

# **ETHNOLOGY and ETHNIC POLICY**

*(Lecture 3)*

*Main directions*

**EVOLUTIONISM**

# FIRST RESEARCH

- Ethnology, a trend that emerged during the formative period of ethnology as a science (second half of the 19th century) under the influence of the doctrine of evolution. Its chief representatives were J. Lubbock, J. McLennan, E. Tylor, and J. Frazer in Great Britain, A. Bastian, W. Wundt, and J. Lippert in Germany, L. H. Morgan in the United States, and D. N. Anuchin, M. M. Kovalevskii, the Kharuzins, and L. Ia. Shternberg in Russia.

# Evolution of culture

- The evolutionists considered the universal law of social development to be the **evolution of culture from lower forms to higher forms, from savagery to civilization**. They combined the progressive idea of the cultural unity of the human race and the use of ethnographic data, as well as mythological, archaeological, and other historical sources, to reconstruct early history with the mistaken assertion of the total similarity of the historical development of different peoples.

# Sum of independent evolutions

- Some scholars viewed history as the sum of the independent evolutions of separate elements of culture and social structure. Most proceeded **not from a materialist understanding of the general laws of human history but from the idealist thesis of the “psychic unity”** of the human race and its “elementary ideas” (Bastian), which form the basis of every culture. **Morgan** came close to the materialist explanation of history by examining social progress in relation to the development of the means of existence.

# Main theses of evolutionary school

- The classics of Marxism used Morgan's works and the works of other evolutionists in formulating a truly **scientific conception of prehistory**. Beginning in the late 19th century, the main theses of the evolutionist school were revised in **bourgeois ethnology** (K. Starke and E. Westermarck). (*See CULTURAL HISTORY, SCHOOL, OF, and FUNCTIONALISM.*) In the mid-20th century, a trend has emerged in American ethnology that makes use of the principal theses of the evolutionist school and correlates them with the latest scientific findings (L. White, J. Steward's neo-evolutionism).

# Evolutionism as a term

- **Evolutionism** is a term used (often derogatorily) to denote the theory of evolution. Its exact meaning has changed over time as the study of evolution has progressed. In the 19th century, it was used to describe the belief that organisms deliberately improved themselves through progressive inherited change (orthogenesis).

# The term used by creationists

- The term is most often used by **creationists** to describe adherence to the scientific consensus on evolution as equivalent to a **secular religion**. The term is very **seldom** used within the scientific community, since the scientific position on evolution is accepted by the overwhelming majority of scientists.

# 19th-century teleological use.

## More information

- Before the term was used to describe **biological evolution**, the term "evolution" had been originally used to refer to any **orderly sequence of events** with the outcome somehow contained at the start. The first five editions of **Darwin's in *Origin of Species*** used the word "evolved", but the word "evolution" was only used in its sixth edition in 1872.

# Evolution in anthropology

- **Edward B. Tylor** and **Lewis H Morgan** brought the term "evolution" to anthropology though they tended toward the older pre-Spencerian definition helping to form the concept of social evolution.

# Evolutionism

- The BioLogos Foundation, an organization that promotes the idea of theistic evolution, uses the term "evolutionism" to describe "the **atheistic worldview that so often accompanies the acceptance of biological evolution** in public discourse." It views this as a subset of scientism.

# EVOLUTIONISM

- The theory of evolutionism, which could be regarded as the **first ethnological theory** as such started acquiring its shape in the second half of the XIX century.
- Evolutionism is closely tied up with the name **of Sir Edward Burnett Tylor** (1832-1917) - an English anthropologist, the founder of **cultural anthropology**.

# Sir Edward Burnett Tylor



# Sir Edward Burnett Tylor

- Edward Tylor is known for being the first scholar who offered the world the highly influential definition of the **term culture**. The term “culture” has been the object of heated debates, especially among the scholars involved in anthropological studies. According to him, “**culture**” is an integrated complex, which **embraces almost everything that is connected with man’s activity**, that is: belief, thinking, morals, customs, art, law, or, in other words, capabilities acquired by man as a member of a society.

# Edward Tylor

- Tylor is representative of **CULTURAL EVOLUTIONALISM**. In his works *Primitive Culture and Anthropology*, he outlined the context of the scientific study of anthropology, based on the evolutionary theories of *Charles Lyell*. He thought that there was a functional basis for the development of society and religion, which he thought, that was universal. According to Tylor, all societies passed through three basic stages of development from **savagery** (ДИКОСТЬ, СВИРЕПОСТЬ, ЖЕСТОКОСТЬ), through **barbarism** to **civilization**.

# Edward Tylor

- Tylor is considered to be a founding figure of the science of **social anthropology**, and his scholarly works helped to build the **discipline of anthropology** in the nineteenth century. He thought that “research into the history and pre-history of man could be used as a basis for the reform of British society.
- Tylor insisted on the term of animism (faith in the individual soul or anima of all things and natural manifestations) . Also he considered animism to be the first phase of **development of religions**.

# **TYLOR. Some facts from his life**



# TYLOR

- He was born in London, into a family of wealthy Quakers. But due to the deaths of his both parents in his early adulthood he never gained a university degree. He tried to help family business, - his family owned a brass factory, but he had to abandon the business because of his illness. It was tuberculosis (TB) and he was advised by doctors to change the climate for a warmer one and he moved to Mexico.

# TYLOR. First research

- During his traveling Tylor met Henry Christy, a fellow Quaker, ethnologist and archeologist. Tylor's meetings with Christy aroused his interest in anthropology, and stimulated his further investigations that brought him to studies of pre-historic times.

# TYLOR

- His first publication came in 1856 and was connected with his trip to Mexico with Christy. Upon his return to England, Tylor published *Anahuac: Or Mexico and Mexicans, Ancient and Modern*, where he investigated the beliefs of the people he had encountered in Mexico. He continued to study customs and practices of tribal communities, both still existing and those of pre-historical times. His second work in 1865 was *Researches into the early history of Mankind and the Development of Civilization*.

# TYLOR. First books

His most famous work *Primitive Culture* appeared in 1871, which contributed to the studies of human civilization and to the development the science of anthropology. Also he made an impact on thinking of a number of scholars, such as *Frazer*. Later they became Tylor's disciples.

# TYLOR. Works



# TYLOR

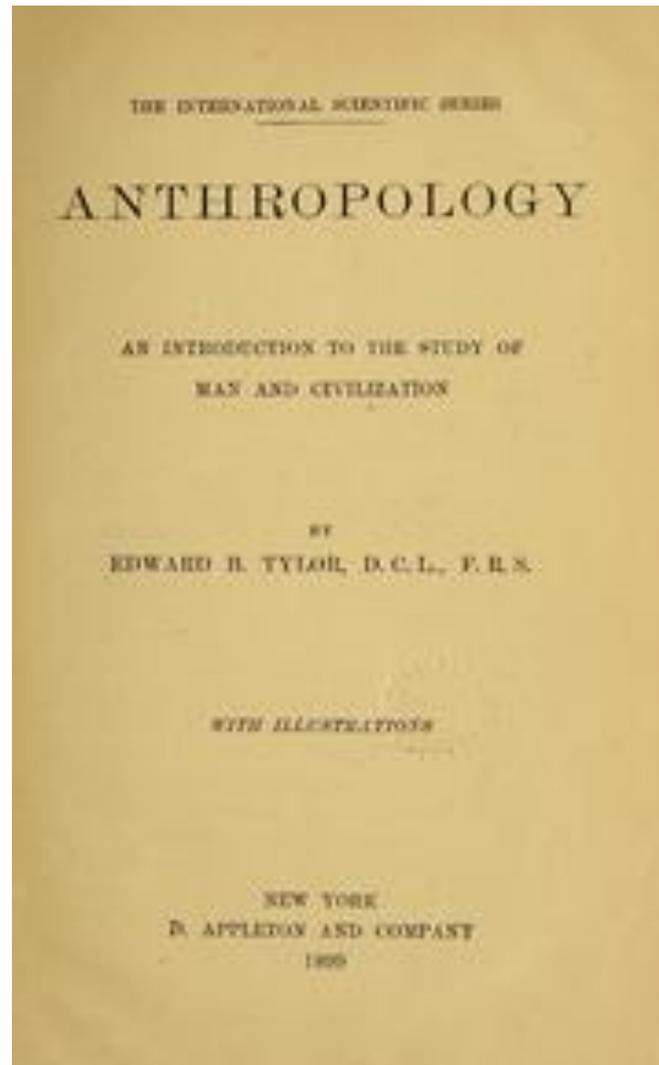
- In his work *Primitive Culture* he seems to become the founder of **Cultural anthropology**. As an evolutionist he said that the task of cultural anthropology is to discover “**stages of development or evolution**”.

Taylor’s ideas are best described in his most famous work, the two-volume *Primitive Culture*. In his work Taylor gives the definition which is considered to be a great contribution to the **anthropology** and the study of **religion**.

# TYLOR

In 1883 Tylor was appointed Keeper of the University Museum at Oxford, and in 1896 Tylor was appointed the first Professor of Anthropology at Oxford University.

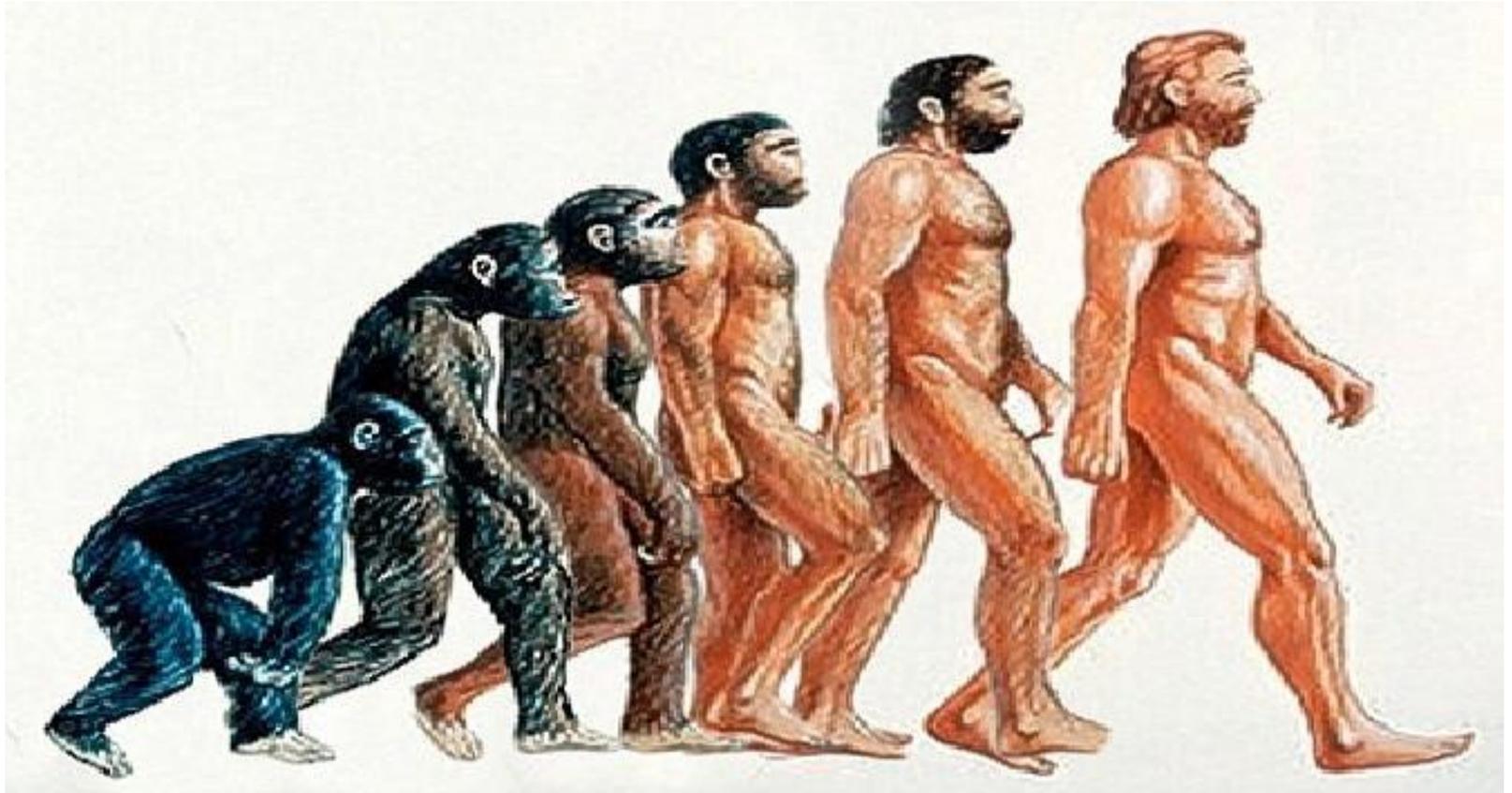
# TYLOR



# TYLOR

As we remember, the word *evolution* is associated in people's minds with *Charles Darwin Theory of Evolution*, according to which man as a species developed **diachronically** from some ancestor among the Primates who was also ancestor to the "Great Age". He took the term from the cultural milieu, where it meant etymologically "**unfolding**" of something **heterogeneous** and complex from something simpler and more **homogeneous**.

# Evolution



# EVOLUTION



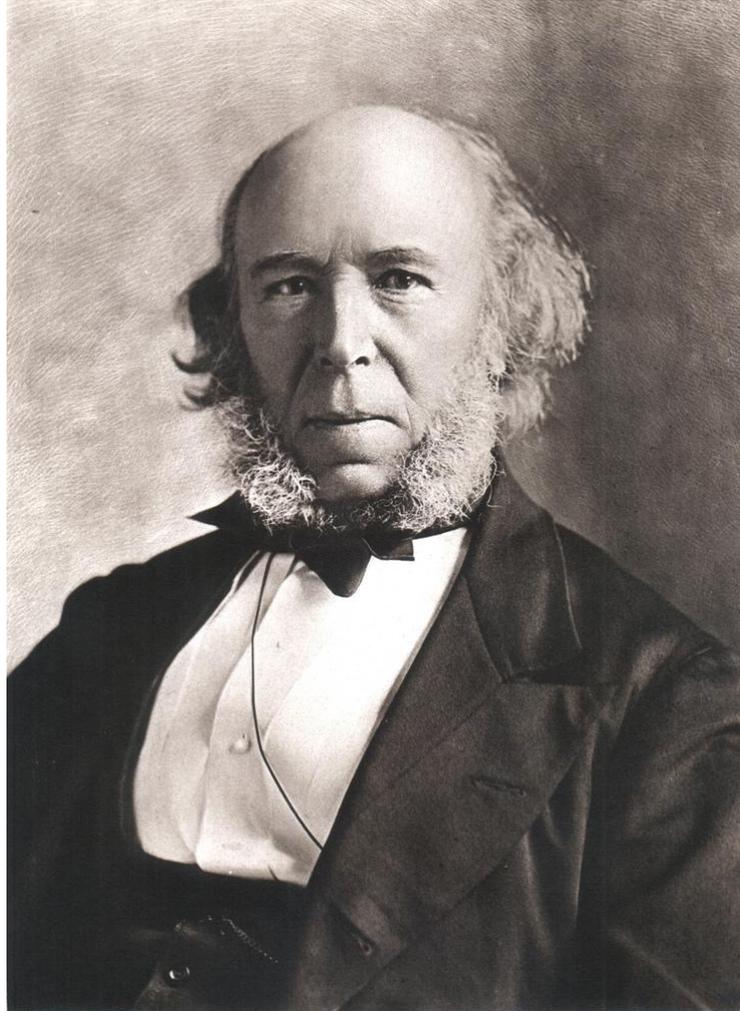
SOCIAL DARWINISM

By Angela Gant

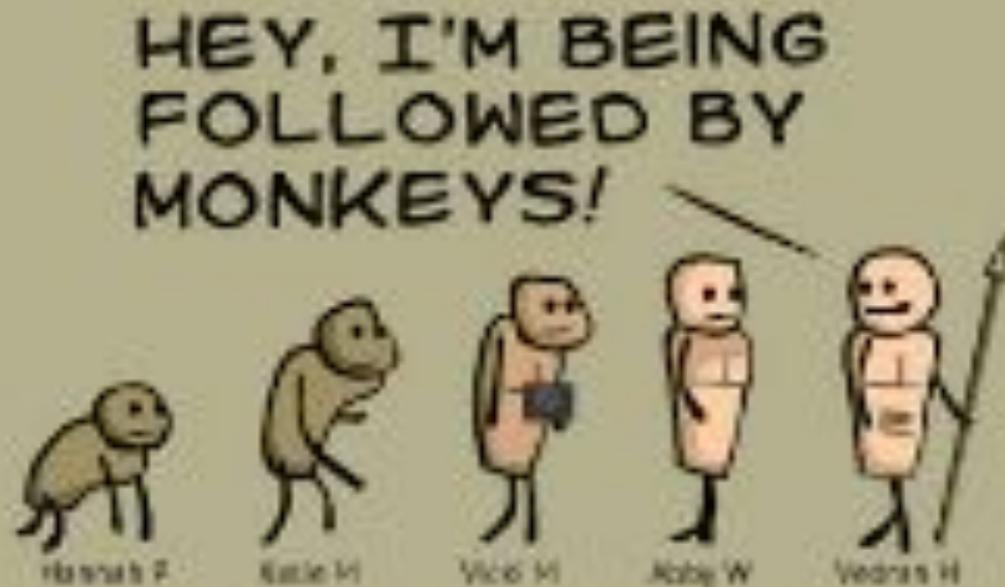
# HERBERT SPENSER

Another scholar *Herbert Spenser*, a contemporary of Darwin, applied the term to the universe, including philosophy. It may be worth noting that this view of the universe was generally termed *evolutionism* while its exponents were evolutionists.

# HERBERT SPENSER



# HERBERT SPENSER



Herbert Spencer (1820-1903)

# TYLOR

So, the work *Primitive Culture*, which Tylor published in 1871 became the very start of **Cultural Anthropology**. His methods were **comparative** and based on **historical ethnography**. He believed that a “uniformity” shows itself in culture, which was the result of “uniform action of uniform causes”. He viewed his instances of parallel ethnographic concepts and practices as an evidence of “laws of human thought and action”. He was evolutionist. The task of cultural anthropology therefore is **to discover “stages of development or evolution”**.

# TYLOR

- Evolutionism was distinguished from another direction diffusionism. Diffusionism asserted that the spread of items of culture was from regions of innovation. Then two other explanations appeared: the instances come from an **evolutionary ancestor**, or they are alike because one of them diffused into the culture from elsewhere.

# Two views

- These two views developed in a parallel way with the tree model and wave model of historical linguistics, which are instances of *evolutionism* and *diffusionism*, and what is more, language features are the instances of culture.

# TYLOR. BASIC CONCEPTS

- **Culture, or civilization**, in its comprehensive meaning or in ethnographic sense, is the complex which includes **knowledge, belief, art, morals, law, custom**, and any other capabilities and habits acquired by man as a member of society.
- Another thing which is keynoted in Tylor's works is the science of culture, a **new discipline**, which later became known as **culturology**.

# TYLOR. Conclusions

- Tylor asserts, and that **differs** him from many other scholars, that human mind and its capabilities are the same on the global scale, **irrespective a very particular stage of a certain society** at the given moment in social evolution. This means that a **hunter-gatherer society** may possess the same amount of intelligence as an advanced industrial society. Tylor emphasizes that the difference lies in **education**, and he thinks it might take thousands of years to acquire this accumulative knowledge within the society.

# TYLOR. Some conclusions

- Tylor often compares primitive cultures to “children”, and considers culture and mind of humans as progressive. His work was a **refutation** ( опровержение) of the theory of **social degeneration**, which was popular at that time. Tylor also wrote that “science of culture is essentially a **reformers’ science**”.

# TYLOR. Conclusions

- In his work *Anthropology* Tylor wrote that:  
“History, so far as it reaches back, shows arts, sciences, and political institutions beginning in ruder states, and **becoming** in the course of ages, more **intelligent**, more systematic, more perfectly arranged or organized, to answer their purposes”.

# TYLOR . Conclusions

- Then there came into being the term or *the theory of “survivals”*, which supposedly belongs to Tylor. Tylor’s definition of survivals means processes, customs and opinions, and so forth, which have been carried on ***by force of habit*** into a **new state** of society. This new state of society becomes different from what they had in their original home. So thus they are proofs and examples of an older condition of culture in the annals of which a newer has been evolved.

# TYLOR. Conclusions

- “**Survivals**” can include **outdated practices**, such as the European practice of **bloodletting**. It lasted long after the medical theories which were in the basis of the procedure got out of use and were replaced by new ones. Tylor explained this phenomenon as characteristics of a culture that were **linked to earlier stages** of human culture, or we can speak about the evolution of culture here.

# TYLOR. Evolution of religion

- Tylor argued that people had used religion to explain things that occurred in the world. According to Tylor, **religions were called upon to explain why and for what reason things occurred** in the world. Such as, **God or the Divine**, gave us sun to keep us warm and to give us light. Tylor argued that **animism** is the true natural religion or that is the essence of religion, it answers the questions - which religion came first and which religion is essentially the most basic and could be viewed as foundation of all religions.

# TYLOR. Evolution of religion

- For Tylor animism was the best answer to these questions, so it must be the true foundation of all religions. Animism is described as the **belief in spirits inhabiting and animating beings**, or souls existing in things. Tylor thought that modern religious practitioners do not understand anything about the universe or how it works or how life goes on because they excluded science from their understanding of the world.

# TYLOR

- Tylor thought that **modern religious practitioners were no more advanced than people in the primitive societies** as they continued to believe in spirits. Tylor asserts that modern religious practitioners are **rudimentary** (зачаточный, элементарный). Tylor perceived the modern religious belief in God as a “survival” of primitive ignorance.

# **EVOLUTIONISM SCHOOL**

- **The evolutionism school created the first straightforward and clear-cut concept of the development of humanity and its culture and it proceeded from the recognition of its idea of progress in public development, or uninterrupted transition from simple to more complex. Culture being part of the society develops all the time in the same way from the lower to the higher by way of uninterrupted gradual changes. Cultural differences in nations are stipulated by the different stages in their development.**

# Basic provisions of evolutionism

- 1. Classical evolutionist theory insisted on universal law of human cultures development.
- 2. All people have the same mental capabilities and under similar circumstances they would make similar decisions. That in turn defines the single integrated character of culture at the similar stages of development.
- 3. Human society develops uninterruptedly, that is there is a linear process of transfer from simple to more complicated. So social development unfolds according to the laws of evolution.

# Basic provisions

- 4. The development of any cultural element has been predetermined initially. Its more later forms are shaped and born in there more earlier ones.
- 5. Cultural differences of people are caused by their various stages of development, and all nations and cultures are united into the single uninterrupted and progressively developeing evolutionary row.

# Basic provisions.

- 6. Early societies, from the point of view of evolutionists, had the same social, cultural and economic models for all the nations. And the present day nations having no written language arte considered as survival from the ancient times.