

Ethnosociology. Final conclusions.

Hello, I'm Alexander Dudin, professor of Moscow State University, and that is the last lecture of the course of the Ethno-Sociology that we have filmed, organized during 2013. So the topic, the main subject of this final, conclusive lecture is the application, or the possibility of the application of the Ethno-Sociological method developed in the previous lectures to the contemporary society. We have described the process of the involution of this society, starting from the ethnos and going over the individual identity of the global civil society with a kind of theoretic continuation of the same direction in the sense of the post-society and creation, apparition, manifestation of the post-human species in the sense of individuals.

And all that was based on the example of historic development of the Western civilization and Western society. Ethnic groups and ethnos. Ethnos as societies existed in different parts of the world and exist still.

So ethnos is a kind of human society that we could find everywhere. In the past, in the far past, in the ancient times, in the classical times, in recent times and today. So today also in the contemporary moment there are ethnic tribes living in the Amazon river, in the different Pacific islands, in Africa, in East Asia, or in the North Eurasia.

So we could find easily in the contemporary world ethnic tribes, ethnic groups and we could study them. So the ethnos is not an artificial concept, but a kind of the human society that is empirically present. And we could find in the history different traces and documents of the existence of these kinds of societies in the past.

So the ethnos is something that existed and something that still exists. So speaking about ethnos, we are speaking about possible past of the more complicated societies. For example, the peoples.

And at the same time we are speaking about the societies that still exist today. So that is the object of the ethno-sociological science or discipline to study this stage of the human society that existed and still exists. And if we follow the idea of French structuralist and anthropologist Lévi-Strauss, we could ask ourselves, maybe ethnic societies or ethnos not only live by inertia in this state, but maybe they want to live in such a way.

Maybe it is not only destiny, but also free will of some human beings. Maybe they choose to be an ethnic society. Maybe it is a kind of the result of their inner and profound cultural decision to be the ethnos, to conserve and reaffirm and assert its ethnic identity as collective identity.

So the fact is very important that ethnic societies exist still today. So they are not only the theoretical construction of what maybe was in the past, but that is something that is in the present. That still exists today.

That is very important. And if so, if we recognize the existence of the ethnos today, so we could ask, as precisely Lévi-Strauss does, if they choose to be ethnos. If we could choose our identity and, for example, to choose ethnic identity as a kind of the society we want to live in.

Not obliged, but want. It is free will. So that is something that goes against progressivist and evolutionist doctrine of the necessary development of the society.

And if the society doesn't develop in the western sense, historical sense, so that means there are some obstacles that don't let them do so. Maybe that is quite opposite. That there is a decision to develop and there is a decision to stay as we are.

So it is a very important humanistic question. That the majority of the cultural anthropologists, of the modern anthropologists respond to this question. That knowing better the ethnic societies, the majority of anthropologists, of the honest anthropologists come to the conclusion that it is precisely the decision and the free will of human beings.

So, it is beautifully expressed in the film of Werner Herzog, where green ants dream. So, in this film there is a picture of Australian tribe, that refused to accept the modern conditions of life. And psychological drama of one white Anglo-Saxon person, that being involved in the process of technical, industrial construction on the lands that belong to this archaic Australian tribe, that understands the question of whether they decide or follow their destiny to be archaic or to develop understood this person, the hero of the film, where the green ants dream of Werner Herzog, he decides to be on their part.

He understood that that is their decision to conserve and reaffirm their ethnic identity and he decided to stay with them and not with the modernity. So, ethnos in this film, as well as in the concept of modern anthropologists, is a kind of choice. We could choose to be ethnic, we could choose to be people, traditional, religious, hierarchical, we could choose to be national, we could choose to be individual, we could choose to be postmodern.

It is a kind of inner decision. Taken not maybe by individuals, but in some way by society, by groups and so on. So, the fact that ethnos is not only the past, but also present is very important for the ethno-sociology.

So, we could study the ethnos, because it exists right now, here and now in our world. We could make a trip, make a journey and meet with the ethnic tribes. And to study them, and to speak with them, and to be with them, and to live with them, and to pass on their side.

So, we could choose to be ethnic. It is very important. So, ethno-sociology loses the sense of the excavation of the past archaeological science, but it is living science, because the ethno-society still lives.

The second form studied by us in our course is traditional society based on the concept of the people, of the laos. This sociological form, the first derivative of ethnos, is marked by existence of developed social stratifications, by the states, by the different levels of hierarchies, by the religious institutions and by highly sophisticated culture and philosophy of pre-modern type. If we consider our present contemporary world, we easily find also these kinds of the society.

So, we could easily find the peoples, the laos. Because any religious society, any pre-modern form of social organization with clans, with castes, with heroic traditional political elite of pre-bourgeois type, they still exist in different countries of the world. And the majority of the non-western countries, there are the social institutions of pre-modern type.

So, there are religious societies, for example, Islamic society. All Islamic society is pre-modern. All countries with domination of the Islamic religion is pre-modern.

And that is also, we should consider that as laos, as kind of pre-modern society. The caste organization of the modern India that we easily find behind the democratic facade, behind the democratic form of nominal parliamentary republic of India. That is the other example of the billion people and more society living in the pre-modern conditions.

So, there are in India some zones of ethnic kind and style of living in the southern populations with the Dravidian and different other ethnic groups in India. And there are the other zones and the majority of India that is organized by the axis of highly caste hierarchical society. So, when we are talking about laos as the first derivative of the ethnos, we also could find many examples of the existing of such ethno-sociological structures that could hide behind the normative legal democratic or national basis.

So, India, for example, is on one side national statehood, but on the other side, if we look deeper, we discover immediately pre-modern hierarchical society with the organization of the castes. And so, French sociologist Louis Dumont, who has studied modern contemporary Indian society, he describes it as traditional society with traditional castes still existing in any corner of Indian social, political and cultural life. So, there are more complicated cases when we have a kind of mixture between national society and pre-modern society.

So, the kind of mixture between individual identity doubled with national artificial identity on the bourgeois type with the pre-modern people's identity. I'm calling that by special term that I use in sociological studies, the term archaeo-modernity. When the modernity is a kind of facet or hollow form that is only a nominal aspect of the society that is organized on pre-modern principles.

So, this kind of mixture of the modernity with the pre-modernity and the context of archaeo-modernity is very usual case, especially in non-European societies. So, in our

contemporary world, where normally if we believe through the European science, there could not be pre-modernity, because in Europe there is modernity, flourishing modernity, but beyond the limits of Western world, there is pre-modernity. There are pre-modern society, there are ethnic society and people's society.

So, we could discover that everywhere. Ethnic society and the first derivative of ethnic society, people's society. They are not politically recognized always.

Sometimes their social structures act as parallel to the official national or legal structures. But they exist and they affect the social life. For example, in Islamic countries, the weight and importance of the religious institutions and the religious circles is very high.

It is obvious that is an important political and social factor. Maybe the most important and above the other. So, if we apply this ethno-sociological method to the study of contemporary societies with pre-modern nature, we could identify easily existence of ethnic groups and laws, the first derivative of the ethnic.

So, it is very important, because we also have the institutions of pre-modern type, for example, religion, that plays an important part not only outside of the West, but also inside of the West. And so, we could trace existence of the pre-modern institutions inside of the modern societies, inside of the West itself. So, that shows that we could study some aspect of contemporary society as if we are treating pre-modern society.

And if we understand the main sociological features of this pre-modern society and when we could make a neat difference between ethnos and laws, we could understand better what is going on in some complicated situation in contemporary world, not in the past. Because pre-modernity is not only the past as well as archaic form of social organization. Pre-modernity is still existing.

It is something that belongs to our contemporary moment and not only to the past. It is a very important consideration that shows the importance of ethno-sociology as discipline. At the same time, we could understand better the process of modernization in the non-European society, because this process of modernization, understood ethno-sociologically, is the creation or implementation of individual identity instead of the identity of the different hierarchical groups.

So, again, instead of ethnical identity of the masses and heroic individualistic identity of the political elite of the pre-modern society. If we understand well the meaning of the process of modernization from the ethno-sociological point of view, we could understand better what is going on in some non-European society. What are the obstacles to this modernization? What pattern it follows? And so on.

We could make better analysis of the modernization of the pre-modern society. And

regard this modernization with more details and understand better. After that, we could also regard the process of the creation of the civil society.

And the development of the national states as the second derivative of the ethnos in the ethno-sociological perspective. So, the destruction of the national identity should be regarded in something completely different as the destruction of the ethnic identity or the people's identity. It is a completely different process.

Because when we liberate individual from the national identity, it is the process of the liberation of something that is already in place. Something that already exists and that was theoretically and socially created as a concept in the context of the nation. So, it is a step whose possibility is granted by the existence of the properly organized national society, national state.

So, if we have a real nation, a real modern nation, if the modernization of the nation is accomplished, so we have individual identity of the national citizen. We have this figure of the national citizen that we could liberate from the nation and we receive the citizen. Individual identity.

But if we liberate from the national context, for example, the society that isn't enough individualistic, we will receive something other. Something completely different. And we never will receive civil society.

That is a very practical way to understand, for example, the color revolution in the Middle East and in North Africa. Because destroying the artificial national postcolonial state there, we receive not a western type of democratic individualistic society. That should logically follow the national organization, but we have a pre-modern kind of tribalism, of clans and religious sects organization.

Of completely different type than we would expect if we don't make the difference between post-national civil society and the disappearance of the national statehood in the society where the national identity was not properly doubled by implementation of individual identity. So, that could serve as a very important instrument of ethno-sociology in this situation, in these cases. And after that, we could understand what is going on with the passage, the transition from the national society in Europe, towards post-national society.

And with the help of ethno-sociology, we could understand better the European Union, for example, as the first post-national form of organization of the global society. Because the European Union is an example of what the West thinks about the future of humanity. So, the humanity as a whole, according to the Western vision of the history and the end of the history, should repeat the European example, experience and create a post-national world.

So, the European Union is a kind of the future that exists in the present. So, there is a past existing in the present. So, ethnic people's society.

And there is the future existing in the present. That is the European Union. So, we have in the contemporary moment of the present, we have different ethno-sociological forms, we have different derivatives that coexist.

They coexist in two ways. In one sense, they coexist as Western zone and not Western zone. In the Western zone, we have gone through all possible or almost all possible stages of the ethno-sociology, of the evolution from the ethnic society towards the individual identity.

So, we could consider that accomplished history that has approached to its end. In this sense, Fukuyama is completely right. Because logically, we have exhausted all the possibilities in the Western society.

We have passed through all the possible ethno-sociological stages. And if we are Westerners, we could imagine our historical experience as something universal. That is a kind of the same way gone by the Westerners first.

And the other societies are obliged to repeat this experience if we are ethnocentrists. So, if not, there could be different options. But if we are normal members of Western society, we consider our history as a universal one.

And so, we see other society, non-Western society, as developing in the same direction. But, if we accept that, this Eurocentric perspective, nevertheless, we should recognize that beyond the borders, the limits of the Western world, there are, in the contemporary moment, the societies that are not Western, that are not modern, that belong to the different phase of ethno-sociological and historical development. So, it is very important to understand better not Western world.

Ethno-sociology helps with that. Because in the contemporary moment, we are dealing not only with the present, but with the past and the future at the same time. It enlarges our possibility to understand Western and non-Western societies.

And understand better the famous clash of civilizations. Because the clash of civilizations declared by Samuel Huntington is precisely this confrontation between these societies that are in different stage of ethno-sociological development. Because there are modern civilization and pre-modern civilization with the zone of archaic ethnic group.

Also, according to our analysis, ethnic factor is presented in the basic level of the more complicated people's society, traditional society. So, the picture becomes more sophisticated and complicated, but most correct to understand that. And very helpful to deal with not Western society or for the not Western society to deal with Western society.

So, that shows the importance and the actuality of the ethno-sociology. But there is the other way to understand relevance of the ethno-sociology. Because we could apply ethno-sociological method to the synchronistic analysis of the Western or not Western society.

So, we could make a kind of picture, where all these phases that we have described diachronistically in the way that one phase follows the other. We could imagine these phases, these stages simultaneously. For example, we could put ethnoses in the basis of the society.

People or laws, the second level, the second floor. The nation as artificial collective identity on the third floor. The civil society, civil society, global society on the fourth floor.

And, for example, on the fifth floor, post-society, people by individuals in the post-modernity. And we could consider any existing society, Western, not Western, archaic, traditional and so on with this scale. So, in Europe, what is ethnic level? For example, different immigration groups that are not integrated enough in the context of Western society.

They are still living in some zone of European society in ethnic condition. So, they are not recognized as such. But ethno-sociologically, they are in this condition.

There are a kind of tribalistic level that is mostly linked with immigrants, but also with some regionalistic artificial revival of, for example, pagan or traditional kind of European pre-modern ethnic society. The film *Willow Men* is a kind of example of the possibility. Maybe this kind of art or imagination, but possibility of the existence of the pre-modern European pagan, pre-Christian groups in the context of Europe.

And if we agree that ethnic identity is the result of the choice, why not consider the possibility to return to the ethnic identity for the European peoples as a kind of free choice? It is not excluded, but it is maybe more theoretical concept, but there is a fact. Some immigrant circles are ethnic. And they are present in the context of the civil society.

So, we could consider that as a kind of basis of this lowest level, lowest floor of the society. But that could be identified in the civil society of Europe or of the United States. But at the same time, if we apply the same picture for non-European society, we immediately find more important segments of population living in the archaic ethnic way.

For example, in Russia, the population of Northern Caucasus, partly of the Northern ethnic group, or some ethnic groups of Siberia, and so on. And many ethnic groups in India, some ethnic groups in China. So, there are ethnic groups in different non-European

societies that form a part of the society as a whole.

For example, in Brasilia, there are Amazonian lands, peopled by the population living in the archaic ethnic way of life, as well as in the Pacific Islands, or in Australia, or in Africa. And there are many, many segments of population belonging to this kind. So, we could identify ethnos in the non-European society and including in the European society.

We could identify the forms of people's society in Europe. That is, for example, all kinds of religious organizations, that is a growing number of Muslims in Europe. They represent, obviously, pre-modern people's society, or including Christian, Catholic, or Protestant church in Europe.

That also is an institution of pre-modern type. So, we have a kind of aristocracy, European aristocracy, that is more or less conserved, devoid of any social function, but it still exists. And maybe there are also some form of pre-modern religious institution, in the form of masonry, for example, that is a very important part of the transition between traditional society to the modern society.

It is a kind of intermediate organization between the church and the purely secular organization of the society. But masonry, that was socially important in the process of modernization of Europe and creation of the United States, it has lost its operative dimension, but still exists. It is not a little social institution, not small.

It is very important, very developed. So, we could, obviously, find national level in Western or not Western, not European countries. It is obvious, it is a kind of normative identity of any recognized national state in the world.

It is the easiest form to find. And we could identify everywhere the forms of civil society, inside of the national society, in different non-European countries, and also reaching the status of the global society on the regional scale, in the case of the European Union. So, we have also global society that exists in the limited space.

And so, we could identify including post-modern society in the art, in the films, in the philosophical and cultural and sociological theories of different European societies, and also we could find post-modernist artists or philosophers or scientists in non-Western society. For example, there are specialists in post-modernism in some Asian universities. And there are non-Western, non-European scientific circles that study post-modernism.

There are some artists, there are filmmakers, there are cultural and public persons that could be considered to be post-modern actors. For example, drug addicts of different kind in non-European countries could be considered to be partly individuals, because they lose their normal identity of their society. They are partly post-modernists, because they fall from the normative context of their cultural, national or traditional religious codes.

So, concerning contemporary movements of actual organization of the society, ethno-sociology could serve as an important instrument to analyze relations between European or Western and non-Western societies, living in different stages of ethno-sociological evolution. And we also could apply the same methods to all contemporary forms of society. And that helps us a lot to make important divisions between different forms of collective identity that we are following mainstream of Western attitude, sometimes ignore or neglect.

Because, for example, what is not individual is collective identity. And if we identify something, some identity that is not individual, we are ready to say that it's nationalism, national identity, ethnic identity or traditional identity and so on, without necessary distinctions between using of these terms. And if we could use the concept of ethnos, laos, demos, idiotas as individual identity, Greek terms, properly in any case that we study, we could receive more correct and more scientific, more important results of our sociological researches.

In conclusion of our course, I would say that ethno-sociology is discipline that is much more important than simply the methods to study archaic tribes or archaic societies. Ethno-sociology is a kind of historic sociology that gives us the possibility to study properly different kinds of historic or contemporary societies, based on the concept of ethnos as holistic organic unity or community that undergoes in the history different changes. It could transform itself in the first, second, third or maybe fourth derivative or maybe stay as such during long thousands of years.

But nevertheless, starting with the ethnos as basic form of human society, organic, primordial form of human society, we could with this concept study societies with no traces of presence of the ethnos. So, ethnos helps us to study non-ethnic society as well as ethnic society. And this concept of ethnos is in the ethno-sociology acquires the sense and the meaning of central, very important sociological category.

So, I think, I believe that the knowledge and development of the science of the ethno-sociology could serve a lot to understand the processes and the most important cultural, social, political and geopolitical events of our world. So, the usefulness of this kind of academic studies for me is obvious. And I hope that different searches in the same direction will be multiplied and the other scientists will continue to develop this important and very engaging discipline that could help us very much to understand ourselves and the world we are living in.