

- extended to plants. Provide in death for the deceased.
- personification is a projection of human characteristics.
- differences in status on earth - differences in spirits - gods
- primitives often don't differentiate between types of life as the Western does.

5. Andrew Lange:

- 5.1 Rejected the premise that animism had been based on an essentially false set of ideas. Opened the door to the fact the primitive man might indeed have powers of perception other than empirical which he used to experience God.
- 5.2 Toyed with return to degeneration theory and doctrine that monotheism was a gift of God to man.
- 5.3 The Making of Religion. 1898

6. Degeneration Models: Kulturkreislehre.

6.1 Wilhelm Schmidt, Wilhelm Grebner and Kulturkreislehre.

- Schmidt, The Origin of the Idea of God.
- Catholic, sought to support church position.
- culture group of traits, bow, certain house types, monotheism, diffused.
- diffusion, denial of simultaneous inventions.
- seek to find a high god concept among all nations and peoples.
- other religious forms through egeneration of monotheism.
- * uses monotheism loosely, confuses it with monolotry or henotheism.
- * present great monotheistic groups arose out of polytheistic cultures.
- a selfconscious attempt at a uniform methodological approach.
- begin about 1911. Main effect to 1930's. Suffered from a conspiracy of silence in England and U.S. who rejected it as biased due to its religious basis.
- culture historical method.
- arose in Germany between Franco Prussian war and 1st world war. A time of nationalism for Germany. 1st unification of German states in 500 years. Rapid industrialization, intellectualism exalted. Strong sense of history.
- influenced by Ratzell who emphasized borrowing of ideas and diffusion.
- influenced by his student Frobeaus.

we expect about 120-150 people from SW China. If you would like to see SW China and/or Thailand on this trip, please let us know. I am from EFC. Many will be coming from Kunming. Some from Chengdu and other places.

6.2 Graebner:

This is what we have planned for you

- 1. Plenary speaker: CP in animistic cultures; three morning sessions (9:15-10:30)
- 2. seminar: gospel in animistic cultures (presented twice)
- 3. case study presentations. The minority people affinity groups will present a few case studies for your consideration.

When you find out, please let me know your flight schedule. United Airlines flies to Bangkok via Tokyo. Thai Air flies to JFK and LAX. Seoul is another option.

Americans do not need a visa for Thailand. Will you be traveling alone?

Thank you so much for your willingness to share your experiences with us and come on your own resources. We really appreciate your sacrifice and ministry.

In Christ,

used diffusion of history. Trained historian and studied botony and linguistics.

- ethnology the "science of mind and culture of all races"

ethnological museum at Berlin and later Cologne

a) collected all literature and data on a given area. b) checked it by historical methods for accuracy. A model of historical techniques.

c) listed all traits and material forms. Distributed

1) quality: common elements not explainable by law of limitations or materials used. Indicate a relationship.

2) quantity: many independent similarities.

3) degree of relationship: More relationships if more similarities.

4) degree of relationship of two cultures in contact. Greater similarities at point of contact.

accepted both direct and indirect contact.

d) after historical relations established, reconstruct history.

used trait distributions, not culture complexes, trait circles. Later used layers of culture or a form of complexes. Saw some complexes as culture wholes.

- reacted to oversimplification of early evolutionism. Used contact metamorphosis. Development not uniform. Man is uninventive.

- world recontstruction:

a) small groups develop distinct cultures - kulturkreise (circles)

b) transportation developed leading to aggregation, blending domination migration, etc.

- problem: what are criteria to define original building blocks or cultures. Problems of definition, and not always allowing for independent inventions.

- Ethnologie in Die Kultur der Gegenwart, Die Melanesische Bogenkultur Und Ihre Verwandten in a Das Weltbild der Primitiven.

- Die Methode der Ethnologie (1911) best of his publications. Criteria for identifying affinities and chronologies.

a) criterion of form: (of quality by Schmidt) similarities between two cultural elements

do not automatically arise out of the nature, material, or purpose of the traits or objects should be interpreted as resulting of diffusion, regardless of distance separating them.

- b) criterion of quantity. Probability of historical relationship between two items increases as the number of additional items showing similarities increases. Several similarities prove more than a single one.

* problem is to impliment these. Basically interpretive.

- with Schmidt used these to construct a limited number of original cultural circles or kreise out of which culture evolved.

- grades:

I. Primitive:

- 1) Pygmy peoples: exogamous hordes, monogamous families.
- 2) Arctic Kreis: Eskimo: exogamous with sexual equality.
- 3) Antarctic Kreis: Bushmen, Tasmanians: exogamous with sex totems.

II. Primary grade: 3 circles:

- 1) patriarchal cattle-raising nomads.
- 2) exogamous patrilineal totemic higher hunters.
- 3) exogamous matrilineal village-dwelling horticulturalists.

III. Secondary grade:

- 1) free patrilineal systems (Polynesia, India, S. Europe, W. Asia, etc.
- 2) free matrilineal systems: China, S.E. Asia, parts of S. America.

IV. Tertiary grade:

Earliest higher civilization in Asia, Europe and America.

- ass. with evolution of hunting to civilization sequence, and linked to arch. and matrilineal ideas of Bachofen and Morgan.

- did some field work. Depended mostly on others. Problem of interpretation. Some interpretation necessary on field. Later in terms of analysis. They often reinterpret the data.

6.3 Vienna School: Published *Anthropos*. Centers near Vienna. Branches in France and Holland. Monastic scholasticism of extreme degree. Extensive and laborious work.

- Wilhelm Schmidt, W. Foye, Faiter, Koppers, Van Banche, Mingen, DeBoulier. Mostly Catholic prelates.

6.4 Schmidt, W. (1868-1954)

- Der Urshprung and Gotteside. Volumes of 1000 pages each (1926-1935) to prove original monotheism. All others corruption of this.
- this idea began with Andrew Lang, student at Oxford of Tylor. He postulated idea of high god is very old. Tylor rejected this, but it is widely accepted now.

- wanted to be a missionary. Went to Mission Seminary of Society of Divine Word.
- became a priest in 1892.
- studied linguistics in Berlin 1892-1894. Taught linguistics at St. Gabriel near Vienna.
- completed a systematization of languages in 1926. Wrote Sprachfamilien und Sprachenkreise der Erde. Origin of the Idea of God. 1912-1915. 9 volumes.
- founded Anthropos, 1906.
- with Koppers wrote Volker und Kulturen.

6.5 Assumptions:

- 6.51 original goodness of man and then a fall. Decadence in evolution rather than progress.
- 6.52 notion that primitive is equated with older. Primitive more close to original situation. Therefore evolutionists.
- 6.53 historical reconstructionism.
- 6.54 grand scheme theory.

6.6 Weaknesses:

- 6.61 danger of forcing data to fit the facts.
- 6.62 rejected all areas of theory except that proven fully. Don't accept anthropologists working hypothesis for the most part.
- 6.63 set us certain unchallengeable assumptions based on theology.
- 6.64 use historical method and present it as science. See Kennedy A.A. 41 or 43.
- 6.65 at times gives ethical appraisals.
- 6.66 comparison based only on form and function.

6.7 Values:

- 6.71 attempt to use vast ethnographic data in a single scheme.
- 6.72 attempts at selfconscious theory formulation
- 6.73 emphasizes individual variability of primitive humans.
- 6.74 Schmidt follows Graebner in correlating family and economic activity.
- 6.75 accepts evolution but not universal parallelism.

6.8 Rejected a nomothetic idea or explanation of history. Also to a naturalistic one.

- Area of greatest conflict in the origin of religious beliefs themselves.
- most perfect phase of religion at outset of prehistory for it was given to man by God. Memory of this has become more and more distorted as it was difused. Revelation a literal personal visit of God.

V. SOCIOLOGY OF RELIGION:

1. Comte: (rationalist approach)

Theological - Priesthood - church

Metaphysical - metaphysicians - state

Science or positivism - technician - world

- origin of religion based in worship of stars.
- this followed by fetishism in which the whole universe is endowed with life.

2. Herbert Spencer: (rationalist approach)

- origin of religion based on observation of duality: day = night; winter-summer; sleep-death (the latter seen as a temporary state with belief of return of soul).
- doctrine of reanimation lead to burial and providing the dead with food, etc.

3. Rudolph Otto: (nonrationalist approach - religion is sui generis)

religion rooted in the immediate experience of awesomeness and overpowering mystery of nature. Sense of someone present greater than we leading to a sense of awe.

4. Max Weber: (nonrational approach):

4.1 Saw religion as related to the basic world view, and as the cause, not effect of cultural change.

4.2 Wrote The Protestant Ethic and the Spirit of Capitalism.

- traced the rise of capitalism to the entrepreneurial spirit that had its roots in Calvinistic theology.
- shift of theology goals from Other-worldly to This-worldly.

FIGURE 20

MAX WEBER'S RELIGIOUS PERSONALITY TYPES

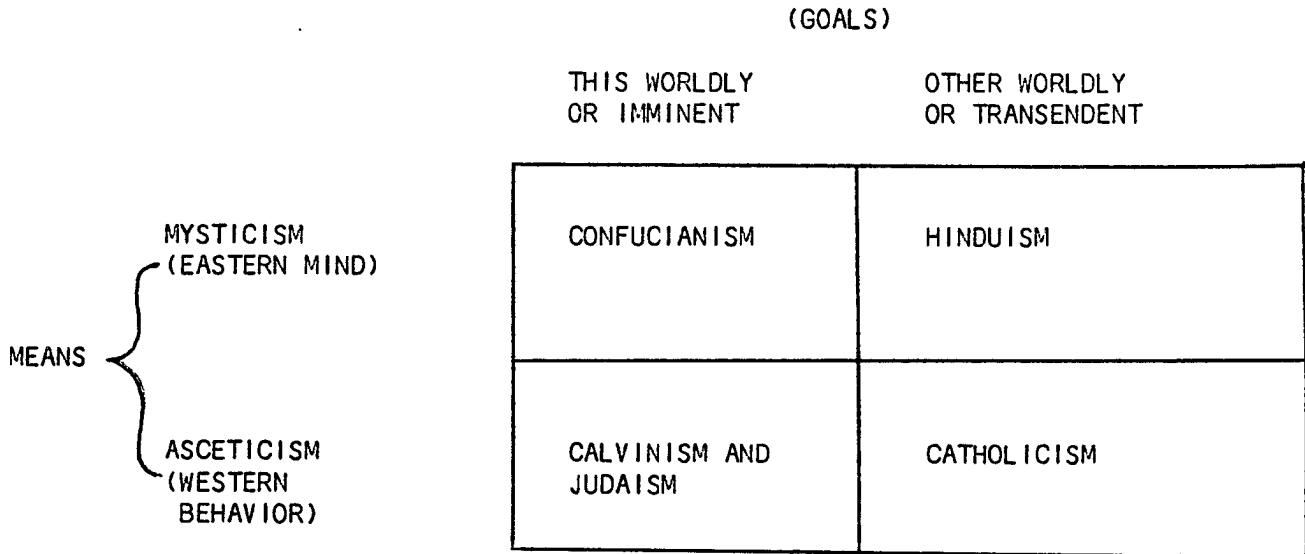


FIGURE 21

MAX WEBER'S THESIS OF THE PROTESTANT ETHIC

