

Cultural Studies
Prof. Dr. Liza Das
Department of Humanities and Social Sciences
Indian Institute of Technology, Guwahati

Module No. # 01
Introduction
Lecture No. # 03
Evolution and Culture

Hello and welcome back to NPTEL, the National Program on Technology Enhanced Learning. These lectures are being brought to you by the Indian Institutes of Technology and the Indian Institute of Science.

We have already seen in two lectures which were introductory in nature, describing delineating the framework, the scope of cultural studies. Today, we move into the beginning of what would be a couple of lectures, devoted to the scientific analysis of culture looking at how, looking at what the scientific approach or findings from science could have to tell us about culture, and how we may harness those findings, in order to make or in order to enrich the field of cultural studies.

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Barker

One of the ways by which we may highlight the differences is by rephrasing the question
"What is cultural studies?"

Instead, we need to ask:

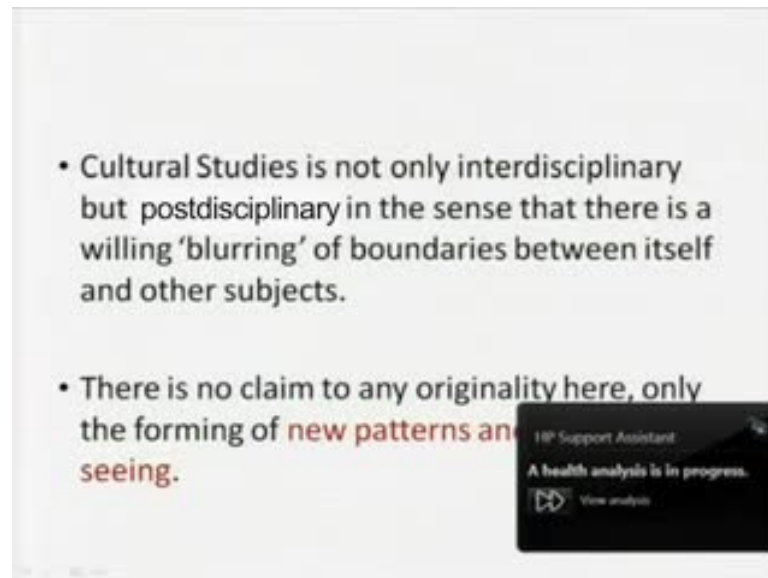
- How do we talk about cultural studies?
- What are the purposes of cultural studies?
- Where are the practices of cultural studies located?

Well, let us look at what we did in the last lecture, by way of a brief recap. You will remember that the last lecture was part two of understanding cultural studies, and when we talked about cultural studies, we found a very interesting formulation by Chris Barker; whereas, in usually we go about defining something for instance what is sociology, what is biology, what is physics, what is anthropology etcetera.

Chris Barker whose text 'Cultural Studies Theory and Practice' is the key text among other texts that we are going to use in these series of virtual classes. We found that Barker says that, one of the ways by which we will highlight the differences is by rephrasing the question "What is Cultural Studies".

So, this is a non-essentialist way of trying to delineate the scope of something. So, instead of asking what is cultural studies, which will according to Barker and many other critics will never really give us an idea, a full idea of what we do in cultural studies. He says that instead, we need to ask alternative questions like how we talk about cultural studies, what are the purposes of cultural studies and where are the purposes, the practices of cultural studies located. So, this is what we had discussed in detail in the last lecture.

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Then, again we looked at another statement by Barker, where he says that cultural studies is not only interdisciplinary, but also postdisciplinary. And we saw that, there is the blurring of boundaries among different domains is not just by happens chance, but isthere, is a willing breaking down of boundaries between itself and other domains, hence it is postdisciplinary.

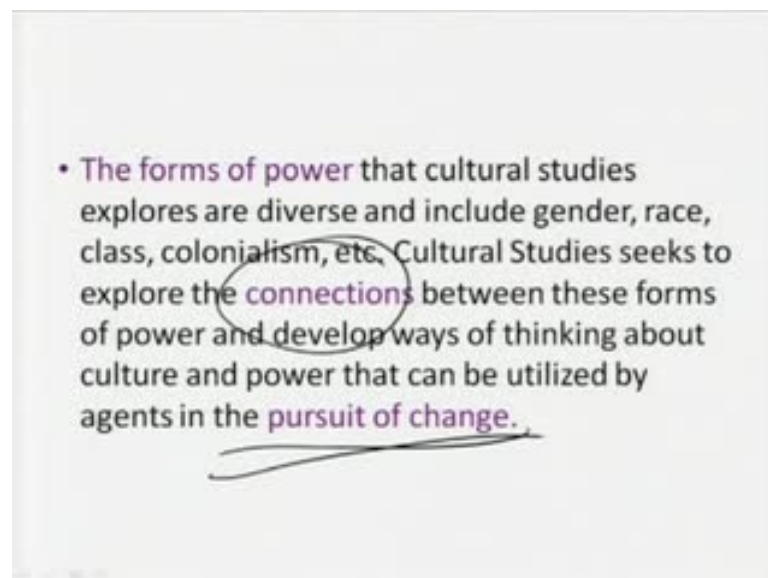
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Then, Barker also says that there is no claim to originality in cultural studies. All that we look for here are the forming of new patterns and ways of seeing. Then, we also found

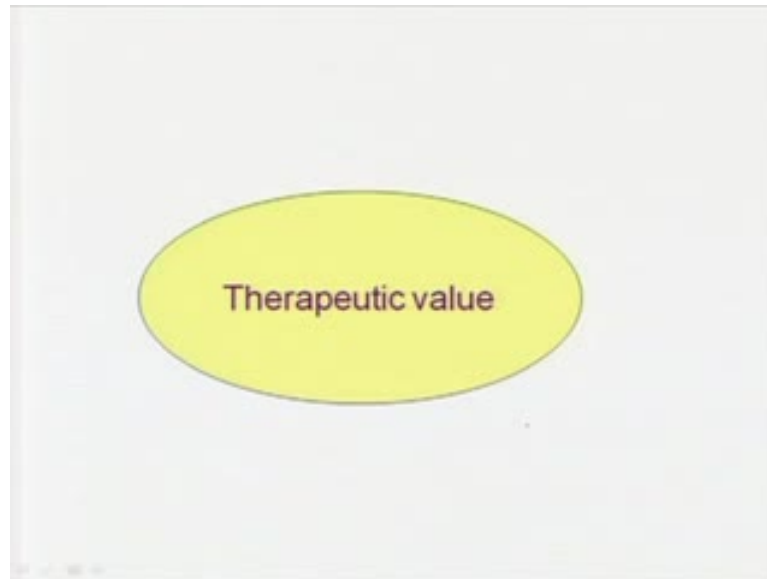
that cultural studies draws findings from different disciplines selectively, because its main focus is to examine the relations of culture and power. This main focus is not the study of culture, you remember in the first lecture, that we discussed is that, contemporary cultural studies is differentiated from the so-called traditional or conventional way of doing studies of culture which is called the study of culture, in the sense that, it does not look at different practices in an essentialist or ontological manner. What it does is, it tries to understand every cultural form, every cultural practice, for instance, that anthropology may give us and it subjects all these findings to one singular, we may say question is what is the relationship between all these cultural forms, practices etc and power.

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So, this is, we found in the last lecture that, this is one of the ways in which contemporary cultural studies or the way we are doing cultural studies, focuses on knowledge. Next, we also found through Barker and we read from Barker's text in that, the forms of power that cultural studies explores are diverse and include gender, race, class, colonialism etc. Cultural studies seek to explore the connections, look at this word again. It is not only the forms and practices of culture but also, the connections between these forms and of forms of power.

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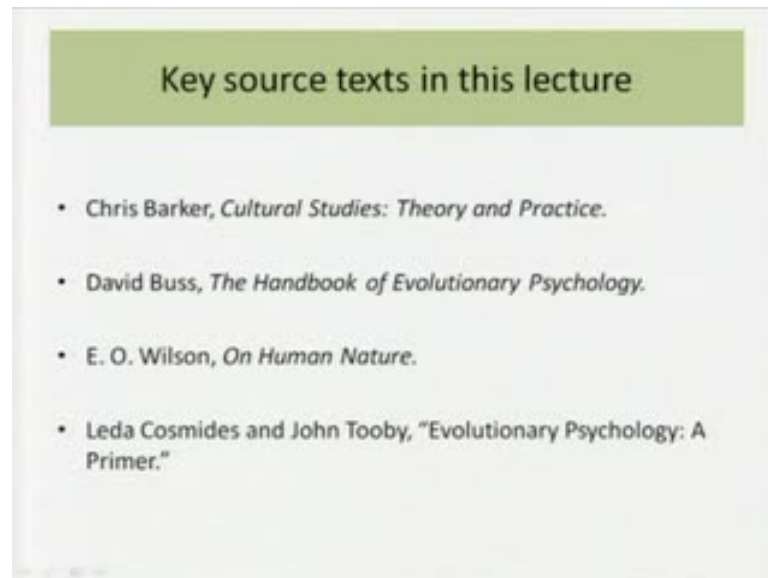


And thirdly, this is another important point, that we found in the scope of cultural studies or in the purpose of cultural studies is that culture studies practitioners do not stop. They do not stop simply at the showing the connections, but also all these things are harnessed for the pursuit of change. So, we also saw that it has a clear political agenda. The agenda is two-fold a) to show the relation between power and all other cultural forms and practices and b) to use the findings while showing the relation among these to pursue change.

So, we need to keep this in mind as you will go on to other topics. Then, cultural studies also have a great therapeutic value. This is one aspect that is also brought to our notice, also quite strongly retreated by Chris Barker in another text by him which is Making Sense of Cultural Studies.

Therein, heard also in Cultural Studies Theory and Practice, he talks about the therapeutic value of doing cultural studies and we had seen in one of the lectures before this, that even rephrasing a question, rephrasing conventional questions which are which are imbued with structures of power. When we rephrase them, when you ask a question in a different way, that itself is a) an act of challenging power and b) a potential of therapeutic value.

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So, we will in some other lecture, look at this point in more detail. So, the key source texts in the lecture today are these; Chris Barker's *Cultural Studies Theory and Practice*, David Buss-*The Handbook of Evolutionary Psychology*, E.O.Wilson's *On Human Nature* and also I will refer to socio-biology by him and Leda Cosmides and John Tooby's *Evolutionary Psychology: A Primer*.

Now, obviously, these are by no means the only takes with which you can build a lecture, but obviously, when time is short and we have to talk about issues, talk about topics, concepts, within a single lecture, then it is imperative for us to bring just a few books to your notice.

So, what is the topic of discussion today? The topic of discussion today is Evolution and Culture. Remember, we talked about the scope of cultural studies, we talked about various aspects of cultural studies is interdisciplinary and as others would say, postdisciplinary nature. Now, what I am going to do or we are going to do is, we are going to devote about three to four lectures as I said, what science has to offer us as far as throwing light on culture is concerned and in that, we are going to choose a field known as evolution.

You are students of science and technology, quite well acquainted with Charles Darwin's theory of evolution of the principle of natural selection of adaptation of survival. So, why we are doing this is, really it takes us back again to the question of epistemology. What was epistemology? As we found in the first lecture, epistemology is a branch of

philosophy that deal with the theory of knowledge, with the origin, the limits of knowledge in a sense, how is knowledge possible and within what boundaries.

So, we may have different epistemologies. For instance, many people say that getting knowledge through religion to do, may be is one of the ways we through scripture that we get knowledge. But we are choosing to speak from the point of view of science, from the point of view of evolution one of the reasons been obviously that science works, that findings from science are put to the test, are put to replicability and even if many people say that science too is just a domain, science too can be incomplete as a source of knowledge, I believe that this is the best that we have.

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Chris Barker

- Cultural studies has suffered by sealing itself off from the empirical rigours of science and the embodied nature of human beings.

Adopt the languages of

- Evolutionary biology / psychology
- Psychotherapy
- Meaningful spiritually

So, we would begin by quoting from Chris Barker and Barker, in his book Cultural Studies, gives a warning that we need to heed, he says cultural studies that is cultural studies as a discipline has suffered by sealing itself off from the empirical rigours of science and the embodied nature of human beings, this is extremely important just look at this, what the rigours of science, what science has to offer us has been hitherto shut out by practitioners of cultures, that is thinking that we are doing on humanities and social sciences and that we need not look at and need not be as rigorous as the sciences are.

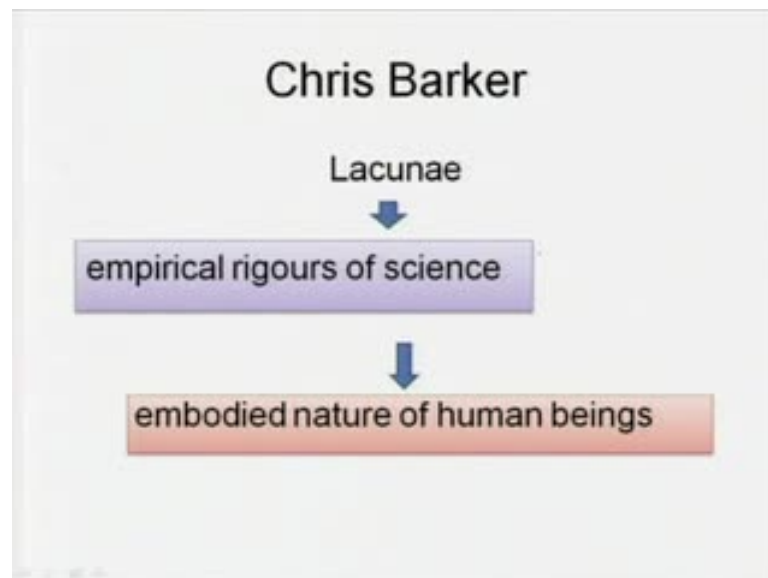
But that is false, that is an illusion that we have, when Barker says that it is important for us to be as rigorous as the sciences, in the sense that in which the humanities and sciences social sciences allow us to be rigorous. And then he says, the embodied nature of

human beings. The fact that we have a body, the fact that we are embodied, our brains and minds are embodied and from the embodied mind stem culture and forms cultural practices.

So, he says that, if we do not keep these two things in mind, then in that sense or in that case, cultural studies also would be a very poorer, would be poorer as the field. So, he says therefore, it is important for us to adopt some new strains, these were strains which were not really available in available in cultural studies when it began.

So, that is the reason why we are adding a few lectures on from the findings of science and he says that we should adopt the languages of evolutionary biology and evolutionary psychology. We should also put the findings to use SRS psychotherapy is concerned. So, that cultural studies is of therapeutic value also of pragmatic use which might ultimately lead to a different kind of spirituality, a meaningful spirituality which emerges not from the traditional religious spirituality that some practice, but with the spirituality that almost paradoxically is possible through the findings of science.

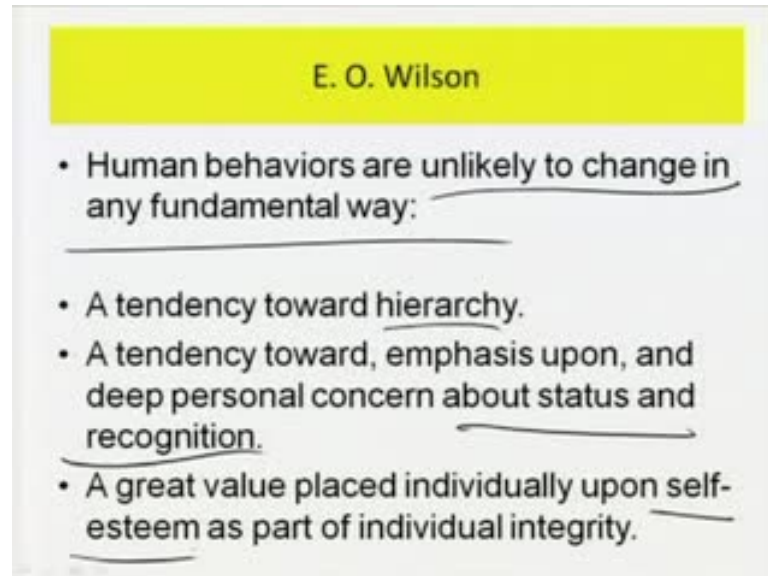
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And in the over the last two, three or four lectures, we are going to find out how this is possible. So we found that Barker clearly says that, there are two lacunae or gaps in so far as cultural studies has been practiced over the years and as you remember, these two lacunae are that the empirical rigours of science are missing from cultural studies and an

increasing awareness of the embodied nature of human beings is something that too is missing from the formulations of cultural studies.

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So, we will look before going into evolution, evolutionary psychology proper, we are going to look at school of thought that arose with the scholar named E.O. Wilson who is well known as far as the domain of socio-biology is concerned. Let me also remind you that socio-biology is not without its controversies, many scholars have seized sort of doing socio-biology and moved on to the more sort of as many believe politically correct field of evolutionary psychology.

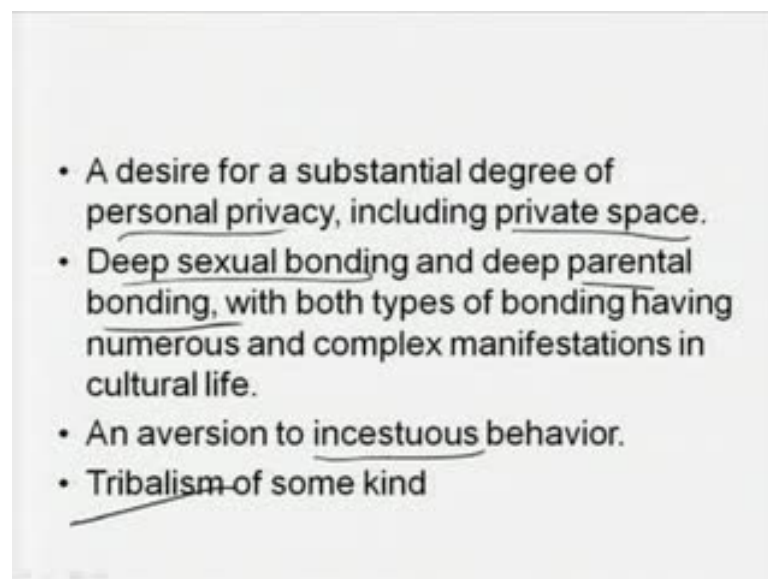
But why I am bringing E.O. Wilson here is, in a bid to show the contrast and again to show that there was after all in socio-biology and an effort to show light on the social through the biological. So let us read from E.O. Wilson.

According to Wilson, human behaviors are unlikely to change in any fundamental way. In that sense, we, the entire time human race all of us as part of the human race, then have some fundamental characteristics in us which no matter how sophisticated, how complex or complicated culture becomes, these are these fundamental traits are there to stay. So these are a tendency toward hierarchy maintaining a hierarchical status, be it in families, be it in institutions, be it in places of work.

This may today sound a little incorrect, in the sense, that there is, of course we have made efforts to minimize hierarchies and we have every radical or very kind of overt hierarchical systems are not systems that are preferred in a culture in a general sense. But we also have to agree that there is after all however reducing it is today, there is after all a tendency towards hierarchy in human beings.

Then, a tendency toward an emphasis upon and a deep personal concern about status and recognition. This too is something that is common to the entire human race, no matter where we live, and then a great value place individually appoints self-esteem as part of individual integrity. So self-esteem is then another fundamental trait as Wilson has shown us. So it is not, however, that Wilson and socio-biology come upon these findings only from a so called social perspective. So behind this is the observation from a biological perspective.

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- A desire for a substantial degree of personal privacy, including private space.
 - Deep sexual bonding and deep parental bonding, with both types of bonding having numerous and complex manifestations in cultural life.
 - An aversion to incestuous behavior.
 - Tribalism of some kind

Then again, Wilson says that, there is a desire for personal privacy including private space, there is a deep sexual bonding and deep parental bonding which have complex manifestations in our cultural life. There is an aversion to incest and there is tribalism of some kind.

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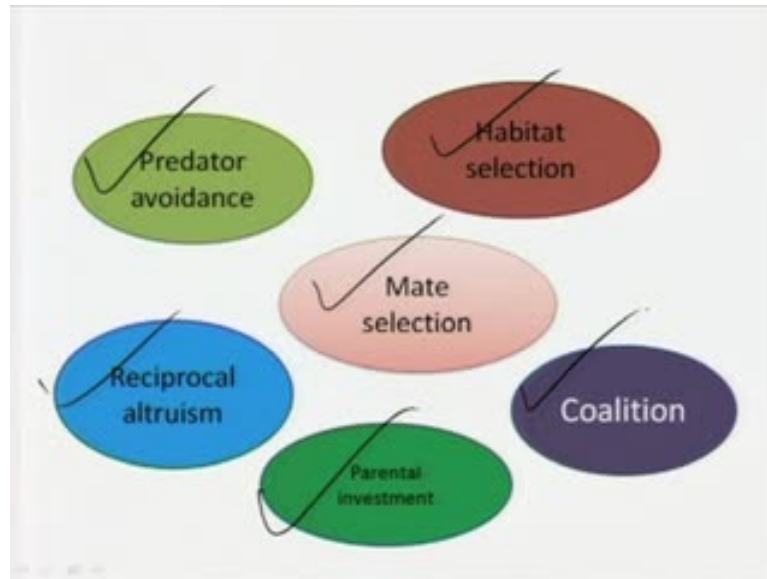
Wilson

- Culture is created by the communal mind, and each mind in turn is the product of the genetically structured human brain. Genes and culture are therefore inseverably linked. But the linkage is flexible, to a degree still mostly unmeasured.
- The mind grows from birth to death by absorbing parts of the existing culture available to it, with selections guided through epigenetic rules inherited by the individual brain.

So, these are further additional fundamental characteristics that Wilson brings home to us. Then he also pointed to the following. He said that culture is created, in his words, culture is created by the communal mind and each mind is the product of the genetically structured human brain. Genes and culture are therefore, inseverably linked, so the fact that linking genes to culture, linking again culture to a communal mind, communal here in the sense of community; not in the negative sense of communal of community that is a collective, let say collective mind and that this collective mind is in turn, is a product of the genetically structured human brain and that therefore, genes and genes and culture are inseverably linked.

Then, Wilson also said that the mind grows from birth to death by absorbing parts of the existing culture available to it with selections guided through epigenetic rules inherited by individual brain. So, you see even in Wilson's schema, even in Wilson's formulation, we find that biology becomes the reference point from which we try to understand culture, we are try to understand culture through genes, through genetic inheritance and we try to understand culture as created by communal mind and each mind is one that is a product of a genetically structured human brain.

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In general, the study of, the scientific study of culture from an evolutionary perspective would give us a few very important points and let us look at this slide here. What we had in the past, this is important. What or the way in which we evolved in the past, the way that we are today there is not a great deal of difference as far as what Wilson called the fundamental traits are concerned. All these, now let us look at these points, all these points are you will agree in a characteristics that we have today which have not left us today and which are therefore since the time we evolved as a species.

For instance, predator avoidance; now the forms may be different. The predator animals for instance, that were sought to be avoided in the past may have gone extinct. The predator or predators may take different forms and not necessarily and only animals all animals are threatened our lives.

However, as a characteristic the propensity to avoid predators is something that is still with us and something that is still very strong in us. It is some it is a not simply just legacy, it has continued through thousands of years of evolution and importantly it is common to all human beings.

Second, habitat selection. Again the same argument may apply here. Habitat selection is something that was done in the past and is something that is done both individually and collectively by human beings. The selection of habitat is immensely important, it has to be conducive to the survival and growth and development of a particular community.

Next, mate selection. Mate selection which is important for one of the two pillars of evolutionary theory, which is a reproduction. Survival being the other pillar of evolutionary theory. Mate selection again is something that has come to us from the past and something that has remained with us as a fundamental characteristic.

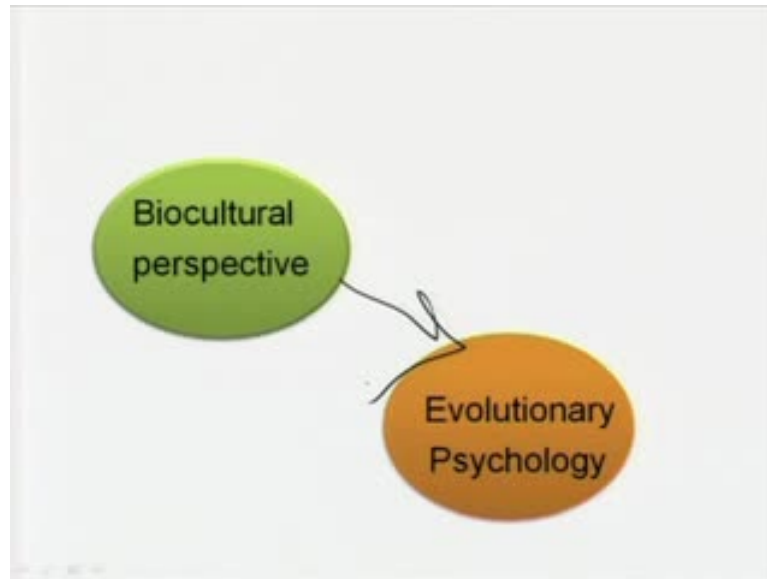
After that, reciprocal altruism. Now, reciprocal altruism, you know what altruism is. What is altruism? Altruism is a propensity or is a characteristic in which we have the propensity of helping others of doing altruistic deeds for instance.

Reciprocal altruism is a theory. The best proponent of this theory or the most well-known person in this theory, well-known name here is R L Trivers. So, reciprocal altruism that is, compared to pure altruism where you perform deed of kindness or perform a deed of even sacrifice without really wanting or expecting similar deed in return in reciprocal altruism. It seems that reciprocal altruism has been there since the past, since thousands of years which is also something that is there with us even if it is not pure altruism.

Doing a good deed or altruistic deed **((will))** also the expectation over reciprocation. Then, parental investment, parental investment is also another fundamental characteristic that scientific studies of societies of human beings have particularly evolutionary theory has brought to before. This is also something that has been with us and is a characteristic we have in the present as well as some things that we had in the past. Finally, coalition that is forming coalitions or forming groups, forming some sort of an understanding for doing work together, forming coalitions is also definitely realized as a characteristic that has that is with us and it is also part of our evolutionary legacy.

Now, it does not mean that we have six points. So, it does not mean that these are the only fundamental traits that we have. They have several other traits which has been brought to us by scholars like David Buss for instance, about whom will be speaking in a while, but this is just to give you an example that there are deep structures in us and those deep structures are there very fundamentally with us and one of the reasons, one of the ways or one of the explanatory frameworks for this is the theory the framework of evolutionary psychology which we will begin to talk about in a while and the next lecture is devoted solely to evolutionary psychology.

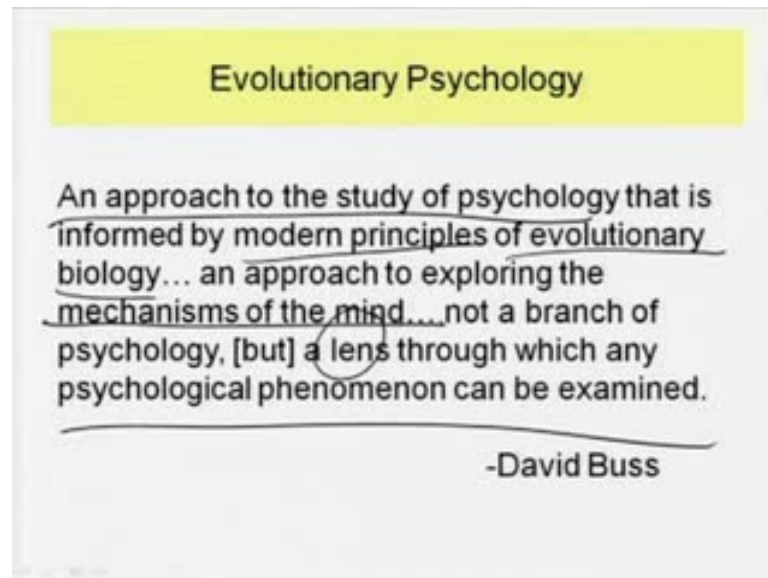
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Therefore, we now see that the Bio-cultural perspective. The Bio-cultural perspective is a perspective which we need to incorporate into the study of culture. In the last two lectures, you may have, after the last two lectures, you may have sort that well cultural studies is something to do always to do with uncertainty, always to do with no knowledge is complete, the knowledge is always professional, everything is a matter of science and signifying practices. It would remain, I would think the porous as even Barker had pointed out would remain the **pourer** and it would remain the domain which is forever talking only about uncertainties, I had not incorporated the biological element.

So, we need to add the Bio-cultural perspective and relatively new field of study which is evolutionary psychology; psychology based on evolution and biology on evolutionary biology in particular. This is a field that has come up and has been incorporated or in a very successful interdisciplinary manner and findings has been drawn by theories about the deep structures which ultimately give rise to culture.

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So, what is Evolutionary Psychology? We get this point from scholars like David Buss and I am reading from David Buss and his Hand book on Evolutionary Psychology. So, this is what Buss has to say. Evolutionary Psychology is an approach to the study of psychology that is informed by modern principles of evolutionary biology; look at this term an approach to the study of psychology. And as we shall see in a while, evolutionary psychology is not really considered a branch of psychology; so much as it is considered an approach and we shall explain this one end approach to the study of psychology that has drawn this information or that whose main tenets are or whose main theoretical foundations are informed by another field of study which is called Evolutionary Biology.

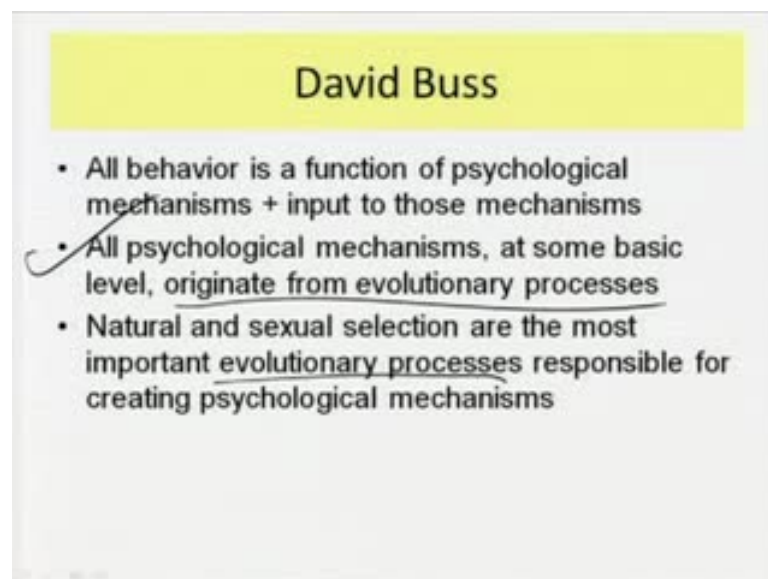
How did the human body evolve? What are the different organs devoted to what kind of processing or what functions are the different organs and the human body devoted to and how did they evolve and why did they evolve to the stage in which they are? What was a need, what were the selection pressures? So, up in contrast to sort of, in contrast to convention, if I may use the word conventional biology that you may study in your schools and colleges, evolutionary biology tries to find out how the human body evolved over time and what were the selection pressures that cause these changes in evolution in the first place.

So, let me read again from David Buss. An approach to the study of psychology that is informed by modern principles, by modern principles of evolutionary biology. An

approach to exploring the mechanisms of the mind not a branch of psychology. Remember, we also we talked about this no which is not a branch of psychology, but a lens through which any psychological phenomenon can be examined. So, any psychological phenomenon be it fear and flight responses for instance, be it obsessive disorders for instance, be it the cases of socio psychopathology for instance. And other practitioners of evolutionary psychology say that it is an approach to psychology that could throw light on any psychological phenomenon in human beings.

This is, you may think quite a tall order or very tall claim, but the beauty of this feel lies in the fact that even cultural practices, cultural forms are not just our psychology, our errors of cultural psychology for instance, why we bond in certain ways, why we formed groups, why we has a survival, why we have coalition, why we do we invest; so much in issues of parenting.

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David Buss

- All behavior is a function of psychological mechanisms + input to those mechanisms
- All psychological mechanisms, at some basic level, originate from evolutionary processes
- Natural and sexual selection are the most important evolutionary processes responsible for creating psychological mechanisms

So, these are issues that will or it is claimed can be answered by the field of evolutionary psychology. So again, following Buss again, let us read from him. According to David Buss, all behavior is a function of psychological mechanisms plus the input to those mechanisms. All psychological mechanisms at some basic level, this is important, originate from evolutionary processes. Psychological mechanisms that we have today are mechanisms which have served some purpose in our evolutionary history and that is why at least the core psychological mechanisms for fear for instance, anger for instance, joy,

love for instance. These core psychological propensities in us, they originate from evolutionary processes and they have, as I said, had served some very important functions in the past, in our evolutionary past and still do perform those important functions and that is why you have not got rid of them. They are there and they are originated in evolutionary processes so much so that, evolutionary psychology say that, if we did not develop those psychological mechanism at least our core psychological mechanisms, we would never have survived as a species.

Then, the next point, the third point made by David Buss here is, I am quoting “natural and sexual selection are the most important evolutionary processes responsible for creating psychological mechanism.” Now, conventional ways of looking at evolution would many of many people would say that well it is got to do without standing erect; it is got to do with changing from a stage in which we were like apes, changing into a state in which we are standing erect. One thing it is important to remember here, is that apes are not our ancestors. Apes and chimpanzees are cousins.

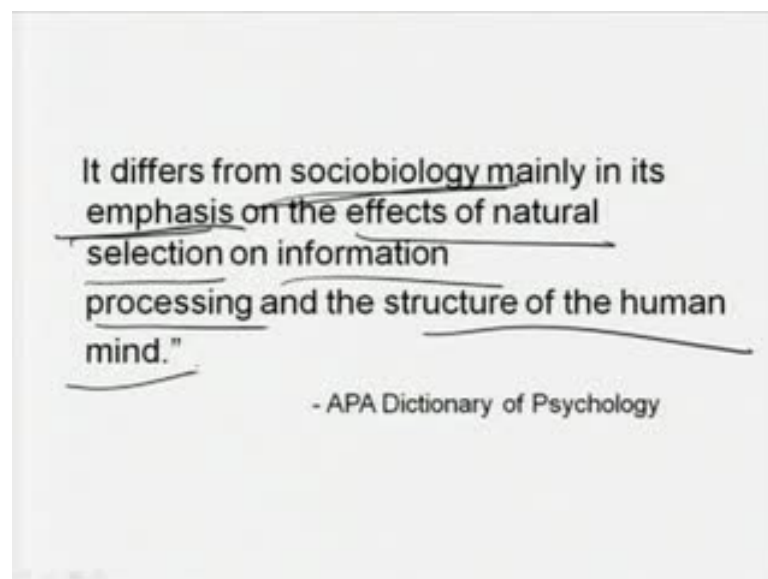
The point is, there was a common ancestor in evolution and we sort of drifted away from the common ancestor because of selection pressures and the best sort of story or narrative about this, which is backed by scientific findings, which is backed by paleo-anthropology which is paleontology the study of fossils is that we, the human species homo sapiens originated in eastern Africa following a geological change. This is what I will explain to you in the next lecture.

So, natural and sexual selection are what a drive is or why we create psychological mechanisms in order to survive. But what is the force? Is it some supernatural force because which determines the fact, is it some God that determines what kind of psychological processes you and I are going to have as a species. And these scholars say no, it is natural and sexual selection which give rise or have given rise to certain psychological processes that all of us have in common.

So, what is evolutionary psychology? Evolutionary psychology is an approach to psychology to give us reasons for the psychological mechanisms that we have, at least core psychological mechanisms that we have and also the disorders that we have. These can be explained by this branch known as evolutionary psychology. And the inspiration behind evolutionary psychology is another branch known as evolutionary biology; both

evolutionary biology and evolutionary psychology you would say, the whole epistemology behind that is that in the case of both biology and psychology, the kind of bodies that we have and the kind of minds that we have are those that have served some purpose in evolution and that is why these are very important mutations, very important changes, adaptations as the word given to us by Charles Darwin, adaptations that we have retained in us. So, anything contemporary is to be answered by invoking our evolutionary history or lineage.

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So, we again look at the dictionary of psychology now. We normally talked about E O Wilson and socio-biology and I said that it is different. Social biology is different from evolutionary psychology. Now, as given to us by the APA dictionary of psychology, the difference is this: evolutionary psychology differs from socio-biology mainly in its emphasis on the effects of natural selection on information processing and the structure of the human mind.

Now, look at this: evolutionary, you could say the motivation or the grounds sort of the ground is the same or when the way of looking at things, way of looking and trying to explain associate cultural processes; there may be common grounds between socio-biology and evolutionary psychology, but the important difference between socio-biology and evolutionary psychology is that is on the emphasis.

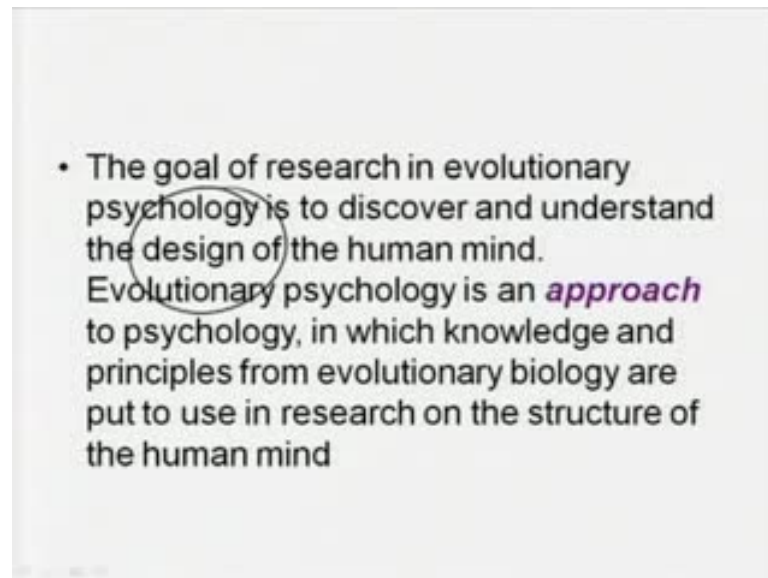
Evolutionary psychology emphasizes the effects that it gives us both the explanations that and the emphasis on natural selection, on Darwinian natural selection on the human mind on both the information processing units in the human mind and on the structure of the human mind. So, in a while we shall see this in more detail.

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So, variation change inheritance in a situation of high rate of population and growth and differential survival and reproduction that is, surviving and reproducing because you have a differential in something, that differentiates you from those that perished because you retained; one retained the characteristic that was chosen for in adaptation in by natural selection because it led to the survival of the species. These kind of words are what we will find in evolution, not only in evolution but also in evolutionary psychology.

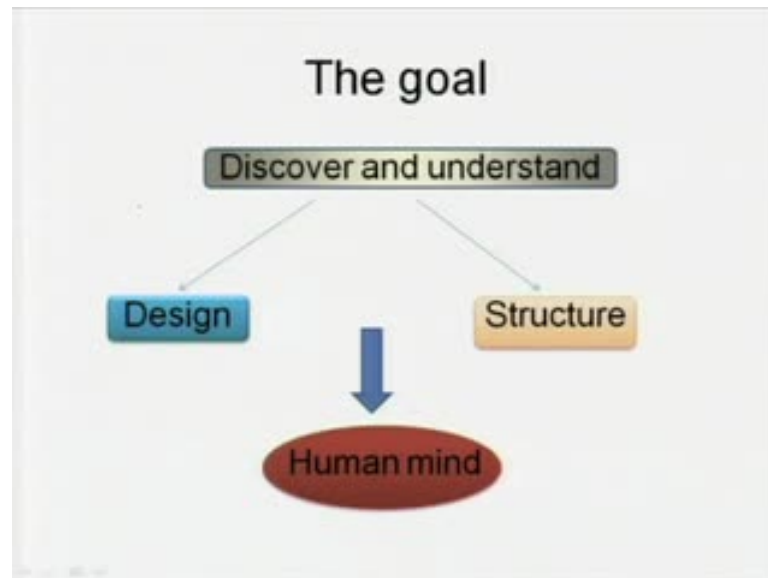
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Therefore, I am reading again, this time from the similar to just to show you of how they converge or agree on the motivation or agree on the goal on the evolutionary psychology this is by Tooby and Cosmides and we will take up quick Tooby and Cosmides' text in more detail in the next lecture, but simply reading from their primary evolutionary psychology this is what they have to say, and I am quoting them.

The goal of research in evolutionary psychology is to discover and understand the design of the human mind. Evolutionary psychology is an approach to psychology in which knowledge and principles from evolutionary biology are put to use in research on the structure of the human mind. You see there is so much of similarity between the ways David Buss has formulated this and Tooby and Cosmides have formulated this.

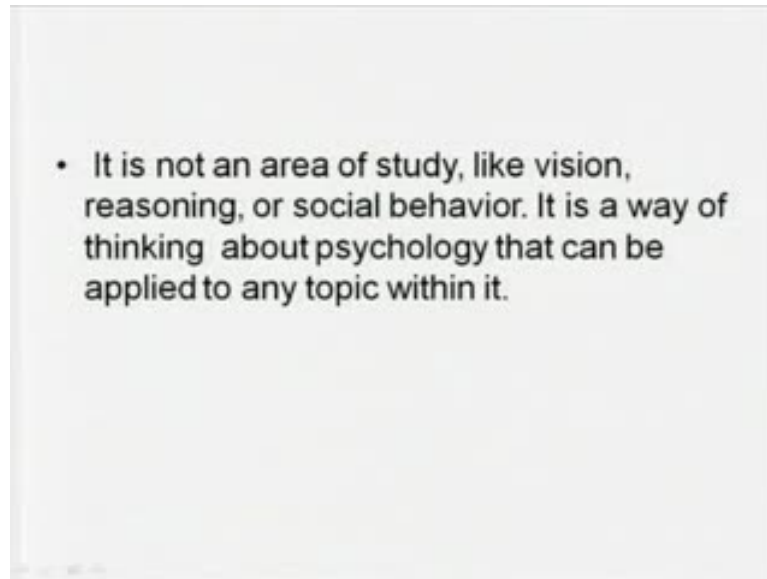
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Therefore, what is goal of evolutionary psychology or studying even studying evolution and culture in a general sense, the goal is to discover and to understand how the human mind has been designed and structured. And remember, how the human mind and they has been designed and structured. One of the key or core foundational statements or premises here without which we cannot have evolutionary psychology is that, the human mind has been structured, it has been designed by one force and that force is the force of natural selection as was given to us by Charles Darwin.

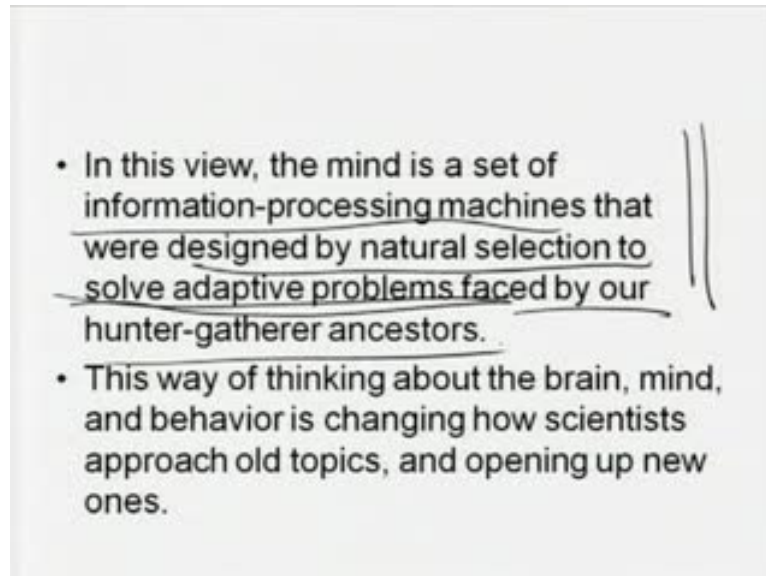
So, the goal of evolutionary psychology is to find out how the human mind has been designed, what the structures are, how it has been structured not by some supernatural agent like God for instance, not by aliens, but by the slow process of changes that occur in us, in our minds because of the pressures of natural selection.

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So, again as Tooby and Cosmides have said, it is not an area of study like vision, reasoning or social behavior, as psychology we may have different branches of psychology. But it is a way of thinking about psychology that can be applied to any topic within it. So, you can apply it to understand why some people fear spiders when they should be compared to automobiles, when they should be fearing automobiles more than spiders because the chances of being hurt by an automobile are more than being hurt by a spider or certain psychosomatic diseases for instance, of certain disorders even our so-called normal psychological propensities are things that can be explained, each of these can be explained the claim is made by evolutionary psychology.

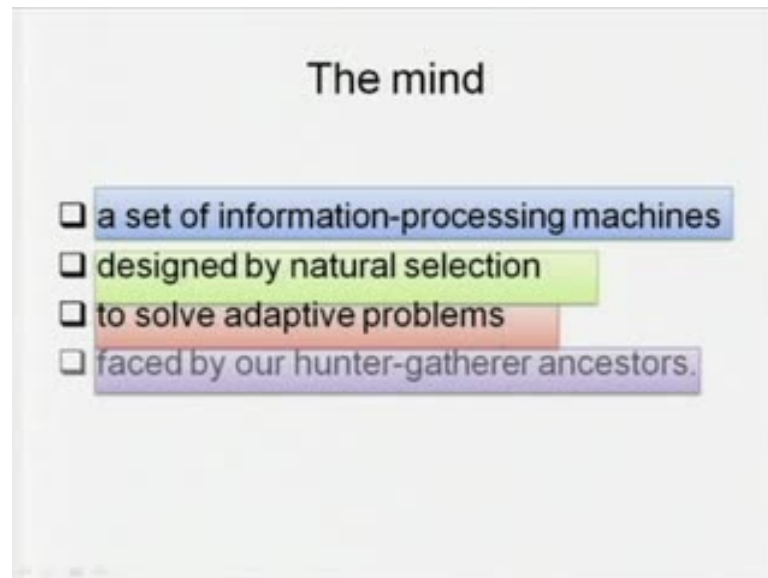
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- In this view, the mind is a set of information-processing machines that were designed by natural selection to solve adaptive problems faced by our hunter-gatherer ancestors.
 - This way of thinking about the brain, mind, and behavior is changing how scientists approach old topics, and opening up new ones.

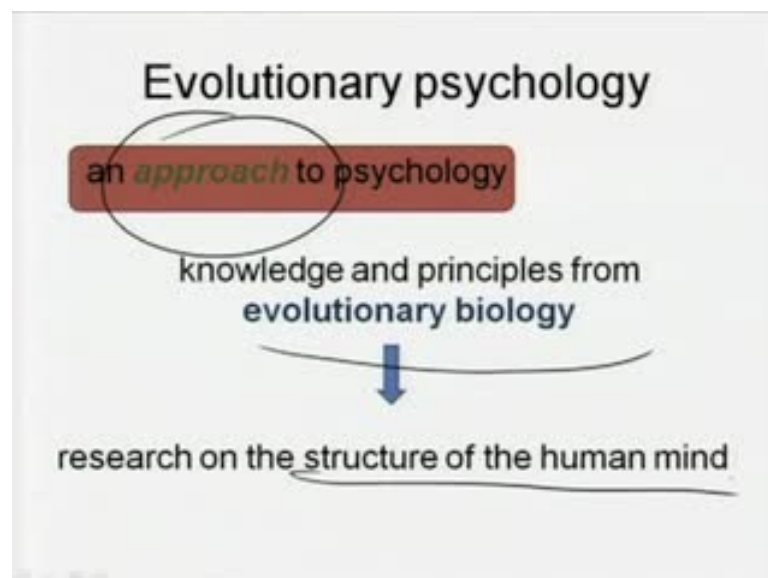
So, in this view, I am just reading it now from Tooby and Cosmides with, I shall be taking it or untucking this in the next lecture. In this view that is, in the view given to us by evolutionary psychology, the mind is a set of information processing machines that will design by natural selection. This much we have known, but the most important thing is that, these were designed not for our present day purposes. These were designed by the force of natural selection to solve adaptive problems, certain kinds of problems which are known as adaptive problems and these problems are problems not faced only by us. These problems are those that they face by our hunter gatherer ancestors. So, it is always, evolutionary psychology is always or the study of culture from the purpose of evolution.

This is always something which is not forward looking. In fact, we have a term for it. The analogy is reverse engineering as you have in your engineering and technology, going back from the final product. So, we also try to understand the current mind that we have, the current design and structure of our brains and minds by invoking the functions that these units performed in our evolutionary past. So, this way of thinking about the brain, Tooby and Cosmides say mind and behavior is changing how scientists approach old topics and of opening up new ones.

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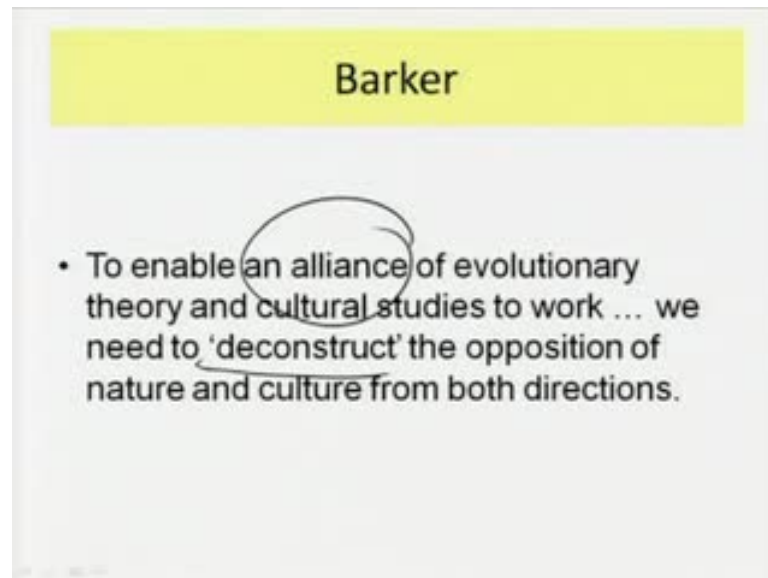


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So, as we have seen, the mind is a set therefore, the mind that creates culture is a set of information processing machines designed by natural selection to solve adaptive problems that were faced by a hunter gathererancestors. We also saw that evolutionary psychologies and approach to psychology in which knowledge and principles from evolutionary biology are used to do research on the structure of the human mind.

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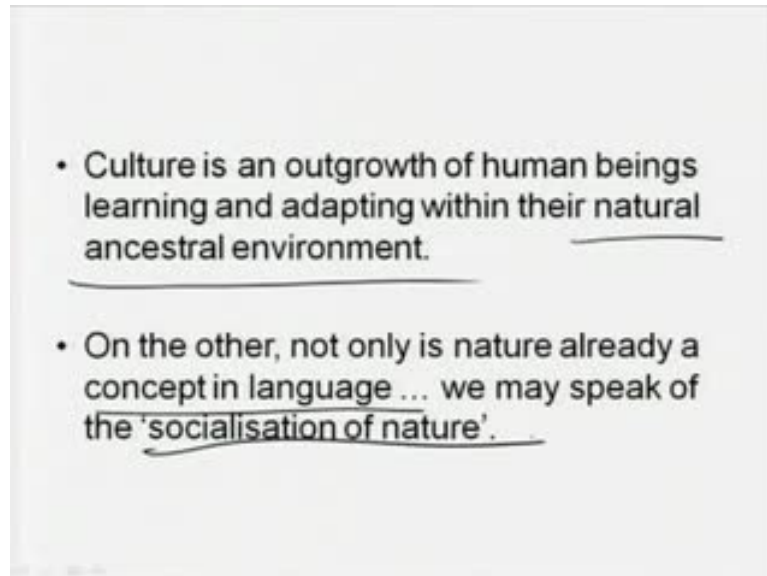
So, Barker therefore, I will be summing up by using Barker's words. Barker therefore says that it is important that we make it possible, that cultural studies makes it possible or to enable an alliance; call this an alliance of evolutionary theory and cultural studies. We need to deconstruct the opposition of nature and culture from both direction. So, one of the reasons why I brought this to you is that we think, like we think about the humanities and social sciences in scheme of binary opposition to science and technology for instance, that this is completely different from the other.

It is very important for us to break such **binaries** to break such boundaries and cultures study being one of perhaps one of the most interdisciplinary subjects that you can ever come across is even going to invoke areas like science like biology etcetera in a bid to throw light on the kind of beings that we are, in the kind of complex evolved organisms that we are.

So, that is how Barker says that there is a necessity to form an alliance, to form a healthy alliance of evolutionary theory and cultural studies so that we may deconstruct or we may dismantle this division between nature and culture, that nature is different from culture. No, the point being made by these scientist is that culture feeds into nature and nature feeds into culture and that is why we say the Bio-cultural perspective is the perspective without which we would be well floating in this whole field of signifying

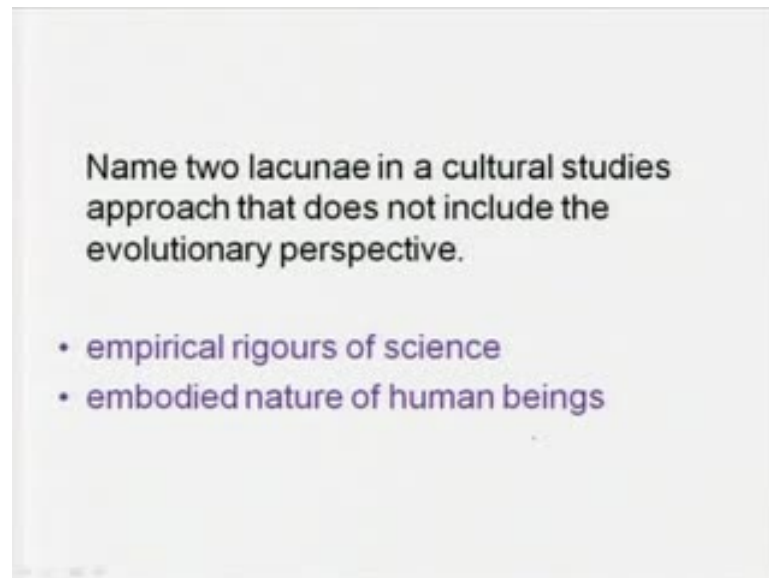
practices, not being able to offer any explanatory framework for as to why we have certain culture propensities in the first place.

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So, Barker goes on to say culture is an outgrowth of human beings, learning and adapting within their natural ancestral environment. On the other, not only is nature already a concept in language, we may also speak about the socialization of nature. So, as culture also feeds on nature, we have to understand is, we will begin to talk about nature. When we theorize nature, when we conceptualize nature that we have to remember is one that is done through language, when is done to discourse; these are words you will come across in other lectures to follow. And we therefore, have even nature is not sort of pristine nature is not something that we cannot comprehend; the comprehension of nature is done through the socialization of nature through language.

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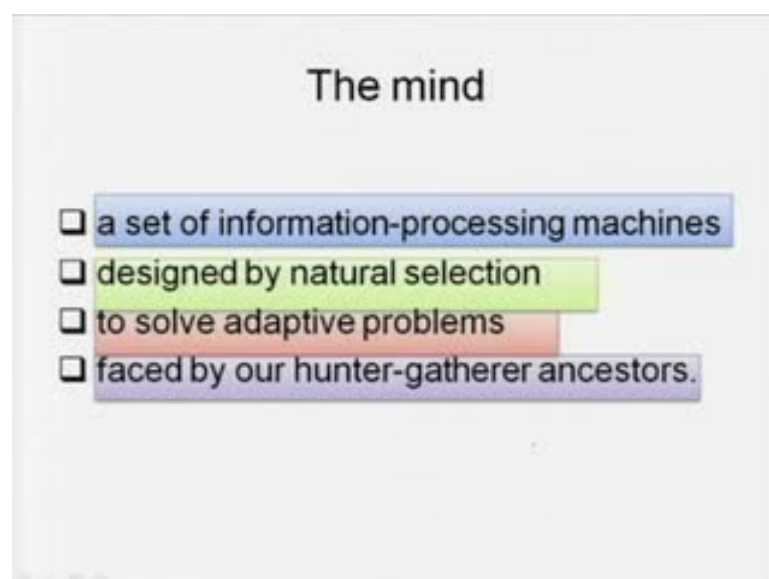


Name two lacunae in a cultural studies approach that does not include the evolutionary perspective.

- empirical rigours of science
- embodied nature of human beings

More about this in lectures to follow. Therefore, we find, let us come to the discussion now. If you get a question like name two lacunae in a cultural studies approach that does not include the evolutionary perspective or you can rephrase it, name two lacunae that were found in cultural studies of the early phase for instance. So, these two lacunae are ones you will say that have been pointed out by Chris Barker and these are that cultural studies hitherto did not have the empirical rigours of science and did not give much attention to the embodied nature of human beings, that is the Bio-cultural perspective was huge lacunae in cultural studies.

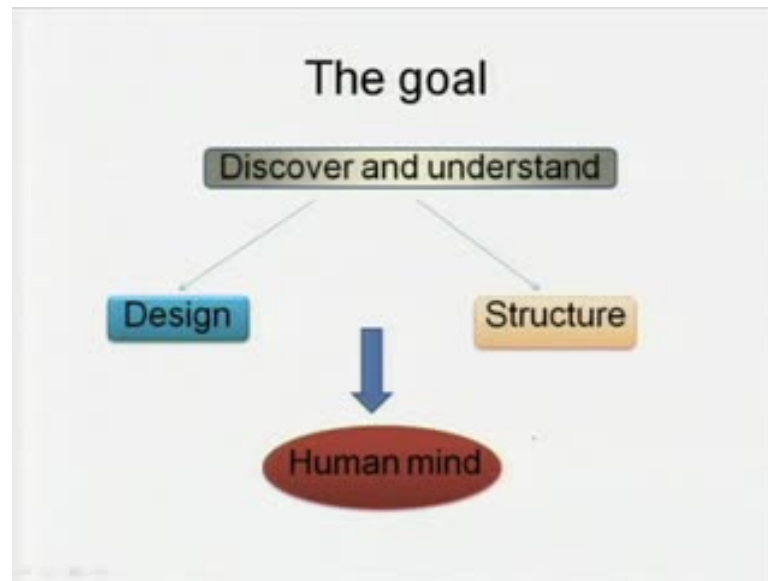
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The mind

- a set of information-processing machines
- designed by natural selection
- to solve adaptive problems
- faced by our hunter-gatherer ancestors.

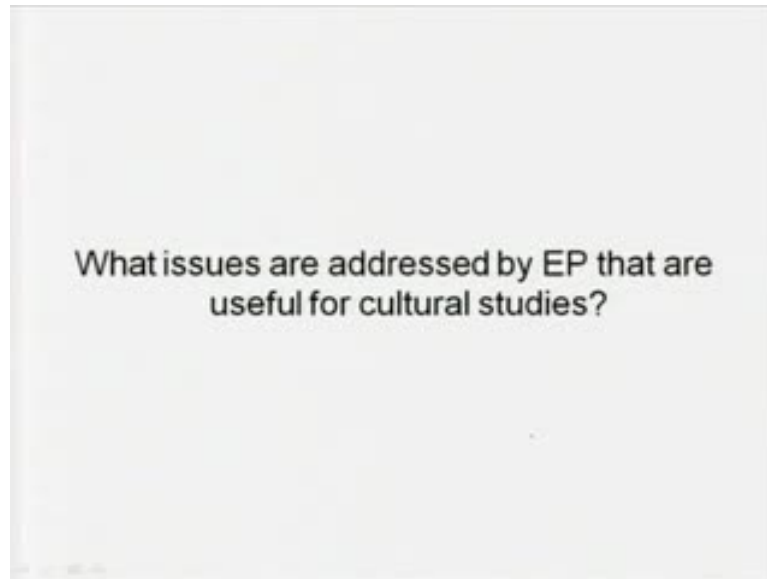
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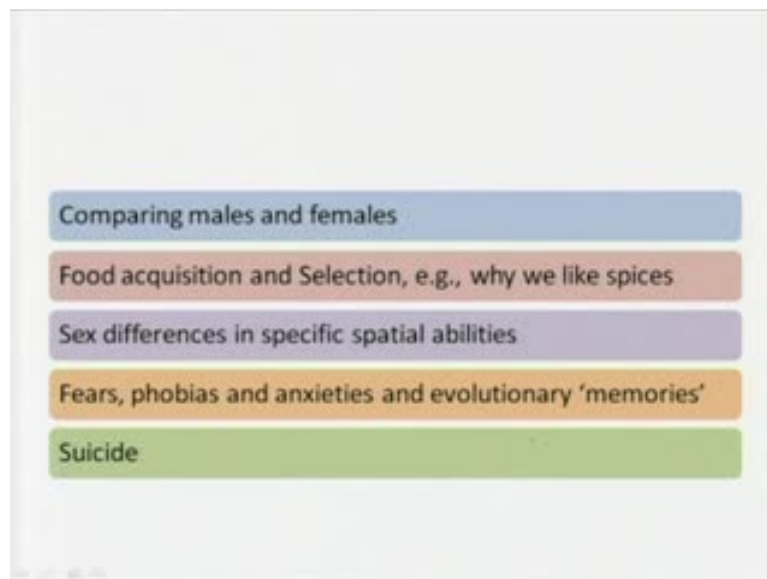
Then, how is the mind defined with an evolutionary psychology? The mind in evolutionary psychology is defined as a set of information processing machines that have been designed by natural selection to solve adaptive problems faced by our hunter gatherer ancestors. What is the goal of evolutionary psychology?

The goal of evolutionary psychology is to discover and understand the human mind especially the design of the human mind, at the structure of the human mind, how not as I said by an appeal to some supernaturally agent or by aliens, but by an appeal to a process of evolution, a process of changes driven by a principle called natural selection.

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What issues are addressed by evolutionary psychology that is useful for cultural studies? This is important, I just missed this point, but I we can discuss this as a question, the answer to the question. What was our question, what issues are addressed by evolutionary psychology that is useful for cultural studies. Now, there may be certain aspects of culture, like the comparison between males and females, then food acquisition and selection for instance, why we like spices. These are points given by David Buss in his book. Sex differences in spatial specific spatial abilities, fears, phobias and anxieties and evolutionary 'memories' and suicide. The aspect of suicide which is

really paradox if one is driven or one is designed it is how to speak to survive, then how do we explain anomalies like a suicide.

So, these are some of the things that can be explained or could be explained. These are cultural aspects, these are cultural practices, and these are again the socio-cultural psychological elements that we possess. All these can be explained by certain deep structures that we have. These structures explain all this, but deep such deep structures can also explain things which we might think are completely cultural in nature. Certain forms that practices, but these deep structures are eventually as evolutionary psychologists would argue the reasons why we have certain cultural forms and arrangements.

So, this was an introduction to how we may use science, particularly biology and in biology, particularly the theory of evolution as was given to us initially by Charles Darwin and how scholars like David Buss and Tooby and Cosmides and many others have used how they have used the main premises and theories to argue that many of our psycho, social and cultural propensities, if at all we ever want and we should want a clear rational explanatory framework for these, it is only evolutionary psychology that can understand.

Now, it is not to say that what we discussed in the first two lectures in this module, that these are not useful at all. Because the point we have to understand is, even evolutionary psychology is couched in language. Evolutionary psychology also uses signs, uses signifying practices, uses the tools of science; this is the beauty of cultural studies. On the one hand, you accept the fact that there are explanations for culture and at the same time you put these very explanations to the test of cultural studies by saying that these are also discourses.

There is no clear cut answer to it. What we are found here is that, yes we can have an explanatory framework, but it again does not do away with the corporate presumption or sorry co-premise of cultural studies that everything is a discourse and things signifying practices even if we begin to talk with so much confidence about things like evolution things, like evolutionary psychology and biology. Thank you for now and in the next lecture we are going to really unpack this further, when we talk about the principles of evolutionary psychology. Thank you for now.