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**The Theo-Scriptura Worldview:
A Viable Option for 21st-century Educators**

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High performance, high spirituality, and even the magnanimity of the moving targets of excellence or quality are all largely dependent upon the mindsets of the human resources and the well-aligned system. Mindsets can be equated with worldviews. To illustrate the worldview concept, at the outset let us contrast Psalm 14:1 and Hebrew 1:1-3. The former notes: "The fool says in his heart, 'There is no God.' They are corrupt, their deeds are vile; there is no one who does good." (NIV). The latter cites: "In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe. The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven." (NIV). What basic difference do we find? Surely, indeed, between the fool and Paul there is a lot of difference in their worldviews. What about the Ten Virgins in the book of Matthew? Yes, that is another astounding example of widely differing worldviews. Worldviews can either be rock foundation or sands foundation, respectively, as in the case of the wise and foolish men building their houses. In this section, we shall attempt to briefly discuss the following: What's a Worldview?, Basic Characteristics of a Worldview, and Choose you this day.

What is a World View

Consciously or unconsciously, we hold or process set of assumptions or prepositions concerning the basic makeup of the world. This is essentially our worldview. This is what we mean by a worldview. Doubtless, we have to assume firstly that something is there or something exists rather than nothing is there. This assumption is true in all worldviews. Hence, we find that this apprehension that something exists is the beginning of the two branches of philosophy such as metaphysics (the study of being) and epistemology (the study of knowing) as well as the beginning of conscious life (Holmes, 1983; Holmes 1985; Walsh and Middleton, 1984). In consonance with this line of thinking, Wolterstorff (1984) points out that the worldview consists of how people think with reference to their life and world plus their own set of values and standards in the context of their way of thinking.

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It goes without saying that the future or the direction of the nation/people is shaped by the worldview of the people who compose the society. We may ask, "Why is there a split-level Christianity in a particular group or why is Christianity in a particular nation lethargic or schizophrenic or disembodied?" The inevitable response will be reflective of the worldview. This can be illustrated by citing a certain cultural minority group which turns down the government's offer to construct roads and bridges in their territories. Why? The reason is this. Once they permit roads to reach them and they become accessible to "foreigners" or outsiders, there is the feeling that they will be exploited by the latter. Insofar as the government is concerned, development is the intention, but for the natives it appears exploitation. Anyway, they are very satisfied with the present state of affairs and so why bother. They say, "After all, we can plant, consume, and survive. If outsiders will come they will buy our produce at low costs and sell with exorbitant prices." To further illustrate this, Walsh and Middleton (1984) quote DeGraaff, Olthuis, and Tuininga who record the insight that Shintoism, Confucianism, and Buddhism of Japan stress the sense of obligation to superiors as well as loyalty to the group. Self-control and self-denial are the basic ingredients. The group interest, approval, and support is a must before doing anything else. Any member tends to deny personal needs and even to lose oneself just for the sake of the group. The worst thing a person can do is to dishonor the family name. This religious sense of loyalty to a family or nation is seen during the World War II. Many lost their lives for their country's sake. These all happened because of their worldview. Part of which was the worship of ancestors of filial piety as well as the belief that they are direct descendants of Amaterasu-Omi-Kami who is venerated as the sun-goddess. Such a descent seems to destine the Japanese to be the supreme people of the world.

With the above Japanese mentality, it may be noted that life is valueless when the national family is at stake. The goal of everyone is to put the national/family at the limelight, pedestal, or world preeminence. Loyalty runs supreme. This is possible since selfishness is viewed as a tool for destroying harmony in man and nature, man and man, and man and himself. Enormous things can happen if this unqualified loyalty is intertwined with gentleness, obedience, docility and dependence which are deeply instilled.

An Expanded Definition

After quoting Holmes (1985) that a worldview can be thought of as "Guidelines for Thinking" and that it is fundamentally, "the collection of underlying presuppositions from which one's thoughts and actions stem." Farnsworth (Holmes, 1985) presents an elaborated definition of a world view such as follows:

First, a world view is a conceptual framework. It is not a composite of our comprehensive accumulation of Doctrines but rather just the most basic beliefs regarding God and his creation. For psychological thinking, these beliefs afford limits and suggest priorities for psychological thinking within the perimeter of Christian framework.

Second, it is preconceptual. This means "before thought" and "feeling oriented." At this juncture, personality comes into play as a prime element in thinking Christianly about psychology. The example cited is on a felt-sense of beauty which is involved in preferring one psychological conclusion over another or one theory over another.

Third, concerns the emphasis of the process and product of worldview thinking. The preferred focus here is the doing of Christian thinking – its "dynamic nature" and the more "static nature" of having Christian ideas and concepts.

Obviously, the above expanded definition has a leaning toward a Christian world view with reference to psychological activity. Precisely, this is the intention of the writer e.g.,:the three main areas in which the writer seeks to establish some minimal guidelines for Christian perception. The essence is more on the most basic beliefs of God and His creation, the personality with its repercussions on the level of being before-thought and feeling-oriented, and the process of thinking. Why not include all the fundamental beliefs? Will that promote coherence rather than variation or divisions? We shall take a closer look at these by considering the basis, characteristics, and components of a worldview.

Basis, Characteristics, Components

Part of our task in order to have a better grasp of the worldview is to have a glimpse of the basis, characteristics and components as presented by the different proponents.

The Basis

Recognizing that the world view is always foundational to either philosophical or theological system, Walsh and Middleton (1984) imply that the "worldviews are founded on ultimate faith commitments, since we are creatures who confess, believe, and trust." The sort of worldview we have will be signaled by our choice on where we put our faith. Our way of life is influenced by these. Restlessness characterizes a person who doubts his worldview and thus can easily

be intimidated--no independence of mind. Moreover, they same writers define faith commitment as follows:

It is the way we answer four basic questions facing everyone: (1) Who am I? or What is the nature, task, and purpose of human beings? (2) Where am I? or, What is the nature of world and universe I live in; (3) What's wrong? or, What is the basic problem or obstacle that keeps me from attaining fulfillment. In other words, How do I understand evil; and (4) What is the remedy? or How is it possible to overcome this hindrance to my fulfillment? How do I find salvation?

These four questions may not be thought of frequently. However, it is evident that these questions should be seriously reflected upon. Otherwise, the outcome will be a confused or chaotic worldview. This will inevitably lead to some kind of disturbances either emotional or psychological as well as lead to doors of untold troubles that inflict throes on a victim. Yes, restlessness will color this stage.

Components.

Farnworth (Holmes, 1985) refers the worldview components to control beliefs. These are basic biblical doctrines foundational to the Christian's faith about the "God-creation distinction and relationship." Not exclusively drawn from the Bible, control beliefs include doctrines like sin, creation, hope, and redemption, which are more general ones. The said writer further quotes Arthur Holmes who recommends that non-Christian assumptions must be ferreted out and replaced with Christian viewpoints. Stephen Evans stresses that there must be a balance in our fundamental beliefs. In doing this therefore there must be the consciousness of God's continuous acts of creation with sinfulness and salvation through grace. With this in mind, we can further God's kingdom as we interact with psychology. Three control beliefs are suggested to link together Christian perspective to psychology. Considered crucial, control beliefs are regarding relationship, humanness, and servanthood. The first, relationship, refers to the concept that humans are relational beings-dependent on God, nature, and others by reason of creatureliness. The Hebrew dream shalom puts this relatedness thus: "The harmony of a caring community informed at every point by its awareness of God." John Donne vividly states, "No man is an island, entire of itself; every man is a piece of continent, a part of the main." John Taylor describes shalom as interrelated or God-related community which might be conceived as either wholeness of harmony. The second, humanness, points out that we are unified beings capable of acting and reacting. This suggest responsibility and wholeness. And the third, servanthood, involves submission, sacrifice, and service. The call to actively serve others is a high and noble calling.

It is indeed overwhelmingly evident that we need each other. We depend upon each other. We must be viewed as whole persons and not less than that. Otherwise we will be reduced to the level of the animals. We are not reducible but rather unified beings and have essential unity. However, in all our choices we are answerable to God. Hence, there must be that dedication or consecration of our all to Him. Once this takes place our hearts will be possessed by the spirit which bears fruits in due season. Enthusiasm and love will color the life. Fowler (Rasi, 1988, pp. 65-69) discusses seven components of a Christian worldview such as: "God is the ultimate reality", "God has revealed himself", "God created man in His own", "Sin has marred God's creation", "God has taken the initiative to restore man through the redemptive activity of Christ", "God will bring ultimate restoration", and "From creation to restoration, history is linear".

Agreeing with Farnworth as quoted by Holmes, Wolterstorff (Holmes, 1983) stresses that control beliefs which make up one's world view can be scientific theories or religious beliefs. However, he tends to assert further that the selection, evaluation, and construction of theories in any discipline are influence by "data beliefs" and "control beliefs." Since a worldview is a guide to thinking then it seems proper and logical to recognize that there are many theoretical beliefs and even religious beliefs. It seems fitting to say that all truths are from the Ultimate Power. This insight may be more beneficial if explored from the standpoint of a Biblical worldview.

Characteristics

Holmes (1985) stated that an overall worldview has the following characteristics:

1. It has a wholistic goal, trying to see every area of life and thought in an integrated fashion.
2. It is a perspectival approach, coming at things from a previously adopted point of view that now provides integrated framework.
3. It is an exploratory process, probing the relationship of one area after another to the unifying perspective.
4. It is pluralistic in that the same basic perspective can be articulated in somewhat different ways.
5. It has action outcomes, for what we think, what we value, and guide what we will do.

The above position appears to be all-encompassing. Presumably, it includes the four dimensions of man: physical, mental, social, and spiritual. With reference to time elements, it must also cover the past, present, and the future. If a

worldview is wholistic then, Walsh and Middleton (1984) argue that it is also intensely spiritual or religious. With this, they quote Hendrik Hart who observes that when you speak of the spirit of a movement you speak of its life: It assists in the interpretation and prioritization of the things around us, affords a guide or model to the adherents in this world and it stipulates and advises what ought to be in terms of conduct in this world.

The ideas just presented are very insightful and commendable. The fact that a worldview is characterized as intensely spiritual seems to suggest that the proponents are heavily convinced of the point that unless a world view assists a person to have a more meaningful and abundant life, then it is never a world view at all. But rather it will be more of egocentricity or idiosyncrasy. Nevertheless, this may be questioned by some in the sense that a worldview may differ from one group to another. Furthermore, we may also find a sort of worldview that is detrimental to the adherents to the extent of subscribing to the idea of losing oneself for the sake of the national family. While this issue is valid, we still cling to the fact that worldview is for life otherwise it is not a worldview at all. Hence, a worldview must always be positive if it is to be reliable and upbuilding.

Theo-Scripture Worldview And Christian Theism

Theo-Scriptura worldview can also be equated with Christo-Scriptura worldview. In this paper the two may be used interchangeably. However, some persuasions refuse to believe Christ as God. In a Theo-Scriptura worldview, two questions may surface dominantly such as: "What makes the worldview biblical?" and "What is Christian Theism?", we might take a look at first of the importance and evaluation of a world view.

Importance and Evaluation

Crucial to the life of a person or a corporate body is the construction of a worldview. Noll (Holmes, 1985) writes that constructing worldviews has been a perennial or an ongoing task all the years of the church history and that out of this history at least three generalizations can be drawn which are the following:

1. The importance of Christian worldviews is evident from the beginning of Christianity itself.
2. Dynamic Christian movements that have exerted a long lasting influence have always involved the evangelization of the mind.
3. Failure to work at taking the mind captive for Christ invariably leads to the weakening or collapse of Christian vitality.

Holmes (1983) supports point number one in his book, specifically chapter one which is entitled "Wanted: A World View for Today". Here he mentions three vital dimensions such as:

"A Basic Human Need," "A Troubled Age", and "A Biblical Mandate". The first is described as fourfold: "the need to unify thought of life; the need to define the good life and find hope and meaning in life; and the need to guide thought; the need to guide action."

The second includes the basic mental contemporary problems such as scarcity, violence, and hope and meaning in life. And the third underscores the effect of theology and ethic that is involved in monotheism of ancient Israel. This starts with the story of creation and is delineated in the Mosaic law. These ideas just show the tremendous importance of the quest for a unifying worldview. Needless to that the glamorous insights can't be pursued item by item since the space does not warrant and besides they appear very obvious and self-explanatory. We might just mention at this juncture that the ancient religion and the faiths of the subsequent eras play a paramount role in building a worldview. To unpack the implication of this dimension, we may note that man likes to achieve or succeed in his life. Without a worldview, success is an impossibility since there will be no guide for thinking or for decision-making as well as prioritizing. In a chaotic world therefore a worldview is a dire need. The highest good (summum bonum) may not be attained either for the adherents of hedonism (pleasure is the highest good) or perfectionism (self-realization or perfection of self is the highest good). How much more for a Christian without a world view? How do we judge a worldview then?

Evaluating a Worldview

Walsh and Middleton (1984) point out some criteria for judging a worldview such as reality, internal, coherence, and openness. They elaborate the criteria as follow:

Reality. Is the world view accomplishing what it ought to accomplish?, needs to be the primary criterion? Is it elucidating all of life since it is a vision of life? For those who adhere it, is the tendency opening up all of life and not ignoring other aspects? If a world view has no integration and elucidation of the creation of God, that world view does not equated with one that leads to and integral and wholistic way of life. Another dimension to ask is whether the perspective sensitizes or desensitizes to issues of love and justice and in effect legitimize various sorts of evil. Are we blind to the selfishness and injustice

around us that is propagated by our very own culture. Or, is our world view still helping us to see them?

Internal Coherence : A world view is viewed as a coherent vision of life. Is it a house divided within itself or is it hanging together? This is a matter of unity of commitment and not just a matter of logical coherence. When there is a set of beliefs thrown together arbitrarily, that is not a worldview.

Openness: A good world view realizes limitations, finitude, correction and even refinement from other world views. In a society where one world view comes to cultural dominance, that worldview has to leave room for other visions within that society. God's revelation must keep the Christian world view constantly informed. Thus, no infallibility and no state of being absolutized. A world view can be evaluated from the perspective of Deu. 30:15-20 with insightful questions such as: 1. Is it opening life up or closing life down? 2. Is it bringing life or death, blessing or cursing?

The above can be illustrated by citing three different worldviews:

1. Japan: The Japanese views that when he brings dishonor to the national family or local family there is disharmony. To enhance the national name is considered his task for true blessing comes only if the superiority of Japan over the rest of the world will be fulfilled.

2. North America: The North America regards himself as an individual master of his own --free and independent. His hope is progressed by exploiting nature for human benefit.

3. Dene: A Dene rejects the white man's ways and chooses to cling to traditions for them to preserve and maintain for their posterity. He is a child of the motherland.

On the three views which one is closed to "our" view? In deciding we can be influenced by our biases, especially if a particular worldview coincides with "ours." Nevertheless, it is worthwhile to lean upon the highlights, on the criteria --reality, internal coherence, and openness. But how can we be sure that the view we are adopting is biblical? Springett (1987) writes an article about the selected dominant worldviews which may be reflected in a table as provided on the following three pages (see pages 26, 27, & 28).

WORLD VIEW (PHILOSOPHIES OF/ABOUT)		GOD	MAN	THE WORLD	HISTORY	ETHICS	LIFE	DEATH
Christian Theism OK with Bible (special revelation)	Infinite personal triune, transcendent, above the world, yet in the world, immanent, omniscient, good	Created in the image of God. Possesses personality	Created out of nothing Operates with effect in the cause and uniformity but in an open system. Mean. He can intrude into the system (nexus) of cause and effect. Has the choice to reject redemption	Is linear a meaningful sequence of events leading to the fulfillment of God's purpose for man.	A system of morals, comes from beyond man. It is based on the character of God has good holy and loving.	Life with God	In death man awaits life with God and his people or eternal separation from the only state that will fulfill human aspirations to be in the presence of God.	
	sovereign self-reveling communicates with man both in general and special revelation.	With ability to think. Intelligence, morality, and social capacity (gregariousness) and creativity. Created good but the image of God was defaced through the fall but restorable through Christ.	God created the universe but left it to run on its own. Is determined because it is					
Deism	Sees God as transcendent, but also as first cause. God is not immanent not							

<p>Naturalism. Its basic principles are adopted by humanism</p>	<p>in the world, nor involved with the world. Neither is He always personal. Often seen as a force. Not sovereign over the affairs of men; nothing to do with them. He is not providential.</p>	<p>universe. Man can project what god is like by studying the cosmos.</p>	<p>Created as uniformity of cause and affect in a closed system. Understood in its normal state. Neither fallen nor abnormal. With cause and effect no miracle. Is moving on to what? Perhaps oblivion or extinction. God has not told the purpose of the world to anybody.</p>	<p>Is a linear stream of events linked by cause and effect but without any over arching</p>	<p>Can be related only to man</p>	<p>A Anormal world reveals what is right: whatever is right@ (p. 26)</p>	<p>A Extinction of personality-individuality. A (p. 26)</p>
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<p>Nihilism(not really a philosophy or world view) - A Denial of Philosophy Possibility of knowledge That anything is valuable No statement has validity Nothing has meaning Child of naturalism or humanism</p>	<p>Personality is nothing more than an interrelation of chemicals and physical properties not yet fully understood. (p.26)</p>	<p>In any closed universe everything is determined by cause and effect. Alf the universe was formed by change, change produces the unforeseen, but is also produces the absurdity@. (p. 26).</p>	<p>purpose is not know by man where history is going or if He things he does, he does not know why.</p>	<p>What is says is meaning less and valueless. Naturalis m cannot produce a consistent basis of knowledge e nor a viable basis for ethics.</p>		
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Biblical World View

Several heavyweight thinkers and theologians have made remarkable pronouncements concerning the worldview in relation to the modern sophisticated age. Some of them, as quoted by Holmes (1993) are as follows:

Arnold Nash -- dreams or envisions Christian scholars to build an intellectual synthesis for interpreting human life and destiny which can be set over against the positivistic, the Marxist, the liberal humanitarian (Weltanschauungen).

James Orr (Scottish) -- announces the presence of definite Christian view of things which possesses coherence and unity of its own in sharp contrast with counter theories.

Abraham Kuyper (Neo-Calvinist) --establishes a worldview that focuses upon the sovereignty of God and His law over anything.

Jacques Maritain (Catholic) --writes about theism and humanism as well as human rights and political science.

Teilhard de Chardin --pictures Christ as Alpha and Omega (beginning and end) of the "cosmic process alive with hope."

William Temple (Protestant) --addresses issues on social philosophy with leaning markedly upon Christian standpoint.

Emil Brunner and Reinhold Niebuhr --articulate a Christian view of history, persons, and society against the background of Romanticist, Enlightenment and 20th century misconceptions.

Karl Barth --calls a stop to the modern mind to listen to the Word of God.

The ideas above manifest an inclination to build a Christo-Scriptura worldview. To this end, the bold theologians are now making declaration and relevant mental calisthenics to come up with a reasonable and defensible worldview founded upon the Bible. What then is a Christian worldview?

Christian Worldview

Realizing that there are many Christian world views, Walsh and Middleton write that the final or ultimate criterion for Christians (1984) "by which we judge our world view is the Bible. It is God's revelation of reality. Paul tells Timothy that the Scriptures have a purpose;. . . (2 Tim. 3:16-17).

Harmonizing or strengthening this view, Holmes (1985) comments that it is the overall biblical framework that distinguishes a Christian worldview and not the "uniquely Christian application and articulation of details." Evidently, a Christian worldview is tantamount to a Biblical world view. The operation will be within the

parameter of the Word. In other words, the hermeneutical angle must involve the Sola Scriptura. Any interpretation which contravenes a biblical principle is a suspect and must be taken cautiously. Otherwise, it might result to a spiritual debacle in the sense that the actions are generated from a worldview that includes the values, attitudes and interests. However, we need to ask, "Is my world view the view of the Scriptures?"

Holmes (1985) underscores the need of possessing a better picture of an overall framework which comes as ingredients of the biblical pictures.

1. Creation is with freedom. It was God's choice when God created the world freely. God's decision and plan show that nobody compels Him to create. Believing Him means we accept the way He makes us.

2. There is value in all His creation. With the whole creation in mind, God pronounces it "very good," each part is called "good".

3. God has His creation ordered. The wisdom and purposes of God are reflected in His creation with laws governing them.

4. There are delegated powers by God to human beings. With responsibilities divinely mandated, man remains dependent upon Him. The intention of the creation mandate is effective and efficient utilization of the resources naturally endowed for real quality of life and human needs.

5. He has remained to be involved creatively. God is constantly active in this world and resides in the human hearts. For God, there is no cessation even on the Sabbath.

6. The purposes of God are obvious in the ordered creation. It is planned by God that His values and purpose are actualized through the ordered creation and laws of things.

Closely aligning with Arthur Holmes are Walsh and Middleton (1984) investigate the worldview in the light of "pathway for our walk with God" that touches on the following: Based on Creation, Acknowledging the Fall, and Transformed by Redemption. Here we find insights like creation as being a conventional response to God's word; God's intimate relationship to the world which is intensely religious model of reality; culture and cultivate concept which refers to the human interactions with the world; idols usurping God's place and man's place for humans alone must image God through their lifestyle a communal task; and there is no dichotomy between God's service and ordinary human service --no secular and sacred compartments, in all ranges of cultural angels God must be recognized as sovereign. This last concept is illustrated in the person Bezalel who

was filled by God with power and supplied him with skills and knowledge in all types of craftsmanship (Ex. 31:3-5).

Streamlining all the above lines is the idea of redemptive history which depicts the drama of His mighty acts leading to the incarnation of Jesus Christ, the center of God's redemptive plan.

Worldview, Choice, and Morality

Some writers may equate a worldview with philosophy. In some operational way, this may be okay but may be viewed as more encompassing than philosophy. A worldview embraces values, basic beliefs, and norms or standards. This may also be defined as the cognitive-affective culture of a person or a group of persons. These tend to be affected by the environmental variables, hereditary tendencies, and supernatural "mystery". Supernatural "mystery" may refer to the influence of the Holy Spirit as well as repercussions of the nature of sin which is mysterious in some sense. Take for instance, the revolt in heaven with Lucifer, the premier angel, as the leader. His disloyalty led the departure or overthrow of one-third of the angelic hosts from the presence of God. Another example that can be cited is the case of the first parents who seemed to be perfect and yet the first son turned out to be a murderer. In God's own unfathomable love, He provides each one with the power of choice for homo sapiens to enjoy. Unfortunately, this power of choice has been abused by so many to the extent that morality crumbles to a horrifying level.

Morality has been defined by Erickson (1986) as "Conduct which is ethical" (p. 108). Conduct implies behavior while the concept of ethics may be loaded with various concepts when referred to various persuasions. A simple way of understanding ethics is to raise the question of "What is good?". To add clarity to the concept of ethics, it may be beneficial to consider the following words and their definitions:

Ethical code. Regulations defining right and wrong conduct, attitudes, or choices...

Ethical system, Christian. A system of right and wrong based upon Christian principles and teachings.

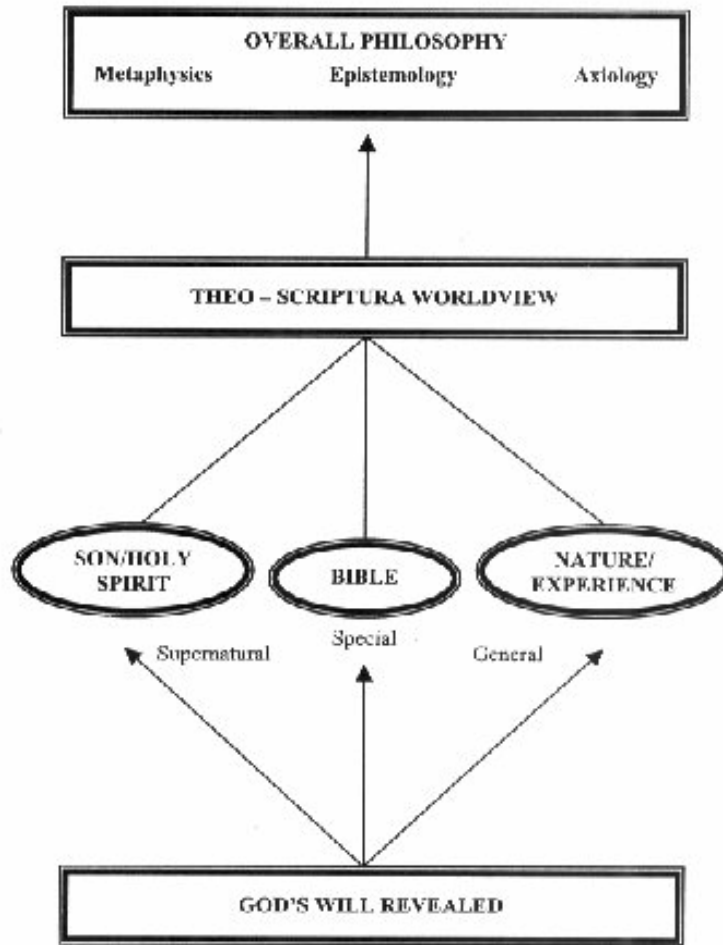
Ethical teaching. Teaching that pertains to the way in which life is to be conducted; in particular, Jesus instruction on morality.

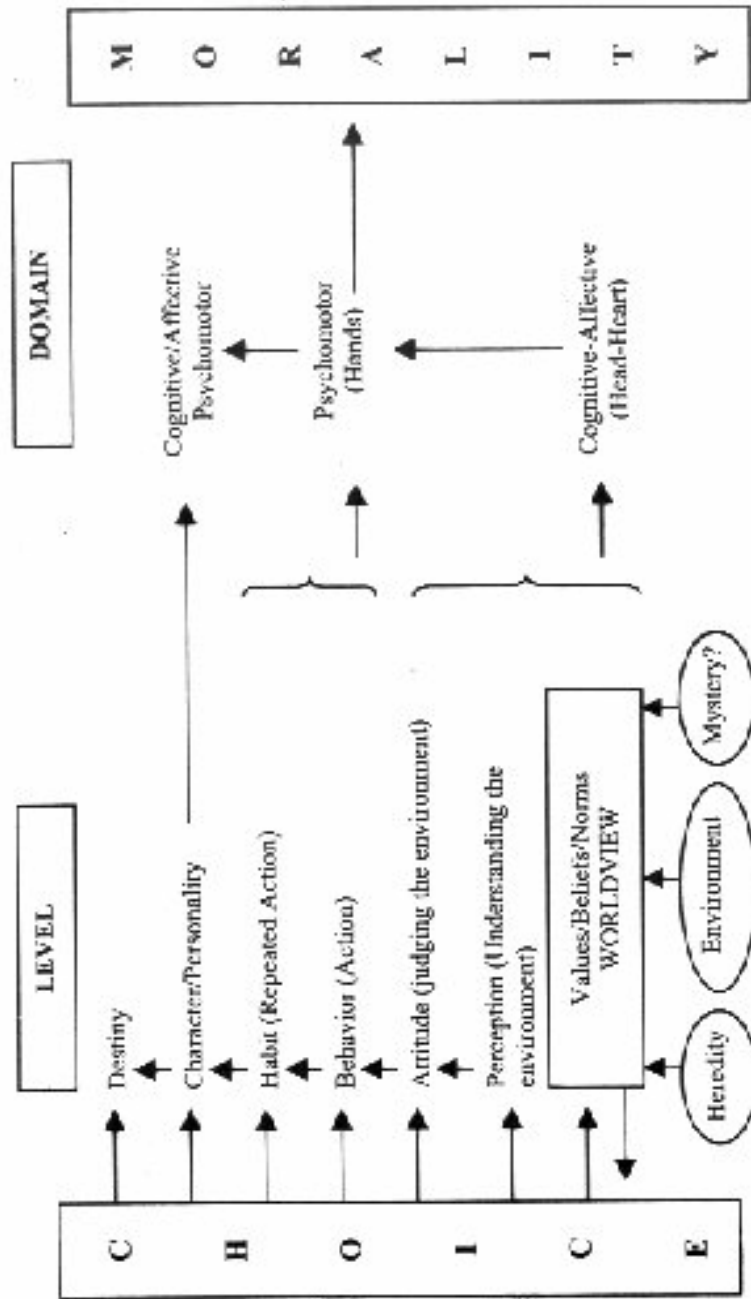
Ethics. The study of right and wrong to determine what ought to do or what is good for the human.

Ethics, Biblical. A system of right and wrong based upon, or found in the Bible. (Erickson, p. 51).

Recognizably, the covert (values, perceptions, attitudes) as well as overt dimensions are inclusive of ethics. Values may be reflected on the levels of thinking, sensing, choosing, and acting. Values may either be positive or negative. In helping people change for the better, values clarification appears to be more appropriate with those clients who are cognitively mature while behavior modification seems to be more effective with those clients who are cognitively immature. However, an explorative combination of both may work wonders in some situations. Moreover, in the Christian world view, the supernaturalistic or divine power is recognized as the most potent force in successfully changing human hearts, values, and behaviors. In the case of clarifying values, Raths, Harmin, and Simon (1986) have noted three stages such as choosing, prizing, and acting. Choosing involves freedom and serious weighing of the options' output. Prizing refers to satisfaction and willingness to affirm publicly the cherished choice. Acting signifies intentional acting plus repeating it in life's pattern.

Worldview, choice, and morality are closely intertwined. To understand better what morality is, one has to go down to the choice of values and even to the worldview. In a multicultural world, ethnocentrism has absolutely no place. Non-judgmental attitude can be a good policy. ART approach may foster unity: Acceptance, Respect, and Tolerance. This spells LOVE as the bottom line. Hence, the safest way is to get back to the Word: Christ (the living Word) and the Bible (the written Word). This is the only direction that develops a Theo-Scriptura worldview. This may be reflected on two models as follow:





Relationship between Worldview, Choice, and Morality

Teachers, counselors, ministers, and negotiators, especially those dealing with cross-cultural transactions, have to have accurate understanding of worldviews if they want to succeed in their work. In fact, this is supported by the findings of a recent study on worldviews using the Scale to Assess World Views (SAWV). This study considered the reported and projected worldviews of the Anglos and Hispanics. The student respondents identified the worldviews of other ethnicity as well as their own. The same study suggested that the worldview construct must be more clearly defined and that ways to utilize it as a concept must be empirically tested. The study reported as follows:

It was hypothesized that participants would stereotype their classmates, tending to over report the worldviews traditionally associated with the group. For Hispanics these are an understanding of the goodness of humans, a growing view of activity, collateral human relations, a combined past-present time orientations, and a view of harmony with nature. Anglos are reported to favor a mixed, good and bad, view of humans, a doing activity mode, individual emphasis, future time orientation, and desire for mastery over nature.

Anglos and Hispanics were different on 3 of the 11 subscales. . .
.The hypothesis that highly acculturated Hispanics would score closer to the Anglo reported values did not hold for any of the subscales. . .
(Lockney, 1999).

Another related worldview study was conducted designed to offer a theoretical support to the arguments that contextual variables specifically social class and values tend to influence the crises resolution as noted in the developmental stages of Erickson's theory known as psychosocial development. The burden of the study was the identification of the requisite aspects of Erickson's cultural context for the theory to applied as description of the human development process in the culture of non-Euro-American. The sampled five social classes were from the Chilean Roman Catholic parishes. Several research tools were employed such as: Hollingshead Four Factor Index of Social Status (for determining social class membership); Scale to Assess World Views (for determining orientations on 15 value orientations related to the World View construct's 5 existential dimensions); and the Inventory of Psychosocial development (for assessing movement through Erickson's 6 stages of Psychosocial Development). (Gerber, 1999). Moreover, the same study cited that:

The multivariate analysis of variance results indicated that the social classes differed in their World Views, as well as in their relative subscription to the values comprising the Euro-American World View. Multiple regression analysis results identified significant relationships between the values comprising the Euro-American World View and the positive resolution of the crises of Erickson's Stages. (p. 133).

Interest in worldview study has been increasing. Some articles are written with different points of emphases. Miller (1997) notes that Jensen stresses the "force of an orthodox moral outlook and offers a novel theoretical framework integrating moral judgment with moral behavior through the 'worldview' mechanism." (pp. 350-54). Dien (1997) raises a question on the applicability of Jensen's approach to other sociomoral situations. Furthermore, the intersection between a worldview and morality is examined. Cohern (1996) talks of the "effects of flawed tactics of conceptual change". (pp. 579-610). This article underscores the view that science needs to collaborate with other disciplines in building the world views of the students. Regarding cross-cultural counseling and assessment, Trevino (1996) notes a model for the change process conceptualization such as the world-view approach. A world view is pointed as the unifying construct. The model's operation is describe with three criteria which are: "cultural considerations; application to counseling; and assessment of world-view". (pp .198-215).

Objectives And Implications

Putting the objectives at this juncture may be a deviation from the usual format where objectives appear in the first few pages of any paper. Anyhow, the intention for reflecting them here is for the sake of emphasis. The objectives are as follows: 1. To find out what a worldview is; 2. To determine the frame of reference in building a Theo-Christo or Christian worldview; 3. To cite the components of having a Christian worldview; and 4. To suggest from criteria in evaluating a worldview.

Based on the sources cited, the following implications will inevitably emerge:

1. A worldview is a set of control beliefs which serves as guide for thinking, acting, and for life itself.

2. To build up a Theo-Scriptura or Christ0-Scriptura worldview is to take the Bible as the standard of frame of reference. Security means operating within the parameter or bounce of God's Word. Since any deviation form it seems detrimental, then it is always safe to observe the Sola Scriptura principle. The Bible has to interpret itself and solve its own problem. Any explicit command

demands an explicit statement to abrogate it just like the blood of animals that cannot take away sins in Hebrews 10.

3. The components of the worldview are those that are termed control beliefs. This may differ with controlled beliefs in the sense that control beliefs are those that are categorized as essential biblical doctrines. These will replace the undesirable ideas of the old man which are ferreted out. This can be possible through the Holy Spirit, the Ultra Plus. The process may include unfreezing, new behavior, and re-freezing as in the model of Lewin or some forms of values clarification and behavior modification which may bring about a shift in a worldview. Unfreezing is done through information drive, modeling, authority, and education. The new behavior can deeply be impressed through repeated exercise. Then comes the freezing of the new behavior.

4. In evaluating the worldview, three criteria will be considered such as: (a) Reality. The key question here is: Does the worldview lead to life or a vision of life that elucidates God's creation for a wholistic view of life? This calls for a stand on the issues of life such as love, injustice, selfishness, and others. (b) Internal Coherence. It is the opposite of a house divided against itself. Does the worldview trigger or foster a unity of commitment or a coherent vision of life? (c) Openness. Hell or heaven, life or death, curse or blessing. If necessary, it submits to refinement or correction. It gives rooms to other visions in society unlike the bigots or the Marxists.

5. A Christian worldview is dominated by love. Love breaks the wall of partition or barrier. Even if people differ in beliefs or religious persuasions still they ought to love and respect one another. This is the landmark of Christianity. At times, workers come at the crossroad when they differ in "frequency of views". Here maturity and good judgment come into play together with objectivity. Instead of exchanging heated arguments, it might be well to calm down and disagree in an agreeable manner.

When a critique is done it involves the closest scrutiny of the strong points and the weak points. Which one should be presented first-the bad side or the good side? In terms of pointing out errors or weaknesses, it seems logical to talk first of the positive aspects of the organization and then proceed to the weaknesses which will be augmented with recommendations. This positive-to-negative style is demonstrated by Christ in Matthew 7:25-28 when he cites the wise man's house on the rock and the foolish man's house upon the sand. However, in disagreeing with any previous speaker, it is advisable to follow the judo principle of least resistance.

This is done by citing first the points of agreements and recommendations. In all these let love be the underpinning force.

What about an elementary teacher in the classroom who hugs and kisses only the sweet, nice, and beautiful pupils and forgets or neglects those with dirty faces reared in slum areas? The canto or slum children from the marginalized sectors are the ones who need our love most. Should they be denied of the love in action? Note the that number five in this section is more of an implication to emphasize that a Christian worldview is a driving force toward the burning desire and decision to depend upon God's Spirit for godliness and Christlikeness toward a more fruitful and speedy completion of the mission.

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