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AN 201 INTRODUCTION TO ANTHROPOLOGY

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CLASSICAL THEORY IN ANTHROPOLOGY

SOCIO-CULTURAL PHENOMENA

- ▶ physical and biological
- ▶ psychological, emotion, sensational
- ▶ symbolic, identity, idea, expression
- ▶ interpersonal relationships, politics
- ▶ the village, the country, the world

KEY APPROACHES TO SOCIO-CULTURAL ANTHROPOLOGY

- ▶ holism
- ▶ cultural relativism
- ▶ comparison
- ▶ fieldwork
- ▶ scientific and humanistic approaches

HOLISM

- ▶ interactions of various factors
- ▶ physical, biological, psychological, symbolic, socio-cultural-economic-political factors
- ▶ levels of research: individual, society, the country, the region, the world



CULTURAL RELATIVISM

- ▶ Every society is equally developed in its own way.
- ▶ Society-culture evolves in its adaptation to physical and historical conditions.
- ▶ Protest against the idea of evolutionism.
- ▶ There is a risk of inclining into romanticism though.

COMPARISON

- ▶ To see differences
- ▶ To find the universality of humanity

FIELDWORK

- ▶ longterm field research in a field site
- ▶ learn the local language(s)
- ▶ culture shock as a way to learning
- ▶ participation (getting involved) and observation (being a scientist)

TEXT

HUMANISTIC AND SCIENTIFIC

HUMANITIES

SOCIAL SCIENCES

NATURAL SCIENCES

ANTHROPOLOGY

SOCIOLOGY

POLITICAL SCIENCE

ECONOMICS

PHYSICS
BIOLOGY, CHEMISTRY

HISTORY
PHILOSOPHY
ARTS

MAJORS CLASSICAL THEORIES IN ANTHROPOLOGY

- ▶ 1880s-90s: evolutionism
- ▶ 1800s-1900s: Marx, Weber, Durkheim
- ▶ 1910s-50s: Boasian (American anthropology)
- ▶ 1910s-50s: structural-functionalism (British Anthropology)
- ▶ 1950s-60s: neo-evolutionism
- ▶ 1970s-80s: neo-Marxism
- ▶ 1970s-80s: interpretive anthropology

Genealogy of Anthropology

		Materialism	Structuralism	Symbolic Anthropology
Western Colonialism	Pre-1900s	Marx (1818-1883) Morgan (1818-1881) (evolutionism)	Durkheim (1858-1917)	Weber (1864-1920) Diffusionism (historical particularity)
	1900s			Boas (cultural relativism)
World War I	1910s		- Mauss (pre-structuralism) - Malinowski (functionalism) - Radcliffe-Brown (social structure)	- Sapir (linguistic anthropology) - Kroeber, Benedict, Mead (culture and personality)
	1920s			
	1930s			
World War II	1940s	Neo-Evolutionism and Cultural Ecology -White, Steward, Harris, Rappaport		
Cold World Vietnam War	1950s		Structuralism - Levi-Strauss, Leach	Symbolic Anthropology
Civil Rights Movement	1960s			- Geertz and Schneider (American interpretation) - Turner and Douglas (British symbolic anthropology)
	1970s	Marxism - Structural Marxist - Althusser, Godelier, Bloch - Political Economy - Eric Wolf - Cultural Marxist		
	1980s	Theory of Practice, Postmodernism, Cultural Marxist (Frankfurt School, New Left, Post-Marxism, Cultural Studies), Feminism, Gender Studies, Globalization		
	1990s			

Source: Ortner (1984) and Knauff (1996) drawn by Yukti Mukdawijitra.

EVOLUTIONISM

EVOLUTIONISM

- ▶ Degenerationism vs progressivism
- ▶ After Renaissance, the rise of scientific investigations and European power expansion.
- ▶ Europeans believed they are the most advanced.
- ▶ Theories of social progress and natural evolution were proposed all over the 18th century.
- ▶ (Jon McGee and Richard Warms. *Anthropological Theory An Introductory History*, 2007.)

CHARLES DARWIN (1809–1882)

- ▶ Published On the Origin of Species by Means of Natural Selection in 1859.
 - ▶ natural selection by adaptation.
 - ▶ natural laws of the change of species like those of physical sciences.

HERBERT SPENCER (1820–1903)

- ▶ Evolution:
 - ▶ progressive.
 - ▶ from “simplicity to complexity.” (p. 15)
- ▶ Organic analogy, social evolution is analogous to biological evolution. (p. 14)
- ▶ Spencer, not Darwin, coined the phrase “survival of the fittest” (p. 14)

HERBERT SPENCER

- ▶ “natural causes” (p. 12) The progress is natural, not a man made project.
- ▶ “social structure” (p. 12), “structureless” (p. 17).
- ▶ “division of labor” (p. 12)
- ▶ “harmony” (p. 14)

EDWARD B. TYLOR (1832–1917)

- ▶ the definition of culture. (p. 28)
- ▶ Human sciences is a natural sciences:
 - ▶ “The history of mankind is part and parcel of the history of nature, that our thoughts, wills and actions accord with laws as definite as those which govern the motion of waves, the combination of acids, and bases and the growth of plants and animals” (p. 28).
- ▶ Natural laws vs free will or human will (p. 29)

EDWARD B. TYLOR

- ▶ "Historical law" (p. 30)
- ▶ "The history, not of tribes or nations, but of the condition of knowledge, religion, art, custom, and the like" (p. 30).
- ▶ "How the phenomena of Culture may be classified and arranged, stage by stage, in a probable order of evolution" (p. 31).
- ▶ "Unity of mankind" (p. 31)
- ▶ "Comparing races near the same grade of civilization" (p. 31).

EDWARD B. TYLOR

- ▶ "Museum" (p. 32)
- ▶ "Comparing these details of culture with the species of plants and animal by the naturalist" (p. 32).
- ▶ "survivals" (p. 37)
- ▶ From animism to religion and rationality.

LEWIS HENRY MORGAN (1818–1881)

- ▶ the universal law (p. 47)
- ▶ “Ethnical Periods” (p. 47), the wholeness of innovations and institutions.
- ▶ sources of evolution:
 - ▶ inventions and discoveries (p. 43)
 - ▶ institutions (p. 43)
- ▶ comparison:
 - ▶ “The remote ancestors of the Aryan nations presumptively passed through an experience similar to that of existing barbarous and savage tribes” (p. 46).

LEWIS HENRY MORGAN

- ▶ Stages of evolution:
 - ▶ Savagery (fire and bow/arrow)
 - ▶ barbarism (pottery),
 - ▶ civilization (alphabet, writing).
- ▶ Comparison:
 - ▶ “The remote ancestors of the Aryan nations presumptively passed through an experience similar to that of existing barbarous and savage tribes” (p. 46).

HERITAGES LEFT TO ANTHROPOLOGY

- ▶ psychic unity of mankind.
- ▶ comparative method.
- ▶ historical study of culture and society
 - ▶ progressivism vs degressivism and cyclicism
 - ▶ unilinealism vs multilinealism
- ▶ wholeness of culture and society
- ▶ the idea of structure
- ▶ the terms "primitive", "savage".

CRITICISM

- ▶ Ideas of time:
 - ▶ progressivism vs degressivism and cyclicism
 - ▶ unilinealism vs multilinealism
- ▶ Museum, similar to comparative method:
 - ▶ cultural items are taken away from their contexts.
- ▶ No in-depth field research (observation).
- ▶ Ethnocentrism and racism.



**THAT EACH CULTURAL GROUP
HAS ITS OWN UNIQUE
HISTORY, DEPENDENT PARTLY
UPON THE PECULIAR INNER
DEVELOPMENT OF THE
SOCIAL GROUP, AND PARTLY
UPON THE FOREIGN
INFLUENCES TO WHICH IT
HAS BEEN SUBJECTED**

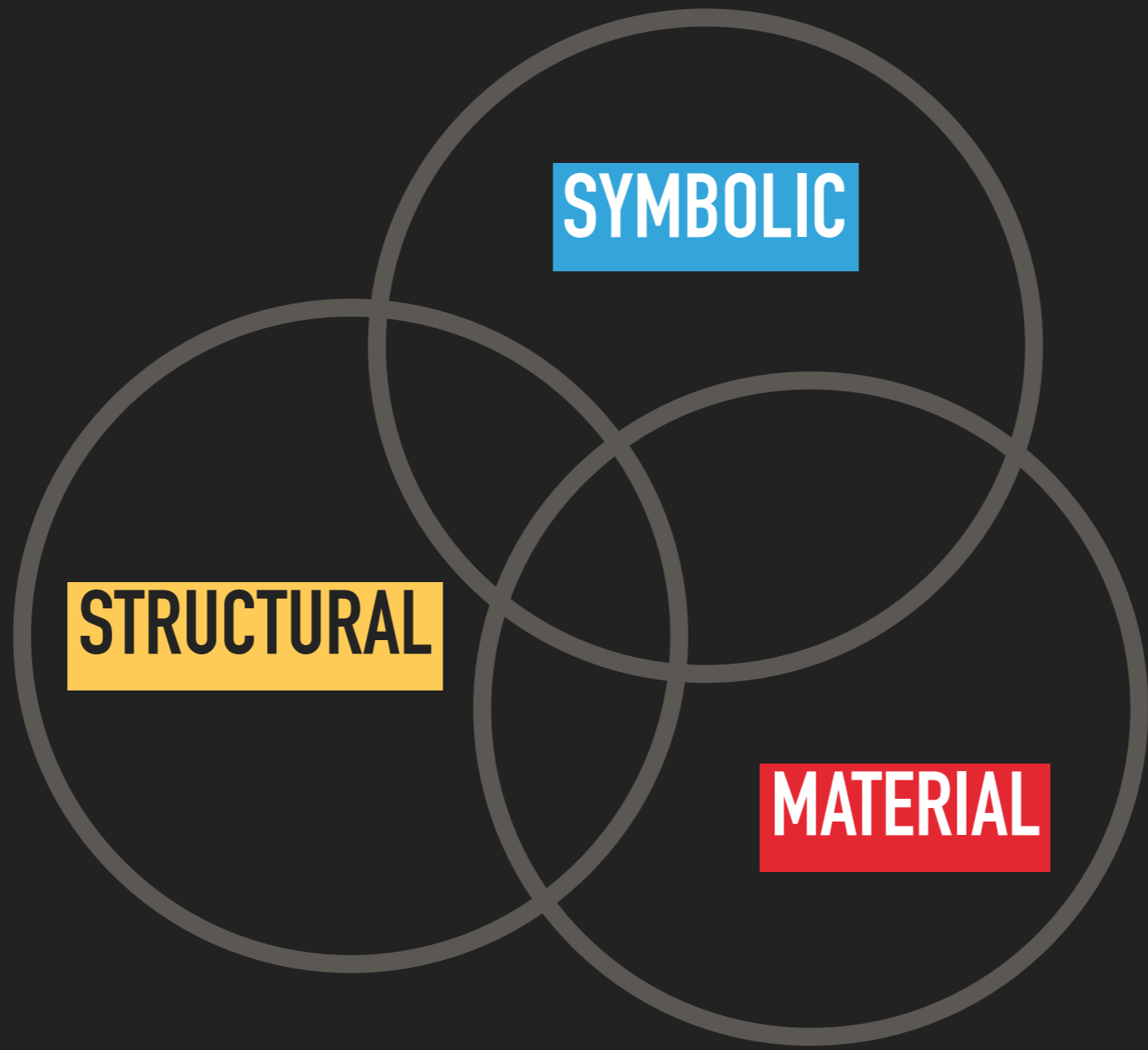
Franz Boas



THERE ARE NO PEOPLES
HOWEVER PRIMITIVE WITHOUT
RELIGION AND MAGIC. NOR
ARE THERE, IT MUST BE
ADDED, ANY SAVAGE RACES
LACKING IN EITHER THE
SCIENTIFIC ATTITUDE, OR IN
SCIENCE, THOUGH THIS LACK
HAS BEEN FREQUENTLY
ATTRIBUTED TO THEM.

Bronisław Malinowski

**MARX, WEBER,
DURKHEIM**



SYMBOLIC

STRUCTURAL

MATERIAL

MAX WEBER

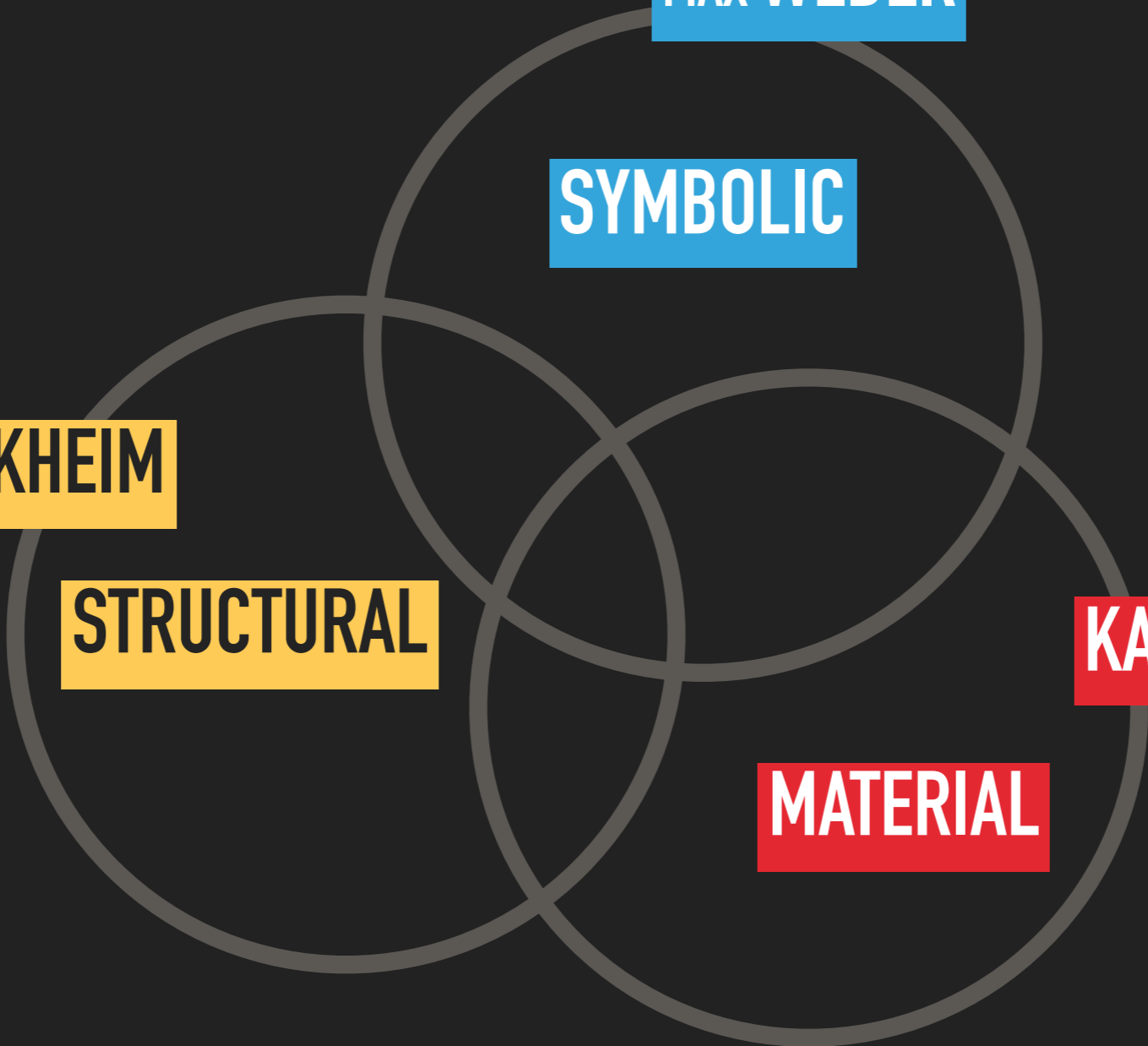
SYMBOLIC

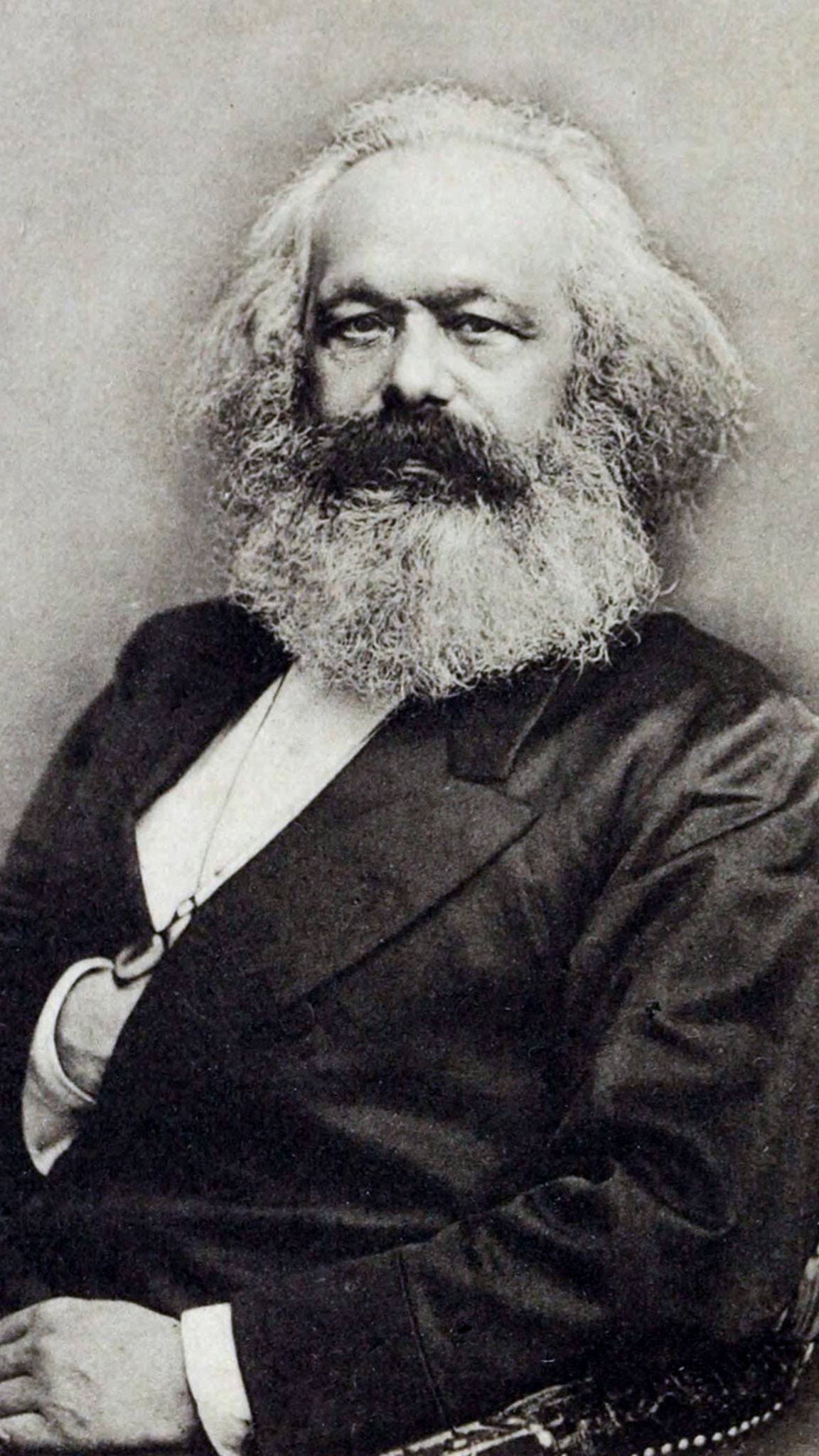
ÉMILE DURKHEIM

STRUCTURAL

KARL MARX

MATERIAL



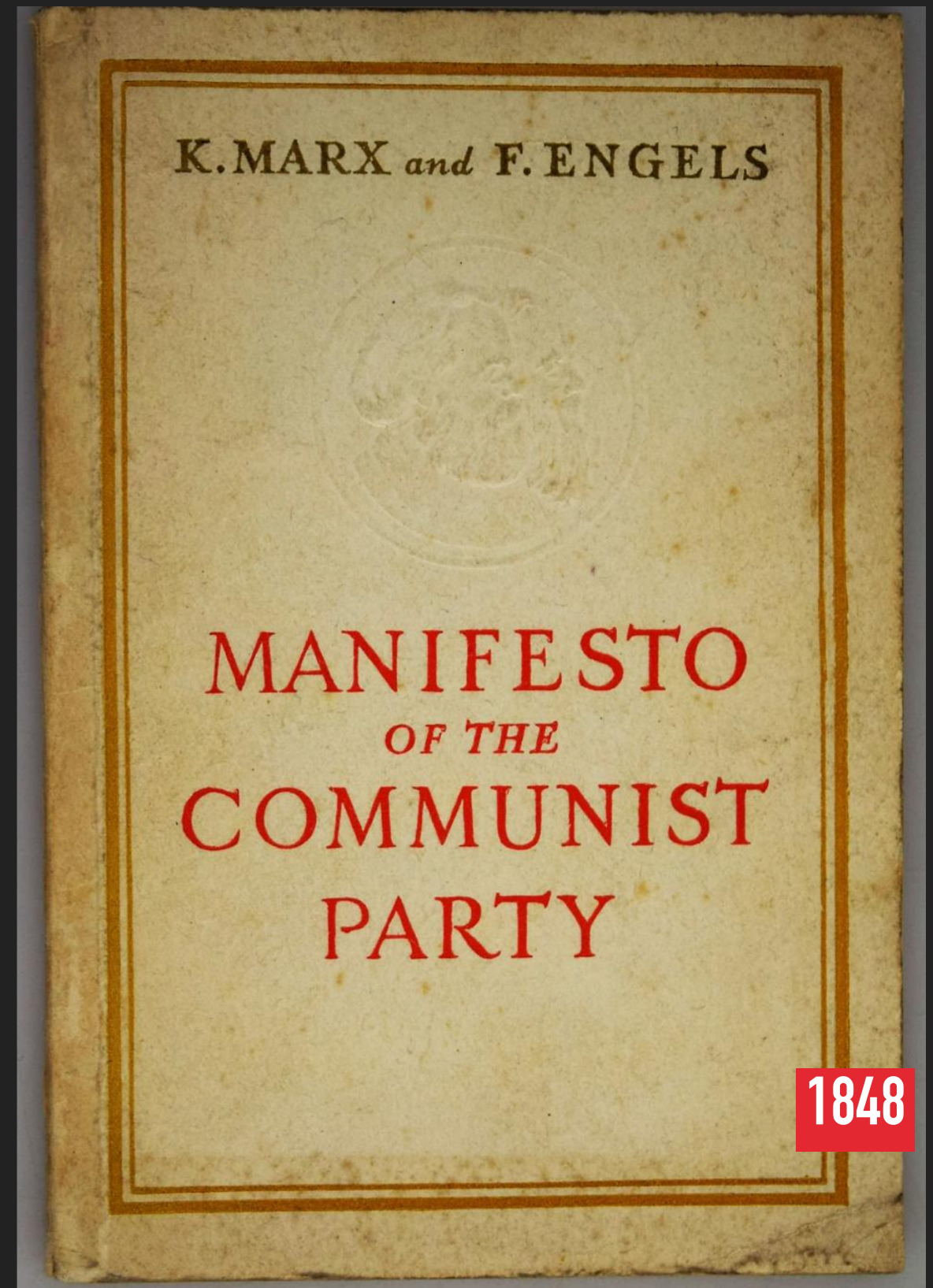


**PHILOSOPHERS HAVE
HITHERTO ONLY
INTERPRETED THE
WORLD IN VARIOUS
WAYS; THE POINT IS
TO CHANGE IT.**

Karl Marx

MARX/ENGELS

- ▶ Friedrich Engels (1820-1895)
- ▶ “to inquire into the connection of German philosophy [focusing on religion and ideas) with German reality, the relation of their criticism to their own material surroundings” (p. 56).
- ▶ “In direct contrast to German philosophy which descends from heaven to earth, here we ascend from earth to heaven. ...



MATERIALISM

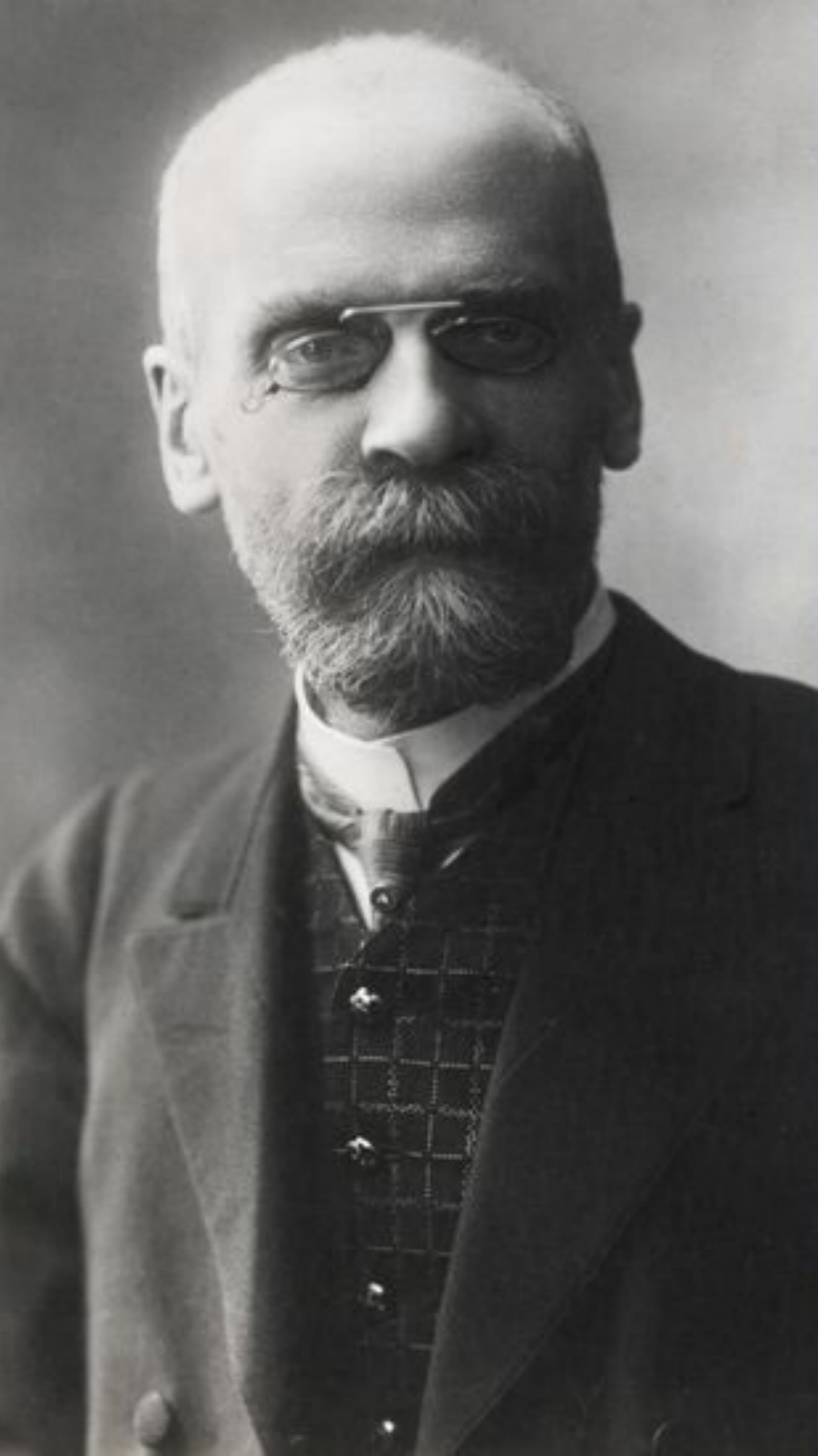
- ▶ “[Men] begin to distinguish themselves from animals as soon as they begin to produce their means of subsistence ... By producing their means of subsistence men are producing their actual material life” (p. 57).
- ▶ “The nature of material conditions determining their production” (p. 57).

MATERIAL CONDITIONS

- ▶ “productive forces”
- ▶ “relation of production”
- ▶ “mode of production” (“form of ownership”, p. 58):
 - ▶ tribal ownership, ancient communal and State ownership, feudal or estate property.

THE TOTAL SOCIETY

- ▶ “The production of ideas, of conceptions, of consciousness is at first directly interwoven with the material activity and the material intercourse of men, the language of real life” (p. 60).
- ▶ [W]e do not set out from what men say, imagine, conceive, nor from men as narrated, thought of, imagined, conceived in order to arrive at men in flesh. **We set out from real, active men, and on the basis of their real life-process we demonstrate reflexes and echoes of this life-process” (pp. 60-1)**

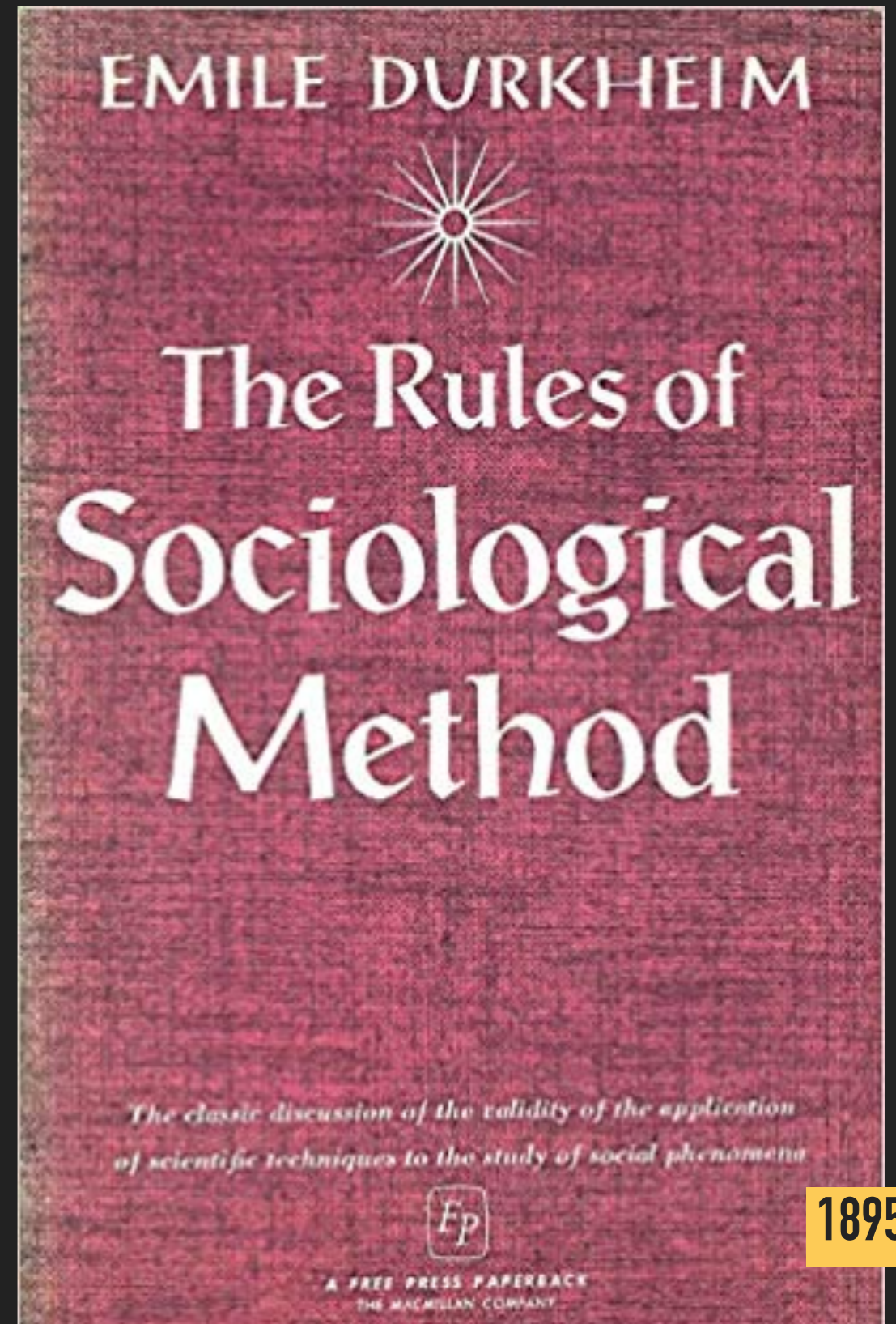


**A SOCIAL FACT IS . . . EVERY WAY
OF ACTING WHICH IS GENERAL
THROUGHOUT A GIVEN SOCIETY,
WHILE AT THE SAME TIME
EXISTING IN ITS OWN RIGHT
INDEPENDENT OF ITS INDIVIDUAL
MANIFESTATIONS.**

Émile Durkheim

EMILE DURKHEIM (1858-1917)

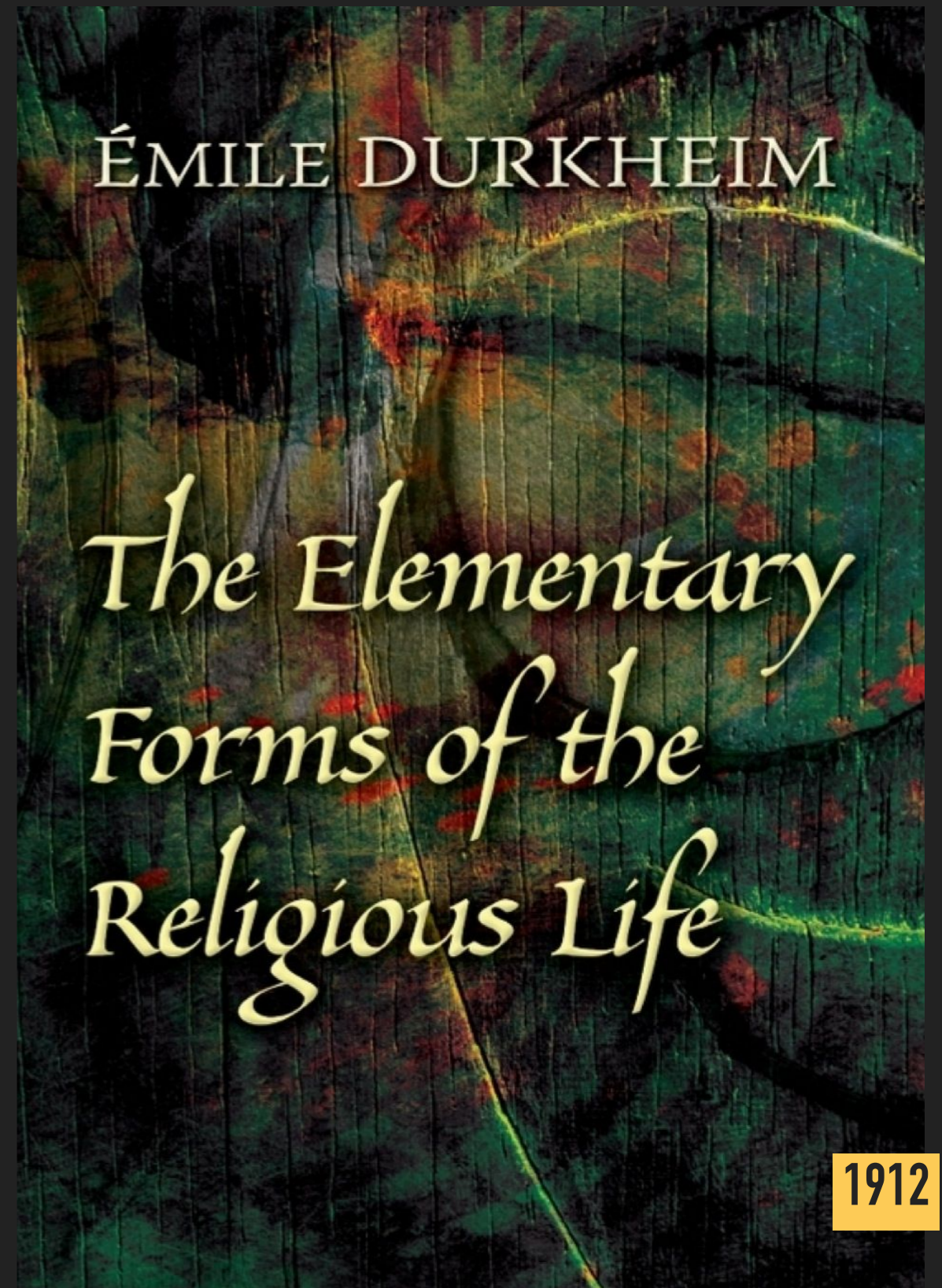
- ▶ "Social facts":
 - ▶ "external to the individual"
 - ▶ "a power of coercion"
- ▶ Men are not born free.
- ▶ Society exists before men.



1895

EMILE DURKHEIM

- ▶ “Social currents”:
 - ▶ the crowd create collective emotions that are external from and have a power over individuals.
 - ▶ In his book, *The Elementary Forms of the Religious Life* (1912), he calls it “effervescence.” This is the original collective emotion that society and religion emerged.



DURKHEIM'S VIEWS ON SOCIETY AND RELIGION

- ▶ Religion is the reflection of society.
- ▶ Ritual and symbolism are symbolic forms of the society.
- ▶ society (sacred) vs. individual (profane)



**[SOCIOLOGY IS] THE SCIENCE
WHOSE OBJECT IS TO
INTERPRET THE MEANING OF
SOCIAL ACTION . . . BY
“ACTION” IN THIS DEFINITION IS
MEANT THE HUMAN BEHAVIOUR
WHEN AND TO THE EXTENT THAT
THE AGENT OR AGENTS SEE IT
AS SUBJECTIVELY MEANINGFUL**

Max Weber

MAX WEBER (1864-1920)

- ▶ “Sociology ... is a science which attempts to the interpretive understanding of social action” (p. 88).
- ▶ social action:
 - ▶ “the subjective meaning attached to it by the acting individual(s)”
 - ▶ “takes account of the behavior of others”

MAX WEBER

- ▶ “meaningful action”:
 - ▶ not a reactive behavior.
 - ▶ rational, logical, mathematical, emotional, “irrational”; “the type of social action” (pp. 115-8).
 - ▶ “The subjective meaning need not necessarily be the same for all the parties ... in a given relationship (p. 119).
 - ▶ “A social relationship can be of a temporal character or of varying degree of permanence” (p. 119).

MAX WEBER

- ▶ “society is social actions of individual persons as agents” (p. 101):
 - ▶ “there is no such thing as a collective personality which acts ..., only a certain kind of development of actual or possible social actions of individual persons” (p. 102).
 - ▶ “collective entities ... have a meaning in the minds of individual persons ... partly as something actually existing, partly as something with normative authority” (p. 102).

	Marx	Weber	Durkheim
Philosophical grounds	materialism, humanities and hard science	idealism and human sciences	idealism and natural/hard science
What is a society?	material conditions and consciousness	meaningful (inter-)actions	social facts
Characteristics of a society	social totality, life-process, divided and conflictual, progress	interactive relations between actors, open to changes and conflicts, rationalization	exists independently from individuals but put constraints on individuals
How to study a society?	historical materialism	ideal type (statistics, not natural laws)	scientific methods (statistics, natural laws)
The goal of sociology	to change the world	no answer, but critical to rationalization (the iron cage of reason)	harmonious world