

## **Ethnosociology Lecture 2. The German school. Dugin**

Hello, I'd like to welcome all of you out there to the second lecture in Professor Alexander Dugin from Moscow State University's lecture series. This is the second lecture in the series on ethno-sociology, and this lecture will focus on the study of ethno-sociology as a science, and the four main schools of ethno-related anthropology, French, German, American, and English, correct? And so, without further ado, I will invite you to enjoy the first hour of the lecture. So, we are continuing our course on ethno-sociology.

To begin with, the most important school of ethno-sociology is the German one. So, first of all, the term itself, ethno-sociology, was introduced at a very early stage of development of sociology as a science by one of the first generation sociologists, namely Ludwig Gumplowitz. Gumplowitz was a German-speaking scientist, so he could be considered to be also part of the German sociological tradition.

So, he was first to introduce the term of ethno-sociology, and the concept was accepted in German-speaking circles, scientific circles, but in the other country, the same discipline, the same field of researches, has received different names. In the United States, exactly the same discipline was called cultural anthropology, in England, social anthropology, and in France, there was the confusion between the concept of structural anthropology, of Lévi-Strauss, or ethnology. So, we are dealing with one and the same discipline.

In the German audience, it is fixed as ethno-sociology. So, in Russian, we also use the same term, ethno-sociology, but to understand what it is, we need to make a translation from country to country, from one scientific academic tradition to the other. So, these fields are exactly the same, but they have historically different names.

So, to begin with, the first philosopher that has given great attention to the plurality of the ethnic society was the German philosopher Johann Gottfried Herder. And he first in history proposed the idea that the structure of the language determines the structure of the thinking, and the structure of the thinking determines the structure of society. And if we have different languages, so we have different cultures, and we have different societies, and to express this idea in a poetic manner, Herder declared that the peoples are the thoughts of God.

So, this is a very important scientific metaphor. Because it can exist among the thoughts of God, some thoughts are better than the others. It's quite impossible, because all thoughts of God are equal.

All thoughts of God are divine. So, we could not make a difference in the hierarchical order between the thoughts of God. So, that is a very important manner to understand the diversity of the people and the cultures.

Diversity that is a kind of richness, but diversity that excludes the possibility to make the comparison. Some people or some culture is higher than others. They are different, yes.

They are completely different. But they are not hierarchically comparable between them. So, it is a kind of most important attitude.

The law of ethno-sociology is diversity of the structure and the people without hierarchy. So, diversity that doesn't give us the possibility to make comparisons. So, it was the idea of Herder to regard, to consider the history as a dialogue of the peoples, of the society.

A kind of everlasting dialogue without any definite end or goal. Everlasting dialogue of different entities. The dialogue could be positive, negative.

It includes the peace and the war. Mutual understanding, exchange of ideas. But it's always the dialogue or polylogue.

So, Herder considered ethnic diversity as a primordial fact. So, we are dealing with men as ethnically defined beings. So, we could not imagine the man without language, without culture, without ethnic identity.

Man is an ethnical phenomenon. And it is not only ethnical. There could be something more in it.

But in the roots, any society, any human being is primordially ethnic. So, it is a starting point for ethno-sociology. And this is the most important principle.

Diversity without hierarchy. The development of the Herder concept. He was the enemy of Kant, for example.

Because Kant, Immanuel Kant, affirmed that any society strives to be more and more rational. And rationality is universal. So, any diversity of the society or ethnic culture is due to the distance from this concrete state to the common universal ideal of one and the same rationality that is obligatory for any kind of society.

It was the Kantian Enlightenment concept. But Herder was a partisan of a completely different vision. More close to the Rousseau's concept of the good savage.

So, the civilization is not the destiny, it is the possibility. And we could also imagine positive and important and spiritually loaded society among the primitive peoples. So, that was the Herderian concept of ethnos.

There was the other concept of German philosopher Johann Gottlieb Fichte, who was Kantian and who considered the people to be the bearer of the philosophical subject. So, it was a kind of nation instead of ethnos that Fichte was dealing with. So, it is Kantian version of primordially of the nation.

So, it is different from Herder, but also Fichte is considered to be one of the fathers of ethno-sociology because he has linked historical society in the national stage with a kind of idea, a kind of particular form of national rationality or a kind of subject. The other main figure in the German tradition of ethno-sociology was Johann Jakob Bachofen, who has developed the idea of primordial matriarchy. According to Bachofen, the matriarchy was introduced as a kind of historical form of society after the existence of long ages of the rule of the women over the men.

He considered this gender issue in the culture as a key concept to interpret the society. So, he understood the society as a gender question, and also with this instrument he studied different kinds of historical society. So, ethnic aspect was mixed in the theories of Johann Jakob Bachofen with gender issue.

So, all kinds of societies were initially ruled by women, and after that there was a kind of men's revolution, and that is a key to correctly interpret ethnic history, because there are in the rites, in the legends, in the myths, different rests of early stages of human development, more or less linked with matriarchy. So, the other important author of tradition of early German ethno-sociology was Adolf Bastian. Adolf Bastian affirmed that in his most important work, *The Man in History*, he argued that any kind of society follows the same path in history.

So, the man possesses the common form of thoughts. They are more or less developed in one society or another. So, Adolf Bastian explained the differences between the culture, the peoples and ethnic groups by the fact of the speed to develop and historical possibilities to develop the same mental codes of the man.

So, the man is unique and differences are due to obstacles on this path. So, a very important moment is the geographical environment that could facilitate the development of this universal complex, or, on the contrary, to be a kind of obstacle to that. So, it is a parallel vision of understanding of ethnos and its anthology.

By the Herder, we see that ethnos is considered to be something unique and incomparable. There is not such thing as universal type to which ethnic societies should strive or should progress. And the concept of Adolf Bastian is a universalist one and insists on the unity of humankind in general.

So, we have here two limits of German ethno-sociology. One tradition, the tradition of Herder, insists on the primordial plurality of the people and ethnic groups that will not be overcome by any future kind of social organization. So, ethnos is eternal and differences in humankind could not be eradicated fully.

So, ethnos is primordial and eternal state of the society. And that is why Herder called the people thoughts of God. And the other limit, the other tradition, universalist one, but also dealing with ethnic groups, ethnic particularity, ethnic tradition, and so on.

So, in the line of the Herder was very important German writer Friedrich Ratzel, who is considered to be the father of political geography and anthropogeography. Ratzel thought that there is a very strong ties between the society and the nature and the landscape. So, he has created theoretical basis for the geopolitics as a science.

He introduced the idea of the law of the spatial growth of the state. And the idea of Lebensraum, the space for living. It was misinterpreted after that.

What is interesting is that Lebensraum, the space for living, was not considered the space for this or other people to live in. It was considered as a kind of living entity. The space as living entity that could develop and could dictate to the society some cultural important and crucial features.

And after that, in the German tradition and political sense, it was misinterpreted as purely pragmatic space for people to live in. Lebensraum, living space, was not considered by Ratzel as a space to live. But the space that lives, it's a very important point in his organistic tradition.

Ratzel drew attention to the value of sociological factor of space as development of this concept of living being, space as living being. He introduced the important concept of special sense, Raumsinn. So this space is something that has a sense, that makes a sense also, literally.

What is produced in one point of the space and what is produced in the other point of the space, being similar, never are equal, identical. Because the space does really mean, the space does matter. It's an important concept of Ratzel.

He also proposed the theory, the basis of the theory of cultural circles, Kulturkreise in German. Arguing that all the material, technical and cultural discoveries in the history were made in only one place. And by unique people, and then distributed to the other people by the transfer.

So the concept of uniqueness of any invention. That does not mean that only one people could invent different people's inventions. But it was once, once for all.

Some ethnic group invented, for example, the spear or kind of a weapon or technology of process the metals. And after that, that was transferred to the other people. But some other people could invent different things and also distribute and transfer it to the other.

What is important, it was completely anti-Bastian concept. That peoples and ethnic groups are geographically determined and not universal. So the history is the chain of concrete events, ethnically and geographically determined.

It is something other than the movement to the one universal goal of the same type of living being that is standing to the same goal, but with different speed. Because the

approach of Bastian could impose the idea of comparison. That these people or this society is closer to the goal, to the universal kind, than the other.

So there is hierarchy. The progressive people and the people in delay. The people more developed and the people who are primitive or savage.

So there is a possibility to compare the society because there is one universal type in the future, for example. Future already realized in the Western society because it's kind of ethnocentric approach. But Ratzel or Herder thought otherwise.

They thought that it is impossible to defy the direction of development of all humankind, of the humanity. So it is a kind of historical choice to go to one goal for one society or to the other. And the difference between them, between the society, ethnic cultures and states and religions is not due only to the negative conditions.

It could not be considered only as obstacles, but also there are options and results of some free historical choice. The development of the Ratzel's idea found their final form in the concept of cultural circles. Cultural crisis theory by Robert Grebner, Wilhelm Schmitt and Leo Frobenius.

Three German ethno-sociologists, Grebner, Schmitt and Leo Frobenius. They investigated many archaic cultures to defend and to find arguments in favor of the concept of uniqueness of invention. So their school, this school of cultural circles was mainly occupied by necessity to prove the relevance of this historical approach to the inventions and particularity and uniqueness of everyone.

So among them I would stress the concepts and the theories of Leo Frobenius, very important ethno-sociologist who introduced the concept of two major types of the society. One type of the society he called Chthonic society and the other Telluric society. Chthonic society is a kind of culture, maybe primitive and archaic, that is dealing with the convex structures.

Poles, mounds, stones used for funerals, housing or conduct magic ceremonies. These mounds, the culture of mounds is a sign of active, offensive, complex and patriarchal type of society for Frobenius. It is a kind of convex culture.

There was another type of society, Chthonic culture. That is culture by contrast that is characterized by structures in the form of pits, of dugouts, holes, caves, used also for the same proposal as any kind of Telluric sacred places for funerals also, but to bury in the holes and the tombs and for the sacred and religious ceremonies in the caves. So this typology has nothing to do with development or primitiveness of the culture, because there are two directions.

One of them is patriarchal and active, aggressive, Telluric one, Telluric culture, and the other more passive, more feminine and so on. It has nothing to do with the progress,

because there could not be progress from Telluric to the Chthonic or from the Chthonic to the Telluric. There are two types.

Two types that could coexist, could mix, overlap and so on. That is a very important attitude that is completely embedded in the operation of ethno-sociology. So study the cultures, study the ethnic groups without pronouncing which is more developed, more modern, more progressive.

So there is the other concept of Frobenius that is very important is the concept of paideuma. The word is Greek, paideuma. It is a kind of education or self-education.

It is a kind of the center of cultural code that is transmitted by the generations, paideuma. It is not only education in our sense when there are institutions that are used as a formal center of education. The education as paideuma could be without any kind of formal institutions.

It could be transmitted by the family, by the society, by the customs or by the sacred rites and so on. So it is a kind of something that is less formal institution. It is a kind of the cultural code that is transmitted through all the ages in the same society.

And that reminds the qualitative image of this society. That is transmitted identity of this or that society. So paideuma according to the Frobenius has three stages.

First in German it sounds as *ergriffenheit, ausdruck und anwendung*. Three technical terms of Frobenius ethno-sociological theory. That paideuma is formed by the act or the moment of the spontaneous possession of the group by some primordial power.

So when someone is struck by feeling or by thing, that is a kind of the feeling of the sacred. Sacredness of the word, sacredness of some object, sacredness of the state. So it is a kind, it is completely irrational, but it affects the community or the society.

And form the core, the first moment of the paideuma. And predefines in such a way cultural code paideuma. After that, the second stage is expression of the possessing force in the form of myths, rites, legends, practices.

And here this force unnamed in the first stage acquires the name. So it is called god, or diamond, or spirit, or fathers, or elders. So it acquires a kind of expression.

So it is second stage. And the third stage of paideuma is application, *anwendung*. Application to the technical sphere.

So starting from this sacredness, we come to the technical aspect of the society. So it is a model to describe the ethnic groups for Frobenius. So first of all we should define is it telluric or tectonic.

For example, American culture is mostly telluric one. Is manly, is active, is aggressive, is

optimistic. Russian culture is mostly tectonic one.

There is more feminine, Russian culture is more defensive. Russian spirituality is more contemplative than active. So we could also apply the theory of Frobenius to study not only primitive society, where it is also very clean.

For example, in Africa that was the main field of the study and the researchers of Frobenius himself. So we could also apply that to the very sophisticated societies. Also because it works also in the situation of complex society.

And also it is first kind of definition of type of concrete society. But after that we could also study the paeidoma of the society. By what in the first historical moment of such or such ethnic group or society it was struck.

What was the first moment of its astonishment in front of the being. So Greek culture was struck by locus, by the experience of the ball, of the locus. So there are different cultures, they were struck or amazed by something other.

But it needs to be defined in any concrete case. So it is kind of Frobenius methodology. The other person that is very important to the ethno-sociology is Ludwig Gumplowicz.

I have already mentioned him. His idea was the concept of the society as a result of superposition or overlay or overlapping. So any society, any state or complex society consists of two parts.

Two parts that have different ethnic roots. So the concept of the elite and the mass developed after that by Pareto. We could also find by Gumplowicz who insisted that any state or any hierarchical society was formed initially as a result of the struggle of the ethnic group.

So one of this group became elite, conquerors, and the other became mass that was submitted by conquerors. So it was origin of the state. And what is important is to follow with Gumplowicz the roots and the sources of the social differentiation.

So social differentiation of any complex society is due, according to Gumplowicz, to first inter-ethnic struggle act. He was opponent of Karl Marx. Karl Marx tried to explain all the history by Klassenkampf, by the struggle of the classes.

And Gumplowicz tried to explain all the history as Rassenkampf, as a struggle between the ethnic group. Because for him he was not racist. He was Jew and liberal in his ideas.

But persecuted by antisemitic tendencies in Poland. So he had nothing to do with racism. He was not racist.

But the word Rasse, German word, he used in the sense of ethnic, heterogeneity of the first stage of the creation of the state. Nothing more. So his ideas were developed by

Franz Oppenheimer.

That continued to affirm the idea of the state as a result of the ethnic conquest. And that was also fixed in the differences of the culture of the elites and the masses. So Oppenheimer also developed this idea of superposition as the first basic act of creation of complex society and the origin of the state.

The same idea was developed by Alexander Rust, that regard nomads and peasants as two fundamental types. Nomads were conquerors, that was social society, or ethnic groups of conquerors, as Gumpłowicz and Oppenheimer also showed. And peasants were, in the majority of the historical case, conquered group of the population.

So for Alexander Rust it was a kind of psychological inclination. So any aggressive elitist groups in the society were nomads, and any passive were peasants. So there are two psychological types.

In history that was explicit, and in the modern society the same correspondence is implicit. So it was his idea of Rust. He was also liberal, German liberal.

He was against, he was anti-Nazi. And he affirmed that Third Reich was constructed by nomads, psychologically nomads. So, Max Weber, German sociologist that proposed the definition of what is ethnos in the sociological science, I could repeat it.

Ethnicity or ethnos is human groups that share a subjective belief in common origin, in virtue of the similarity of the physical type or of customs, and sometimes both, or by the memory of the general and common colonization or migration. These beliefs can be extremely important for the formation of the group. It does not matter whether this is objective, related by Bluth or not.

So it is also the belief that is important in the definition of the ethnos. I have spoken already about it in the first lecture. So, Weber also considered that universalism is a proper, is a good paradigm to regard the development of historical society.

But ethnos is a kind of first stage of this historical and social development. Where the beliefs of the group, of ethnic group are particular and not universal. So after that we come to the most sophisticated kind of society.

So for Weber the ethnos were not the main object of his studies, because he was mostly attracted by the study of modern society, actual society. But the other very important German sociologist, Ferdinand Tönnies, has proposed that there are two kinds of society. The society and the community.

The society is Gesellschaft in German, and the community is Gemeinschaft. There are two terms. Society, as well as in Latin, means that something associated, something that is fragmented, that is individual, and after that is aggregated.



So society is aggregation of the individuals. So it is idea of the society by Tönnies. But what is community? Community is not aggregation.

It is some organic unity that precedes individualization. So in the community the whole does first, and after that parts. In the society the parts go first, and after that there is mechanically created agglomeration as a society.

So two sociological terms. Modernity and the modern kind of society is always society in the strict sense. So it is *Gesellschaft*, something associated, something created artificially, mechanically, aggregation.

And there is community, the community that is something natural, organic. And that was mostly the form of pre-modern organization of the life. So in these terms, what is *ethnos*? *Ethnos* is the community, it's not the society.

It is very important to understand *ethnos* sociologically. So, Werner Sombart, the other, the third great German sociologist with Tönnies and Weber. They were friends, and at the same time they didn't have the same ideological visions.

So they were very different. And Werner Sombart insisted that there are two kinds of society. Heroic society and the society of merchants, market society.

So two types with domination of two different concepts of men. The heroic one that was a kind of traditional society, religious. And merchant society is a kind of modern capitalist society.

They represent different types. So what is important in Sombart? That for him heroic society that belongs to the past was preferable than merchant society that belongs to the present. So it is very important.

Because for Sombart that is the question of the choice and not of the fatality. To create or construct heroic society or defend the heroic society was the result of the free choice and not of destiny. So we see in the Western society this heroic type is exchanged in favor of capitalist society.

That is a kind of historical truth. But for Sombart it is not fatality. It is a result of the decision, some kind of social decision.

So we could also, if we continue to develop his idea, we could choose between types of society. We are not obliged to accept existing society as a moment of universal movement. That is unique, one and the same for all types of society.

It's also relativistic attitude that is very important to the field of ethno-sociology. That is pluralistic and relativistic. The other very important representative of organic vision of the people as a thought of God in the Herderian tradition was Maurice Lazarus, a

German, Jewish-German author that developed the concept of the psychology of the peoples.

So different ethnic groups have different psychologies. And the comparative study of different ethno-psychology was the main goal of Maurice Lazarus. He insisted, for example, he was one of the activists of the Zionist movement.

And insisting on the relativism of the kind of cultural values, he also defended the particularity of Jewish people. He explained by national spirit and the diversity of the national spirits, the possibility to Jews to create and defend their proper identity. That didn't correspond exactly to the identity of European people with whom Jews traditionally lived.

So this defense of plurality of the cultures and cultural code was for Lazarus a very important point of his ideological Zionist struggle. The other two very important authors that we should mention here, that developed also ethno-psychology, a very specific psychologist's attitude to the history and to the study of society, it is a great German psychologist, Wilhelm Wundt, one of the founders of psychology in general, who has dedicated the last works of his life to describe the psychology of the peoples. So it is a less known part of his heritage, of Wilhelm Wundt.

And also the other author, Alfred Fuehrkant, that dedicated his researches to the study of the phenomenology of the ethnicity. Here we could also mention Sigmund Freud. He is the father of psychoanalysis.

But also some concept of Freud could be applied to the study of primordial heart, to the primitive vision of primitive group, that could be considered as something ethnic. So contributions of Freud to the study of primitive society and his special kind of understanding in the context of his psychoanalytical doctrine could also be useful in studying ethnic patterns or ethnic cultural codes. So Carl Gustav Jung, one of his disciples, introduced the concept of collective unconsciousness, that also could serve as an instrument to study particular ethnic collective.

But now we come to central figure in the ethno-sociology is Richard Thurnwald, who made the systematization of ethno-sociological knowledge, developing all the intuition of the previous authors. So he has written the book that is called Human Society. It is very important.

There are five volumes, very big volumes. All this work is dedicated to show how first type of most primitive society are organized. And so the main importance of Thurnwald that also introduced and insisted on the word ethno-sociology, that was understanding of ethnics as a kind of most simplest kind of society.

So ethnic society is a primitive society, the society based on common identity, on

organic unity that precedes apparition of the individual. So I'm studying these stages of society. Thurnwald insisted that we are dealing with human.

So this kind of primitive society are not only the stages of the way of the path to the modern complicated developed society. So there is a kind of implicit racism in the concept of evolution, concept of progress, because we consider to be fully human the people, the men that belong to the modern society. And we consider the primitive people as semi-human, half-human.

The people who were only on the way to the humanity. And that is a very crucial point for all ethno-sociology. Ethno-sociology and the name of the most central work of Richard Thurnwald stresses it.

That any primitive society also is human society. And it is a part of humanity. And it is not only negative stage to the humanity, it is full humanity.

So we should not judge the primitive society or simple society as something incomplete, as something on the way to the humanity. It is also the human society, but it is other humanity. It is human in other aspect of its living.

It is other, the figure of the other, very important. And the name of this work, human society in its ethno-sociological foundations, that is the full name of the main work of Thurnwald, is very important. It is a kind of program of all ethno-sociology.

So ethno-sociology studies ethnos as human phenomenon. So man could be human in the sense of modernity. As a member of society, as individual, as western or westernized.

But not western, not modern, not member of society, not individual. Is also human, human being, different. And not necessary this human being should be turned in the modernity.

Modernization is option. Westernization is a choice. Progress is a kind of human possibility among other.

It's very important in the post-modernist attitude, this. But we see the same and in a very fundamental way it is explained in the ethno-sociological authors. And for Richard Thurnwald, it was most important humanist task to prove that any kind of society, including not modern society and primitive society, are human.

And we need to understand these societies differently than we do currently. So we need to rediscover the human being, the sense of the man. Because if these societies are completely different and they are based on completely different principles, they are human, so we need to enlarge our concept of what is human.

And the last figure in this German tradition of ethno-sociology is Wilhelm Mühlmann, the disciple of Richard Thurnwald, who also developed the concept of ethnos as simple society, also stressing the point that ethnical appurtenance is not biological. To be a part of the ethnos is in a way the result of biological or racial fact. Ethnos is cultural community, is a kind of simplest community and always there are possibility to enter in the ethnos or quit ethnos.

So it is nothing to do with biology. It is absolutely social and cultural phenomenon. It is the most important point of Wilhelm Mühlmann's ethno-sociological attitude.

So, as a conclusion of this first part of the sources of ethno-sociological knowledge, I would stress this point that the most important feature of this ethno-sociological approach is the idea of the plurality of the society. The plurality of the human phenomenon. The discovery of the possibility to be other and to rest human.

So, we need to deal with the primitive society, or ethnic society, or communities differently than we are dealing with modern, western type, highly complicated and sophisticated society. But we are in the real of the human and recognize the human being of different society as human, as different, but human is the main goal of ethno-sociology. And that is also its humanistic program.

Thank you.