**Morgan (1818-1881)**

**Marx (1818-1883)**

**Focus on economy, rise of capitalism**

**Materialist perspective**

 **Diachronic**

 **No sense of agency**

**→influence on anthropology→went completely underground, no discernible influence until 1950s. Remains important within the discipline.**

**Durkheim (1858-1917)**

**focus on society and social structure, religion**

**material versus idealist perspectives irrelevant—focused on the integration of society, seeing social structure as a unique entity with its own internal processes separate from the will of individuals (hence not idealist) and the influence of environment or economic (hence no materialist)**

 **synchronic**

 **no sense of agency**

**→influence on anthropology→ignored by early American anthropologists but extremely influential among early British anthropologists. Remains important but not as “cutting edge” as two others.**

**Weber (1864-1920)**

 **Focus on power—government, rise of nation-state, also religion**

**Idealist perspective**

 **Diachronic**

 **Agency through focus on creative individual**

**→influence on anthropology→pretty much ignored until Geertz came around in 1970s, but is now probably the most influential thinker in the discipline!**

**Boas (1858-1942)**

 **These men were sociologists, not anthropologists**

 **--They did not do any fieldwork with non-Western peoples**

**--They were concerned mainly with “the great transformation”—the Industrial Revolution and the rise of nation-states and great cities in the West--rather than traditional culture outside the West.**

 **BUT their ideas are more important to contemporary anthropologists than the ideas of their contemporaries: Morgan, Tyler, and other social evolutionists.**