

**CULTURAL
HISTORICISM**
[American]

Origins:

- reaction to Western ethnocentrism seen in the theory of evolution -- rejected the terms 'civilized' and 'primitive'
- plight of the Native Americans in North America
- U. S. Involvement in the administration of Pacific islands

Data Base:

- **Native Americans in site and on reservations**
- **archaeological sites in North America**

Key Questions:

- what is culture and how is it integrated?
- how do cultures change, and what effects do changes have on them?

THEORY:

1. Concept of culture and cognitive structuralism:

- **culture**
- **linguistics**
- **symbolic and semiotic anthropology**

2. Study changes to determine which are good and which are bad

- **enculturation**
- **acculturation**
- **culture change and applied anthropology**

3. Study the relationship between culture and persons

- **culture and personality studies**

AMERICAN HISTORICISM: Persons

Franz Boas

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A. L. Kroeber

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Margaret Mead, Ruth Benedict, Clyde Kluckhohn, E. A. Hoebel, Morris Opler, Ralph Linton, Robert Lowie, Melville Herskovits and others

CIVILIZATION:

- western superiority, others primitive
- ethnocentric

CULTURE:

- all cultures are *sui generis* and can not be judged by other cultures
- all cultures are relative to one another
- all cultures are essentially good

SARKS, ARCHEON, EON:

- human systems [cultures and societies] are good and evil
- human systems are temporary

Culture:

1. Definition:

- a set of interlinked traits
- that form complexes
- that are organized into configurations (worldviews)

2. It is learned, not inherited.

3. It seeks integration.

4. It can be mapped into cultural areas.

5. 'Culture climax' is a core area where a culture is most fully expressed.

Culture Change:

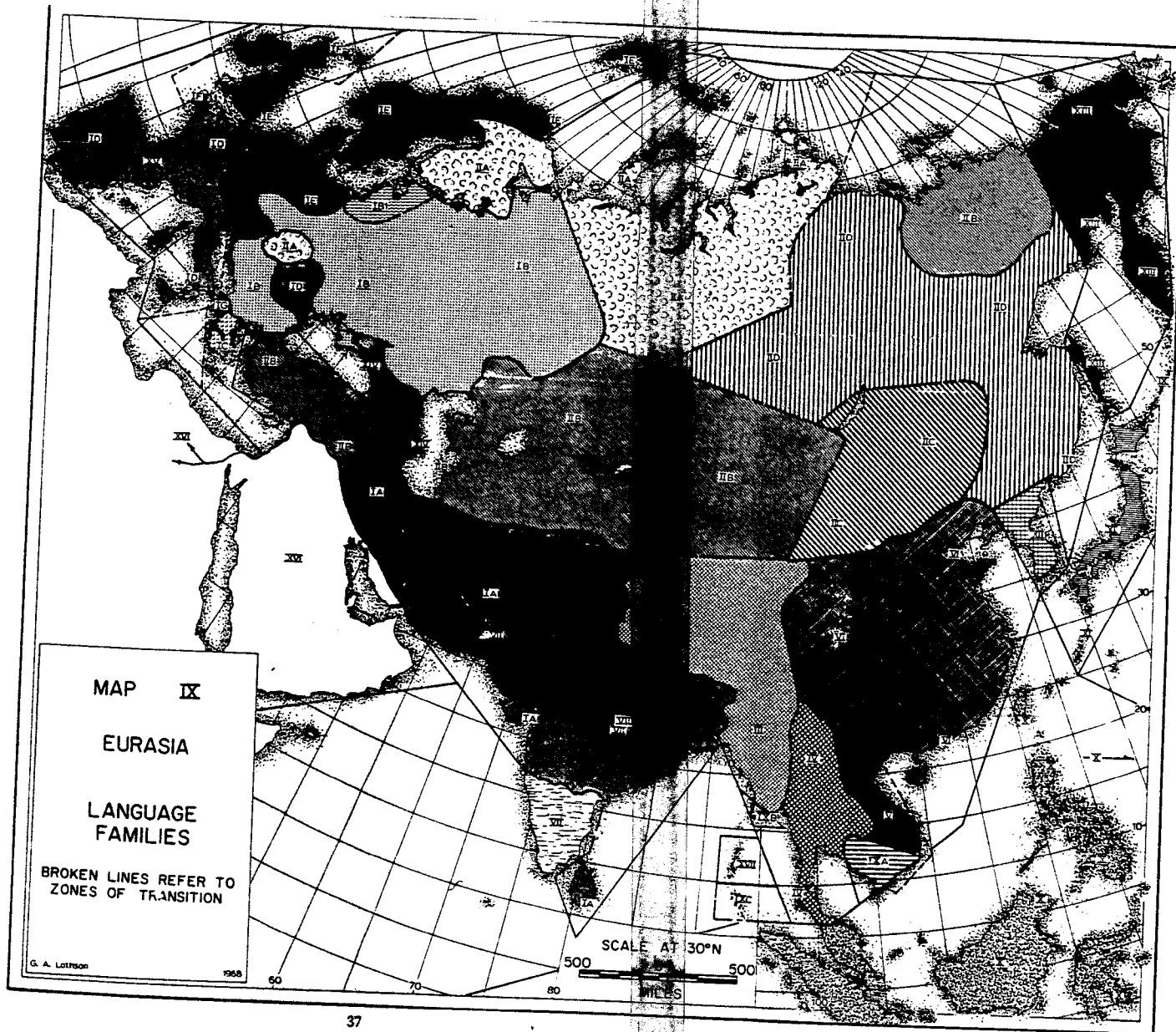
- **focus on short term change**
- **stressed invention and diffusion, not independent invention [parallelism]**
- **saw spread from complex to less complex areas**

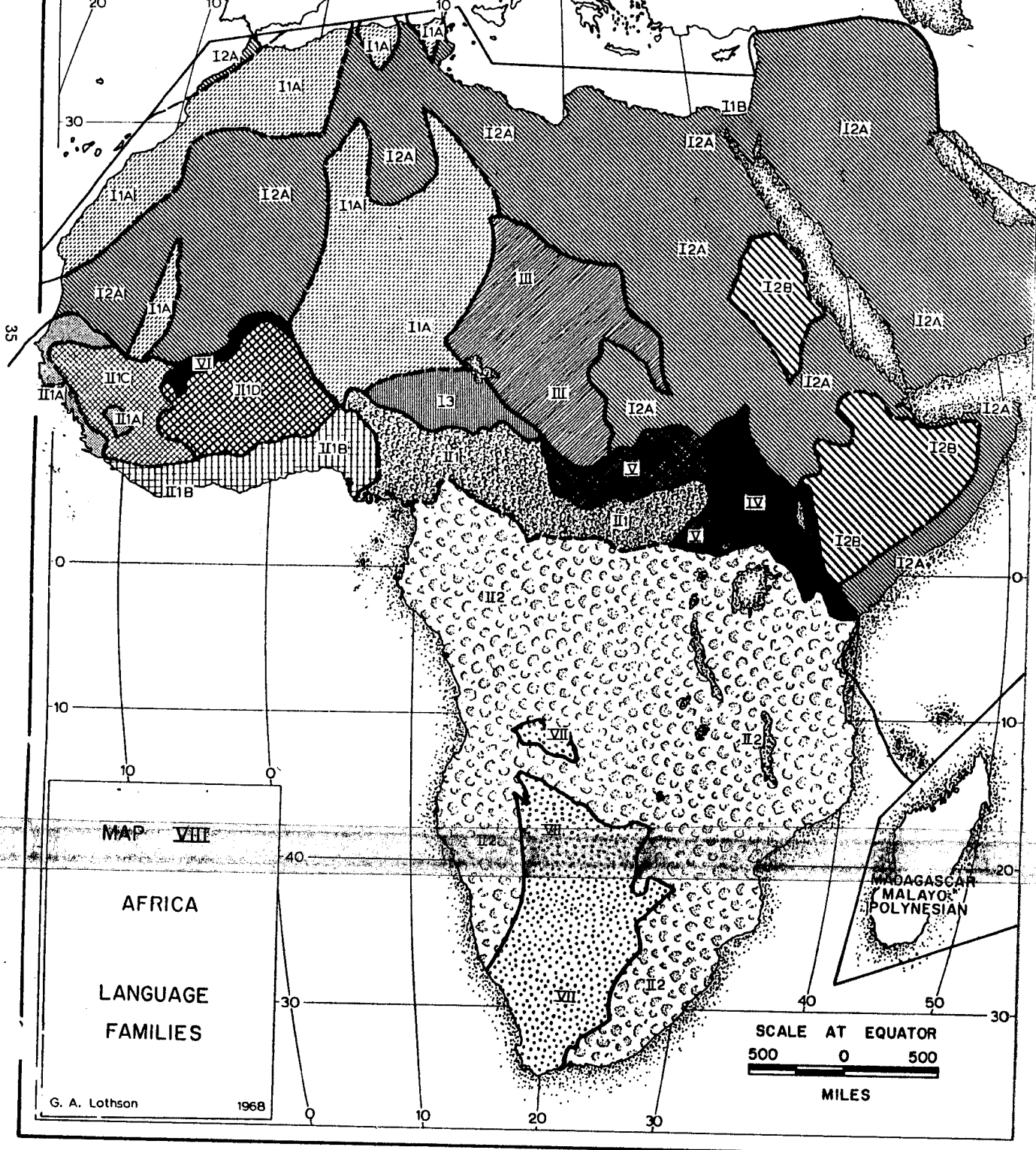
Methods of Research

- **fieldwork to gather empirical data**
- **analysis of small units
-culture areas**
- **use historical and archaeological methods to reconstruct history**
- **use comparison, but only in a small region**
- **use indigenous categories**

Classification of World Cultures:

- **Human Relations Area File [HRAF]**





Strengths:

- makes us aware of 'culture' as a system separate from 'society'
- differentiates theory and facts, stresses facts
- has theories of culture change. Cultures are not seen as static

Weaknesses:

- cultural particularism
- cultural relativism
- weak view of large story of human history
- anti-missions

SOCIETY

- **people groups**
- **people movements**
- **class, ethnicity**
- **leadership**
- **indigenization**
3 selves
- **has to do with church**

CULTURE

- **language**
-
-
- **syncretism**
4th self
- **has to do with Gospel**

SOCIAL STRUCTURALISM CULTURAL STRUCTURAL.

D. McGavran

A. Tippett

P. Wagner

D. Whiteman

P. Hiebert

LINGUISTIC STRUCTURALISM

E. Nida

B. Smalley

C. Kraft

D. Shaw

W. Reyburn

J. Loewen

BRITISH STRUCTURAL FUNCTIONALISM

SOCIETY → culture

- *social structuralism*
- *social determinism*

SOCIETIES ARE WHOLES

- *homogeneous*
- *well defined boundaries*
- *integrated*
- *internal conflict is bad*

AMERICAN HISTORICISM

CULTURE → society

- *cognitive structuralism*
- *cultural determinism*

CULTURE AREAS, CORES AND FRAMES

- *internal tensions*
- *fuzzy boundaries*
- *partly integrated*
- *conflict present and
must be managed*

CHANGE IS BAD

- *do not change social and cultural order*
- *modernity is bad*

CHANGE MAY BE GOOD OR BAD

- *cultural change should be done carefully to be constructive*
- *modernity is a mixed blessing*

Contributions to Missions:

1. The concept of 'culture'
1. Need for empirical research on cultures
2. Awareness of cultural regions and core areas
3. Importance of history in understanding cultures
4. Helps us understand culture change: conversion, group movements, transformation in cultures
5. Importance of *emic* analysis