

تأثیر نظریه دگرگشت بر اندیشه انسان شناسی- باستان شناسی

کامیار عبدی

گروه باستان شناسی دانشگاه شهید بهشتی

پنجاهای نظری باستان شناسی امروز

باستان شناسی

دیدگاه سیستمیک

تطورگرایی

ماتریالیسم فرهنگی

اهداف پژوهشی باستان شناسی روز

بازشناسی و بازسازی تاریخ فرهنگ = مطالعات همزمانی (synchronic)

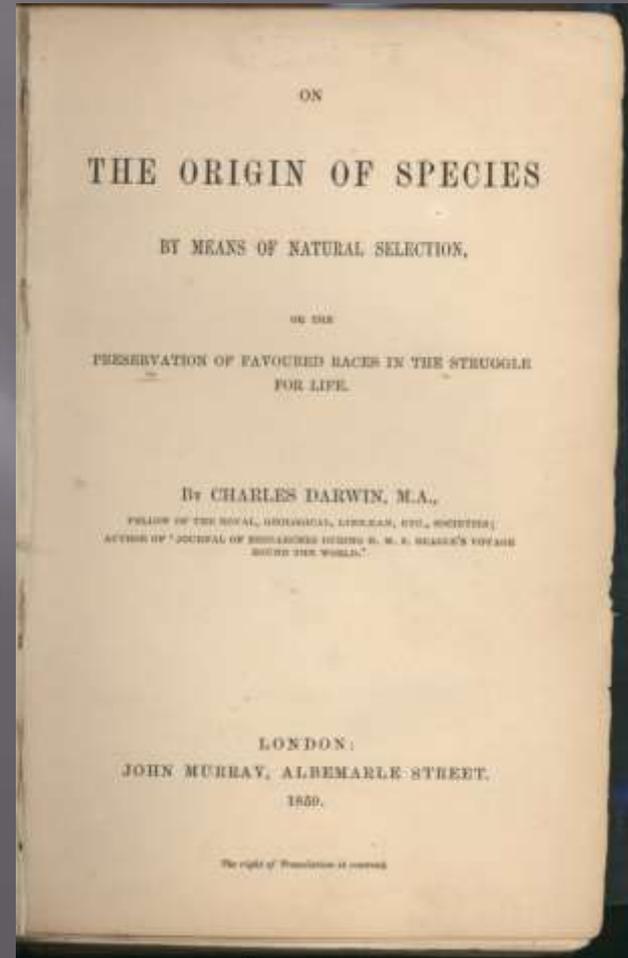
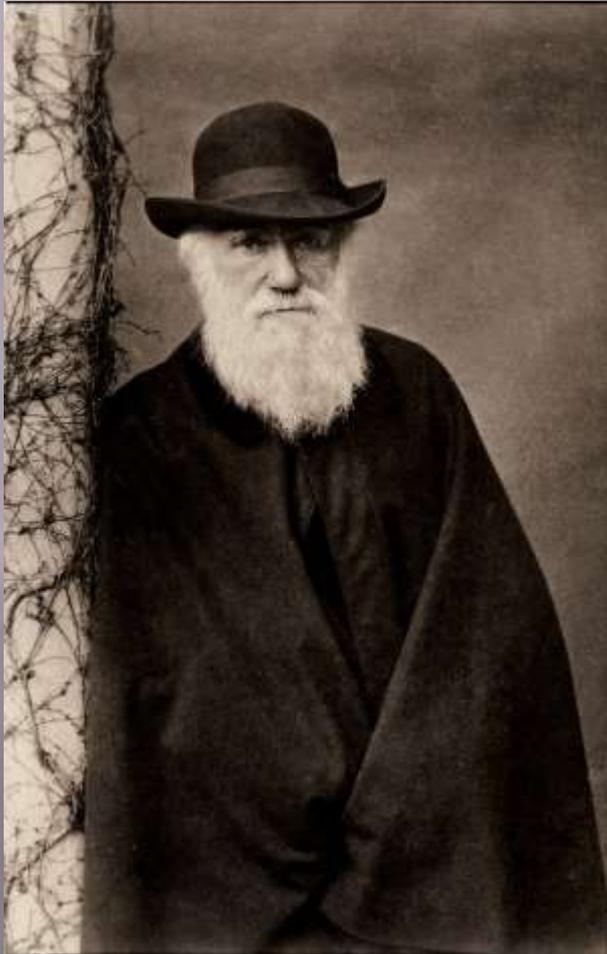
بررسی تغییرات فرهنگی = مطالعات در زمانی (diachronic)

فرهنگ ب

زمان

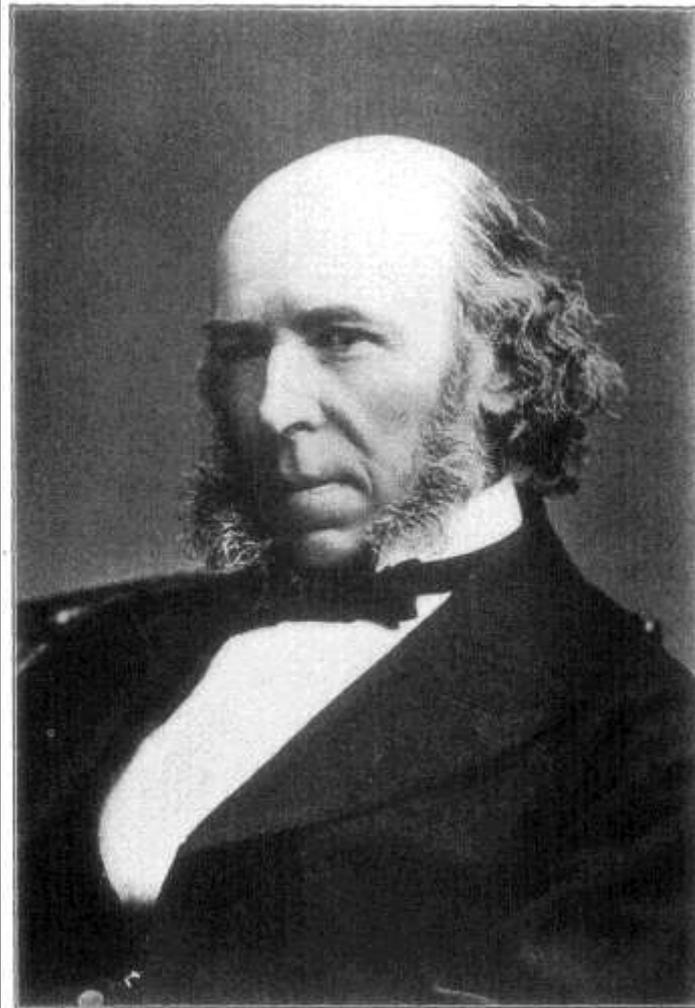
فرهنگ الف

چارلز داروین (1809 تا 1882)





هربرت اسپنسر (1820 تا 1903)



From a photograph

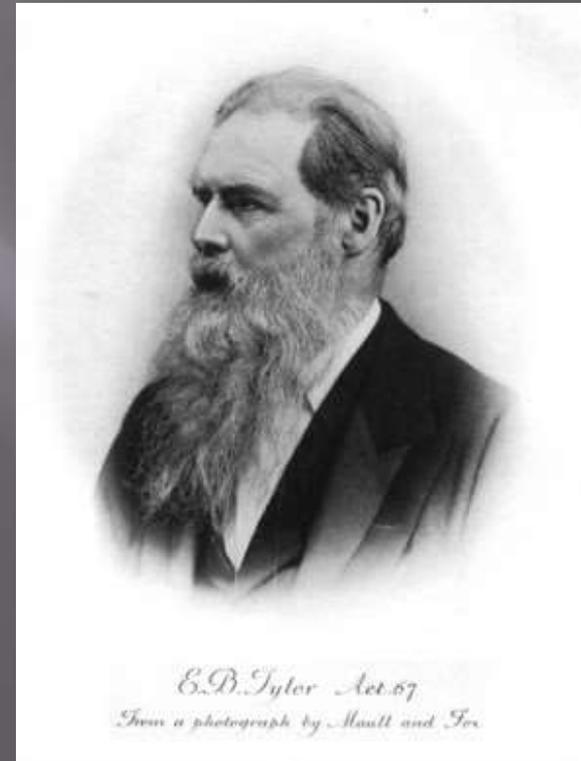
HERBERT SPENCER

نسل نخست انسان شناسان تطورگرا

لوئیس هنری مورگن

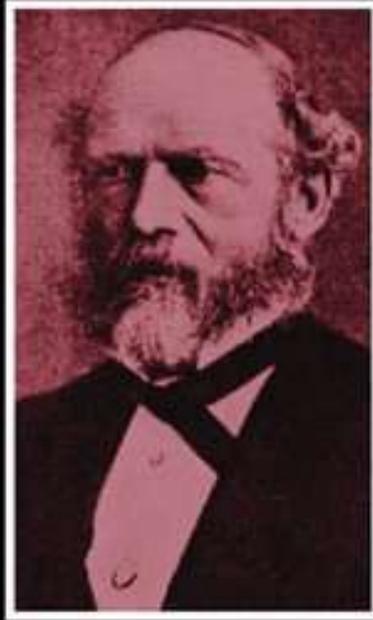


ادوارد بنت تایلر



جامعہ باستان (1877)

Ancient Society



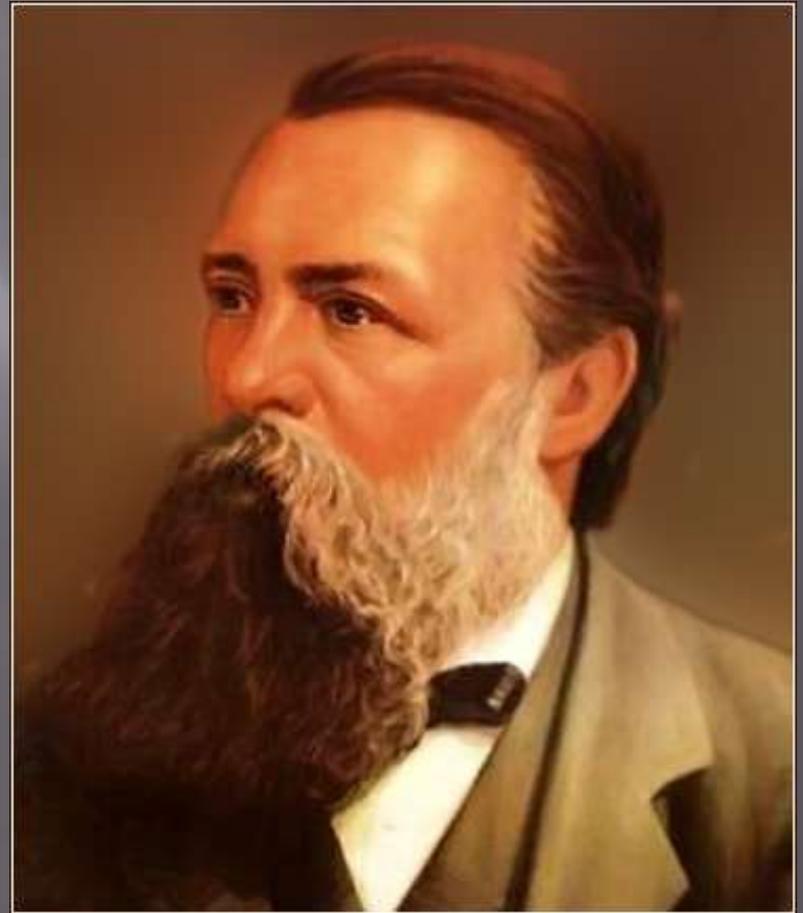
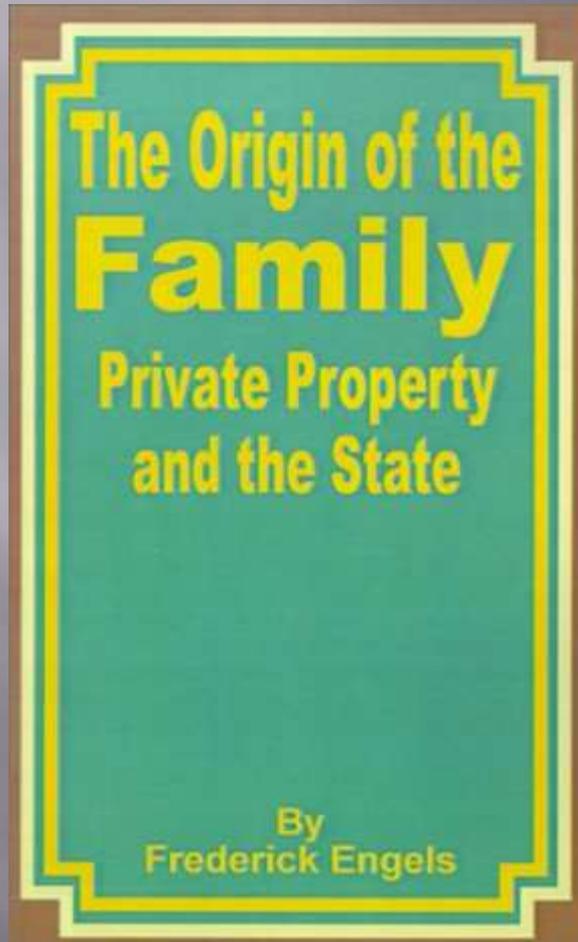
Lewis Henry Morgan

*with a new introduction by
Robin Fox*

ڪارل مارڪس و فرڊريڪ انگلس



خاستگاه خانواده، مالکیت خصوصى و حکومت
(1884)



فرانتس بوآز





دانشگاه شیکاگو

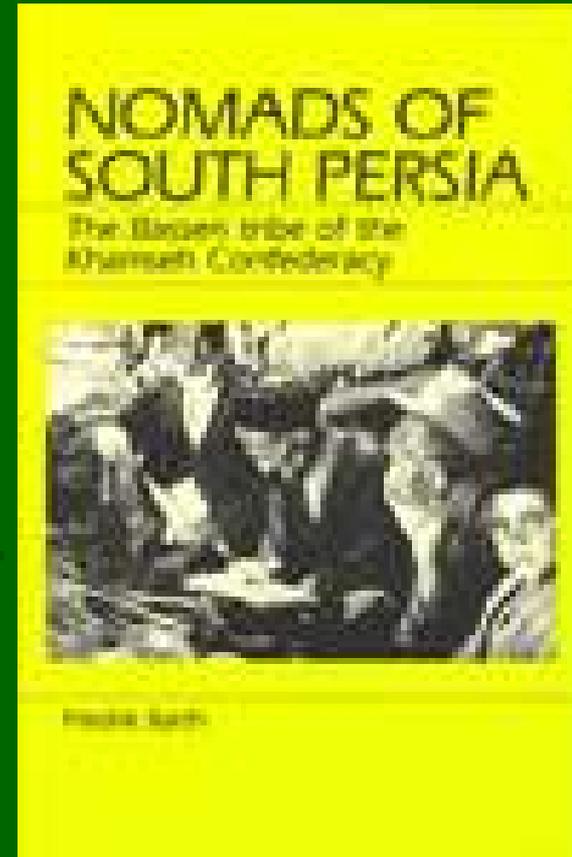
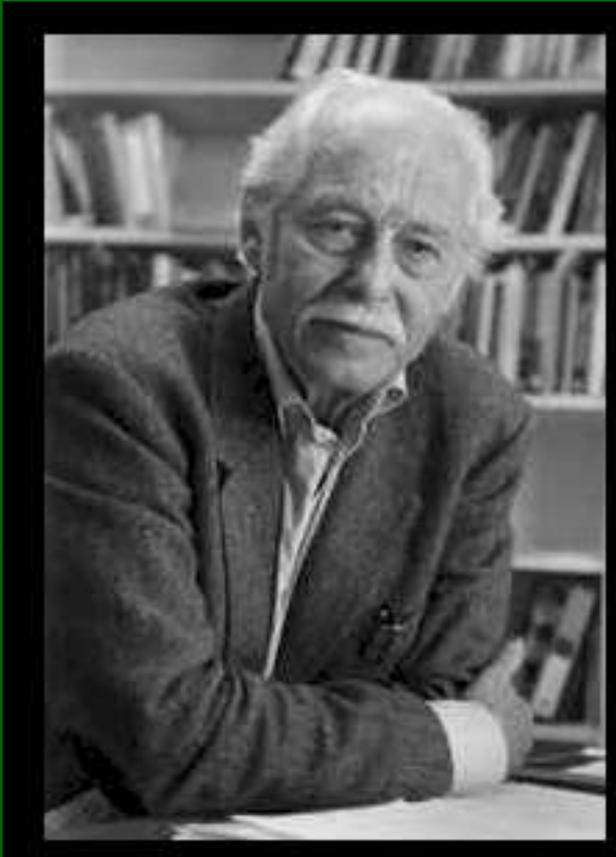


رویکرد کارکردی به فرهنگ

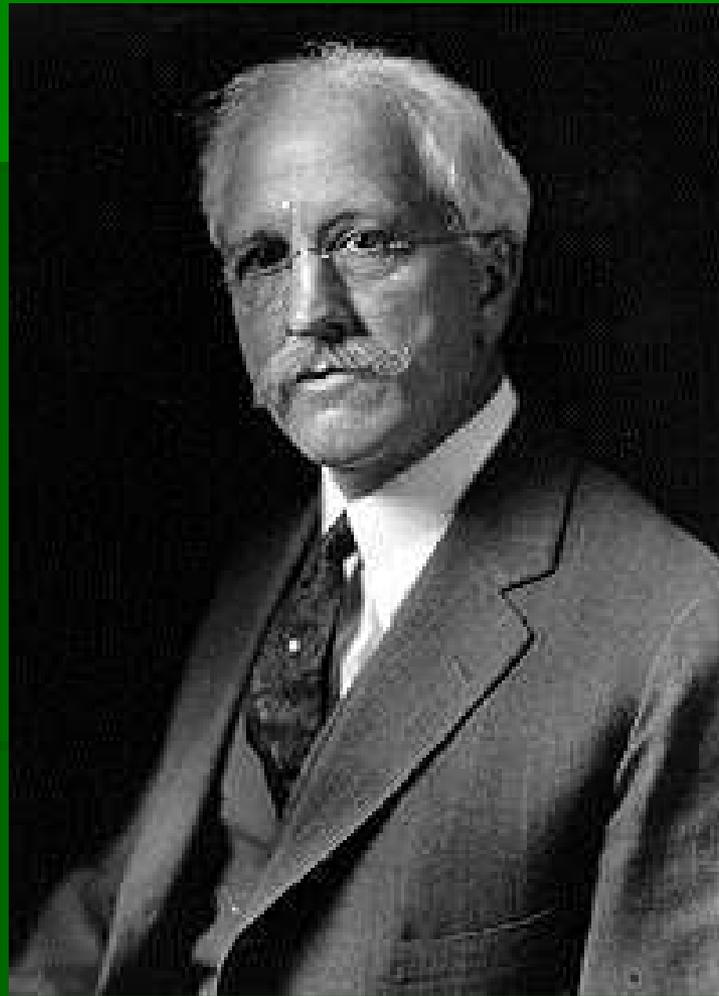
فرهنگ از مجموعه ای از دست ساخته ها، اقلام، فرایندهای فناوری، عقاید، عادات و ارزشها تشکیل می شود که نسلی از نسل پیشین به ارث می برد.

هر واحد فرهنگی از مجموعه ای از جنبه های مرتبط به هم و گسست ناپذیر تشکیل می شود که هر یک کارکردی دوگانه بر دوش دارند: تأمین انسجام کل مجموعه و تأمین نیازهای ابتدایی جامعه (و اعضای آن).

فردریک بارت





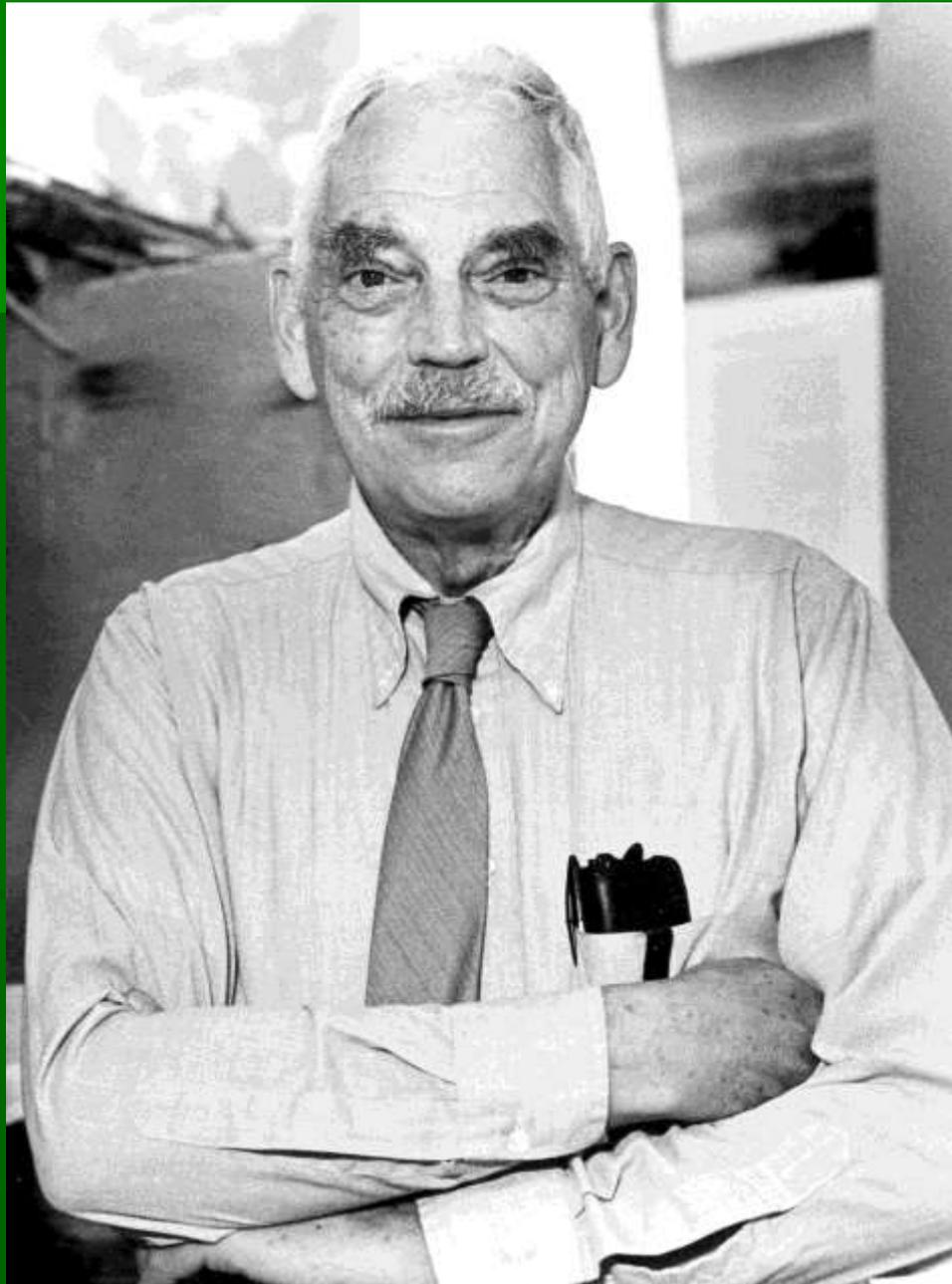


جیمز هنری برستد



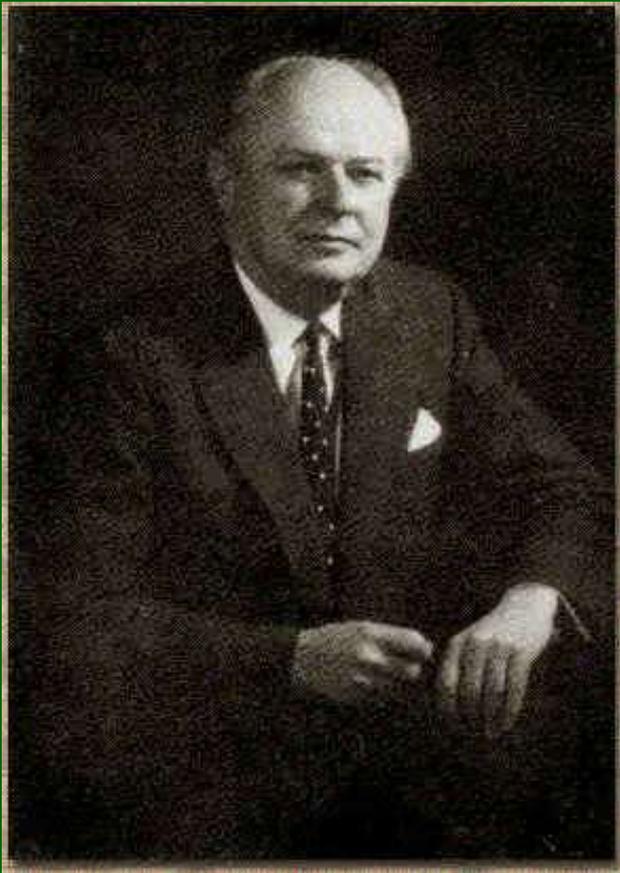
Henri Frankfurt







گوردن ویلی



دانشگاه میشیگان

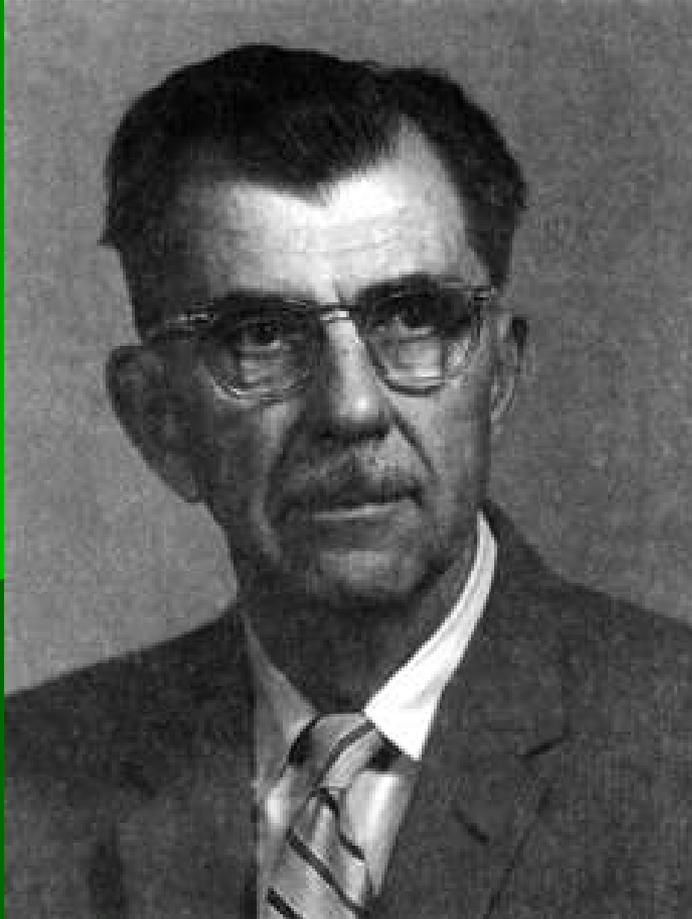


لزلی وایت



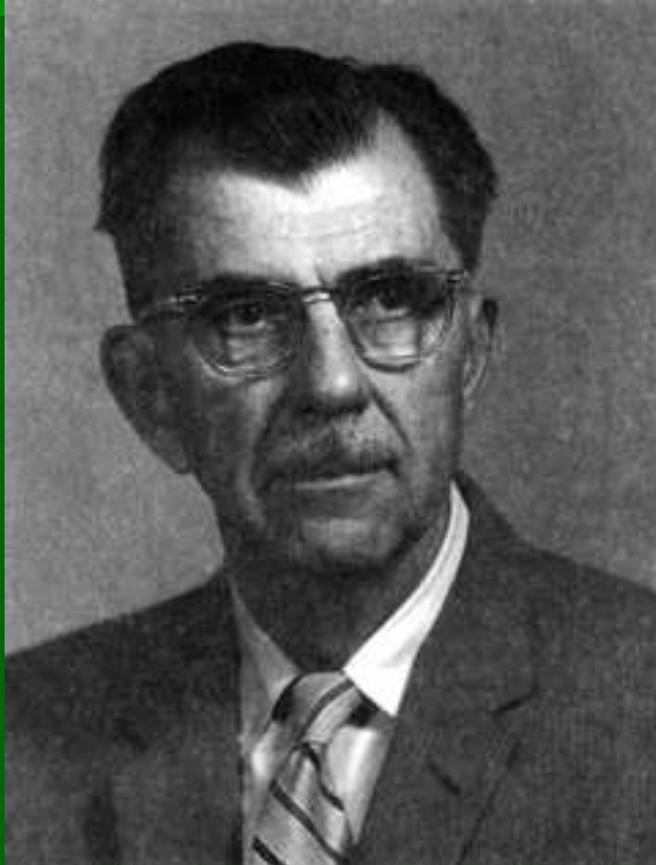
- Leslie A. White (1900-1975), author of *The Evolution of Culture: The Development of Civilization to the Fall of Rome* (1959). Publication of this book rekindled interest in the evolutionism among sociologists and anthropologists. White attempted to create a theory explaining the entire history of humanity. The most important factor in his theory is technology: *Social systems are determined by*, wrote White in his book, echoing the earlier theory of Lewis Henry Morgan. As a measure of society advancement he proposed the measure energy consumption of given society (thus his theory is known as the energy theory). He differentiates between five stages of human development. In the first, people use energy of their own muscles. In the second, they use energy of domesticated animals. In the third, they use the energy of plants (so White refers to agricultural revolution here). In the fourth, they learn to use the energy of natural resources: coal, oil, gas. In the fifth, they harness the nuclear energy. White introduced a formula $C=E*T$, where E is a measure of energy consumed, and T is the measure of efficiency of technical factors utilizing the energy. This theory is similar to the later theory of Kardashev scale of Russian astronomer, Nikolai Kardashev.

جولین استیوارڈ



- Julian Steward, author of *Theory of Culture Change: The Methodology of Multilinear Evolution* (1955, reprinted 1979), created the theory of "multilinear" evolution which examined the way in which societies adapted to their environment. This approach was more nuanced than White's theory of "unilinear evolution." He questioned the possibility of creation of a social theory encompassing the entire evolution of humanity, however he argued that anthropologists are not limited to descriptions of specific, existing cultures. He believed it is possible to create theories analysing typical, common culture, representative of specific eras or regions. As the decisive factors determining the development of given culture he pointed to technology and economics, and noted there are secondary factors, like political systems, ideologies and religion. All those factors push the evolution of a given society in several directions at the same time, thus this is the multilinearity of his theory of evolution.

بنیانگذاران انسان شناسی نو و تطور گرایانه



جولین استیوارد

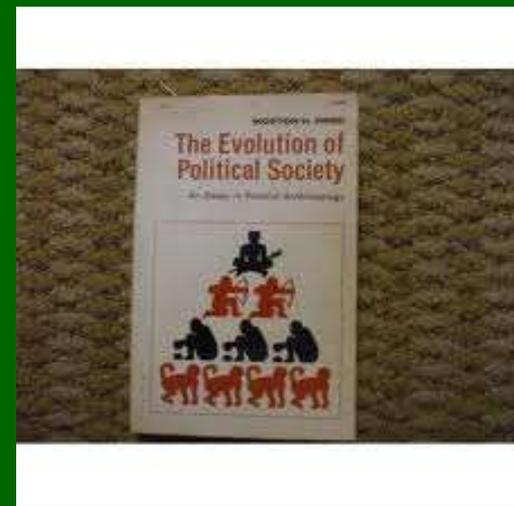
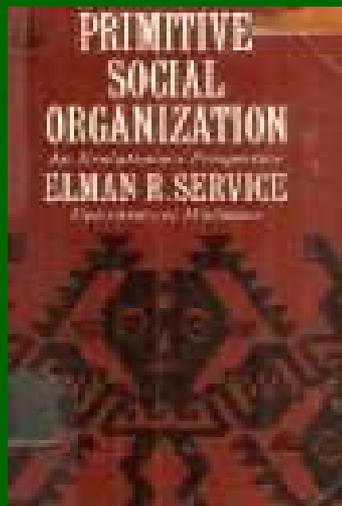


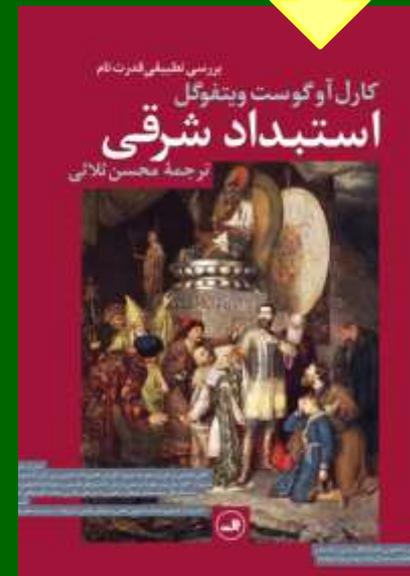
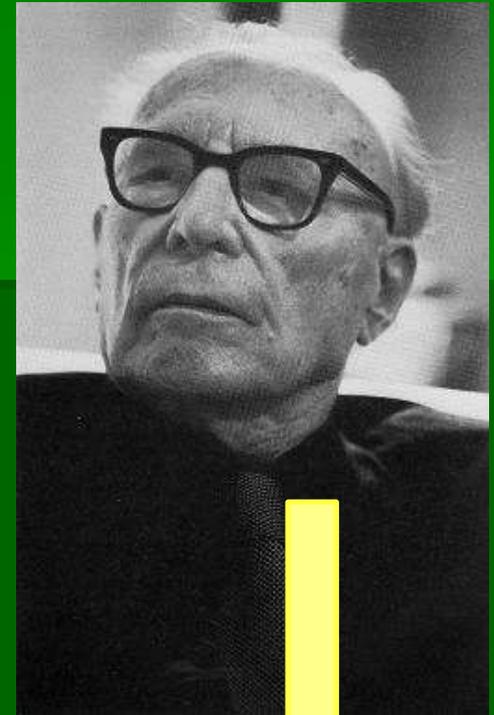
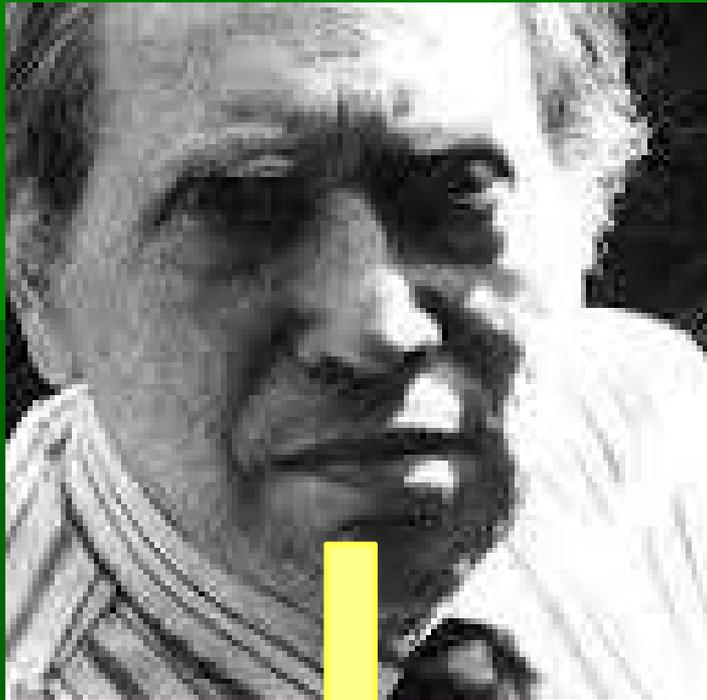
لزلی وایت

رویکرد زیست بوم شناختی نوتطورگرایانه

- **Neoevolutionism** is a social theory that tries to explain the evolution of societies by drawing on Charles Darwin's theory of evolution and discarding some dogmas of the previous social evolutionism. Neoevolutionism is concerned with long-term, directional, evolutionary social change and with the regular patterns of development that may be seen in unrelated, widely separated cultures.
- The neoevolutionism discards many ideas of classical social evolutionism, namely that of social progress, so dominant in previous sociology evolution-related theories. Then neoevolutionism discards the determinism argument and introduces probability, arguing that accidents and free will have much impact on the process of social evolution. It also supports the counterfactual history - asking 'what if' and considering different possible paths that social evolution may (or might have) taken, and thus allows for the fact that various cultures may develop in different ways, some skipping entire stages others have passed through. The neoevolutionism stresses the importance of empirical evidence. While 19th century evolutionism used value judgment and assumptions for interpreting data, the neoevolutionism relied on measurable information for analyzing the process of cultural evolution.

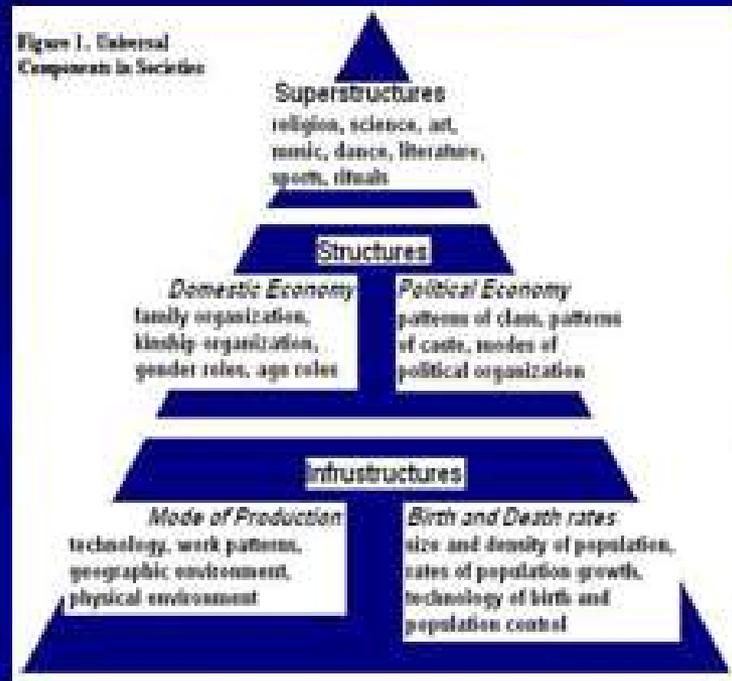
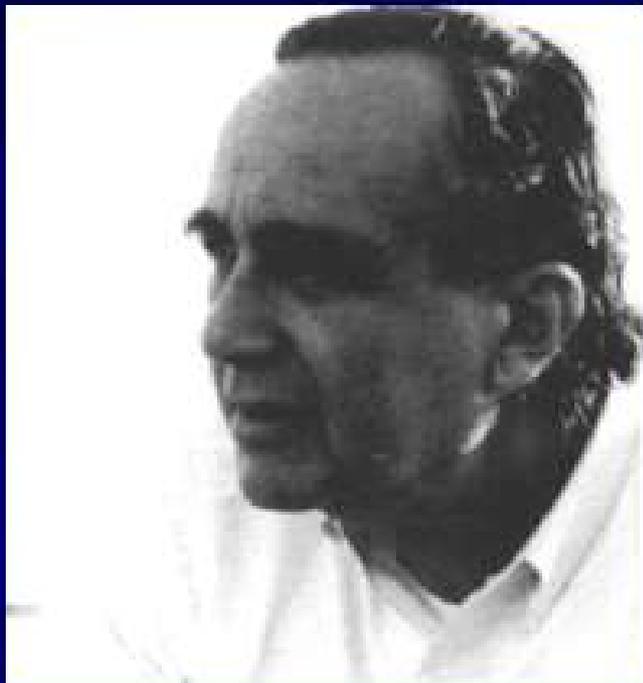
نسل دوم انسان شناسان نوطورگرا





Cultural Materialism

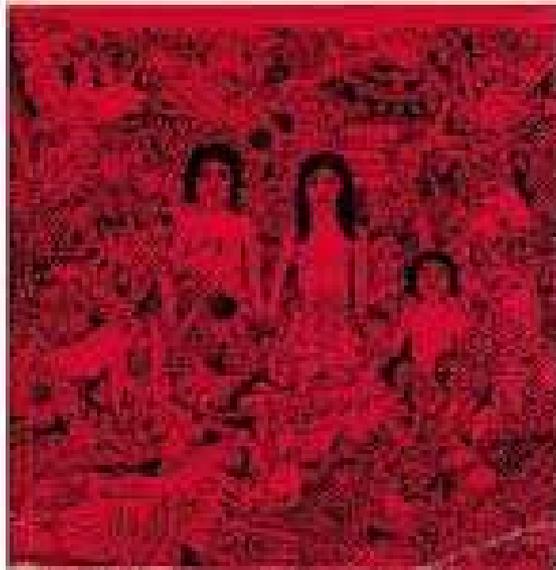
ماروین هریس و رویکرد ماتریالیسم فرهنگی



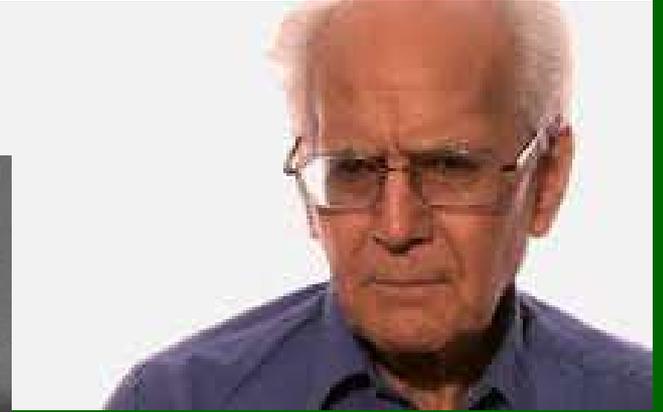
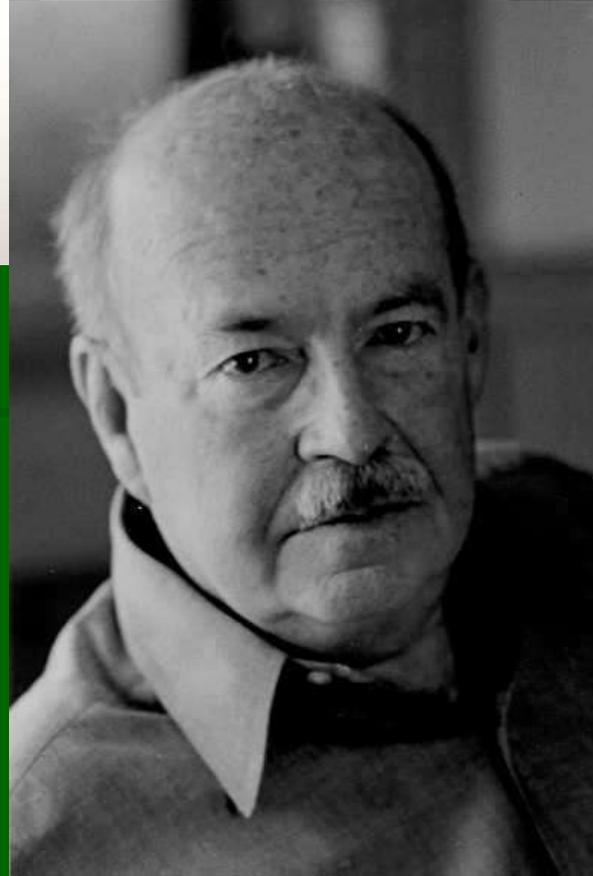
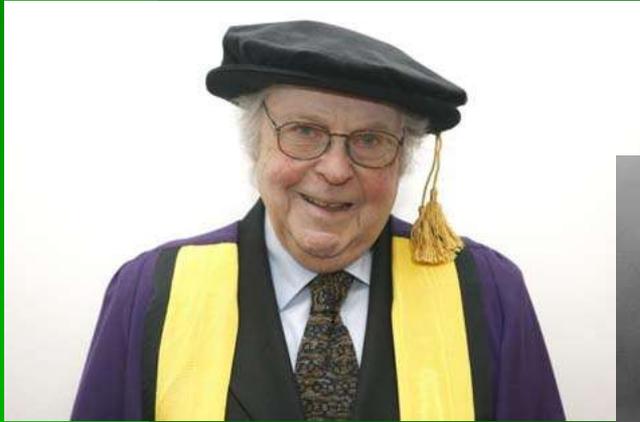


THE NOTION OF TRIBE

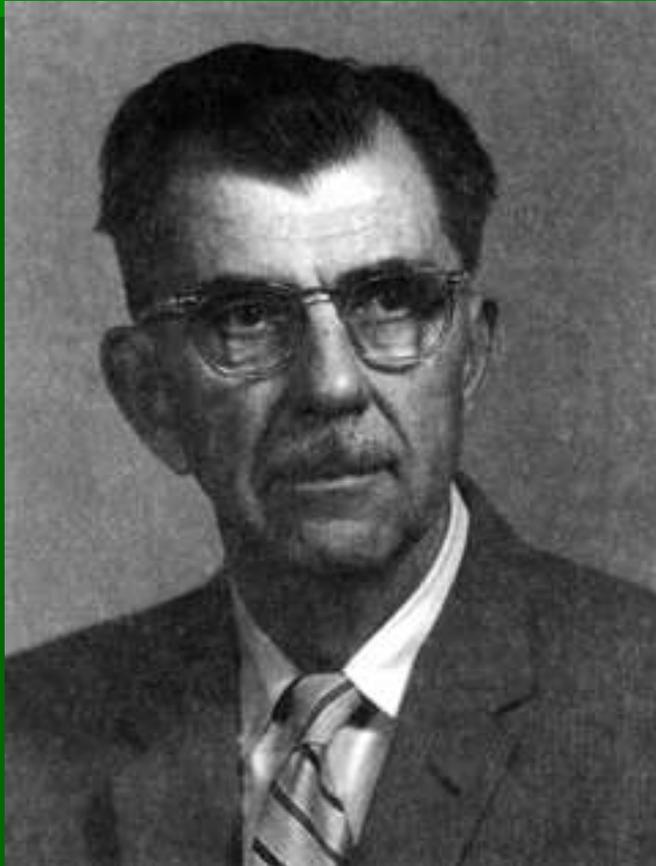
MORTON H. FRIED



نسل سوم انسان شناسان نوتطورگرا



رویکرد زیست بوم شناختی نوتطورگرایانه

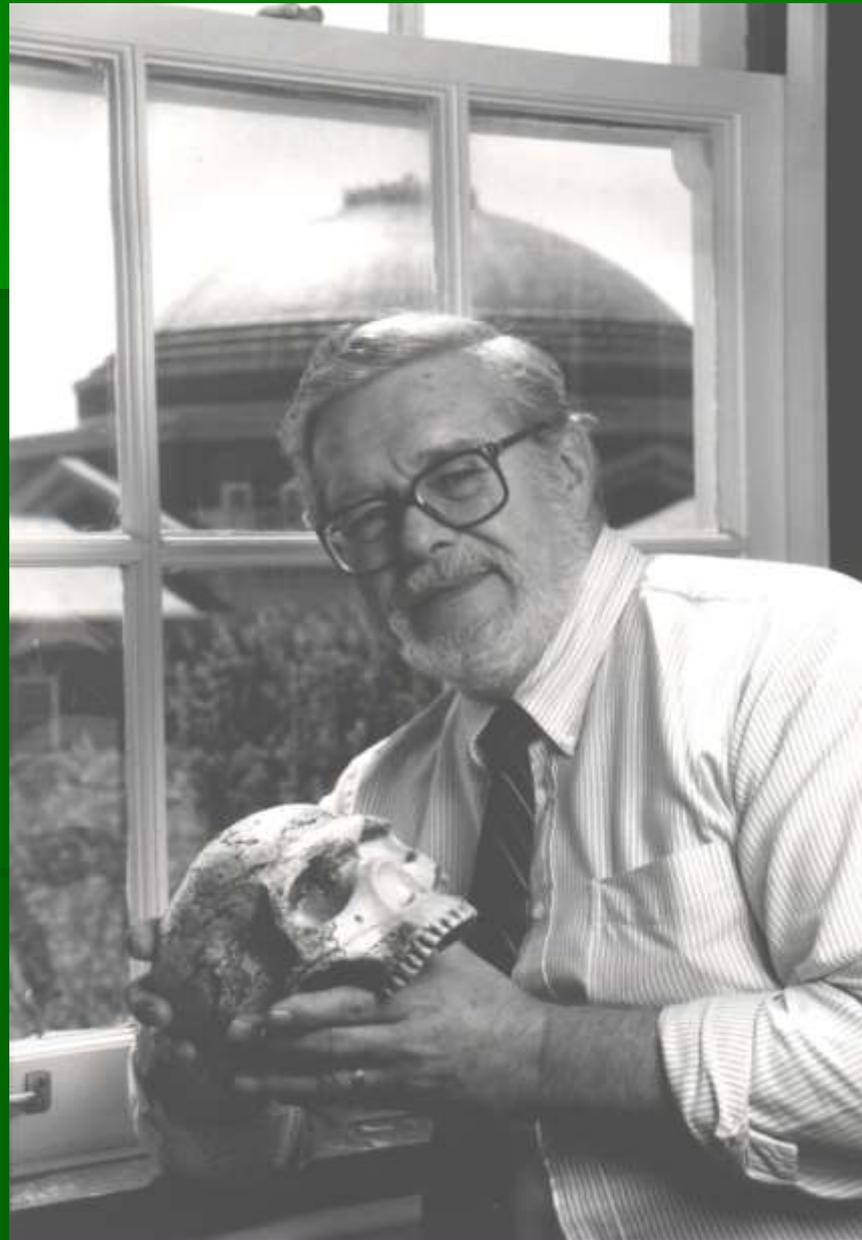


جولین استیوارد



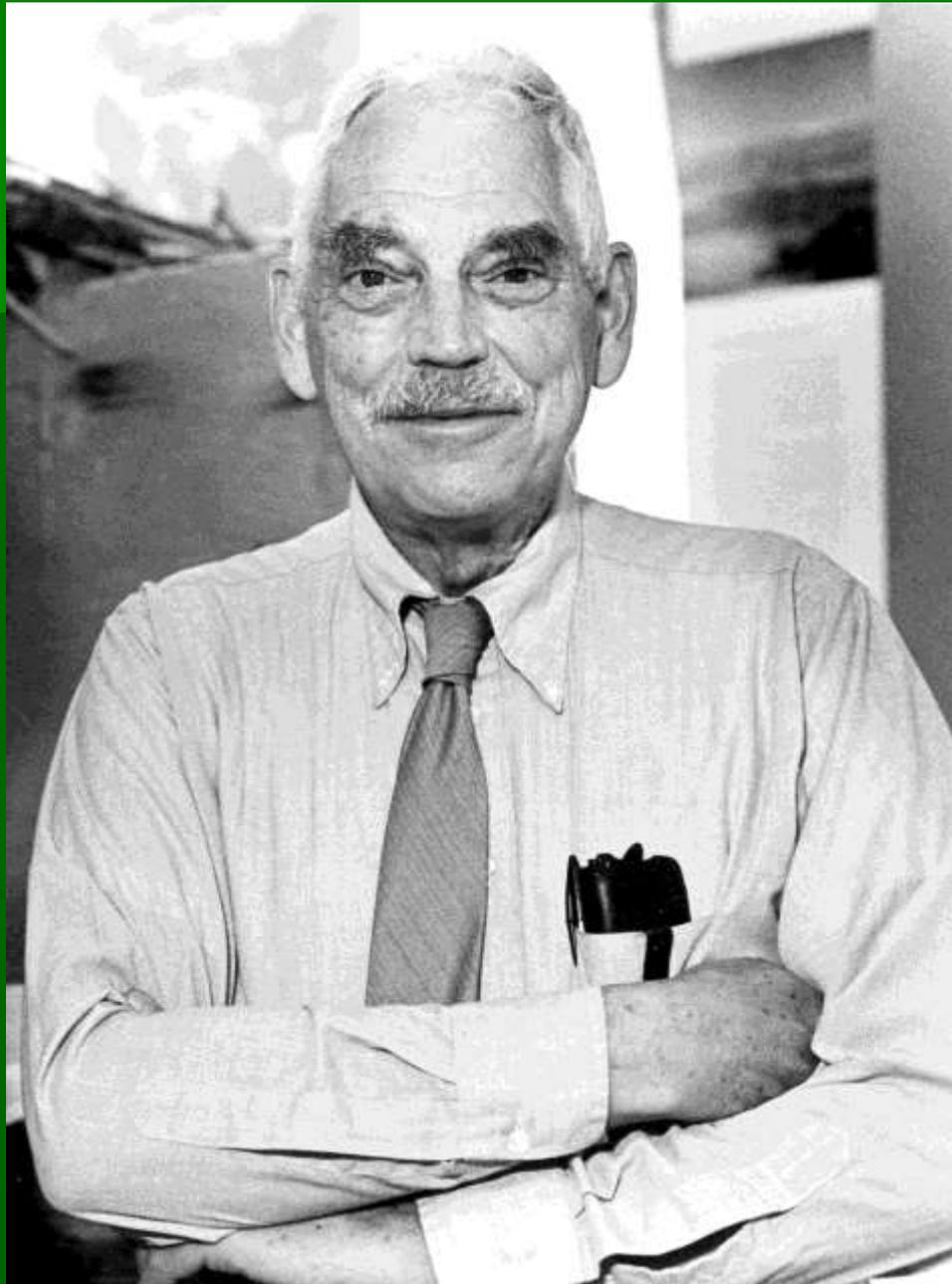
لزلی وایت





لوئیس بینفورد







هنرى رايت



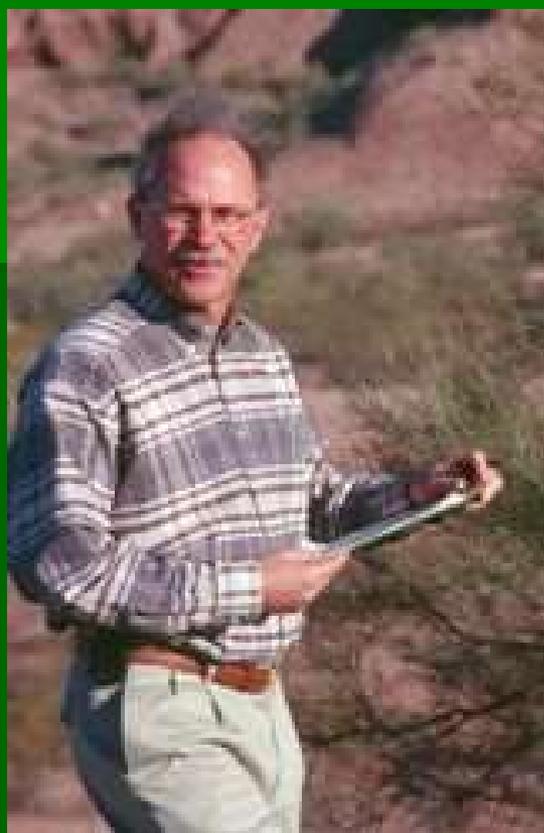
فرانك هُل



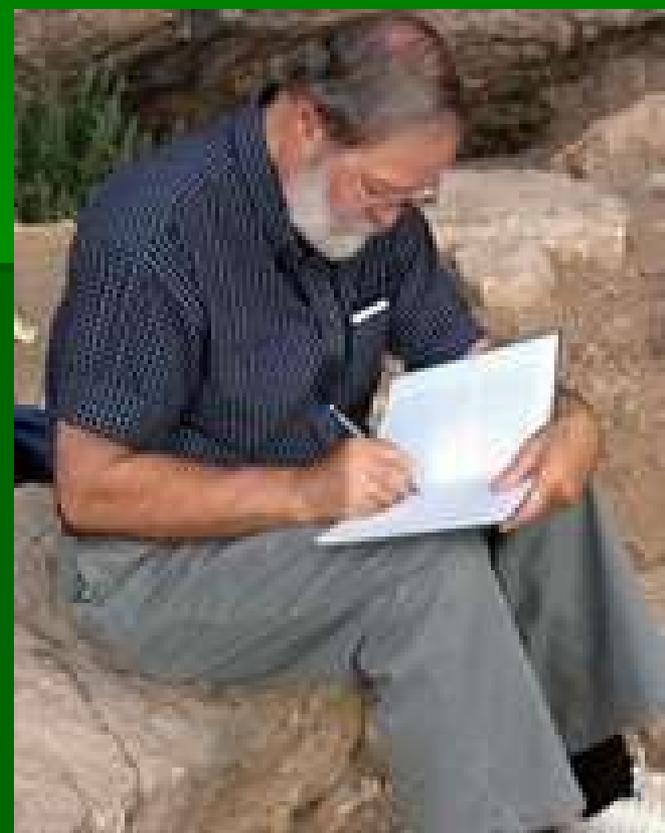
كنت فلنرى



پدی جو واتسن



چارلز ردمن

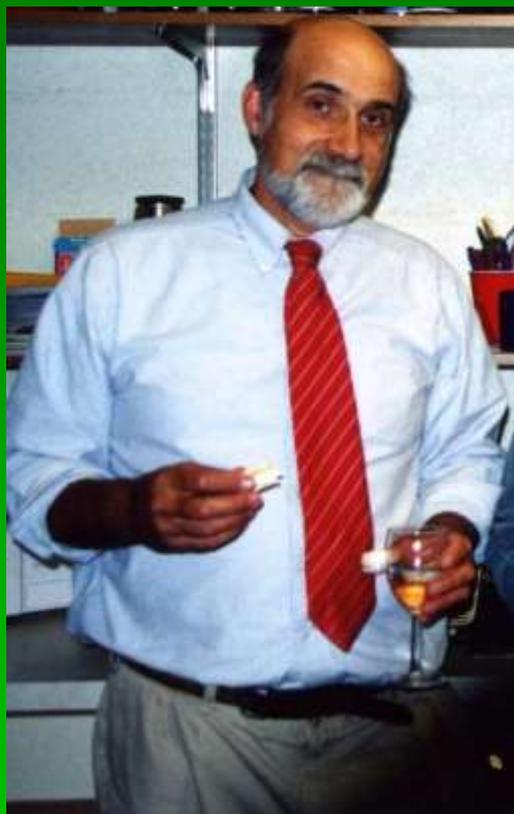


رابرت ویلن

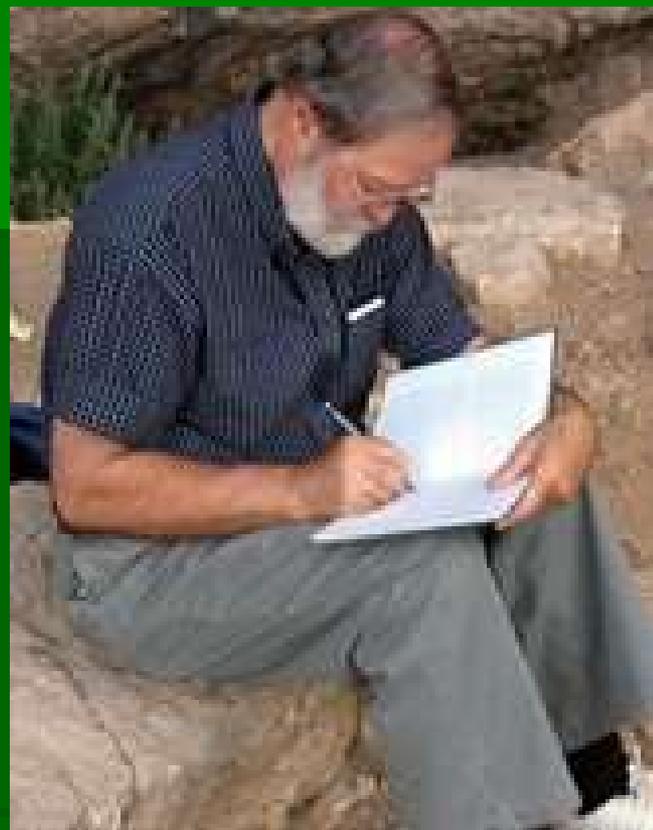


تطور گرایان روندگرا (المیشیغائیون)





هنری رایت



رابرت ویلن



Kerit V. Flannery

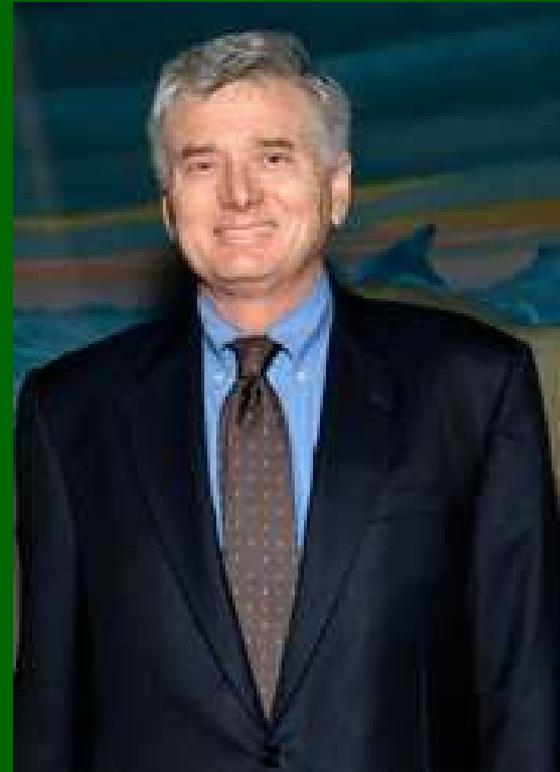
کنت فلنری

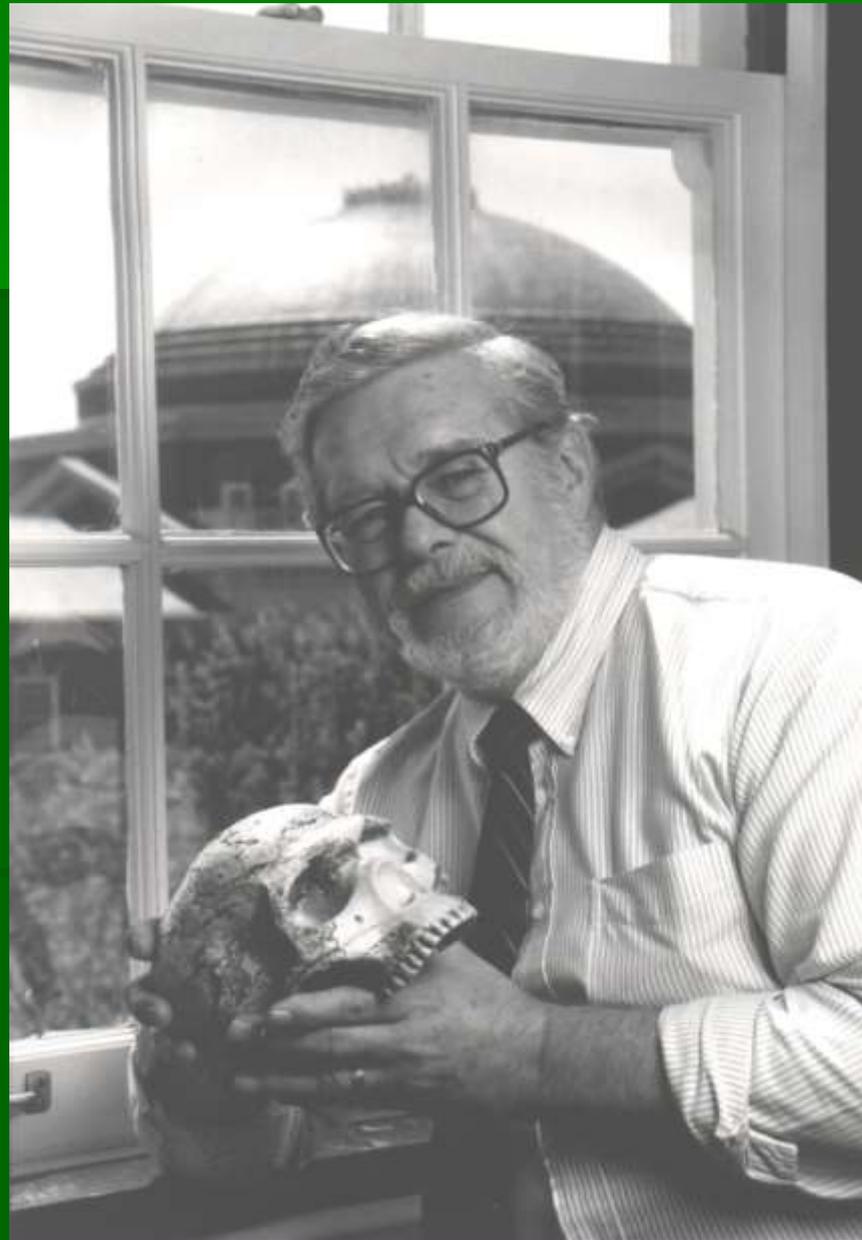
نسل دوم باستان شناسان نوتطوری روندگرا

تیموتی ارل



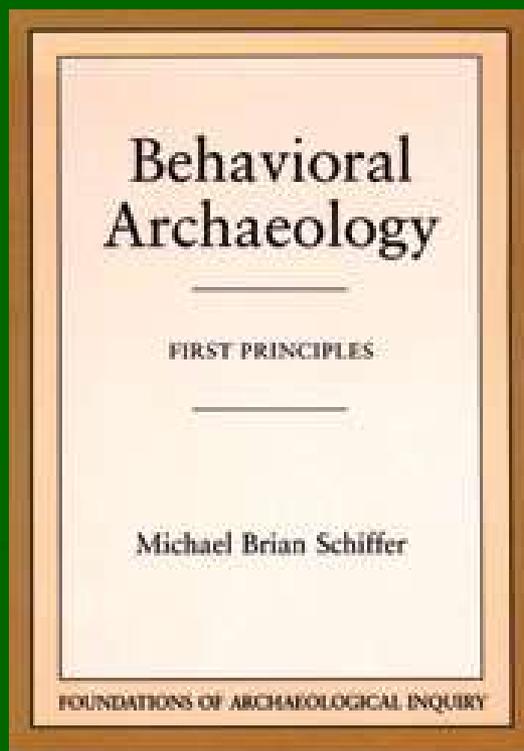
چارلز اسپنسر





لوئیس بینفورد

مایکل شیفر و باستان شناسی هنجاری



کنت فلنری و باستان شناسی ادراکی



پیدایش «باستان شناسی روندگرایی ادراکی»

The Cloud People

*Divergent Evolution of the
ZAPOTEC and
MIXTEC
CIVILIZATIONS*

Edited by
Kent V. Flannery
Joyce Marcus

With a new introduction
by the Editors



Studies in Archaeology

THE EARLY MESOAMERICAN VILLAGE

Edited by

Kent V. Flannery

UNIVERSITY OF CALIFORNIA PRESS

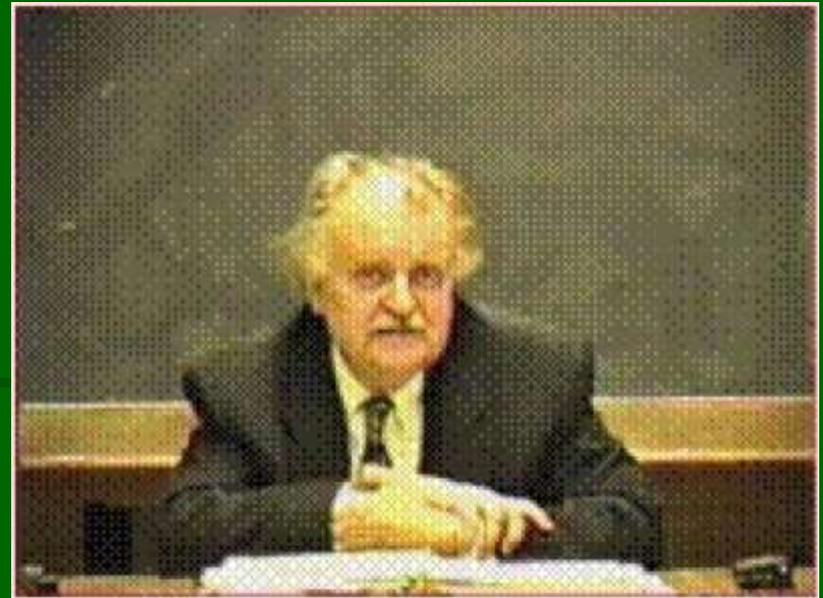


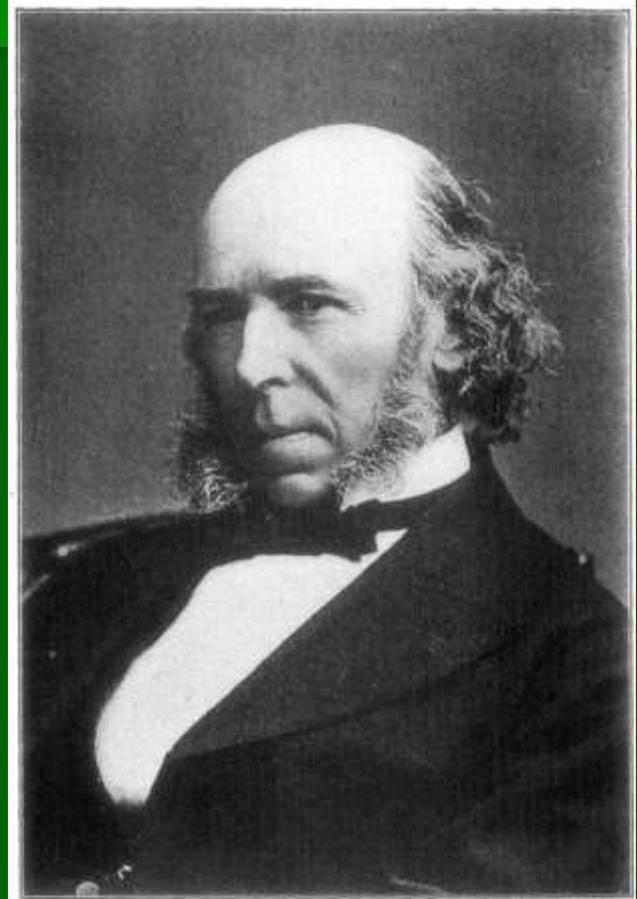
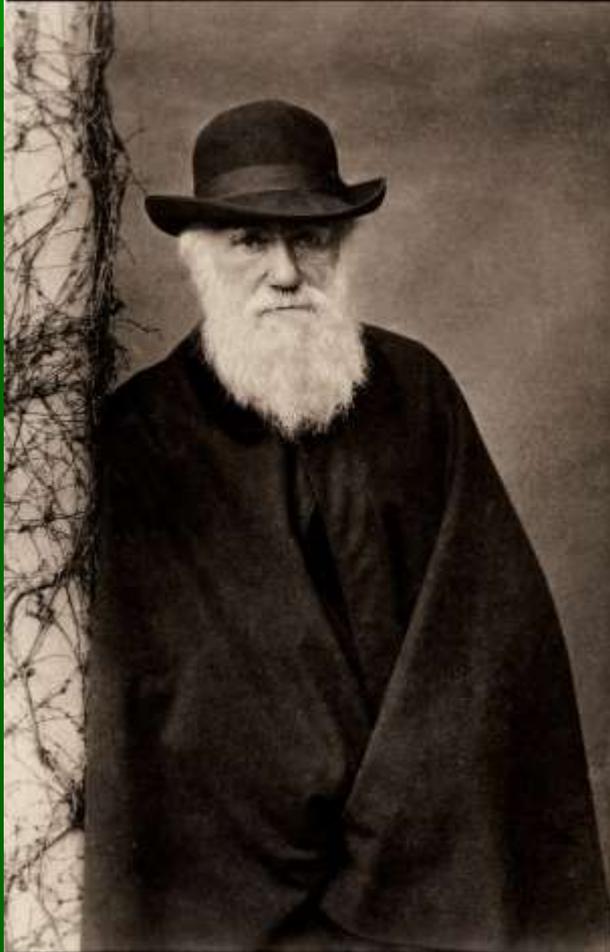
تطور گرایان انتخاب گرا

دیوید ریندوس (1947 تا 1996)



رابرت دانل (متولد 1935)

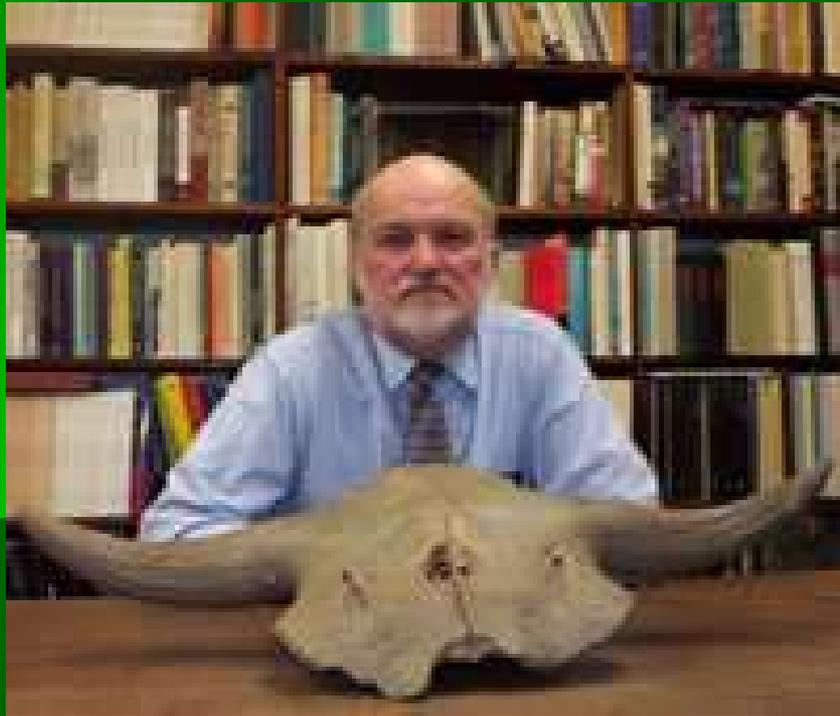




HERBERT SPENCER

From a photograph

نسل دوم باستان شناسان تطورگرای انتخاب گرا (داروینیستی)





Evolutionary Archaeology

THEORY AND
APPLICATION

Edited by
Michael J. O'Brien

Foreword by
Robert C. Dunnell

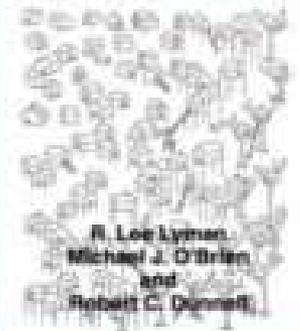
FOUNDATIONS OF ARCHAEOLOGY

THE PREHISTORY OF MISSOURI



Michael J. O'Brien
W. Raymond Wood

THE RISE AND FALL OF CULTURE HISTORY



R. Lee Lyman,
Michael J. O'Brien
and
Robert C. Dunnell

Applying Evolutionary Archaeology

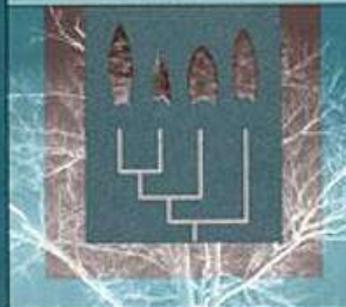
A Systematic Approach

Michael J. O'Brien and R. Lee Lyman

Cladistics and Archaeology

Michael J. O'Brien and R. Lee Lyman

With contributions by
Daniel S. Glover and John Derwent
Foreword by Robert D. Leonard



Style, Function, Transmission

EVOLUTIONARY
ARCHAEOLOGICAL
PERSPECTIVES

Edited by
Michael J. O'Brien
and
R. Lee Lyman

FOUNDATIONS OF ARCHAEOLOGICAL INQUIRY

روندگرایی یا انتخاب گرایی

تشابهات:

ماتریالیسم
دیدگاه سیستمیک
اصل تطور

تفاوتها:

واحد انتخاب (ژن، ارگانیسم (فرد)، گروه، جامعه، فرهنگ)
مکانیزم انتخاب
مکانیزم تطور (جهتمند یا ناجهتمند)
عوامل کنشگر
فرهنگ

Jean-Baptiste Lamarck (1744-1829)

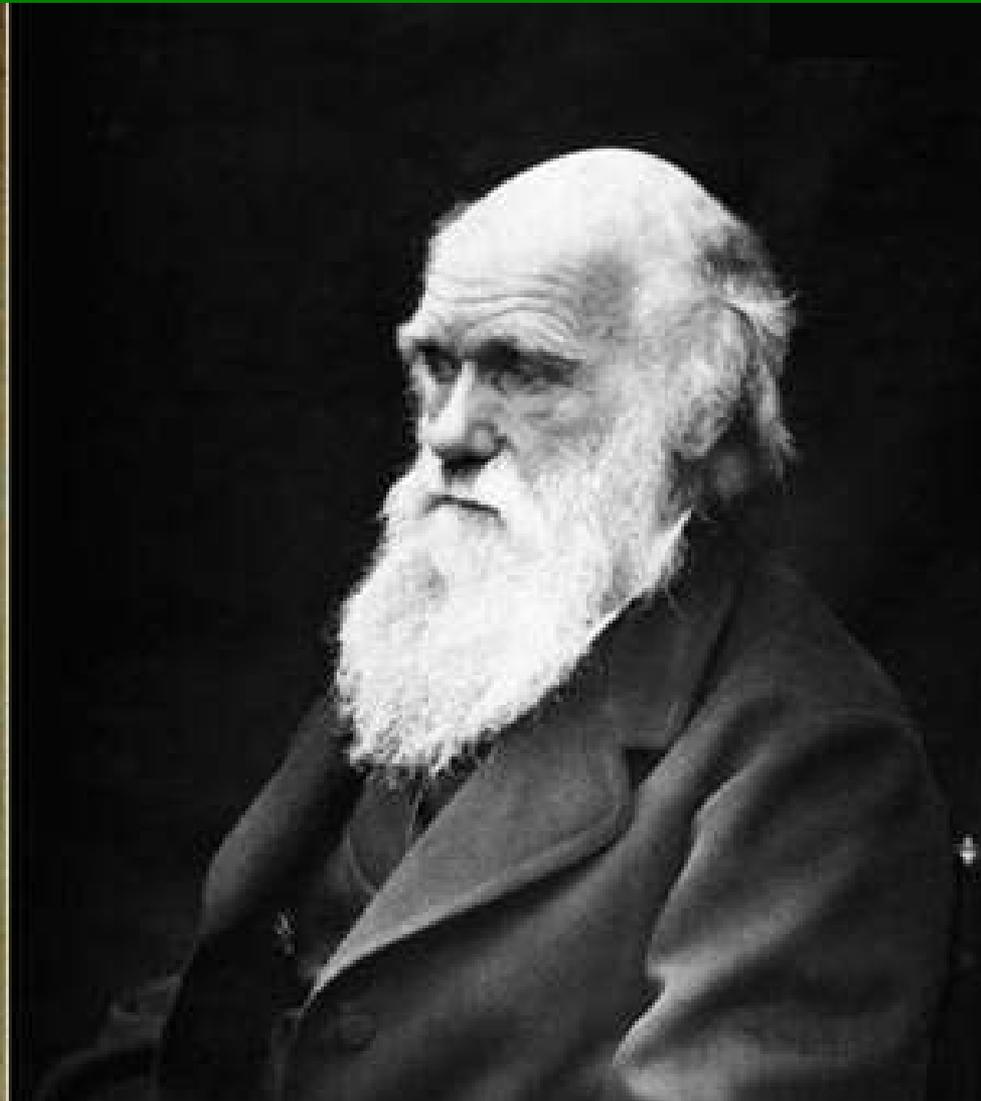


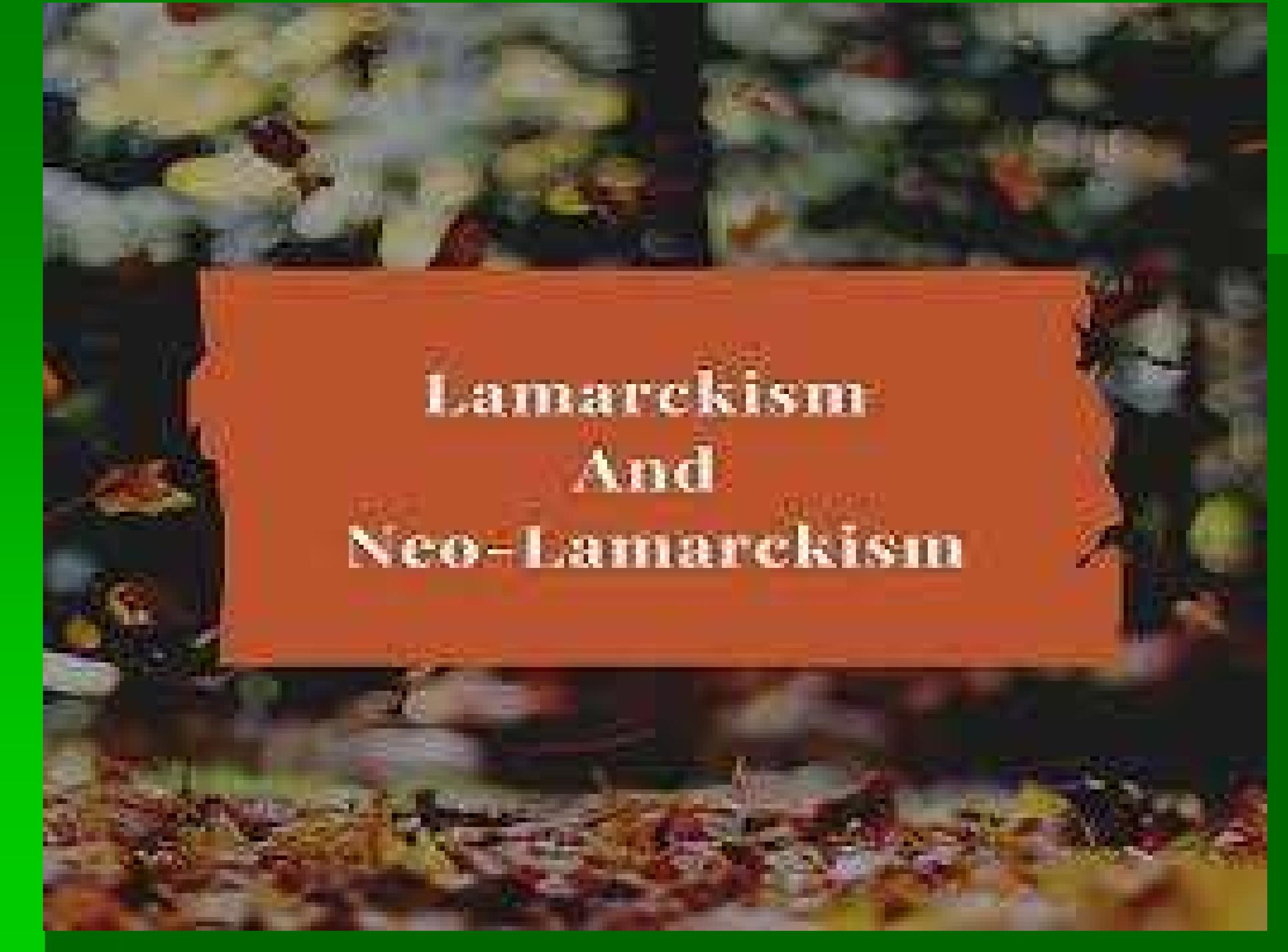
Lamarck

Theory



Inheritance of Acquired
Characteristics





Lamarckism
And
Neo-Lamarckism