

Definitions and History

KEY TERMS

- **worldview**
- **world event**
- **ethos**
- **cosmology, cosmogony**
- **world order**
- **root metaphors, myths**
- **mazeway**
- **national character**

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HISTORICAL ROOTS

- **Immanuel Kant**
'weltanschauung'
- **German culture historians**
continuity of ideas over time
- **Ruth Benedict**
deep feelings – ethos
- **Robert Redfield**
universal culture themes
- **E. Adamson Hoebel**
cognitive and normative assumptions
- **Morris Opler**
themes and counter-themes

Ruth Benedict. *Patterns of Culture*

HOPE

Apolonian

- order
- rational
- group control
- emotional reserve

KWAKIUTL

Dionesian

- abandon
- emotions
- personal experience
- frenzied ecstasy

DOBU

- lawless
- violence
- enmity, treachery
- cannibalism

ROBERT REDFIELD

Universal themes:

- **time**
- **space**
- **self-others**
- **cosmic realities**
- **notions of causality**
- **universal human experiences – birth, death, sex, adulthood, etc.**

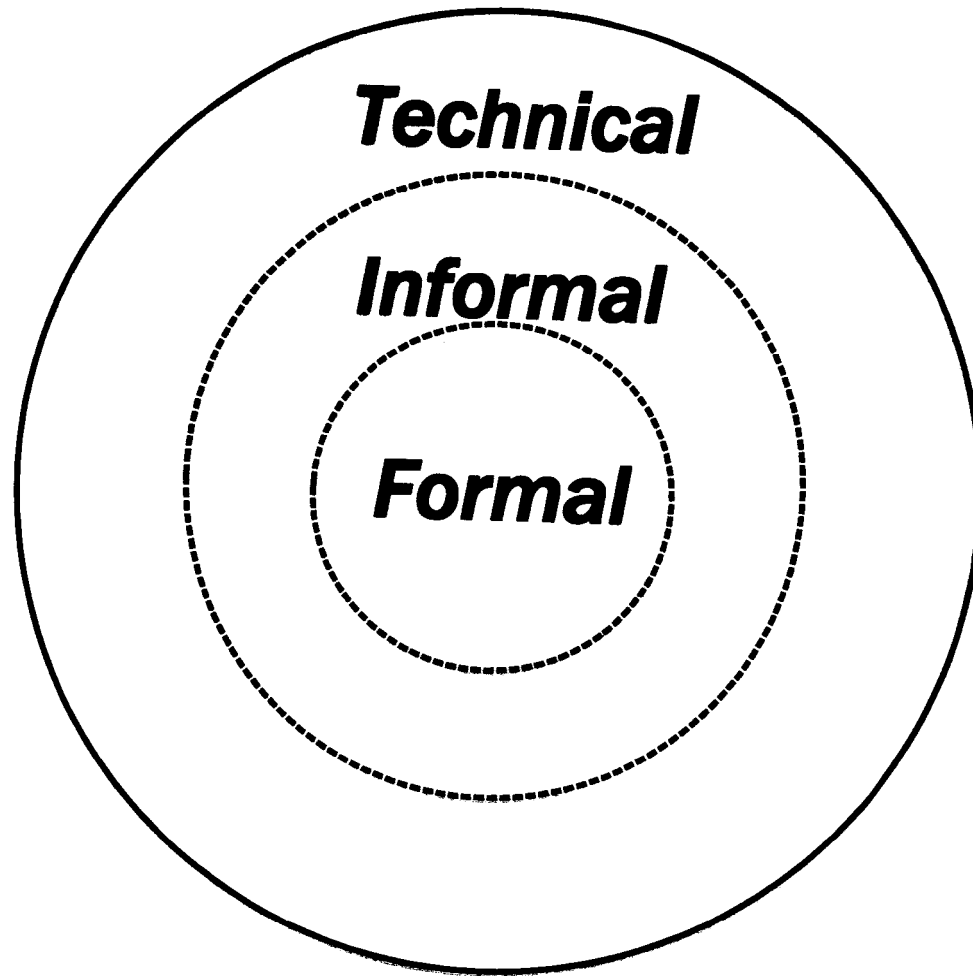
ROBERT REDFIELD

- **human universals**
- **etic grid – clear categories**
- **comparisons are easy**
 - **static, no room for change**
 - **harmonious, no place for conflict**
 - **outside etic grid, vs. insider emic grid**
 - **focus totally on cognitive dimension of culture**
 - **no place for diachronic dimensions of worldviews**

E. ADAMSON HOEBEL

- *Existential assumptions*
- *Normative assumptions*

EDWARD HALL



- **Clifford Geertz**
ethos, religion, worldview
- **Stephen Pepper**
root metaphors
- **Walter Ong**
world event
- **Rollo May**
myths
- **T. Parsons, E. Shils,
C. Kluckhohn, et. al.**
dimensions of culture:
 - *cognitive* – ideas, beliefs
 - *affective* – feelings
 - *evaluative* – morals, judgments
- **Thomas Kuhn, Larry Laudan**
structure of cognitive systems

Clifford Geertz.

- **Culture provides meaning.**
- **Religion provides ultimate meaning.**
- **Worldview provides basic assumptions underlying religion and culture.**
- **Ethos is the 'spirit' or 'feeling' of a culture.**

WORLD HYPOTHESES: Stephen Pepper

- **a world hypothesis is determined by its root metaphor.**
- **each world hypothesis is autonomous**
 - it is not legitimate to judge the factual interpretations of one worldview in terms of the categories of another – if both are equally adequate.
 - one cannot establish a worldview by showing the shortcomings of another.
 - it is illegitimate to subject worldviews to assumptions of “common sense.”

WORLDVIEW

- the set of assumptions held by the people of a culture about how the world works and what are its limits.
- an unconscious patterning or structure that gives rise to social life.
- the most general and comprehensive concepts and unstated assumptions about life.

WORLDVIEW

The fundamental . . .

- **cognitive, affective and evaluative assumptions, and conceptual frameworks**
- **a group of people make about the nature of reality**
- **which they use to live their lives.**

They are the maps people have of reality, which they use for living their lives.

*Worldview is what you think with,
but it is hard to think about what you
think with.*

*Philosophy examines how we think.
Metaphilosophy examines how we
think about how we think.*

*Theology is our understanding of God
and his works. Metatheology is our
understanding of how we do theology.*

**Worldview is what we
think with.**

**It is hard to think about
what you think with.**

OUR WORLDVIEW:

- **is largely invisible**
 - **seem obviously right and true**
 - **if it is challenged, we deny the validity of the challenge**
- > we must listen to critique and examine our own worldviews**