Founder of Cultural Anthropology

E B Tylor
Literary contributions

- Mexico and Mexican, Ancient and Modern 1861
- Researches into Early History of Mankind and Development of Civilization 1865
- Primitive Culture 1871
- Anthropology – An Introduction to the study of Man and Civilization 1881
- A method of investigating the development of institutions- Applied to the laws of Marriage Descent 1889
Contributions

• Definition of Culture
• Methodology of study
• Culture History
• Origin of religion
• Definition of soul
Culture: Anthropology’s Main Concept

- “That complex whole which includes Knowledge, beliefs, arts, morals, law, custom and any other capabilities and habits acquired by man [both genders] as a member of society”
Concept of Culture

- Culture is learned
- Culture is based on symbols
- Culture is shared
- Culture is patterned or integrated
- Culture is usually adaptive
Culture history

<table>
<thead>
<tr>
<th>Stage of evolution</th>
<th>Technology</th>
<th>Religion</th>
<th>Marriage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Civilisation</td>
<td>Writing</td>
<td>Monotheism</td>
<td>Monogamy</td>
</tr>
<tr>
<td>Barbarism</td>
<td>Agriculture, use of metals</td>
<td>Polytheism</td>
<td>Polygamy/Group Marriage</td>
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<tr>
<td>Savagery</td>
<td>Hunting Gathering, Primitive stone tools</td>
<td>Animism</td>
<td>Primitive promiscuity</td>
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</table>
Evans-Pritchard dismisses Tylor's speculations about the origins of soul and spirit concepts as having "the quality of a just-so story"
• Durkheim rejects the possibility that religion, an enduring phenomenon, could be founded on an illusion; and Malinowski, Radcliffe-Brown, and Margaret Hodgen enter their various criticisms of Tylor's "doctrine of survivals."
• Multi evolutionism........ diversity
• Neglect of diffusion...
JAMES FRAZER

1854-1941
Literary Contributions

- The Golden Bough 1890-1914
- The Psyche’s Task 1909
- Totemism and Exogamy 1910
- The Belief in Immortality and the Worship of Dead 1913-24
- Folklore in the old testament 1918
- The worship of nature 1926
- Mythology and Aftermath 1937
- Totemism (1887);
- The Golden Bough: A Study in Comparative Religion (1890);
- Adonis, Attis, Osiris: Studies in the History of Oriental Religion (1906);
- The Scope of Social Anthropology: A Lecture Delivered Before the University of Liverpool (1908);
- Psyche’s Task: A Discourse Concerning the Influence of Superstition on the Growth of Institutions (1909);
- Totemism and Exogamy: A Treatise on Certain Early Forms of Superstition and Society (1910);
- The Magic Art and the Evolution of Kings (1911);
- The Belief in Immortality and the Worship of the Dead, 2 vols. (1913, 1926);
- Folk-lore in the Old Testament: Studies in Comparative Religion, Legend and Law (1918);
- Garnered Sheaves: Essays, Addresses and Reviews (1931);
- Creation and Evolution in Primitive Cosmogonies and Other Pieces (1935);
<table>
<thead>
<tr>
<th>Stage</th>
<th>Characteristics</th>
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</thead>
<tbody>
<tr>
<td>Science</td>
<td>Manipulation of nature by correct laws</td>
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<tr>
<td>Religion</td>
<td>Recognition of limitedness of humans</td>
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<td></td>
<td>Belief in high supernatural power</td>
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<td></td>
<td>Priest as intermediary</td>
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<tr>
<td>Magic</td>
<td>Pseudo Science</td>
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<td></td>
<td>Bastard sister of science</td>
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<td>Irrational laws</td>
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<td>Magician as practitioner</td>
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</tbody>
</table>
Principles of magic

- Law of similarity
  Homeopathic magic/ Imitative magic
- Law of contact
  Contagious magic
L H MORGAN

1818-1881
Lewis Henry Morgan 1818-1881

- A 19th century scholar who developed the evolutionary approach
- Pioneered the comparative study of culture
Literary Contributions

- League of the Iroquois 1851
- System of Consanguinity and Affinity of Human Family 1870
- Ancient Society 1877
- Houses and House life of American Aborigines 1881
Other Contributions

- Concept of ‘GERM IDEAS’- Proof of parallel, independent evolution and Psychic unity of man kind
- Study of Kinship terminologies from classificatory to descriptive terminology
- Culture History
Culture History

<table>
<thead>
<tr>
<th>Period</th>
<th>Sub period</th>
<th>Technology</th>
<th>Polity</th>
<th>Marriage</th>
<th>Kinship Terminology</th>
</tr>
</thead>
<tbody>
<tr>
<td>Civilisation</td>
<td></td>
<td>Writing</td>
<td>Chiefdom/State</td>
<td>Monogamy</td>
<td>Descriptive</td>
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<tr>
<td>Barbarism</td>
<td>Upper</td>
<td>Iron</td>
<td>Tribal Organisation</td>
<td>Polygamy</td>
<td>Classificatory</td>
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<tr>
<td></td>
<td>Middle</td>
<td>Domestication of plants, animals</td>
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<tr>
<td></td>
<td>Lower</td>
<td>Pottery</td>
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<tr>
<td></td>
<td>Upper</td>
<td>Bow &amp; Arrow</td>
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<td></td>
<td>Middle</td>
<td>Fishing, fire</td>
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<tr>
<td></td>
<td>Lower</td>
<td>Speech, Fruit &amp; Nut collection</td>
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<tr>
<td>Savagery</td>
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CRITIC OF CLASSICAL EVOLUTIONISM

- Unilinearity
- Psychic unity of mankind
- Comparative method
- Lack of FW
- Generalisations
- Ethnocentrism
- Creating a rational man
- Neglect of Diffusion
- Confusion between deficiencies and differences
- Parallels between technology, religion, marriage, kinship etc.
- Concept of survivals