

Ethnosociology. PART II. Ethnodynamic

Hello, welcome to Professor Alexander Dugin of Moscow State University's continuing Open University Lecture Series, his course on ethno-sociology. Today's lecture will focus on the processes of ethno-dynamics. Professor Dugin? Thank you very much.

Now we are going to discuss what ethno-dynamic is. We have already seen that ethnos is represented for itself as something static. And this static conception of the ethnos is a kind of goal to conserve and to continue.

So it is not only a constatation that ethnic structures are static, but also that is a kind of moral value. So ethnos as a structure is static, but at the same time it strives to be static. And that is a very important distance that is introduced here.

So static picture acquires a normative quality. It is a kind of idol that ethnic society strives for. So ethnicity not only is the same and constant, cool and equilibrated, but ethnos strives to be such.

So it is a kind of goal of ethnic existence. In this exception, there is some distance introduced between what ethnos really is and how it conceives it to be. The distance between the reality and representation.

And this distance between the reality and the representation gives the space of the will. So the ethnos strives to be the same. So it could be represented as the society that struggles against all the new aspects that could happen with it.

So the structure struggles against novelties, that could be extra for its normal living. But in reality, there is a kind of cultural, historical and natural entropy that ethnos is obliged to afford. Because some traditions could be lost, some rites could lose their meaning or some important procedures.

So ethnos is in reality in the battle against the time. Normatively, ethnos doesn't recognize the existence of time. But the time nevertheless exists in the fact of some danger to lose something from this ethnic structure.

And this realistic point of possibility or danger to lose something is everlasting threat to the ethnos. So we could introduce dynamic state of ethnos that represents a kind of struggle against real in favor of normative. So the reality is conceived as something that endangers normative understanding of ethnic structures.

And ethnos is obliged to react against this threat. So ethnos, in order to conserve its structures as they are or as precisely as they should be, is obliged to repair always its own structures. So it should work.

That is a profound reason of practice or agency. So ethnos is obliged to work, to act. And

the most profound reason of this work, labor, of this action represents the space of dynamic.

So dynamic consists in improving always the concrete situation, bringing it to the normative state. So the ethnos struggles against the time as entropy, for the time as the eternal return. That gives the reason for existence of many aspects of ethnic life.

For example, we have talked already about the function of shaman, of the figure that is implicated in any form of restoration of normative stage of ethnic life. So we could regard this kind of activity of repairing reality, restoring reality and improving all kinds of disorder that could happen in the course of ethnic life as precisely ethno-dynamical actions. And the shaman restoring the same and supporting everlasting static structure of ethnos in the reality is always in work, is always functioning, is always acting.

And this activity is the activity to restore the same against the possibility of the change or eventuality of the change. So that is a kind of activity, agency directed against the change. So the reason and profound mechanism of ethnos is organized as the activity directed against all possible changes that could happen in the course of ethnic life.

So in order to time to be the time of everlasting return or circle of time or no time at all ethnos as a society should fight against the other cursed time, negative time that is not recognized as such, but that is dealt with. So the ethnos knows something about danger to its everlasting identical existence. And the ethnos knows that there is a kind of challenge of the change or danger, the danger of the change.

But preventing it, it struggles against the conditions that should provoke its manifestation, its realization and the encounter with it. So that is a kind of great field of activity that covers most important sides of ethnic life, that represents the field of ethno-dynamic or the struggle, active struggle of the ethnic society against not only changes, but also against the conditions of possibility of the changes. That is very important aspect of ethnic life.

The ethnos lives struggling against all kinds of changes. So the reason, the meaning of ethnic life is in this ethno-dynamic level is conceived as obligation to everlasting reparation, restoration and fight against the possibility of the change. So the change is possible, but it is considered to be absolutely negative.

So that is a kind of moral obligation of the ethnic life to struggle against the possibility of the change. Here we could identify first approximation of the figure of the other. The other is something that does not belong to the ethnic structure.

Something that is outside of the whole. So it is the root of the evil. The root of the evil is the possibility of the existence of the other.

But the other, the figure of the other in the ethnic stage of society is something implicit,

something non-manifested and something that is prevented by the life of the ethnos. So that is the other that is excluded as a possibility. Because the ethnos includes everything.

There is nothing outside of it that could be, that could exist. So the other doesn't exist. So the other is nothing.

And this nothing should be integrated as the destruction of the possibility to exist. There is the nothing that doesn't exist. And to say that nothing doesn't exist is the same as to say that ethnos is all.

Ethnos is absolutely universal. That doesn't let something to exist outside, beside it. In the ethnos there is no the other.

But in the ethnos there is thin and profound feeling of insecurity that is the possibility, the presumed possibility of the nothing to be. And against this possibility is directed ethnic ethno-dynamic. As a kind of ethnic work against the possibility of the change as the apparition of the figure of the other.

The other, the nothing that could be. In order to nothing stay nothing at all, to stay non-being, the ethnos should always work and work hard to preserve what is. And what is, it is something universal that includes all and excludes only nothing.

But there is a hidden secret feeling or intuition that other could be. And that is a kind of threat. And this threat is the threat of the new or the other.

And against precondition of the manifestation of such other is directed all ethnic life. Shaman that repairs the reality, that restores the everlasting souls of the ethnic community, that tries to unite, open ends of all possible cycles and circles in ethnic representation. All that is these work of reparation or restoration.

At the same time, that is a kind of the lasting struggle against the new. Because the death is considered to be the birth. And there are many rituals that are designed to prove that.

That the death is the birth, the birth is the death. And there is no such thing as disappearance of something or appearance from nowhere. There is no nowhere, there is no the death.

The death and other life, the other side of life, as the life is the other side of death. So, the death and the life are interconnected and represent both parts of one and the same reality, ethnic reality. And the shaman that is placed on the border between them is precisely someone who repairs, who covers this distance between life and death, between men and the animals, between the men and the gods or spirits.

So, he is repairing figure and at the same time he is the center of ethno-dynamic. So, the real working class in ethnic reality is shaman. He is working in the essence of the practice.

He is most practical and most useful for the ethnos. And that is the reason why the ethnos cannot subsist without the shaman. The shaman is that who grants to the ethnos the possibility to subsist.

Because he is struggling against possibility of the other. He accomplished the function of unification of all loose ends in ethnic life. So, if there is some illness, the shaman cures it.

Because the illness is intrusion of the other, of something that is obliged to loose some completeness of human sane being. So, healing is repairing. Instoring the relations between dead and living creatures is also repairing.

Organizing connections between the world of spirits and the world of living also is repairing. It is a work. And that is dynamic work.

That is a force. The force, the power that is dispensed here. That is a difference, differential of potentiality.

Because in order to be the same, the ethnos should work and working loose some energy invested in the conservation of the same. And this investition of the energies is the most important task of the shaman. So, shaman activity could be regarded as the practice or agency of the most important and central kind.

So, thanks to shaman that ethnos is what it is. And so, in many ethnic archaic tribes there is a kind of interregnum periods, the periods of the most profound sorrow that lasts between the death of one shaman and the election or manifestation of the other. It is a kind of dark age for the ethnic life, because precisely in this moment, when one shaman has gone and the other has not appeared, there is a possibility of any kind of danger, of any kind of intrusion from the other that is kept implicit or kept outside of being.

Precisely thanks to the ethnic labor, ethnic work performed by shaman. It is a kind of sorrow comparable or most dangerous than shortage of the nourishment or any other natural catastrophe. So, it is a real historic and ethnic catastrophe.

Because that is a kind of the normal existence of ethnic dynamic suspended for some period of time. But this suspension of possibility to realize, to accomplish ethnic dynamic work, it is a kind of openness of the ethnic society to any kind of danger. The danger of apparition of the other.

So, besides the function of the shaman, that is the most important figure in the ethnic dynamic, there are many other forms of ethnic dynamics practice. So, more or less, all ethnic practices are oriented, directed in the same sense. All processes, all activities in

the ethnic life are directed in the same sense.

So, working ethnos is struggling for conservation of the same and against the possibility of the manifestation of the other. So, that is an everlasting struggle against entropy. We could call it ethno-socialization.

Ethno-socialization represents a kind of paradigm of any socialization in the complex society. It is a kind of matrix of any form of socialization. The sense of ethno-socialization is multi-level reaffirmation of the same.

For example, there is a kind of exchange of the word. Pronouncing the word, ethnic member, the member of ethnos reaffirms the word, its existence. So, it revives, makes revival of the object called by this name.

But, what is most important, it is revivification, re-actualization of the word as important point of ethnic structure. So, it is a kind of ritual conversation, ritual pronunciation of the sacred words, but every word in the ethnos is, up to a certain point, sacred. And, pronouncing the word, the member of the ethnic community, ethno-socializes himself and also reaffirms ethnic community as the community of the language.

For example, there are many cases when some African tribes used to greet themselves many times in the same day. For example, including the men and women that have passed across the other sometimes, many times in day, seeing, approaching each other, they greet each other, saying hello and responding hello or giving some wishes of the sanity, of the good health or happiness. And that lasts during every day.

So, it is not only the sign of mutual recognition. For that, it is enough to say hello once, for example. But, what is the reason to say hello during all the day for the same persons? That is a kind of ethno-socializing of each other, everlasting, restoring each other's position in the whole ethnic structure.

So, giving the ritual greeting, the men reaffirm themselves and the other in the context of the same ethnic body. But that they make an operation of socializing each other. So, they show the place of the words and of the persons in the social whole.

And that is a very important example of how the process of socialization is most important than the physical or material act. Symbolic aspect of socialization is most important than the material consequences of that. That is a very important point, because that explains why that physical work to get the nourishment and to give the possibility of material survival of the tribe is regarded by the ethnic society as one form of socialization.

So, it is also the struggle against the possibility of new. And in this sense, the shortage of the nourishment could be regarded as a challenge, as a danger. Because if there are too little things to eat, they could follow the death.

And so, the loss of something that is considered to be the part of the ethnic whole. And the goal not to lose nothing from the ethnic is a kind of moving force or dynamic aspect of ethnic life. So, the people eat not because of material or biological necessity, but in the human society there is nothing biological.

All is ethnical, all is human. And to struggle for the survival, it is not animalistic, animal struggle. It is something completely different.

It is struggle against the possibility of the loss of something. But the loss of something is danger for universality of the ethnos. It is a kind of challenge to the wholeness and universality of the ethno-society.

And in order to conserve all what is exactly as it is, it is mental, if you prefer philosophical, reason of the work in ethnos. A kind of socializing, because if you lose something in the case of the shortage of the nourishment, it will be harm to the all-inclusive structure of the ethnos. So, working, laboring hard to get the things to eat, nourishment, it is not physical obligation, material obligation and never is considered in ethnic society as such.

It is the path of ethno-socialization and the path of the struggle against the possibility of the other, of the loss. What is going on, what succeeds when gatherers or hunters collect too much of the food? That is also the challenge, that is also the animality, exactly as the shortage is. So, the tribe in this situation consider that as something sacred, sacred in the two sense, that is something divine, but that something also dangerous.

And the sacred should be sacrificed. So, the food that is extraordinarily big or rich or other useful materials should be sacrificed to the spirits, to the dead, to other beings. So, it is the reason of what some anthropologists, for example, Georges Bataille, French anthropologist, call cursed path.

So, the cursed path, it is something that is not usual for the ethnos, that is something too much, that is too new or unusual for ethnic being, ethnic life. And that may be in positive sense, exactly as in negative sense. The shortage of some extra of the food, for example, represents thing to destroy.

If there is shortage, it should be filled by extra work, but if there is extra products, they should be destroyed in the sacred way. So, it is the reason of the orgy, and that is the reason of the sacred ceremony, during which there is ritual destruction of the goods. That is the reason also of the potlatch ritual, when someone of the tribe destroys consciously the goods to affirm and to deploy, to show its power.

It is also important ritual to conserve ethnic structure exactly as they are, without minus or plus. So, it is very important aspect that shows that is nothing at all, that is nothing like material obligation to work, to get more. No.

The reason of the ethno-dynamic and all kind of ethnic practices, the reason is to conserve as it is. And to conserve exactly as it was, it is and it should be, without some defaults or some extras. It is a kind to conserve the same, socializing also the ambience.

Because if you take some part from the nature, from the world around, you take that from the same circular being, so you should give in exchange something. That is also the reason of socializing the nature and naturalizing, if you prefer, the society. That should be the balance, the balance where all is at the same zero-sum game.

And to play this zero-sum game is also necessary in order to have this zero-sum. Because there is a kind of dark premonition in the ethnic life that the sum of the game should be slightly different from zero. Or less than zero, or more than zero.

And both cases, what is important, both cases, less than zero sum or more than zero sum, equally represent the challenge and the danger to ethnic existence. So, the ethnic works, struggles, pays efforts in order to conserve what is exactly. This zero-sum is a goal.

It is not only the practical status quo of ethnic life. But that is a moral value, that is something the ethnic strives for. The sense of the conservation of this balance is identified as the most important reason of initiation by Russian anthropologist Vladimir Prop, that studied archaic society by the way of fairy tales, magical fairy tales, that according to Prop conserved the most archaic features of ancient societies and could be regarded as such as typical ethnic groups.

So, in these fairy tales, by different peoples, by different ethnic groups there is a repeating scenario, where a hunter, for example, kills the animal and the animal kills the hunter. So, it is a kind of balance restored. If the hunter kills the animal in order to survive and to conserve ethnic completeness in the real practice of hunting, the opposite is done during initiation, when this time the hunter is killed and eaten by the animal, symbolically represented by the spirit, by the ghost, by the mythical totemic animal and so on.

That is the reason of initiation. In order to receive, you should give. If you kill, you should be killed.

If you eat, you should be eaten. Because that is the reason of dynamic attitude to the who. So, this symbolic action to be killed, to be eaten, to be frightened, it is a kind to die.

Well, it is a possibility to revival, to resuscitate and to be, to continue human activity in the balance of the world. So, it is also a kind of most important socializing practice. Initiation is the sense of ethno-dynamic work.

Also, because in this situation there is exchange between society and nature. And also, there is a kind of parental relations between them. That is a kind of marriage between

humans and animals.

And different stories, archaic stories of marriage between different kinds, between humans and animals. It is also regarded as an explication in the myth of this mutual exchange of the force. Because all Universe in ethno-dynamic vision is regarded as circulation of the forces, of the powers, of the energies of different kinds.

And all of them should be installed in the kind of circulation and in the limits of zero-sum game. Because if there will be some power or some energy that will be extra in some situation, that endangers absolutely the whole, that could be the reason of the catastrophe. That is why it is called cursed path.

Cursed path precisely because if the ethnic group cannot manage to master, to submit this force, it could destroy the Universe. So, it is cursed and that could be the reason of the great catastrophe. So, that is the reason why ethnos is struggling against linear time, against accumulation of the good and all kind of linear development.

Ethnic group not only does not know the progress of linear time, it does not want the progress of linear time. More than that, the ethnos struggles, being ethnos, against possibility of linear time or accumulation of the good or progress. The ethnos is not only non-progressive community, it is anti-progressive community, that recognizes what we call progress as a greatest danger for its identity, as the apparition of the other or malign nothingness, that could destroy completely the ethnic structure.

So, that is the evil. And if ethnostatic attitude to ethnos doesn't recognize at all the existence of the other, in the level of ethnic dynamic, we could dimly presume the possibility of this existence. And in this situation, all the force of ethnic existence is directed against this possibility of the manifestation of the other.

But the other is the root of the evil. The evil that exists in the static vision, there is no place for evil. But ethno-dynamic, it is a kind of feeling of the possibility of the nothingness or nothing to be.

So, that is the possibility of the other and the possibility of the reality of the evil. The evil is something that is cursed and should provoke the curse against the ethnic group, if it wouldn't be placed in some sacred limits and if there would be not some special ceremonies employed. So, that is also initiation, that is the most important ritual of ethno-socialization.

But there are other kinds of ethno-socialization. For example, work or economy. Economy in the ethnic stage, it is precisely the form of ethno-socializing and initiation.

It is a kind of ethno-dynamic, orientated to restore and conserve the same on the physical level. So, the people work to get food, use the food to be the same. But there is not such casual relations between the reasons and the goals.

And the only existing real reason that obliges the people to work is precisely this process of ethno-socialization. But there are other kinds of ethno-dynamic. For example, marriage.

Marriage is conceived in the ethno-dynamic level as the exchange between two halves of the ethnic group, of the brides. Exchange of the women. And by doing this, by accomplishing this exchange of marriage, thanks to it, it is granted continuation of the family and creation of new creature that will replace in the future existing one.

That is why in some people they give the name of the grandfather to the uncle. To the personal name of grandfather to the grandson. They give the name of grandfather to the grandson because the name is in the ethnic community what is real in the reality.

It is person, it is musk and individual is secondary. So, they think that the grandfather is exactly the same as the grandson. And the symbol of that is that they have the same name.

But it is interesting that we could consider more or less this practice as an idea that grandfather is going out and grandson is coming in. So, that is a kind of transition between person going out, passing away and the person that comes in the existence as continuation of the same person. Because the person is the name.

So, the grandson is the grandfather as a person. They are different individually, but personally they are the same. Because the ethnic community is one and the same community.

Or that could be the other forms of this circulation of the same persons in the ethnics. But that is a clear example of why they give the same name not to the father and the son, but to the grandfather and grandson. Because in the moment when the grandson will be grown, adult, grandfather in the ethnic society will pass away.

So, the same person will acquire its uniqueness in that situation. So, there are other concepts of ethno-socialization. Marriage also is not always thought to be the reason of birth of new children.

So, in some tribes there is no logical link between marriage and sexual intercourse and the birth of the children. For example, on the Trobriand Islands there is an ancient tradition that women have intercourse with the human men and there could not create nothing. It is a kind of lust.

And there is a special intercourse in the dream with some spirits of the sea. That are those who are the reason of the birth of the children. So, the children are regarded as children of their mothers and the spirits of the sea.

So, fathers are only friends or partners of the mothers and have absolutely nothing to do

with the inception of the child. So, that is important. But marriage, nevertheless, is very important.

Because marriage creates a condition for the woman to attract the spirits of the sea. And sexual enthusiasm for the human men attracts also in the dream the presence of the spirit of the sea that creates a future child. So, there is not mechanical or physiological impulses that oblige in the ethnic society to conclude the marriages.

The marriage is sociological institution that is also the form to recreate or restore, repair the wholeness. And that is also the kind of ethno-socialization. There is another form of ethno-socialization.

It is the socialization of the dead. Because the dead is considered to be an existing person. The person that is passing on the other side.

That is as real as this side. So, if the other side, the dead side, represents also ethnos. Because the people of ethnic society live half on this side and half on the other side.

So, ethnos exist beyond the grave. And the passage from this world to the other world and the possibility of the return to the same world and passing away in circular motion is granted by socializing of the dead. It's very important.

All the rituals of burial, all the posthumous rites are in some tribes very sophisticated. And in some situations there are acts of sacred cannibalism of the dead that is used. For example, the grandsons and the sons of some ethnic tribes should eat the rest of the corpse of their father or grandfather in order to re-socialize them in the living half of the ethnos.

And to grant by this difficult imaginable for us ritual, also to grant their own part in the other half of the ethnos. Because the death is also considered to be ethnic. And the dead persons are living persons on the other side.

And on the other side they also stay persons of the same ethnos. So, that is very important to die according to some special rites. And to be buried and the special rites should be performed after the death.

It is a kind of confirmation of the existence of that person in the context of the ethnic whole and also the necessity for the living part of the ethnos to be accordingly accepted in the part of the dead on the other half of the ethnic whole. So, we could here evoke also the concept of total delivery of Marcellus. We have spoken already about him in earlier lectures.

And all the kinds of total deliveries started by Marcellus enters perfectly in the context of ethnic dynamics. All kinds of global exchange, there is some game in this situation when there is, according to Marcellus, a kind of force linked to any object of exchange. It is

called by Maori Hau, some power that could be very malevolent, that could represent the danger, if it will not be returned in the exchange.

So, there is a kind of delivery, total delivery that everybody should give to the other. And receiving the gift, you should give the other gift to the other or to the same person. That is considered to be circulation of the sacred power that could be benign, but that could be also malevolent, if the gift will not be returned to the same person or to the other.

So, that is also an explication of profound roots of special ethnic economy, started by ethnos, that is economy of the gift. And it is directed against accumulation of the goods as a cursed path that should be ritually destroyed. So, it is also an important aspect of the ethnic dynamic.

The market in this situation is a place of everlasting exchange of the goods, the goods that never should enrich nobody or make someone more poor than it was before. The circulation is the circulation of the same primitive goods or objects that should be given and should be received. And that is the sense of market.

So, market economy in the archaic ethnic society is directed to the goal that is opposite of the market in the developed complex societies. So, the sense of the market is not to enrich persons, but to keep all exactly in the same situation, but with some considerable loss of the forces, of the energies. Because to organize the exchange and market exchange, the people need to pay in their energies.

But at the same time, the gain consists not only in the possession of material objects, but mostly in the joy of receiving the gift and in the joy of giving the gift. Because in the ritual of Potlatch we see it clearly. When someone destroys his own goods, he manifests by that his own joy, happiness.

He manifests that he is autosufficient. And that provokes also the reaction, because to destroy its own property is a kind of heroic act and the symbol of the liberty in front of the material aspect of the things. And the consequence of this demonstration of the spiritual force is a kind of hierarchical relations between the person who can accomplish Potlatch, destruction of its property, and the people who cannot make the same action.

So, that is from the demonstration of independency in the front of the material aspect of the goods and kind of liberation of the sacred force living in the material objects. Results of the power and authority and hierarchical spiritual position in the society. All that is explained not by extravagant attitude of the primitive tribes towards the reality and the social organization, but we need to understand that as a kind of ethno-dynamic, up to a certain point, consciously conscious strategy of some special kind of society.

So, ethno-dynamic is a kind of understanding by ethnos of its moral obligation and a kind of ethnical project. Ethnos wants to live destroying the new and preventing the changes

and always placing the other in the realm of the nothingness. So, here we have reached the end of this part of ethno-sociology, ethno-dynamic.

And we will continue with the study of ethno-kinetic aspect of ethnos in the next lecture. And now for some questions on our lecture. The first question I have is, you discussed in the ethnos the ritual destruction of excess through the medium of sacrifice, sacrifice to the sacred.

And you also discussed the similar process with the practice of potlatch and the gift economy. And I don't want to delve too much into Marxism here, but this idea of seeking a prevention of material accumulation. First, I would ask if this material accumulation then might be the original fall from grace, as it were, of the ethnos as a social form.

And perhaps related to that is a similar question on the specialization of labor within an ethnos. I'm not exactly sure how you characterize that, but I'm operating under the assumption that the ethnos is primarily economically a hunter-gatherer society. So then would the specialization of labor leading to material accumulation provide the fall of the ethnos? Yes.

Thank you for this very important question. These kind of arguments was studied by Georges Bataille, especially, because he was leftist up to certain point Marxist. And also very interested by archaic primitive societies.

And he was introduced this concept, of course, but precisely to make a parallel between communism seen by Marx and the communism of the cave, as was precisely called it by Marx himself. Primitive communism. Primitive communism, but also the communism of the cave.

Primitive communism, because in the ethnic society there is not only difference in possession of material goods, but also not any kind of social certification. So there is a quality that is not only absence of the existence of the differences, but as in the static, ethnostatic form, but also that is a kind of will to react against the possibility of inequality. So ethnos could be considered to be real communist society, this communist program, ethno-communist program.

Not only status quo, preserving status quo of absence of social certification, but also ethno-dynamic show us that there is the will to be equal. So, not only status quo, but also the will. And this will to be equal is manifested precisely in the ritual liquidation, annihilation of the excessive part of the food or other material goods.

But what is important, and we will study that in the following lectures, that what you have called the fall from the grace, what is it exactly? How in this ethnic society that strives consciously to restore always the same, could something new be introduced? Because it is obviously fall of the grace. It is obviously catastrophe for ethnic society.

Accumulation of goods on starting of inequality, material or social certification is a kind of catastrophe.

But Marxism doesn't explain why it was produced. So, it fixed that it was produced and that was historical fact. Not everywhere, not with any kind of society.

Because now, in our time, there are societies that are living in the ethnic communist situation. They are not so numerous, but they nevertheless exist. They exist in the Amazon, in Africa, in some islands in the Pacific, but there are communist societies, ethnic communist societies, the communists of the decade.

So, we could fix this passage from the ethnic communist society to the start of the accumulation of the goods of inequality and social certification, but Marxists don't explain. They don't explain. In our course, we will try to give our vision in the limits of the ethno-sociology.

Communism is the irretrievable past rather than the inevitable future. Yes, yes, yes. Past or also this kind of social level.

On some social level, on the ethnic level, we are all communists. Ethnic communists. Sharing something, for example, sharing for nothing, or exchanging something for nothing, for example, the words.

We are in communists. Today also, not only. So, the past exists in the present.

And concerning division of the labor, that is also the fact that in the primitive societies there is not division of the labor. Except by gender. Gender, only gender.

Exactly, exactly. There is only one kind of division of labor. It's gender.

Maybe extreme youth and age. Yes, but also there are different conceptions of the age, because what is age also is a special subject. But what is interesting that the gender, for example, hunter and gatherers.

Mostly in this ethnic primitive society men are hunters and women are gatherers. So, hunters could go further from the village and women gatherers are around the village. By the reasons that most part of their life women in the ethnic society are pregnant.

So, it is difficult for them to go far. So, they are more or less pregnant always. Or they are linked to the children.

They should regard them, care for them and that is the reason why they are around the village. But that is the only way. All the other practices are more or less the same for all members of the tribe.

But at the same time the shaman possesses some special exceptional practices that are

reserved only for shaman. But in the economic world there is no division of the labor. And the division of the labor appears in some moment of the passage from the ethnic society to the other form.

And we will study also this division of the labor in the ethno-sociological sense. Speaking about ethno-kinetic in the future lecture. That's all.