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**World Views in Transition**

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## World Views in Transition

A study of the contours of world views of Christian communities in Eastern Indonesia with particular reference to the Christian Church of Luwuk-Banggai and the implications of changing and transitional world views for the life and witness of the Christian community

PhD Thesis, Coralie Joyce (1995)

### Abstract

The focus of this thesis is the *Gereja Kristen di Luwuk-Banggai* [GKLB or Christian Church of Luwuk-Banggai], a Christian Synod in Eastern Indonesia.

This study is the result of ten years of participant observation, living and working in Luwuk-Banggai. Observed data has been compared and contrasted with monographs on culturally similar ethnic groups both in Indonesia and in Malaysia.

Life in the Sultanate of Banggai has been reviewed from the twelfth century onwards. The world views of the Christian community of Luwuk-Banggai are seen to be the result of the interaction of four great traditions: local religion, the national Indonesian world view as portrayed in the *Pancasila*, the formalised doctrines of Christianity, and the forces and philosophy of modernity.

Members of the GKLB recognise that they are facing a complex of problems, and have identified the following:

- a. Ethnocentrism;
- b. Economic problems;
- c. Problems concerned with the interaction of local religions with modern society.

These problems are all related to the concepts of *World View* and *World Views In Transition* and are discussed in *Missiological Concerns* where present patterns of overt behaviour in the Christian community are described and analysed as indicators of world view themes. Life in community is seen to be a major cultural theme and the concept of worship is analysed within the context of *Tuhan Mahaesa* [the one True Lord] of the National Philosophy. The challenge of replacing "imported" forms of worship with relevant Indonesian forms of worship is addressed while an investigation of the role of the shaman raises the question of the validity of "shamanized" Christianity. Problems that have resulted from the interaction of a variety of historical factors and have resulted in the GKLB functioning as a bureaucracy and not as a serving faith community are analysed. By way of contrast, successful holistic ministry that accords with national development is appraised. Responses of the GKLB in each of these situations are examined. They are then compared and contrasted with the responses of other Christian communities in the Two Thirds World.

Finally, the variety of world views in transition in Luwuk- Banggai is recognised. Challenges facing the GKLB in terms of world views in transition are recognised.

These include: the challenge of Christian identity in traditional cultures; the challenge of Christian value transformation within the framework of the *Pancasila*; and finally the challenge of a call to creative maturity.