

# Arq. en Aguas Profundas I

Especialización en Patrimonio Cultural Sumergido  
Cohorte 2019



Filipe Castro  
Bogotá, April 2019



Basic concepts

# Part 3

# Basic Concepts

from Wikipedia

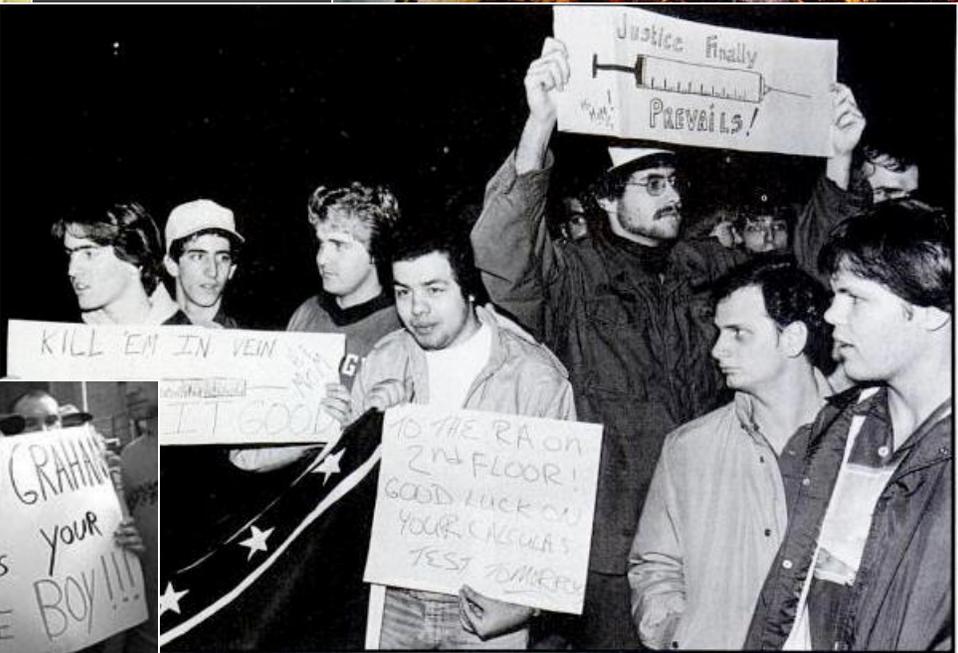
1. Culture is the **software** of the mind, according to sociologist Geert Hofstede.



2. Cultural evolutionism attempts to describe and explain **long-term cultural change** in human sociology, insofar as this change is **socially** rather than **biologically** driven.



Photo used with permission © Scott Langley



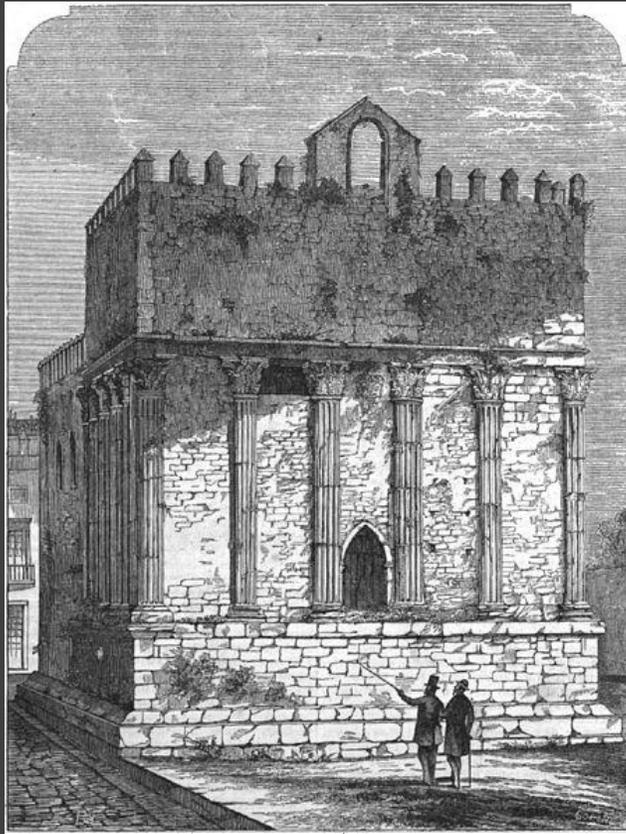
...of capital punishment's fans, many of them law enforcement students from nearby Sam Houston State.

Historian **Fernand Braudel** proposed a scaled time frame for change.

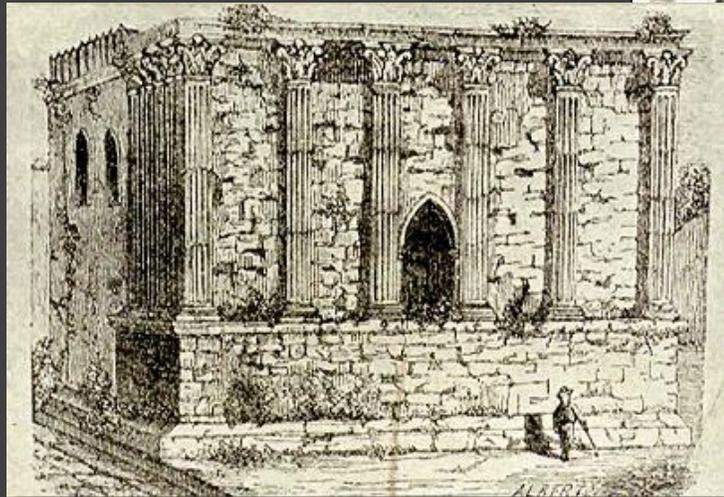
He mentioned a long and slow pace for **cultural change**, which comes in cycles and he calls the **geographical time**, measured in millennia.



He calls **conjunctures** the long-term changes in social, economic, and cultural history, measured in centuries and concerning the formation of social classes and civilizations.



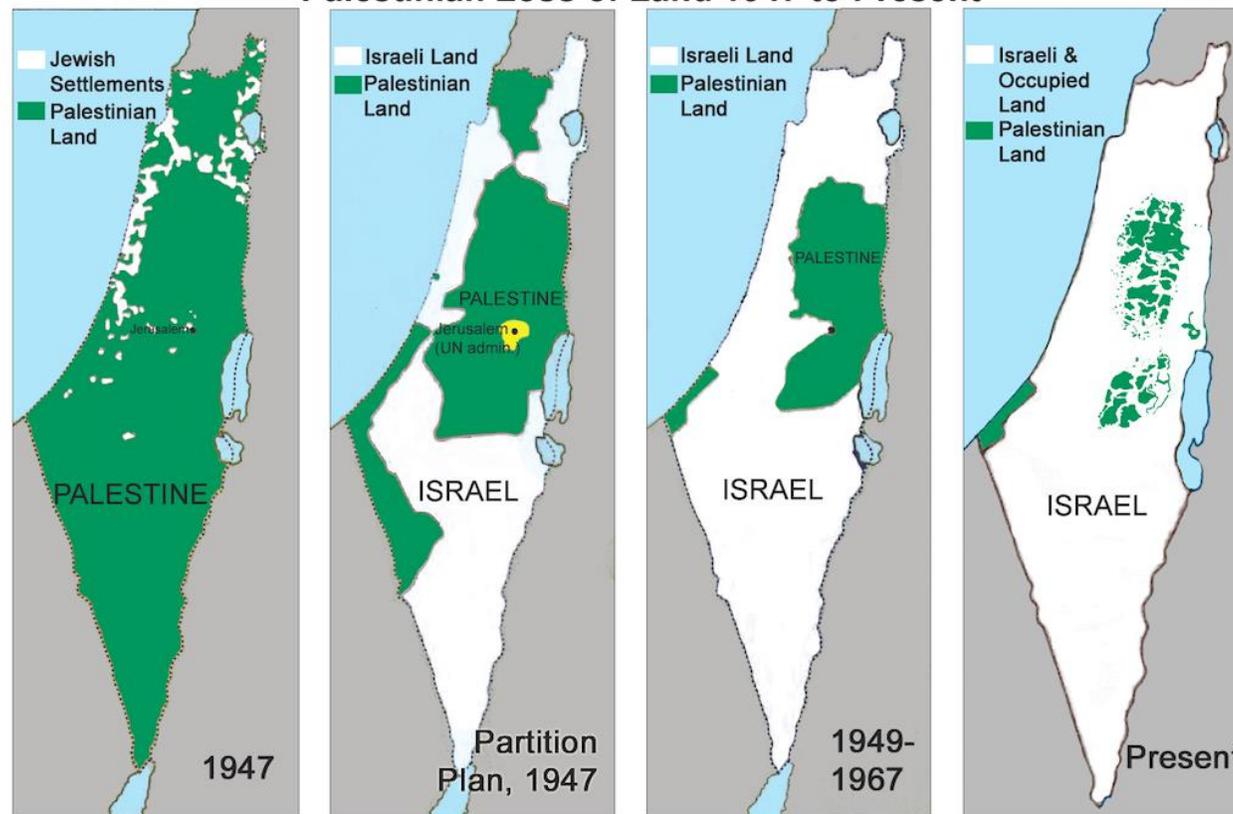
Medieval tower in Evora, Portugal: After the Christianization of the region, around the 5<sup>th</sup> century CE, the 1<sup>st</sup> century Roman temple was destroyed and later rebuilt into a tower. In the 14<sup>th</sup> century it became a butcher. Around the 1870s the medieval constructions were demolished.



At a third level, measured in decades, he considers the **changes that happen fast**: the things of accidents, invasions, politics, people, and events.

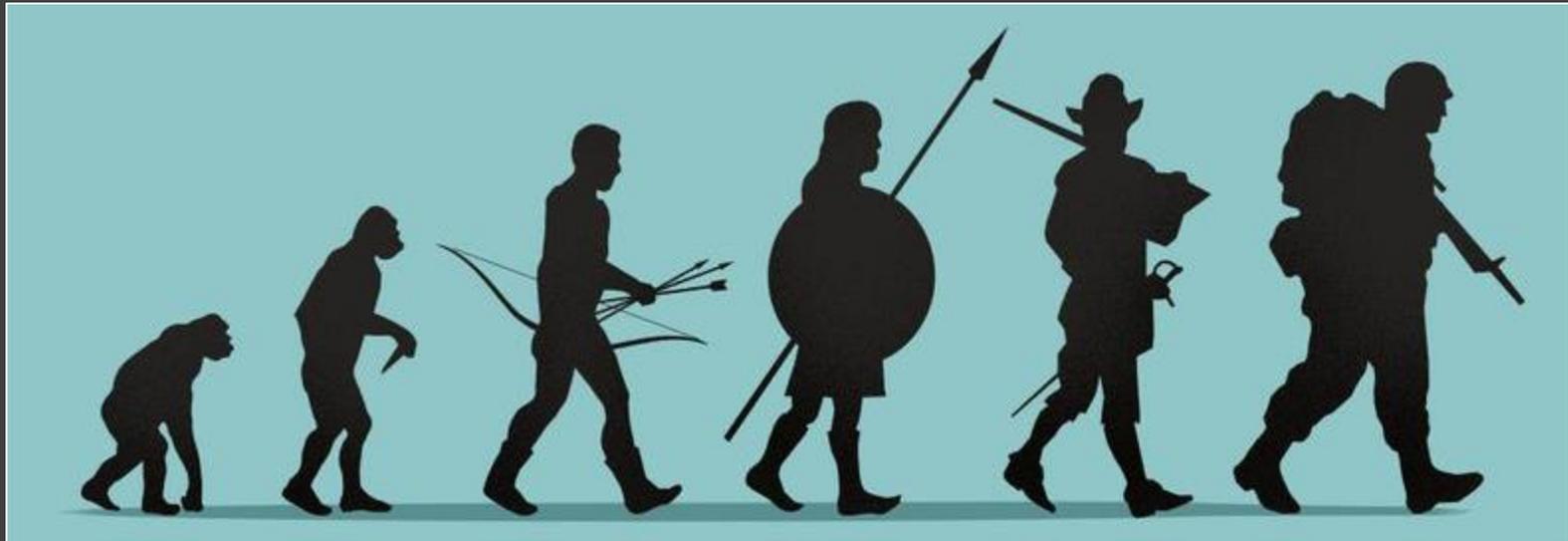


Palestinian Loss of Land 1947 to Present

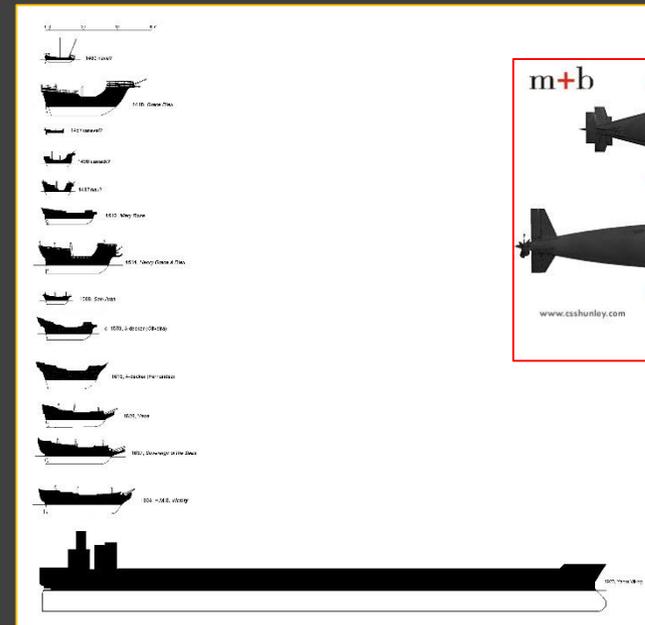
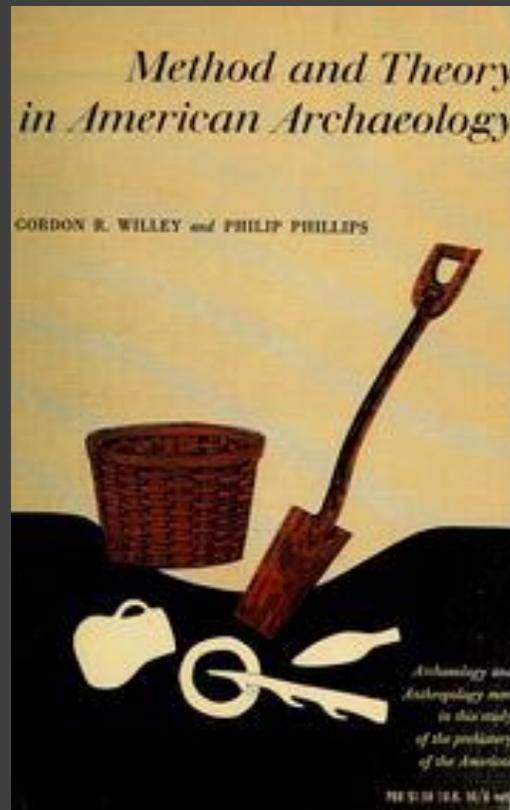


Braudel sees men enclosed in a landscape that he has not made and that is a product of a long social process. The long time ends up **annihilating masses of events** and limits the liberty of men and the role of chance. To him all things that happen are constrained by a series of factors that he grouped into three categories:

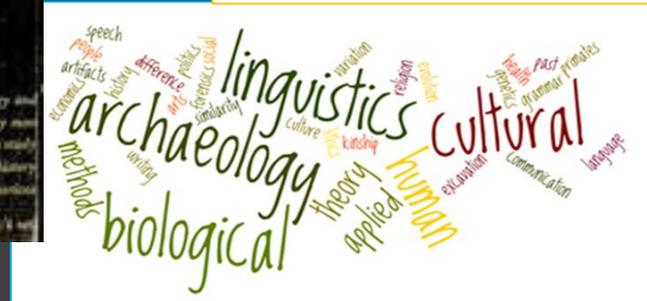
événements – courte durée;  
conjonctures – moyenne durée  
structures – longue durée



3. Processual archaeology (or **New Archaeology**) is an archaeological theory that had its genesis in **1958** with Willey and Phillips' work *Method and Theory in American Archeology*, in which the pair stated that "**American archaeology is anthropology or it is nothing**" (Willey and Phillips, 1958:2) (...)



Its proponents wanted to use **scientific predictions and rigorous quantifying methods** to reconstruct the past.



Ships are just artifacts...

This idea implied that the goals of archaeology were, in fact, the goals of anthropology, which were to study the human adventure.



# Anthropology:

Who are we?

Where do we come from?

Where are we going?

What can we know about us?



Danielle Scott Volleyball 6'2", 185 lbs.	Dara Torres Swimming 6'0", 150 lbs.	Kathy Collins Boxing 5'5", 137 lbs.	Olga Karmansky Rhythmic Gymnastics 5'1", 85 lbs.	Connie Price-Smith Shot Put 6'3", 210 lbs.	Shannon Miller Gymnastics 5'0", 97 lbs.	Stacy Dragila Pole Vault 5'7.5", 140 lbs.	Staciana Scitts Swimming 5'10", 140 lbs.	Cathy Sassin Adventure Racing 5'6", 138 lbs.	Dawn Ellerbe Hammer Throw 6'2", 240 lbs.	DeLisha Milton Basketball 6'1", 172 lbs.	Kim Chizevsky Bodybuilding 5'8.5", 135 lbs.	Annika Sorenstam Golf 5'5", 120 lbs.	Tara Nott Weightlifting 5'1", 105 lbs.	Tegla Loroupe Long Distance Running 4'11", 82 lbs.	Tara Lipinski Figure Skating 5'1", 95 lbs.	Lisa Leslie Basketball 6'5", 170 lbs.	Cheryl Haworth Weightlifting 5'9", 297 lbs.	Svetlana Khorkina Gymnastics 5'3", 105 lbs.	Stacey Bowers Triple Jump 5'6", 130 lbs.	Jennifer Parilla Trampoline 5'1", 120 lbs.	Deena Drossin Long Distance Running 5'4", 105 lbs.	LeShundra Nahan Heptathlon 5'11", 175 lbs.	Tobey Gifford Sport/Aerobics 5'3", 118 lbs.	Tabitha Yim Gymnastics 4'8", 85 lbs.	Amy Acuff High Jump 6'2", 145 lbs.	Stacy Sylora Volleyball 5'10", 135 lbs.	Jessica Howard Rhythmic Gymnastics 5'7", 100 lbs.
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Man, Animals, Plants, are we all part of the same clan?



# Man and nature



# Man and the spirits of nature



# Man and the world within

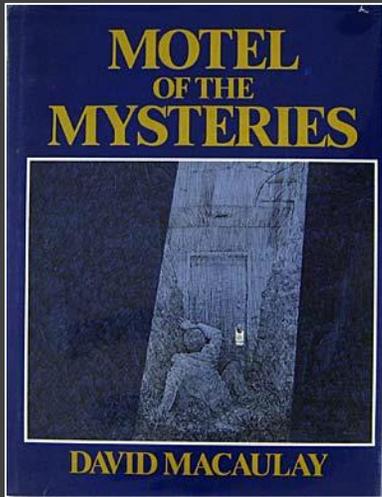


Archaeology is about people.



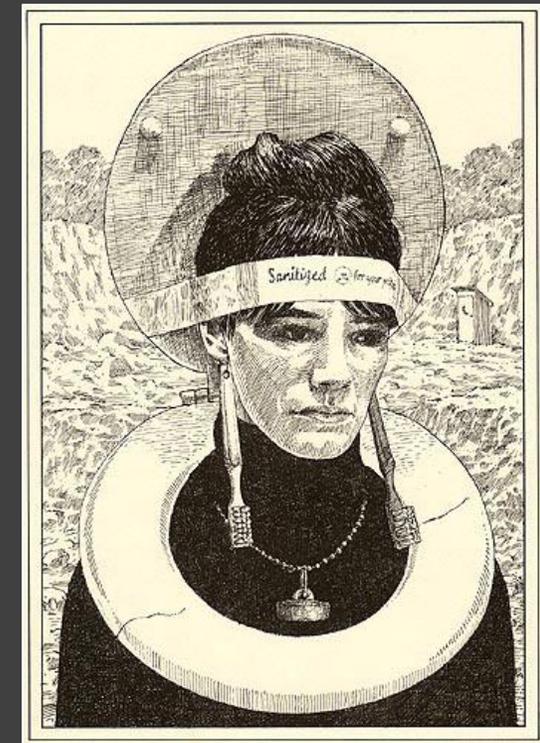
Colin Renfrew, a proponent of the new processual archaeology, observed in 1987 that it brings a new focus on "the underlying historical processes which are at the root of change".





Archaeology, he noted, "has learnt to speak with greater authority and accuracy about the **ecology of past societies**, their **technology**, their **economic basis** and their **social organization**.

Now it is beginning to interest itself in the **ideology** of early communities: their **religions**, the way they expressed **rank, status** and group **identity**." (...). The theoretical frame at the heart of processual archaeology is cultural evolutionism.





5. High Range Theories are comprehensive, **global** theories covering all aspects of the human experience.

"Religion is here, so the poor don't murder the rich."



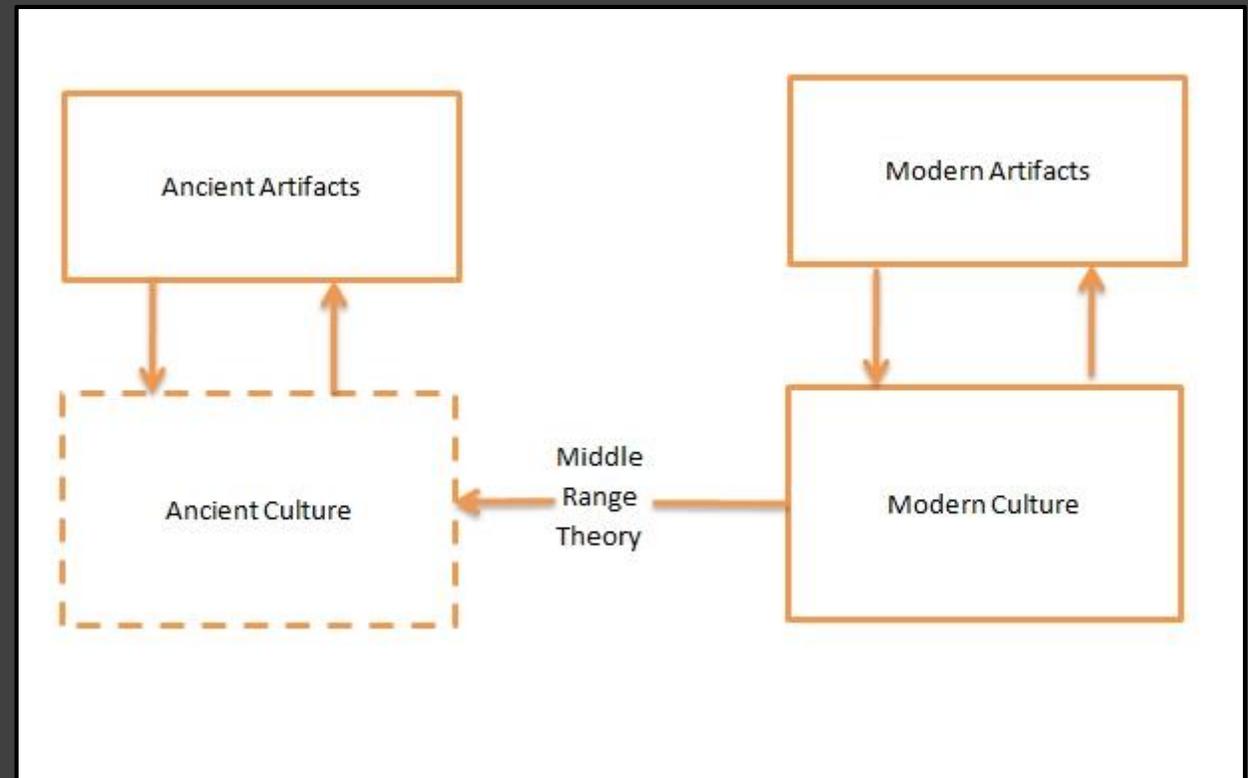
Napoleon Bonaparte



British butler is the upper class' dream: accept the rules while refusing the benefits.

**High Range Theories** try to explain a cultural system, independent of any specifics and regardless of the nature of the variables.

A **Middle Range Theory** explains a practical, measurable aspect of a given culture, such as its agricultural practices.



6. Middle Range Theories - Sociologist Robert K. Merton came up with this concept in the 1940s, hoping to encourage sociologists to generate theories that were sufficiently **abstract** to allow **behavioral generalization**, and yet were satisfactorily **grounded in reality**, so that they could be empirically verified.



An example from the internet:

We can envision a theory of the origins of sedentary communities or villages that purports a relationship between sedentary communities and warfare. The theory states that “**people will become more sedentary as a result of increasing violence and warfare.**”

As such, this Theory is not testable archaeologically. However, a number of middle range theories can be developed that are testable and that will allow us to evaluate the original theory.

These include statements about:

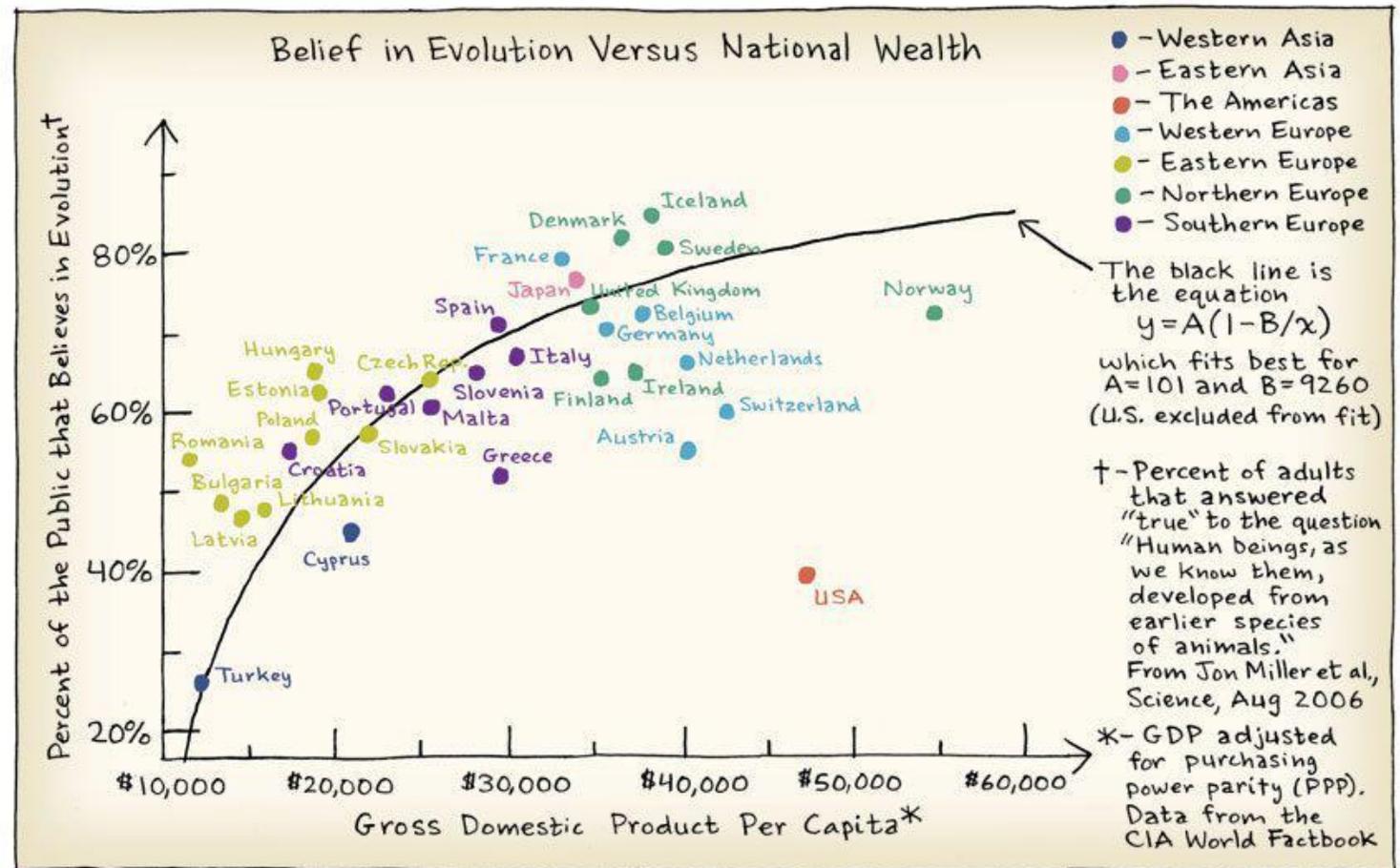
- a) the relationship between **settlement strategies and defense,**
- b) the relationship between **economy and sedentary communities,**
- c) the relationship between **population size and social stress,** and so on.

Hypotheses are then derived from each of these **middle range theories** that are testable archaeologically and these make it possible to evaluate an untestable, High-Level Theory (by reducing it to a number of middle range, testable propositions).



MRTs **MUST** be firmly supported by empirical data. These theories must be constructed with observed data in order to create theoretical problems and to be incorporated in proposals that allow empirical testing.

“Human beings developed from earlier species of animals;” Yes or No?



Lewis Binford conducted ethnographic fieldwork amongst modern hunter-gatherer peoples such as the Nunamiut Eskimo, the Navajo, and Australian Aborigines in order to understand the **pattern of waste** their activities generated. He then used this data to infer the behavior of Paleolithic hunter-gatherers from the waste they left in the archaeological record.



Its critics argued that it rested on the *unjustified assumption* that there is a **uniform link between behavior and physical remains** that holds true throughout human history.



7. Structuralism is a theoretical paradigm emphasizing that elements of human culture must be understood in terms of their relationship to a larger, overarching system or structure.

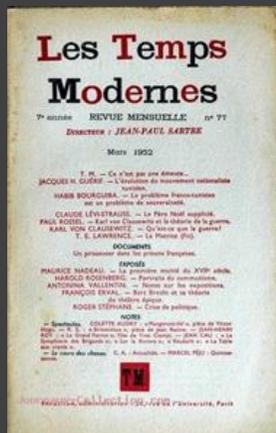


Cartoon by Maurice Henry, published in La Quinzaine Littéraire, 1 July 1967.

Foucault, Lacan, Levi-Strauss, and Barthes

It works to uncover the structures that underlie all the things that humans do, think, perceive, and feel.

Alternately, as summarized by philosopher Simon Blackburn, Structuralism is "the belief that phenomena of human life are not intelligible except through their interrelations. These relations constitute a structure, and behind local variations in the surface phenomena there are constant laws of abstract culture."



*Le Père Noël supplicié,  
Lévi-Strauss, 1952.*



## Jacques Le Goff:

In the 60s structuralism allowed history to go deeper than the history of the *Annales*: they included ethnology of everyday life or, better, anthropology. To know the medieval codes: behavioral codes, dietary codes, dress codes, plus the texts, the literature, to apply the structural method to the stories of the middle ages. The things that are raw and the things that are cooked. **Lévi-Strauss** loved micro-history. **Braudel** felt that the structures (ethnologies) threatened history.



“...a view of meaning as a valorized lie, as an organized conspiracy of belief in images designed by men to explain the world in which they live. And because these images are arbitrarily bound to concepts, they can take on alternative meanings, too.

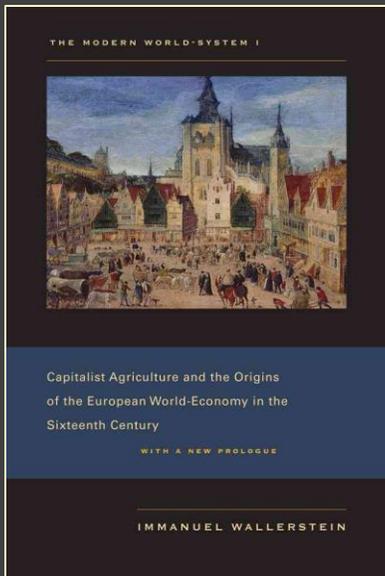
Hence the structuralist imagination offers a trans-psychoanalytic account of why **we feel ambivalent about our lives**. It intimates a new ethic, one which calls for a suspension of belief in the ground on which we presume our values, claims, and commitments to stand.”

*Everything You Always Wanted to Know About Structuralism but Were Afraid to Ask*

by Perry Meisel



8. Marxism is a high range theory, an economic and sociopolitical worldview (and method of socioeconomic inquiry) based on a **materialist interpretation of historical development**, a **dialectical view of social change**, and an **analysis of class-relations** within society, and their application in the analysis and critique of the development of **capitalism**.



Wallerstein is a great resource to understand capitalism and modernity.



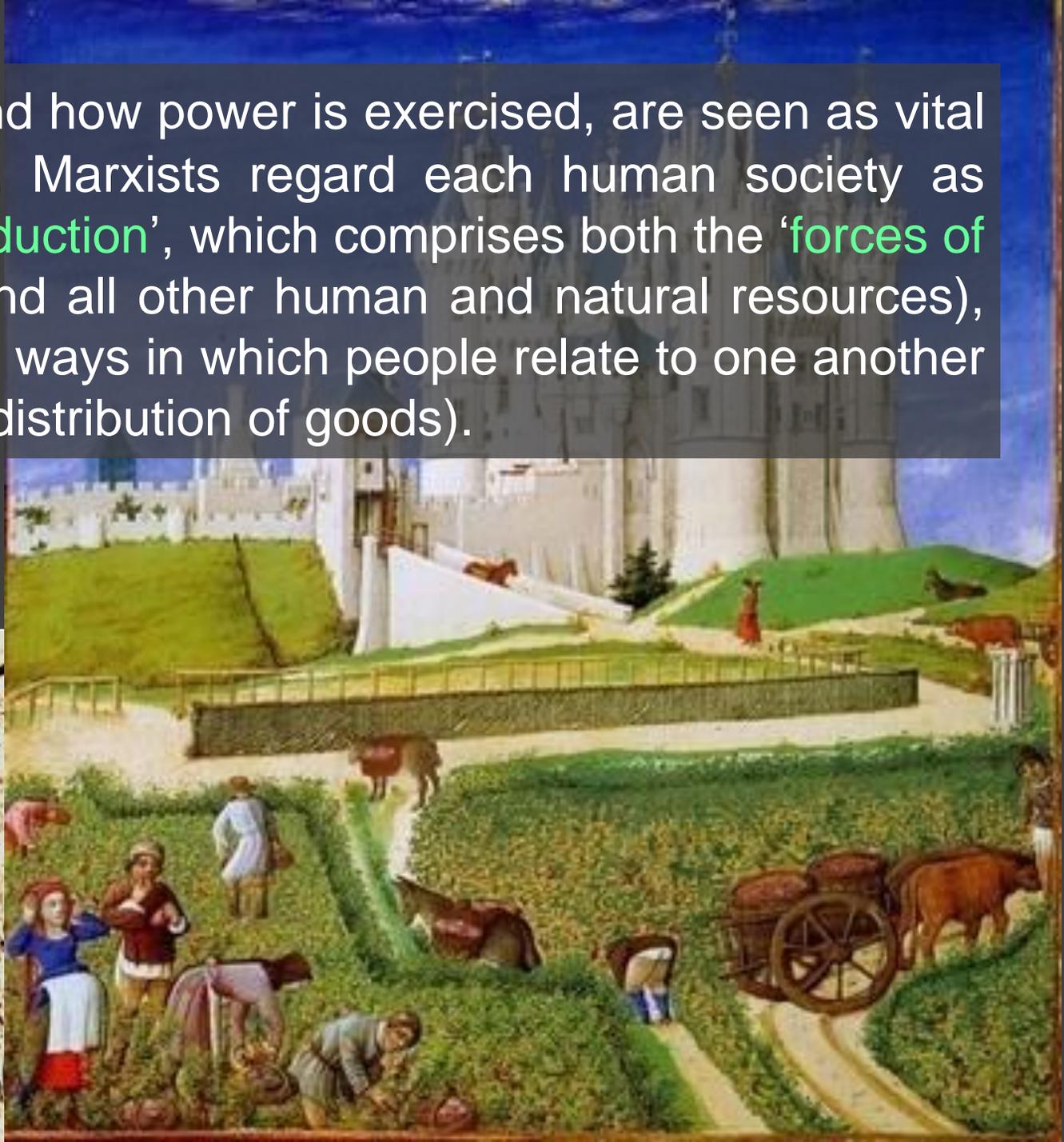
Marxist archaeology is an approach to archaeological interpretation and explanation that draws on the work of Karl Marx and Friedrich Engels to explore **materialist models of social change** and the central questions of social relations.



Understanding who has power, and how power is exercised, are seen as vital elements in explaining social change. Marxists regard each human society as defined and shaped by its 'mode of production', which comprises both the 'forces of production' (i.e. science, technology, and all other human and natural resources), and the 'relations of production' (i.e. the ways in which people relate to one another in order to facilitate the production and distribution of goods).

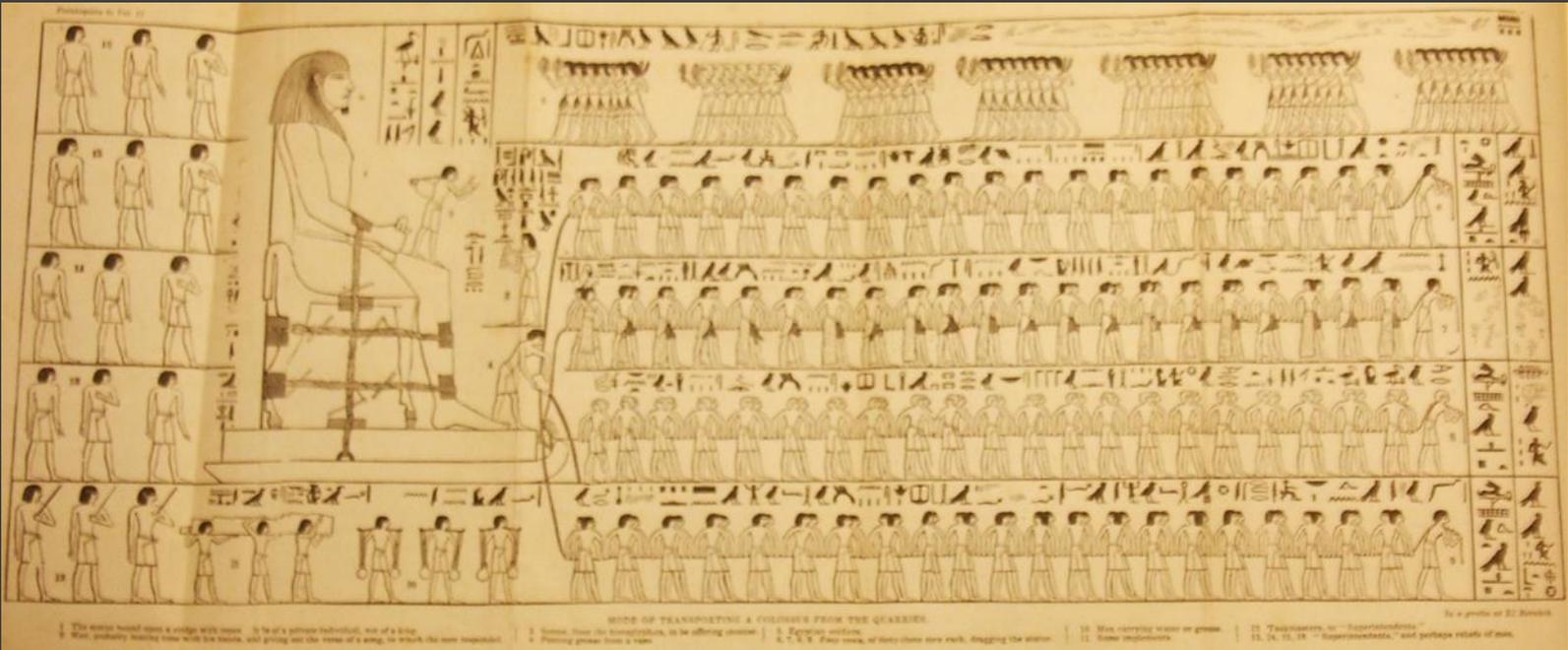


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Social organization and change are seen in terms of conflicts between segments of society: for example, those based on class, sex, or age. Among western archaeologists one of the first to draw heavily on Marxist theory was **Gordon Childe**, who emphasized the forces of production as being fundamental influences on prehistoric **economies, societies, and ideologies**.

(answers.com)



9. Max Weber defined **authority** as a legitimate form of domination, accepted by the majority of followers or subordinates. Weber defined three types of authority: **traditional**, **charismatic**, and **rational**.

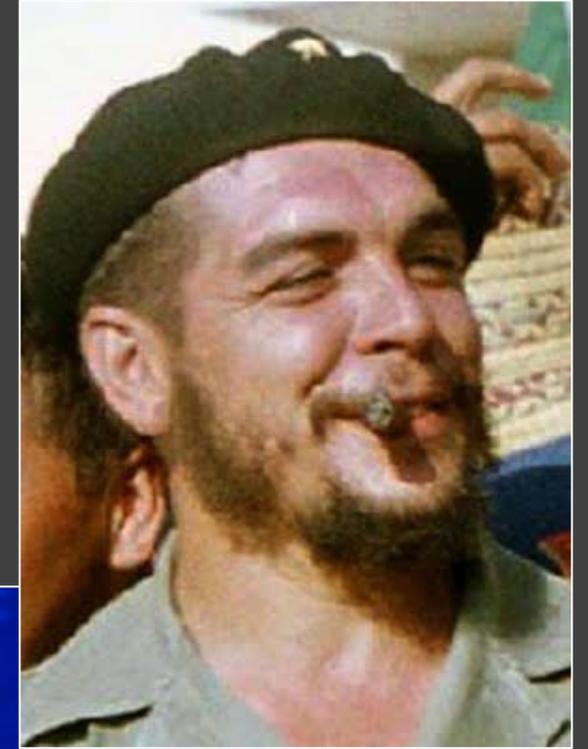




**Traditional authority:** when an individual or a group are granted power by tradition. It presupposes the belief that there is virtue or some sacred meaning in old rules.



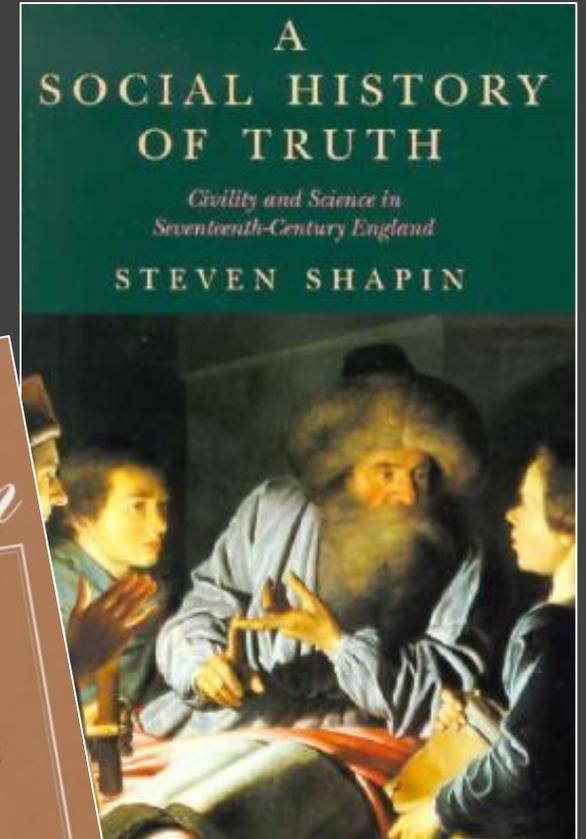
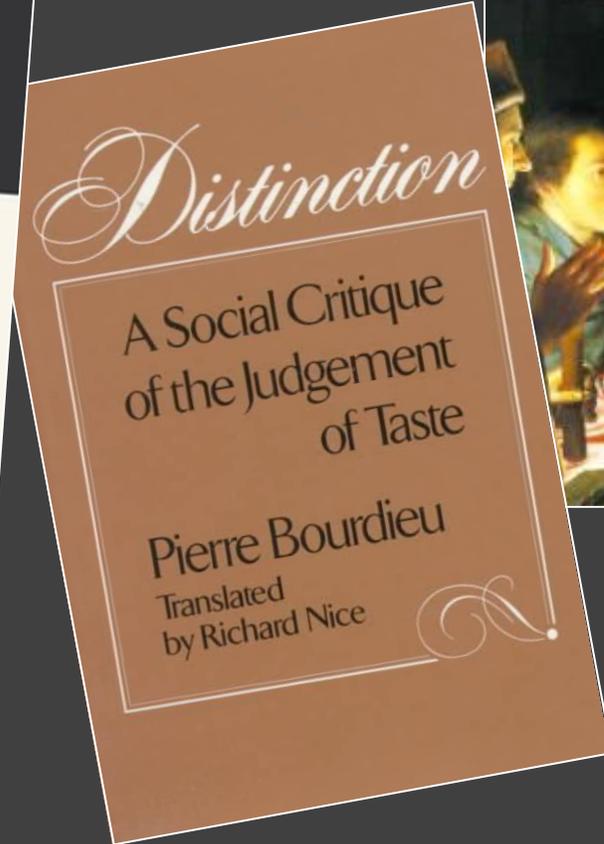
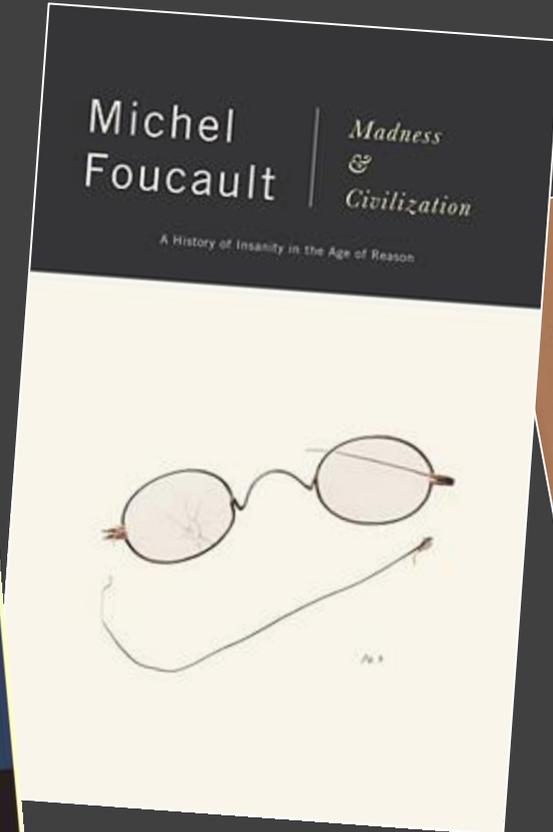
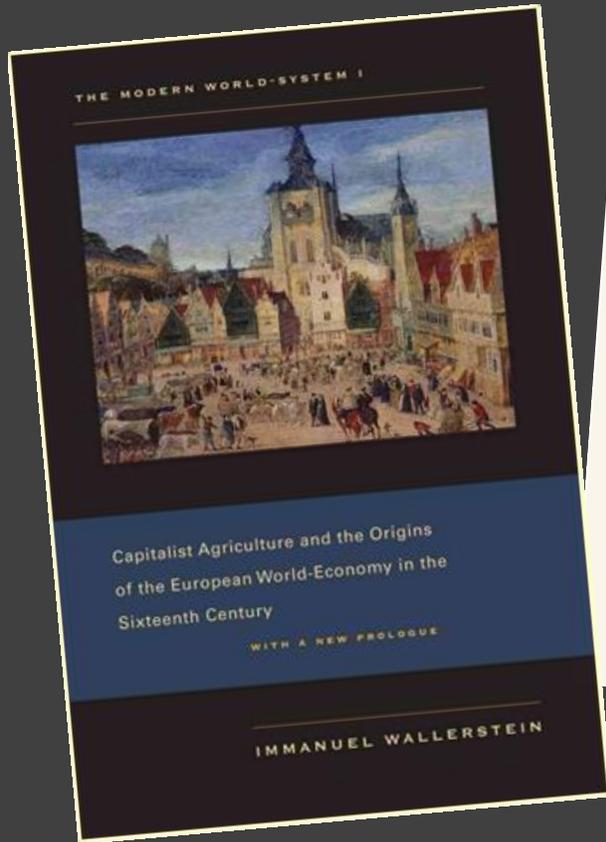
**Charismatic authority:** when an individual or a group are granted power through devotion to the perceived sanctity, or heroism, or exceptional character of an individual or a group of persons believed to be better than the majority.



**Rational authority:** when an individual or a group are granted **power by law**. It presupposes a belief in the legitimacy of enacted rules and the right of those elevated to authority under such rules to exercise power.



# Knowledge/Power/Truth/Social Structure...

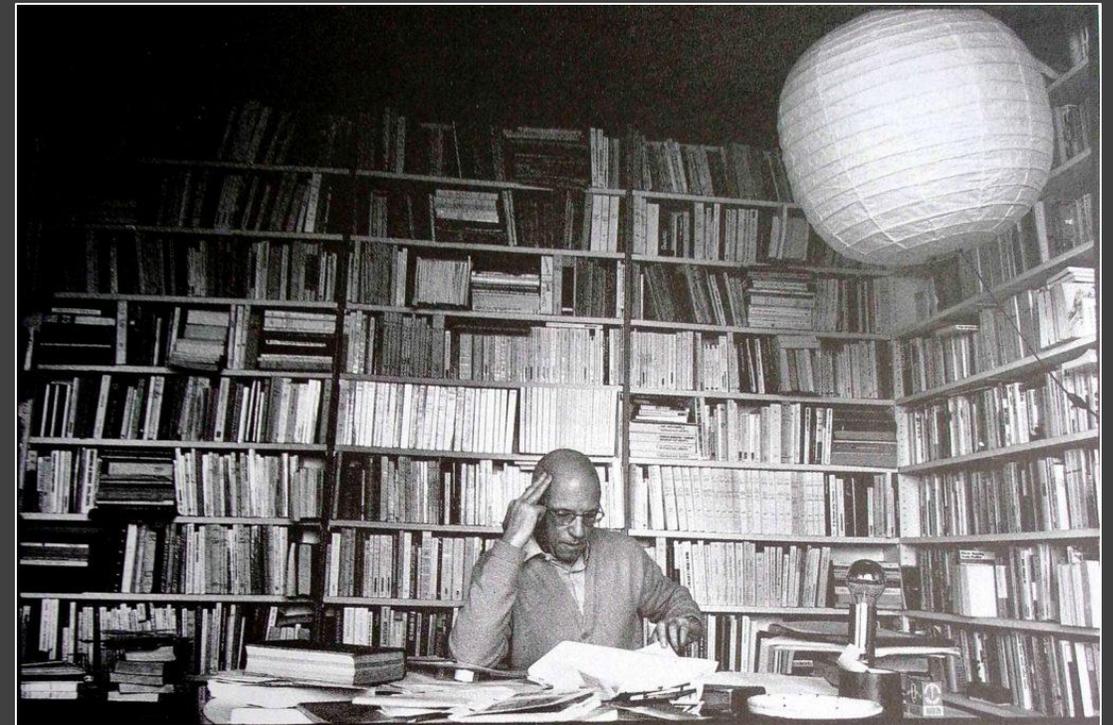
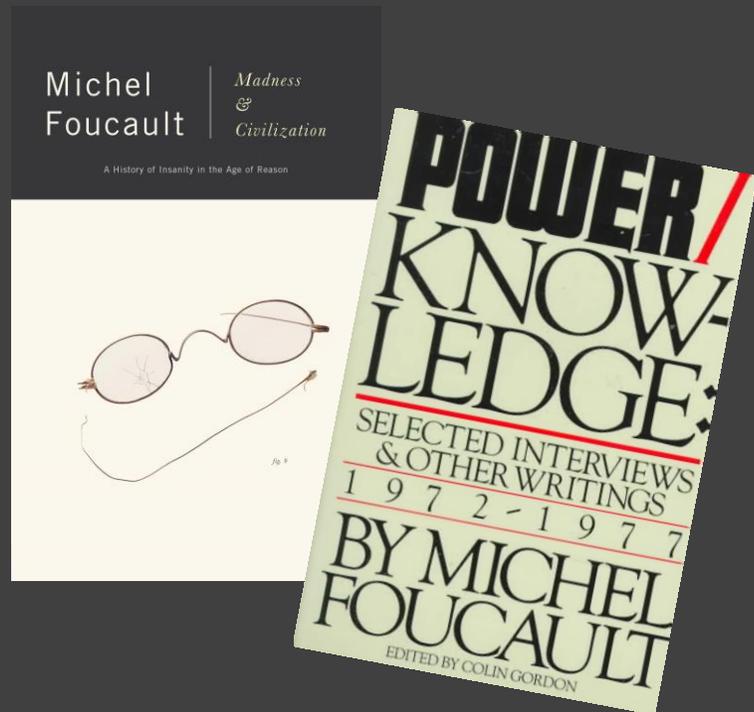


10. Foucault challenged the Marxist and liberal democratic theories of power, arguing that:

- a) Power is something that one **exerts** over an entity, not something that one has; it always involves a relationship between at least two entities;
- b) Power is only exercised over **free subjects**, and only if they are free;
- c) The effectiveness of an exercise of power depends on the **complicity** of those over whom that power is being exercised;
- d) Although power is tied to economic relations, it cannot be reduced to them: power is not concentrated in the hands of the bourgeoisie, it is distributed throughout the whole of society, **exercised via a multitude of diverse, small-scale, nested, local practices**; powers exercised at a large scale depend upon powers exercised at smaller scales; whilst powers exercised at smaller scales may be influenced or made possible by larger scale strategies of power;

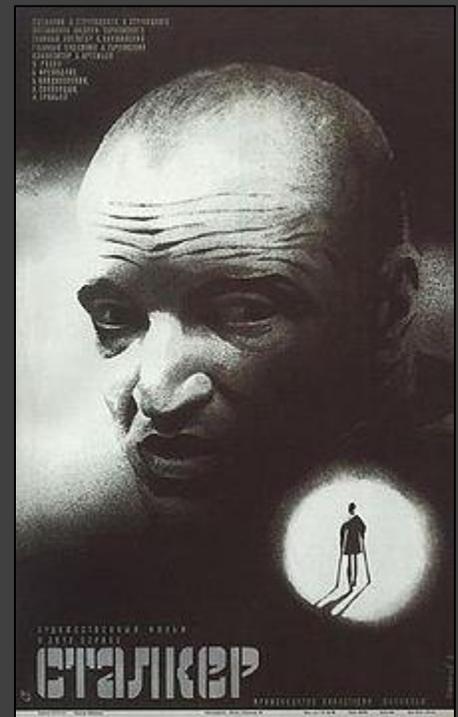
Foucault proposed that the state is not the origin or repository of power, but merely a particular **set of networks through which power is exercised**, over other power relations within the social body. Power relations have been progressively governmentalized, that is to say, elaborated, rationalized, and centralized in the form of, or under the auspices of, state institutions.

(Later he was criticized for not emphasizing the role of the state as a mediator of power relations).

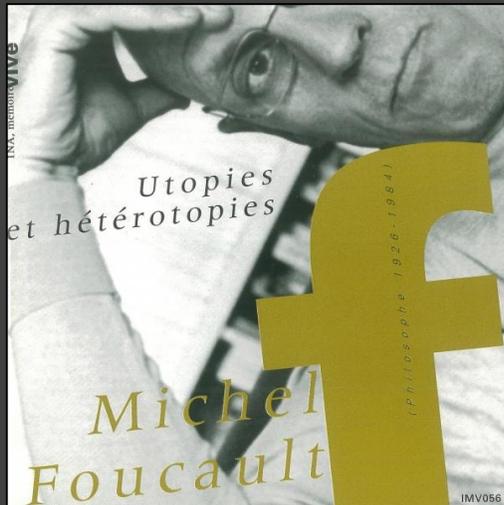


Foucault also proposed that liberal and Marxist economic models of power are wrong in attributing a certain **subjective consciousness to the exercise of power**. According to him this is a fantasy based on a humanistic conception of the subject as a conscious agent, and it obscures the way in which power really operates. **Power is intentional as an exercise**, calculated to satisfy aims and objectives, but it is **naive** to think that this results from the **choice or decision** of an individual.

Andrei Tarkovsky's *Stalker*?...



When we deal with ships, shipbuilders, harbor cities, merchants, soldiers, sailors, fishermen, widows, cities, waterfronts... we are studying the history of society.



As Foucault said: *“after all, the ship is at the same time the biggest instrument of economic development, and the largest reserve of imagination. The ship is the ultimate location of utopia. In civilizations without ships dreams dry out, espionage replaces adventure, and the police, the pirates.”*

...et si l'on songe, après tout, que le bateau, c'est (...) à la fois non seulement, bien sûr, le plus grand instrument de développement économique (...), mais la plus grande réserve d'imagination. Le navire, c'est l'hétérotopie par excellence. Dans les civilisations sans bateaux les rêves se tarissent, l'espionnage y remplace l'aventure, et la police, les corsaires.

Foucault. *Des espaces autres* (1967)

11. Post-processual archaeology is a movement in archaeological theory that emphasizes the **subjectivity of archaeological interpretations**. Despite having a vague series of similarities, post-processualism consists of "very diverse strands of thought coalesced into a loose cluster of traditions."

Postmodernism started in  
architecture  
and moved to literature to  
philosophy to popular culture... and  
into academia...



Wikipedia: “In general, the term (12.) **Modernism** encompasses the activities and output of those who felt the "traditional" forms of art, architecture, literature, religious faith, social organization and daily life were becoming outdated in the new economic, social, and political conditions of an emerging fully industrialized world.”

Following the appalling brutality of the First World War, modernism entailed **a call for self-consciousness and challenged the apparent coherence and harmony of the rational ideas of the Enlightenment .**



13. Postmodernism posited that reality is too vast and complex to be understood, and called for a reevaluation of all the truths of the so-called rational mind.



*In architecture it was often a cheap excuse for **bad real estate speculation**...*

*In academia it quickly became the meeting point of the boldest idiots...*

## *The Myth of Rational Research*

GARY THOMAS, *University of the West of England, Bristol*

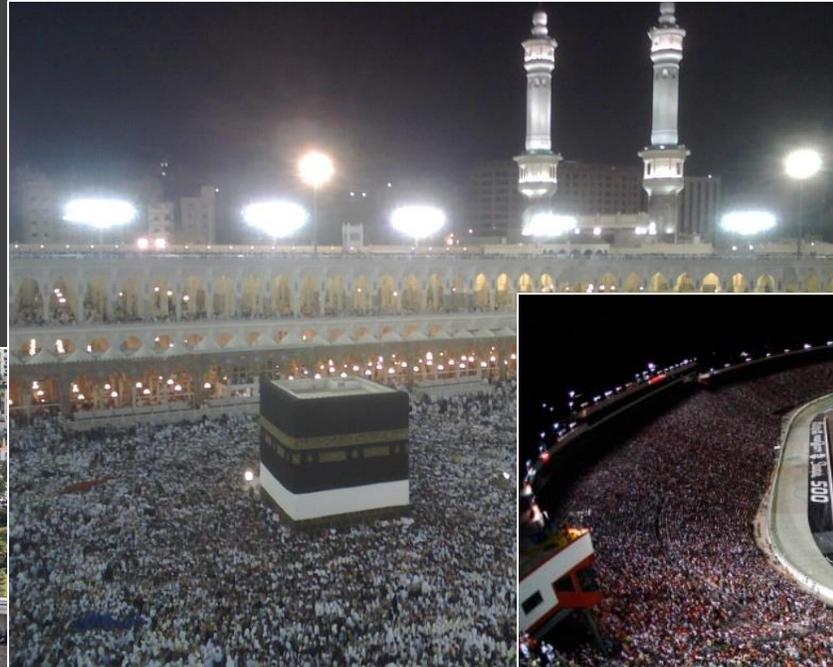
**ABSTRACT** *In its flight from 'positivism' educational inquiry still cleaves to a faith in the ordered and the rational. Educationists continue to believe in an order, accessible via rational inquiry and ordered reflection, governing human affairs and thought. This belief has three unwelcome consequences. First, it promotes the notion that certain rationalistic ingredients are obligatory in research: a technology of inquiry is thus constructed and maintained. Consequently, inquiry (even interpretative inquiry) is formulaic; it follows predictable ruts and leads often to uninteresting findings. Second, a belief in the ordered mind leads to a faith in certain models of mind, and in 'personal theory' which can be developed via particular and orthodox methods of finding out. Third, and partly because of this second belief, it leads to a notion of teaching as an explicitly articulated 'know what' rather than an implicitly understood 'know how' practice—leading, I argue, to a promotion of the notion that 'know how' can be enhanced via the technology of reflection. The result of all this is that education ignores and eschews less structured but arguably more productive methods of inquiry.*

If he had been asked whether he liked the peasants, Levin would certainly not have known what to answer. He both liked and did not like the peasants, just as he liked and did not like men in general ... With Koznyshev it was the reverse ... he liked the peasantry as opposed to the class of men he did not like ... His methodical mind had formulated definite ideas about peasant life ... He never altered his opinions about the peasantry or his sympathetic attitude towards them.

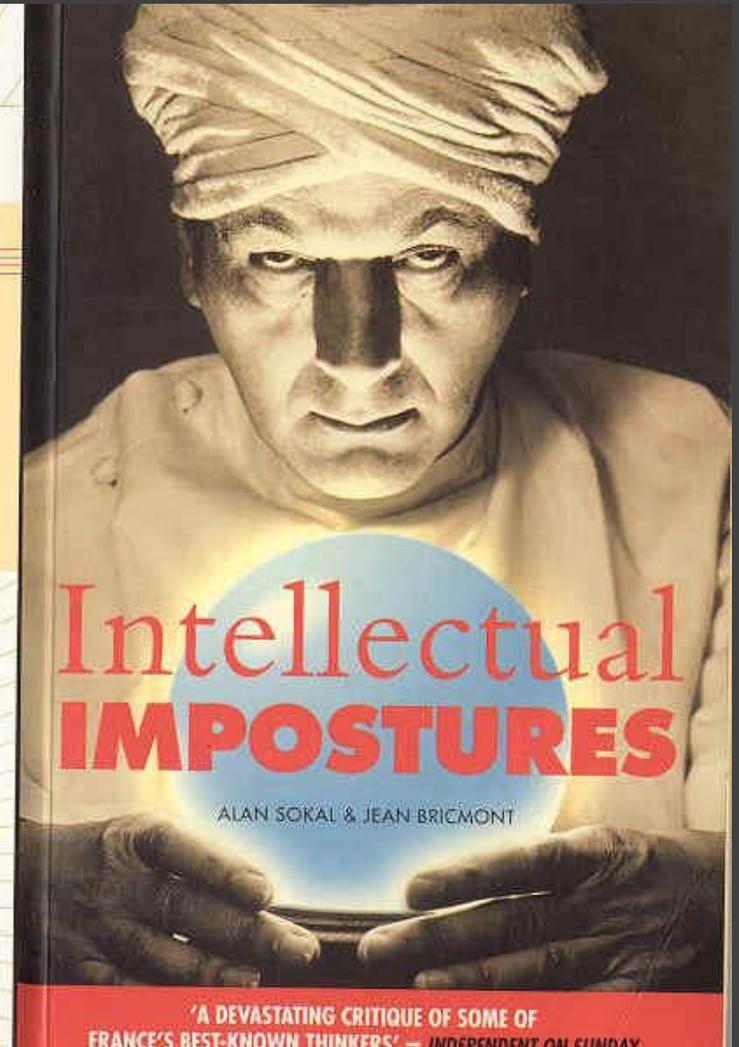
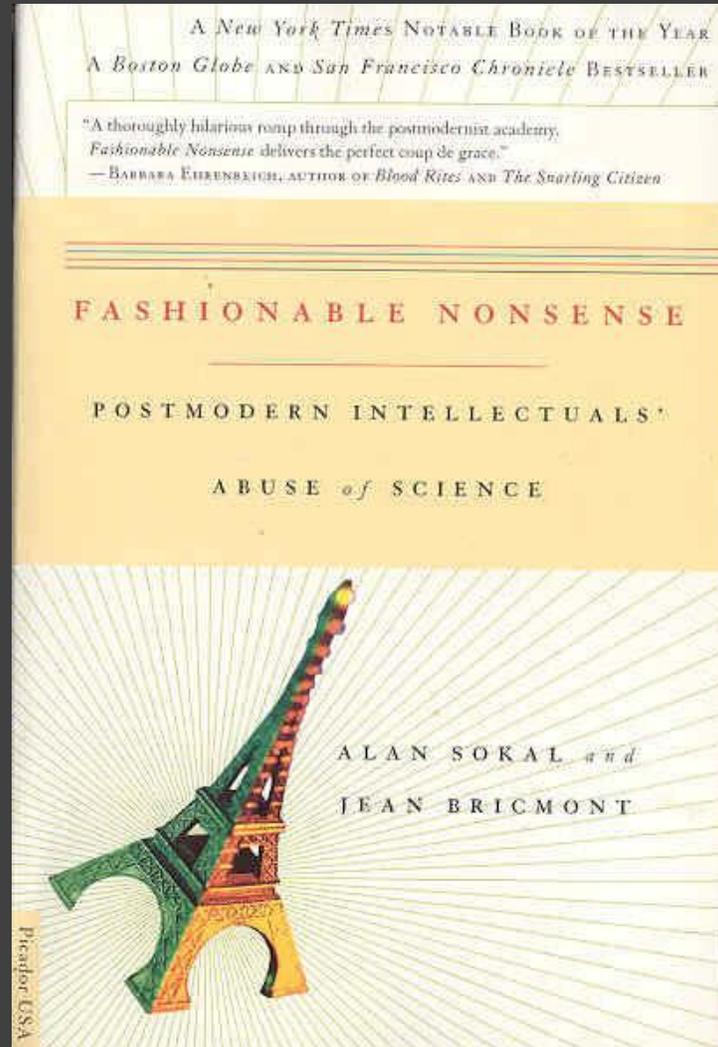
In the discussions which took place between the brothers on their views of the peasantry, Koznyshev was always victorious, precisely because he had definite ideas about the peasant ... while Levin had no definite and fixed views on the subject, and so in their arguments Levin was readily convicted of contradicting himself. (Tolstoy [1954] *Anna Karenin*)

# Postmodernism opened some truly sad doors:

...now the climate-change deniers and the young-Earth creationists are coming after the natural scientists (...) and they're using some of the very arguments developed by an academic left that thought it was speaking only to people of like mind. (...) For example, when Andrew Ross asked in *Strange Weather*, "How can metaphysical life theories and explanations taken seriously by millions be ignored or excluded by a small group of powerful people called 'scientists'?", (...)"



...and triggered a few hilarious reactions:



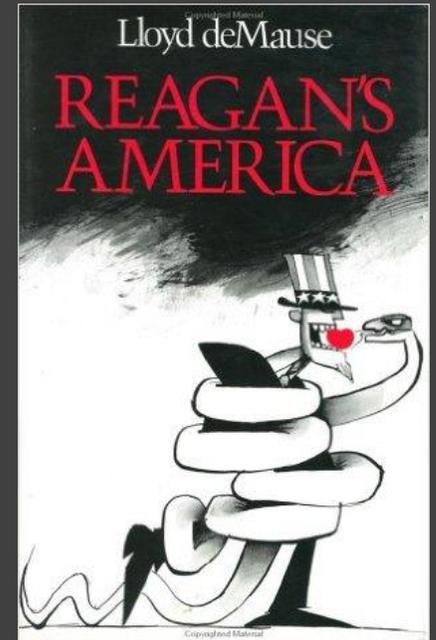
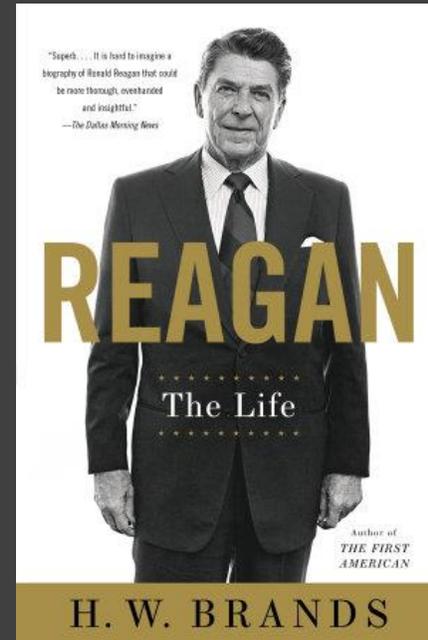
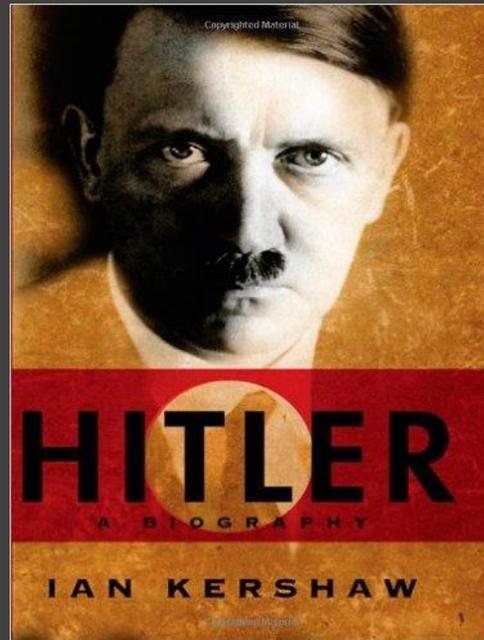
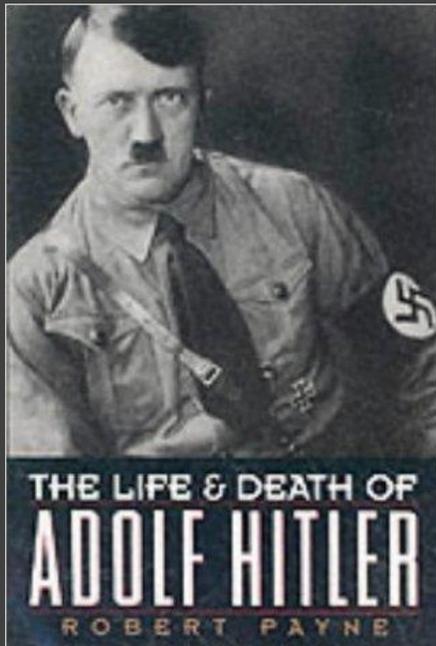
## 14. Actor Network Theory...

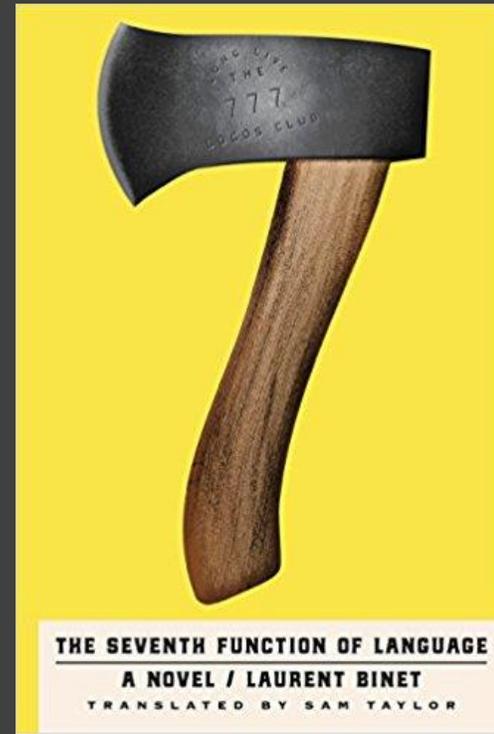
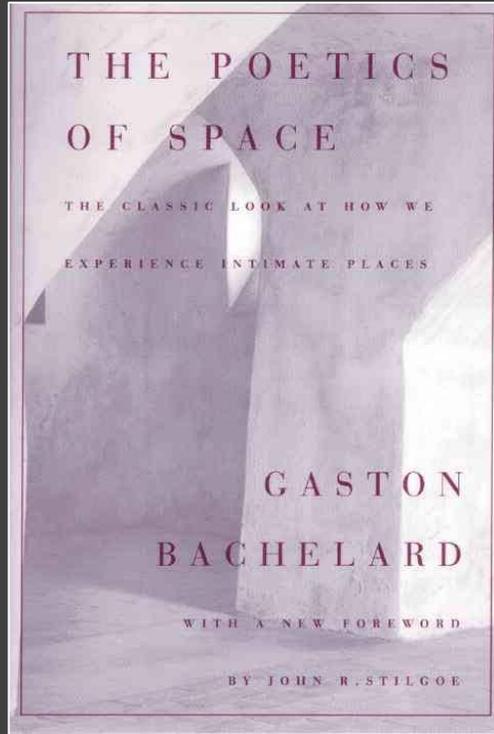
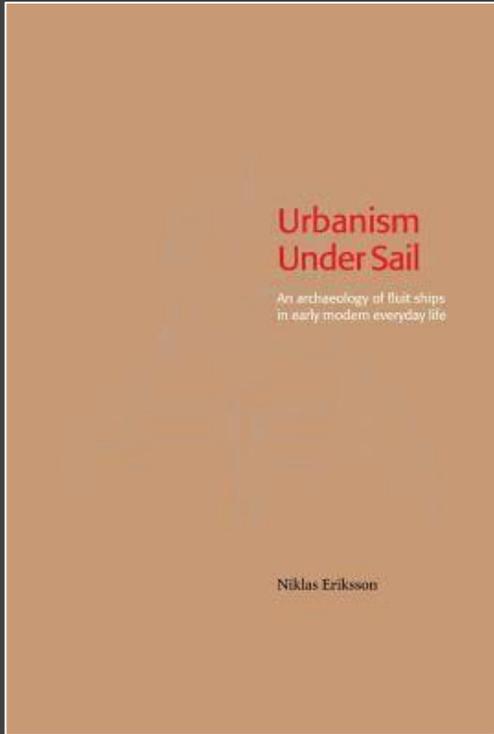
...a disparate family of material-semiotic tools, sensibilities and methods of analysis that treat everything in the social and natural worlds as a continuously generated effect of the **webs of relations** within which they are located. It assumes that **nothing has reality or form outside the enactment of those relations**. Its studies explore and characterize the webs and the practices that carry them.

Law 2009, "Actor Network Theory and Material Semiotics"

# 15. Theory Free Archaeology

Eclecticism: things have many valid explanations and they can be independent.





Questions?