and therefore, given our technologies, of planet Earth. And cells awoke one morning to find that molecules were actually inside them, as part of their very being. And you might awake one morning and find that nature is a part of you, literally internal to your being. You are not just a part of nature, nature is a part of you. And for just that reason, you treat nature as you would treat your lungs or your kidneys. A spontaneous environmental ethics surges forth from your heart, and you will never again look at a river, a leaf, a deer, a robin, in the same way. The only question is whether World Government will be achieved by conquest or consent. So what creates a Worldview? Burning a finger on a hot stove informs our future behavior. Being told what to eat by our parents shapes our early diets. Being abused triggers avoidance and kindness engenders trust. On a larger scale, however, our beliefs are predominantly determined by those who control our access to information media and our social structures, including schools , because these institutions dictate what beliefs and behaviors are rewarded and which are punished. My research has convinced me that the prevailing worldview of the 21st century, in which war is considered a viable or necessary means of problem solving, that starvation is inevitable for some people on this planet, and that it is right for some people to tax and control others against their will, is the result of well-organized elite who own the systems through which information and values are disseminated. They use the media, education, pharmaceutical and military pyramids they control to shape our thinking, and therefore our behavior â€” ideally through subtle mind manipulation, but, if necessary, through coercion and violence. It is vital to consider the motivation and funding sources of those who are shaping our worldview: We are careening into a world of a few haves and billions of suffering have-nots. If you were intimidated as a child and taught that you were either going to be in control or be controlled, it would make some sense that you would choose control, and devote your life to getting and staying in charge over others. Unfortunately our political and economic systems reward this. How do I discover what my own Worldview is? I suggest you create a personal profile of your belief system with a list of questions something like this: Do I have a body or does my consciousness arise from the combination of cells that is my body? Should I believe what seems popular or strategic to believe, or can I truly think for myself and trust my direct experience? Am I part of a larger power or intelligence than me? If so, how do I relate to or communicate with it? Is it separate from me? What gives meaning to my existence? What is my purpose and the purpose of life? What is the nature of my connection with others? What does it mean to love and be loved? What do I need to be fulfilled? What are basic human rights? Should others be able to tell me what I can exchange, ingest, or do Is the universe basically trustworthy or not? Is there such a thing as good and evil? What is integrity, and does it matter to the quality of life? What moves any one of us from one worldview to the next? Only when there is a sufficient combination of

compelling evidence, emotional completion, and an adequate sense of future security do we let ourselves actually change our minds. If someone thinks that what they have is who they are, and it goes away during a great depression, they might jump out a window. If they think they are their reputation and they have a setback or get slandered, they might decide life is not worth living. If they think they are their position in the power structure, and it is threatened, they might sell out their core values to keep their status. If they are scientists who have believed something all their lives and a more compelling argument or evidence challenges their theoretical foundation, they might become hostile or think they are going to die. This latter example I have witnessed first hand. Our era is intensifying the almost daily choice for each of us "faced with a moment of unknowing, a new challenge, do I: They virtually all describe an octave of stages in the process of becoming a mature species living in harmony with our environment, and seem to independently agree that we are about in the middle of a whole process, facing a lethal challenge with a profound urge to survive and yet without any guarantee of success. That was then around 80 million adults. Similar percentages were seen in Europe and Japan. He describes this as the largest leaderless spiritual movement in history. The universe is not an aggregate of objects, but a communion of subjects. The world is a dangerous place and it always will be, because there is evil out there in the world. The world is also difficult because it is competitive. There will always be winners and losers. There is an absolute right and an absolute wrong. Children are born bad, in the sense that they just want to do what feels good, not what is right. Therefore, they have to be made good. What is needed in this kind of a world is a strong, strict father who can: Protect the family in the dangerous world, Support the family in the difficult world, and Teach his children right from wrong. What is required of the child is obedience, because the strict father is a moral authority who knows right from wrong. It is further assumed that the only way to teach kids obedience "that is, right from wrong" is through punishment, painful punishment, when they do wrong. This included hitting them, and some recommend sticks, belts, and wooden paddles on the bare bottom. Without such punishment, the world will go to hell. There will be no morality. Suppose you are a real moral authority. As a moral authority, how do you deal with your children? Do you ask them what they should do or what you should do? What the father says, the child does. It is the same with the White house. That is, the president does not ask: IF you are a moral authority you know what is right, you have power, and you use it. You would be immoral yourself if you abandoned your moral authority. Map this onto foreign policy and it says that you cannot give up sovereignty. The United States, being the best and the most powerful country in the world- a moral authority "knows the right thing to do. We should not be asking anybody else. Those are the backward ones. And what should we do? If you are a strict father, you tell the children how to develop, tell them what rules they should follow, and punish them when they do wrong. That is, you operate using, say, the policies of the International Monetary Fund. The strict father worldview is so named because according to its own beliefs, the father is the head of the family. The nurturant parent worldview is gender neutral. Both parents are equally responsible for raising the children. The assumption is that children are born good and can be made better. The world can be a better place and our job is to work on that. If you have a child, you have to know what every cry means. You have to know when the child is hungry, when he needs a diaper change, when he is having nightmares. And you have a responsibility "you have to take care of this child. Since you cannot take care of someone else if you are not taking care of yourself, you have to take care of yourself enough to be able to take care of the child. If you empathize with your child, you will provide protection, you want your child to be fulfilled in life, to be a happy person. It is your moral responsibility to teach your child to be a happy, fulfilled person who wants others to be happy and fulfilled. There are still other nurturant values: Buckminster Fuller, Critical Path Fork in the Road We are at a critical crossroads where our information and our courage enables us to choose to create a thriving world based on protecting the rights of every individual or our recent trajectory of misinformation and confusion continues to lead us into a global police state - seeking daily permission to act from the dictators of a one-world tyranny. We outnumber the perpetrators of the agenda by over a million to one. They cannot control us unless they can control our minds. As we wake up, do our own thinking, connect with others and take action, humanity has what it takes to thrive.

Chapter 5 : What is a Worldview? - Impact Institute

Accordingly, he moves beyond the history of the concept to a theological examination of the implications of a Christian worldview for a theory of worldview. The Christian story brings four issues to a definition of worldview: objectivity, subjectivity, sin and redemption/grace.

A Basic Worldview Catalog Sire. The History of a Concept Grand Rapids: A weakness of the current edition is that it still does not discuss Islam which, with 1. Nor does it discuss shamanism, animism, or spiritism. Yet what the author does set forth in *The Universe Next Door* evidences superb content and a literarily engaging textâ€”indeed, he does so well that previous editions have sold over a quarter of a million copies. The belyingly simple anecdote is mentioned various times in the course of the book as Sire explores the nature of the elephant: What holds up everything else? What is its historical development? Are the final questions epistemological or ontological? Is a worldview primarily an intellectual construct, a life story metanarrative , or a postmodern web of subjective and cultural influences? And how might worldview thinking yet contribute to Christian witness? After reviewing the development of worldview definitions from Wilhelm Dilthey to Naugle, Sire argues for the primacy of an ontological framework of reality, over the modern move to epistemology since Descartes. Sire is not abandoning intellectual constructs of worldviews. Instead he recognizes that worldviews are generated from a complexity of largely subjective factors parallel to the holistic biblical concept of the heart. Moreover, worldviews can be defined on various levels, such as existential, cultural, or academic. While multiple approaches to worldviews may be possible, the author nevertheless concludes that worldview thinking remains extremely important for Christians. It helps clarify their own basic assumptions and helps them understand people who live with non-Christian beliefs, so that the gospel may be communicated more effectively. Likewise the proportionately lengthy discussion of Descartes might be shortened. These works are highly recommended as textbooks for entry-level university and seminary classes and for all readers who seek to understand the major structures of life. Book reviews are published online and in print every quarter in *Bibliotheca Sacra*. He has been a theologian in various world cultures including years spent as a missionary in Brazil. Along with cofounding and editing a leading Latin American theological journal, he has written several books in Portuguese and English. He especially loves to introduce students to a global understanding of Christian faith, often taking teams of them with him as he travels. Review Jul 21, D. Scott Barfoot *Teams That Thrive: Five Disciplines of Collaborative Church Leadership*. One of the greatest theological insights embodied in the triune God, the biblical institution of marriage, and the local church is the worship-inspiring and transformational Review Jul 21, Joseph D. Ministry Nov 9, French A. *Enjoy the Rivers of Flowing Water* Usually, when we think of ministering to others, it is out of the overflow of our lives. What usually motivates us is the abundance of joy in the Lord and a desire to be used by Smith *From Excarnation to Re-enchantment: Smith*, Professor of Philosophy at Calvin College in Grand Rapids, MI offers to believers a more accurate story of secularism today and imagines for believers how DTS Voice offers biblically-centered articles, stories, podcasts, and points of view from the DTS family designed to encourage and equip the church for gospel transformation. Sign up for DTS voice updates [Subscribe](#).

Chapter 6 : Worldview in the Disciplines

Naugle's "Worldview" is simply the best book of its kind. A multiple award winner, this book attempts to do a study of the concept as it has been perceived through the various academic disciplines. It has the feel of an intellectual history of an idea.

Chapter 7 : Worldview: The History of a Concept by David K. Naugle

*Naugle is the author of *Worldview: The History of a Concept*(Eerdmans), selected by *Christianity Today* magazine as*

the book of the year in the theology and ethics category. Prior to his post at DBU, Dr. Naugle was an adjunct professor of religion at the University of Texas at Arlington from

Chapter 8 : David Naugle - Wikipedia

A worldview is a view of the world, used for living in the world. A world view is a mental model of reality “ a comprehensive framework of ideas & attitudes about the world, ourselves, and life, a system of beliefs, a system of personally customized theories about the world and how it works ” with answers for a wide range of questions.

Chapter 9 : What is “Worldview” and Why is it Important? | Thrive

A world view or worldview is the fundamental cognitive orientation of an individual or society encompassing the whole of the individual's or society's knowledge and point of view. A world view can include natural philosophy; fundamental, existential, and normative postulates; or themes, values, emotions, and ethics.