

**SYLLABUS FOR PHILOSOPHY 2303  
INTRODUCTION TO WORLD VIEWS  
∞∞§§§∞∞**

**I. DBU Catalog Description:**

An introduction to the nature, definition, and importance of world views in general and to basic world view systems in particular (e.g., theism, deism, naturalism, pantheism). This course will highlight the importance of thinking "worldviewishly" by giving special attention to the role of assumptions and presuppositions in the academic disciplines, in the diversity of cultures, and in personal life. Fall.

**II. Course Data:**

Professor: Dr. David Naugle  
Days and Time and place: MWF, 8: 00-8:50 am; Strickland 212  
Phone: Office (214) 333-5248; Home (972) 780-0626  
E-dress: Office — [dnaugle@dbu.edu](mailto:dnaugle@dbu.edu); Home — [d1Naugle@aol.com](mailto:d1Naugle@aol.com)  
Website: <http://www.dbu.edu/naugle/index.htm>  
Office Fax: 214-333-5577  
Office and Office Hours: Strickland 213; MWF Afternoons, 1: 30 pm 'til 5: 00 pm.

**III. Course Objectives**

There are three marks to a great person:

- One who is a great thinker;
- One who is a great lover;
- One who is a great doer!

**A. Intellectual Objectives:**

1. To state precisely the definition, nature, and history of the concept of world view itself as evidenced in written assignments, class discussions, and course examinations.
2. To understand the content of various world view systems and how they have developed throughout the course of Western history from theism to deism to atheism to nihilism to existentialism to new age and postmodernism as evidenced in written assignments, class discussions, and course examinations.
3. To comprehend the content of the biblical Christian world view in particular (creation, fall, redemption) and its response to modernity and postmodernity as evidenced in written assignments, a research paper, class discussions, and course examinations.
4. To learn to think "worldviewishly" or presuppositionally through the recognition of pretheoretical assumptions and un/sub/conscious commitments which determine the outlook, thought, and action of individuals and cultures as demonstrated by means of class discussion, written work, the analysis of "texts," and course examinations.
5. To grasp how worldviews are expressed in one of the most powerful cultural mediums today which is movies, to learn how to watch films with worldview wisdom and discernment.

## **B. Emotional Objectives:**

1. To develop a deep appreciation for the fact that the formation and development of a coherent understanding of reality through worldview is a natural and essential characteristic of human beings.
2. To appreciate that "to think intelligently today is to think, to come to grips with the mosaic of meaning systems that make up modern thinking" (Os Guinness). To understand the fundamental issues of our times—whether they be social, moral, economic, political, religious, etc.—requires a comprehension of the underlying world view assumptions that produce the various outlooks and positions. To live with awareness, compassion, and tolerance (not of error, but of people) in a global, multi-cultural, pluralistic context also requires an understanding of the diversity of religious, ideological, cultural, and personal perspectives. An understanding of worldviews will give you this kind of wisdom in our challenging and changing environment.
3. To heighten your awareness of the importance of worldviews at the personal level. To be fully conscious intellectually, emotionally, and volitionally, you should not only be able to detect the world views of others, but be keenly aware of your own, what you believe and why, especially amid alternative perspectives clamoring for your allegiance. In this sense, personal worldview awareness is a major step to self-knowledge and self-understanding (J. Sire).

## **C. Volitional Objectives:**

1. To enable students to comprehend themselves and their own worldview orientation in the light of the history of worldview development and in their present multi-cultural, pluralistic context so as to live sympathetically and yet critically by means of a knowledge of the ideas and belief systems from which the policies and politics of communities and nations are deduced.
2. To encourage students to greater self-knowledge and self-understanding by challenging and inspiring them to pursue the indispensable, lifelong task of discovering, developing, and deepening their world and life view through the input of their educational careers and the sum total of their life and learning experiences.

## **D. Transformative Goal:** changed in the root of your being and in the fruit of your life!

May this course do for you what the reading of Cicero's book *Hortensius* did for St. Augustine at age 19:

"In the ordinary course of study, I fell upon a certain book of Cicero, whose speech almost all admire, not so his heart. This book of his contains an exhortation to philosophy, and is called *Hortensius*. But this book altered my affections, and turned my prayers to Thyself, O Lord; and made me have other purposes and desires."

— St. Augustine, *Confessions*, III. IV.

## **IV. Course Requirements, Grading, and Teaching Methods**

"Reading maketh a full man;  
Conference [conversation] a ready man;  
Writing an exact man."  
—Francis Bacon, "Of Studies"

## A. Course Requirements:

1. **Reading (30%):** You are required to read three textbooks in their entirety; chps 1-4 only of *Truth is Stranger*. Each assignment must be read in its entirety to receive credit, and is worth 10% each. You will report whether or not you have read them with a simple yes or no on the following dates:

- Oct. 20: *The Universe Next Door; Hollywood Worldviews, chps 1-2 & conclusion*. As a component of this reading report, examine two websites (The Worldview Boutique at <http://members.aol.com/BaxterInstitute/Worldview.html> and BreakPoint at <http://www.breakpoint.org>) and write up a 2 page summary of the things you have discovered, including issues discussed, alternative worldviews, feature articles, organizations, institutes, books, people, links, etc.
- Nov. 17: *Transforming Vision; Hollywood Worldviews, chps 6-8 & appendix*
- Dec. 10: *Truth is Stranger Than It Used To Be, chps 1-4; Hollywood Worldviews, chps 3-5*

2. **Personal Inventory and Interview (10%): Due Sept. 19.** As an introductory exercise, you must take the seven worldview questions found in Sire, pp. 17-8 and conduct a personal worldview inventory on yourself and another person. Answer each question honestly in about a half a page on your own (3.5 pages total) without any outside help or assistance. Next, conduct an interview with preferably a non-christian, someone you don't know very well, and someone who has never been in one of Dr. Naugle's classes. Ask them the same seven worldview questions and write up their answers as well (3.5 pages). You may want to use a tape recorder to help you remember what they say! If you or your interviewee does not know how to answer a particular question, go on to the next one. Do your best in grappling with the answers and getting them down on paper. Your paper, not to exceed 7 pages, must be word processed and double-spaced.

4. **The modern worldview (10%): Due Nov. 17.** On the basis of part 3 or chapters 6-9 in our text *The Transforming Vision*, write a paper on the nature and content of the modern worldview, that is, the worldview of modernity. Seven to eight pages, word-processed, double-spaced, appropriate documentation.

5. **The postmodern worldview (10%): Due Dec. 10.** On the basis of part 1 or chapters 1-4 of our text *Truth is Stranger than it Used to be*, and chp 9 of UND, write a paper on the nature and content of the postmodern worldview, that is, the worldview of postmodernity. Seven to eight pages, word-processed, double-spaced, appropriate documentation.

6. **Examinations (40%):** Two tests will be given, a mid-term exam on *The Universe Next Door* (Oct. 20), and a final exam on the based on *Transforming Vision* and on *Truth is Stranger than it used to be*, (Dec. 15, 8: 00 am til 10: 00 am). Each is worth 20% of your total grade.

## B. Grading:

- A- = 90-93; A = 94-97; A+ = 98-100 % **Excellent:**  
Excellent = top notch, superior, first rate/class, exceptional, superlative; paper and tests; class attitude, attendance, note taking, participation, posture, interest, etc.  
Comprehensive excellence is needed for a superlative grade in this course.
- B- = 80-83; B = 84-87; B+ = 88-89%: **Above average**

- C- = 70-73; C = 74-77; C+ = 78-79%: **Average**  
Average = mediocre, commonplace, ordinary, passable, fair, run-of-the-mill, tolerable, so-so, mid point between extremes of excellence and failure.
- D- = 60-63; D = 64-67; D+ = 68-69%: **Below average**
- F = 59% and below: **Failure**—Omission or lack of satisfactory performance of action or task, inadequate, unsuccessful, inferior, impassable, etc.

**C. Teaching Methods:** Lecture, Q & A, open discussions, audio-video tapes, etc.

**V. Handouts:** The handouts for this class will be distributed in class. Also, they are available on my website as well ([www.dbu.edu/naugle](http://www.dbu.edu/naugle)) under the button labeled courses.

**VI. Textbooks and Audio Materials**

- James Sire, *The Universe Next Door: A Basic World View Catalog*. third edition. Downers Grove: InterVarsity Press, 1997.
- Brian Walsh and J. Richard Middleton, *Transforming Vision: Shaping a Christian World View*. Downers Grove: InterVarsity Press, 1984.
- J. Richard Middleton and Brian Walsh. *Truth is Stranger Than It Used To Be: Biblical Faith in a Postmodern Age*. Downers Grove: InterVarsity Press, 1995.
- Brian Godawa, *Hollywood Worldviews: Watching Films with Wisdom and Discernment*. Downers Grove, IL: InterVarsity Press, 2002.
- Cassette Tape Series: “Best Selling Spirituality” from Mars Hill Audio. To order, call 1. 800. 331.6407. Cost: \$17.00.

**VII. Tentative Course Schedule**

UND = *Universe Next Door*  
TV = *Transforming Vision*  
TS = *Truth is Stranger Than. . .*  
HW = *Hollywood Worldviews*

<b>Class #</b>	<b>Date</b>	<b>Subject</b>	<b>Assignments</b>
1	Aug 25	Intro to the Course	
<b>PART ONE: WHAT ARE WORLD VIEWS?</b>			
2	Aug 27	What is a worldview?	UND chp 1
3	Aug 29	What is a worldview?	UND chp 1
4	Sept 3	What is a worldview?	TV chp 1
5	Sept 5	Christian theism	UND chp. 2
<b>PART TWO: WHAT ARE THE BASIC WORLD VIEWS?</b>			
6	Sept 8	Christian theism	
7	Sept 10	Deism	UND chp. 3
8	Sept 12	Deism	
9	Sept 15	Naturalism	UND chp. 4
10	Sept 17	Naturalism	
11	Sept 19	Nihilism	UND chp. 5; <b>Interview due</b>
12	Sept 22	Nihilism	

13	Sept 24	Existentialism	UND chp. 6
14	Sept 26	Existentialism	
15	Sept 29	Eastern Pantheistic Monism	UND chp. 7
16	Oct 1	Eastern Pantheistic Monism	
17	Oct 3	New Age	UND chp. 8; MHTapes
18	Oct 13	New Age	
19	Oct 15	Hollywood Worldviews	HW, preface, intro, chp 1
20	Oct 17	Hollywood Worldviews	HW, chp. 2
21	Oct 20	<b>First Exam</b>	<b>1<sup>st</sup> RR due</b>

### PART THREE: CHRISTIAN WORLD VIEW AND MODERNITY

22	Oct 22	Creation	TV chp. 3
23	Oct 24	Creation	
24	Oct 27	Fall/Uncreation	TV, chp. 4
25	Oct 29	Fall/Uncreation	
26	Oct 31	Redemption/New Creation	TV, chp. 5
27	Nov 3	Redemption/New Creation	
28	Nov 5	Problem of Dualism	TV chp. 6
29	Nov 7	Development of Dualism	TV chp. 7
30	Nov 10	The Secular World View	TV chp. 8
31	Nov 12	The Gods of our Age	TV chp. 9
32	Nov 14	Hollywood Worldviews	Chps 6-7
33	Nov 17	Hollywood Worldviews	Chp 8 <b>Modernity</b> <b>ppr due 2<sup>nd</sup> RR due</b>

### PART FOUR: CHRISTIAN WORLD VIEW AND POST-MODERNITY

34	Nov 19	The Crisis of our Times	TS chp. 1; UND, chp 9
35	Nov 21	The Crisis of our Times	
36	Nov 24	Reality isn't What it Used to Be	TS chp. 2
37	Nov 26	Reality isn't What it Used to Be	
38	Dec 1	The Decentered Self	TS chp. 3
39	Dec 3	The Decentered Self	
40	Dec 5	They Don't Tell Stories Like...	TS chp. 4
41	Dec 8	They Don't Tell Stories Like...	
42	Dec 10	<b>Hollywood Worldviews</b>	<b>HW, chps 3-5</b> <b>Postmodern ppr due;</b> <b>3<sup>rd</sup> RR due</b>
43	Dec 15 Monday	<b>Final Exam</b> 8: 00-10: 00 am	

Note Well: Final Exam for Graduating Seniors—Dec. 13 @ 10: 00 am.

#### **Bibliography: Foundations for World View Development**

- Barcus, Nancy. *Developing a Christian Mind*. IVP, 1977.
- Blamires, Harry. *Recovering the Christian Mind: Meeting the Challenges of Secularism*. IVP, 1988.
- \_\_\_\_\_. *Recovering the Christian Mind: Meeting the Challenge of Secularism*. IVP.
- \_\_\_\_\_. *The Christian Mind: How Should a Christian Think?* Servant Press.
- Chesterton, G. K. *Orthodoxy*. Doubleday, 1959 [1908].
- Clark, Gordon. *A Christian View of Men and Things*. Baker, 1957.
- Dooyeweerd, Herman. *Roots of Western Culture: Pagan, Secular, and Christian Options*. Wedge, 1979.
- \_\_\_\_\_. *In the Twilight of Western Thought*. Craig Press, 1968.

\_\_\_\_\_. *A New Critique of Theoretical Thought*. 4 vols. Presbyterian and Reformed, 1953.

Dyrness, William A. *Let the Earth Rejoice: A Biblical Theology of Holistic Mission*. IVP, 1983.

Eliot, T. S. *Christianity and Culture*. Harcourt, Brace and World, 1949.

Ellul, Jacques. *The Presence of the Kingdom*. Seabury, 1967 [1951].

Frey, Bradshaw, et. all. *All of Life Redeemed*. Paideia, 1983.

Geisler, Norman L. and William D. Watkins. *Worlds Apart: A Handbook on World Views*. Second Edition. Baker, 1989.

Geisler, Norman L. *Is Man the Measure? An Evaluation of Contemporary Humanism*. Baker Books, 1983.

Goudzwaard, Bob. *Idols of our Time*. IVP, 1984.

Guinness, Os. *The American Hour: A Time of Reckoning and the Once and Future Role of Faith*. Free Press, 1993.

\_\_\_\_\_. *The Dust of Death*. IVP, 1973.

\_\_\_\_\_. *The Gravedigger Files: Papers on the Subversion of the Modern Church*. IVP, 1983.

Hart, Hendrick. *Understanding Our World: Toward an Integral Ontology*. Univ. Press of America, 1984.

Hoffecker, Andrew W. and Gary Scott Smith. *Building a Christian World View*. 2 vols. Presbyterian and Reformed, 1986, 1988.

Holmes, Arthur. *All Truth is God's Truth*. IVP, 1983 [1977].

\_\_\_\_\_. *Contours of a World View*. Eerdmans, 1983.

Houston, James M. *I Believe in the Creator*. Eerdmans Publishing Company, 1980.

Howard, Thomas. *Evangelical is not Enough*. Thomas Nelson, 1984.

Kearney, Michael. *World View*. Chandler and Sharp, 1984.

Kreeft, Peter. *Heaven: The Heart's Deepest Longing*, Ignatius Press, 1989.

\_\_\_\_\_. *Love is Stronger than Death*. Ignatius Press, 1992.

\_\_\_\_\_. *Three Philosophies of Life: Ecclesiastes, Job, Song of Songs*. Ignatius Press, 1989.

Kuyper, Abraham. *Lectures on Calvinism*. Eerdmans, 1983.

Ladd, George Eldon. *The Pattern of NT Truth*. Eerdmans, 1968.

\_\_\_\_\_. *A Theology of the NT*. Eerdmans, 1974.

Lewis, C. S. *Mere Christianity*. Macmillan, 1952.

\_\_\_\_\_. *The Pilgrims Regress*, Eerdmans, 1958 [1933].

\_\_\_\_\_. *Screwtape Letters and Screwtape Proposes a Toast*. Macmillan, 1959.

\_\_\_\_\_. *Christian Reflections*. Eerdmans, 1967.

\_\_\_\_\_. *God in the Dock: Essays in Theology and Ethics*. Eerdmans, 1970.

Lockerbie, Bruce. *The Cosmic Center*. Eerdmans, 1977.

Macauley, Ranald, and Jeram Barrs. *Being Human: The Nature of Spiritual Experience*. IVP, 1978.

Middleman, Udo. *Pro-exist-ence*. IVP, 1974.

Niebuhr, H. Richard. *Christ and Culture*. Harper and Row, 1963.

Olasky, Marvin, and Herbert Schlossberg. *The Turning Point: A Christian World View Manifesto*. Thomas Nelson, 1987.

Orr, James. *The Christian View of God and the World*. Kregel 1989 [1887].

Packer, J. I. and Howard, Thomas. *Christianity: The True Humanism*. Word, 1984.

Piper, John. *Desiring God: Meditations of a Christian Hedonist*. Multnomah, 1986.

Schaeffer, Francis A. *A Christian Manifesto*. Crossway Books, 1981.

\_\_\_\_\_. *He is There and He is not Silent*. Tyndale, 1972.

\_\_\_\_\_. *The God who is There*. IVP, 1968.

Schlossberg, Herbert. *Idols for Destruction: Christian Faith and its Confrontation with American Society*. Thomas Nelson, 1985.

Schmemmann, Alexander. *For the Life of the World*. St. Vladimir's Seminary Press, 1973.

Sire, James. *The Universe Next Door: A Basic World View Catalog*. Revised and updated. IVP

\_\_\_\_\_. *The Discipleship of the Mind: Loving God with all the Mind*. IVP.

Smart, Ninian. *Worldviews: Crosscultural Explorations of Human Beliefs*. Scribners, 1983.

Stott, John. *Your Mind Matters*. IVP, 1972.

Synder, Howard. *The Community of the King*. IVP, 1977.

Veith, Gene E. *Loving God with All Your Mind: How to Survive and Prosper as a Christian in the Secular University and Post Christian Culture*. Cornerstone Bookds.

Wolters, Albert. *Creation Regained: Biblical Basics for a Reformational World View*. Eerdmans, 1985.

Wolterstorff, Nicholas. *Until Justice and Peace Embrace*. Eerdmans, 1984.

## Classroom Policies and Procedures

Dr. David Naugle

### I. Absences and Tardiness

- Students are expected to come to class regularly and be on time.
- Each student is allowed a maximum of three unexcused absences for MWF classes, and two unexcused absences for TTh classes per regular long semester without grade penalty. This number will be calculated proportionately for other semesters (short summer and winter terms, long summer and winter, mini terms, etc.). According to the DBU catalog, students cannot miss over 25% of classes & pass the course.
- Additional unexcused absences and habitual tardiness will result in a **significant grade reduction** which will be determined at the discretion of the professor. No credit is given for attendance, but excessive absences can be the basis for lowering the final grade at the discretion of the professor.
- Excused absences must be approved by the professor; in some cases, a note from a proper authority may be required. Students who will be away from class for an extended period of time (e.g., for emergencies, medical problems, military service, varsity sports, work related matters, etc.) are expected to notify and explain the situation to the professor. Failure to do so may result in grade reduction.

### II. Papers, Tests, Printers, and Academic Misconduct

- Students are expected to turn assigned work in on time, that is, during the class period for which it is assigned. Late papers (essays, term themes, etc) will not be accepted, **unless there is a real emergency justifying the tardiness of the paper**. The professor must approve such emergencies.
- Students are also expected to take tests on the day they are assigned. In case of a *real* emergence (*severe* illness, accident, etc.), a student may take a test late without penalty (a note from a proper authority may be required to verify the emergency). Otherwise, no make up tests will be given.
- **Papers will not be accepted that are printed with a used, worn out ribbon that renders the paper virtually unreadable.** Students are responsible for having their paper printed in such a way that the words are clear, dark, and clearly discernible.
- Incidents of cheating, plagiarism (presenting someone else's work as your own), collusion, abuse of resource materials, and computer misuse will be dealt with according to the guidelines in the DBU catalog and current schedule of classes.

### III. Financial Aid, Disabilities, and Posting of Final Grades

- **Financial Aid:** Students who are receiving federal, state, or institutional financial aid who withdraw or add hours during the semester may have their financial aid adjusted because of the withdraw or addition. This change in schedule may affect the aid they are receiving during the current semester, and could affect their eligibility for aid in the future.
- **Disabilities:** The student has the responsibility of informing the course instructor of any disabling condition, which will require modifications to avoid discrimination. DBU provides academic adjustments and auxiliary aid to individuals with disabilities as defined under law, who are otherwise qualified to meet the institution's academic requirements. It is the student's responsibility to initiate any request for accommodations. For assistance call Mark Hale, disabilities coordinator.

- **Posting of Final Grades:** Official grades can be obtained online at <http://webreg.dbu.edu/>. The DBU undergraduate and graduate catalogs state that all accounts must be paid in full before a student can receive a grade. Students are not permitted to telephone the professor, contact the dean's office, or use email to inquire about their final grade. Please understand that this policy is for the purpose of protecting the privacy of student's grades.

#### IV. Classroom Attitude and Demeanor

Students are expected to exemplify proper classroom behavior, attitudes, and etiquette including such things as:

- **Sitting up straight**
- Listening attentively
- **Taking notes**
- Remaining focused
- Doing your very best
- Participating enthusiastically

Students are not allowed to:

- Talk or chatter disruptively, slouch or take a nap
- **Work on material for other classes while class is in session**
- **Read extraneous material while class is in session** (Newspaper, Sports Illustrated, Cosmo, etc.)

Phones and pagers:

If possible, please adjust all phones and pages so they will not disturb class proceedings. If possible, please wait until the class is completed or until there is a break to attend to calls and pages. Emergency situations are, of course, excepted.

Based on your instructor's personal judgment, **Final Grades** will be influenced by how well students comply with the above attitudes and expected behavior. Remember: you are no longer in middle school or high school! When controversial topics are being discussed in class, before you speak out, you should (1) make sure you understand the ideas being presented, (2) learn something from them, (3) and then learn how to criticize them constructively and with civility. Also, make sure comments or questions **pertain to the subject matter** under consideration.

#### V. The New GPA Grading System:

A+.....	4.00	A .....	4.00	A- .....	3.67
B+.....	3.33	B .....	3.00	B- .....	2.67
C+.....	2.33	C .....	2.00	C- .....	1.67
D+.....	1.33	D .....	1.00	D- .....	0.67
F .....	0.00				