

Available Light Anthropological Reflections On Philosophical Topics

Between 1934 and 1941, Robert Redfield and Sol Tax developed lines of research that anticipated and guided anthropological investigations of people living in peasant and urban communities. This book traces the development of their ethnological hypotheses and theoretical statements.

This collection is intended to provide a dialogue between social scientists and religious studies scholars. Anthropologists need to become more conversant in Western and non-Western theological systems, and these essays are a step in that direction.

What happens when anthropologists lose themselves during fieldwork while attempting to understand divergent cultures? When they stray from rigorous agendas and are forced to confront radically unexpected or unexplained experiences? In *Extraordinary Anthropology* leading ethnographers from across the globe discuss the importance of the deeply personal and emotionally volatile "ecstatic" side of fieldwork. Anthropologists who have worked in communities in Central America, North America, Australia, Africa, and Asia share their intimate experiences of transformations in the field through details of significant dreams, haunting visions, and their own conflicting emotional tensions. Their experiences demonstrate the necessary fluidity of research agendas, the value of going beyond an accepted (and safe) cultural and academic vantage point, and the inevitability of wrestling with tension and unhappiness when faced with irreconcilable cultural and psychological dichotomies. The contributors explore ways in which conventional research methods can be adapted to creatively engage the intellectual, ethical, and practical dimensions of these dislocations and capitalize on them. Unsettling and revealing, *Extraordinary Anthropology* will spark debate and reflection among anthropologists for years to come.

The ethnographic methods that anthropologists first developed to study other cultures—fieldwork, participant observation, dialogue—are now being adapted for a broad array of applications, such as business, conflict resolution and demobilization, wildlife conservation, education, and biomedicine. In *Transforming Ethnographic Knowledge*, anthropologists trace the changes they have seen in ethnography as a method and as an intellectual approach, and they offer examples of ethnography's role in social change and its capacity to transform its practitioners. Senior scholars Mary Catherine Bateson, Sidney Mintz, and J. Lorand Matory look back at how thinking ethnographically shaped both their work and their lives, and George Marcus suggests that the methods for teaching and training anthropologists need rethinking and updating. The second part of the volume features anthropologists working in sectors where ethnography is finding or claiming new relevance: Kamari Maxine Clarke looks at ethnographers' involvement (or non-involvement) in military conflict, Csilla Kalocsai employs ethnographic tools to understand the dynamics of corporate management, Rebecca Hardin and Melissa Remis take their own anthropological training into rainforests where wildlife conservation and research meet changing subsistence practices and gendered politics of social difference, and Marcia Inhorn shows how the interests in mobility and diasporic connection that characterize a new generation of ethnographic work also apply to medical technologies, as those mediate fertility and relate to social status in the Middle East.

Behavioral Anthropology is a unique introductory text that combines an intellectual biography with an overview of the methodological principles of cross-cultural research. Each chapter deals with a specific methodological issue: research design; the role of theory; strategies for measuring behavior; psychological or situational variables; samples and surveys simple and complex methods of data analysis and interpretation. For those interested in the behavioral approach, this book will be a valuable reference and teaching tool.

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Theologies of Power and Crisis provides a case study for Eric Wolf's research directive to better comprehend the interplay of cultural (webs of meaning) and material (webs of power) forms of social life. More specifically, the book demonstrates how theological discourse and practice engage with historical and material relations of power. It has been normative to speak of power in terms of political and economic processes and theology in terms of interpretive and symbolic experiences. This work breaks new ground by linking theological ideas with political-economic processes in terms of the structural relations of power. Ethnographically, this research investigates the theological processes of Hong Kong Chinese Christians during a period of significant social change and crisis, precipitated by the return of Hong Kong to China in 1997. It shows how local Christians and Christian institutions mediated the significant regional, national, and transnational forces of political-economic change by connecting theological practice to the structural relations of power. The Christian response was a contested process closely intertwined with the broader contested processes of social organization. This study develops an understanding of Christianity that goes beyond ecclesiastical hegemony to encompass struggles over human practice, meaning, and representation in relation to the changing political-economic context. These findings implicate religious ideas and practice as significant to an understanding of social inequalities and powerlessness by connecting ideologies to material conditions. Christian ideas may be used to legitimize an oppressive social order or they may be used to liberate those who are oppressed. Issues related to the policies and practice of development should take seriously the role of religious beliefs and practices.

In a path-breaking series of essays the contributors to this collection explore the development of anthropological research in Asia. The volume includes writings on Japan, China, Taiwan, Korea, Malaysia and the Philippines.

A Companion to Moral Anthropology is the first collective consideration of the anthropological dimensions of morals, morality, and ethics. Original essays by international experts explore the various currents, approaches, and issues in this important new discipline, examining topics such as the ethnography of moralities, the study of moral subjectivities, and the exploration of moral economies. Investigates the central legacies of moral anthropology, the formation of moral facts and values, the context of local moralities, and the frontiers between moralities, politics, humanitarianism Features contributions from pioneers in the field of moral anthropology, as well as international experts in related fields such as moral philosophy, moral psychology, evolutionary biology and neuroethics

What can anthropology and political science learn from each other? The authors argue that collaboration, particularly in the area of concepts and methodologies, is tremendously beneficial for both disciplines, though they also deal with some troubling aspects of the relationship. Focusing on the influence of anthropology on political science, the book examines the basic assumptions the practitioners of each discipline make about the nature of social and political reality, compares some of the key concepts each field employs, and provides an extensive review of the basic methods of research that "bridge" both disciplines: ethnography and case study. Through ethnography (participant observation), reliance on extended case studies, and the use of "anthropological" concepts and sensibilities, a greater understanding of some of the most challenging issues of the day can be gained. For example, political anthropology challenges the illusion of the "autonomy of the political" assumed by political science to characterize so-called modern societies. Several chapters include a cross-disciplinary analysis of key concepts and issues: political culture, political ritual, the politics of collective identity, democratization in divided societies, conflict resolution, civil society, and the politics of post-Communist transformations.

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Redeeming Anthropology lifts a veil on anthropology as a modern academic discipline, constituted by its secular sovereign reason and membership in the Enlightenment-bequeathed university. Mining anthropology's biographical corpus, Khaled Furani reveals ways theology has always existed in its recesses, despite perpetual efforts at immuring encroachment by this banished other. Anthropologists have alternatively spurned, disregarded, and followed forms of religiosity, transmuting their theistic engagement in their professional work. Centrally, if unwittingly, theology remains in anthropology's consummate rite of ethnographic immersion, defying precepts on the autonomy of reason and knowledge production by immersing the seeker in the sought-after. Nevertheless, anthropology ultimately commits idolatry by largely adoring the concept of Culture, and its constructs, and upholding itself as pre-eminently an ethical triumph. Furthermore, by limiting its horizons to finite categories of "human" and "natural," anthropology entangles itself in "worship" of the State and conclusively of the sovereignty principle that powers modern reason. Recovery from idolatry might arrive should anthropological reason become attuned to its fragility, cease to fear theistic reason, and open pathways toward revitalization through revelation.

Collects 1,000 entries on the subfields on anthropology, including physical anthropology, archaeology, paleontology, linguistics, and evolution.

Living Without Domination defends the bold claim that humans can organise themselves to live peacefully and prosperously together in an anarchist utopia. Clark refutes errors about what anarchism is, about utopianism, and about human sociability and its history. He then develops an analysis of natural human social activity which places anarchy in the real landscape of sociability, along with more familiar possibilities including states and slavery. The book is distinctive in bringing the rigour of analytic political philosophy to anarchism, which is all too often dismissed out of hand or skated over in popular history.

The SAGE Handbook of Cultural Anthropology is an essential resource for social scientists globally and contains a rich body of chapters on all major topics relevant to the field, whilst also presenting a possible road map for the future of the field.

In the last homily he gave before becoming Pope Benedict XVI, Cardinal Joseph Ratzinger described modern life as ruled by a "dictatorship of relativism which does not recognize anything as definitive and whose ultimate goal consists solely" of satisfying "the desires of one's own ego." An eminent scholar familiar with the centuries-old debates over relativism, Ratzinger chose to oversimplify or even caricature a philosophical approach of great sophistication and antiquity. His homily depicts the relativist as someone blown about "by every wind of doctrine," whereas the relativist sticks firmly to one argument—that human knowledge is not absolute. Gathering prominent intellectuals from disciplines most relevant to the controversy—ethics, theology, political theory, anthropology, psychology, cultural studies, epistemology, philosophy of science, and classics—this special double issue of *Common Knowledge* contests Ratzinger's denunciation of relativism. One essay relates the arguments of Ratzinger to those of two other German scholars—the conservative political theorist Ernst Wolfgang Böckenförde and the liberal philosopher and sociologist Jürgen Habermas—since all three men assume that social order depends on the existence of doctrinal authority (divine or otherwise). The contributors here argue for an intellectual and social life free of the desire for an "infantilizing" authority. One proposes that the

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Christian god is a relativist who prefers limitation and ambiguity; another, initially in agreement with Ratzinger about the danger relativism poses to faith and morals, then argues that this danger is what makes relativism valuable. The issue closes with the first English translation of an extract from a book on Catholic-Jewish relations by Cardinal Carlo Maria Martini, one of the Catholic Church's most progressive figures. Contributors. David Bloor, Daniel Boyarin, Mary Baine Campbell, Lorraine Daston, Arnold I. Davidson, John Forrester, Kenneth J. Gergen, Simon Goldhill, Jeffrey F. Hamburger, Julia Kristeva, Carlo Maria Cardinal Martini, Christopher Norris, Joseph Cardinal Ratzinger, Richard Shusterman, Barbara Herrnstein Smith, Jeffrey Stout, Gianni Vattimo

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Clifford Geertz (1926-2006) was perhaps the most influential anthropologist of our time, but his influence extended far beyond his field to encompass all facets of contemporary life. Nowhere were his gifts for directness, humor, and steady revelation more evident than in the pages of the *New York Review of Books*, where for nearly four decades he shared his acute vision of the world in all its peculiarity. This book brings together the finest of Geertz's review essays from the *New York Review* along with a representative selection of later pieces written at the height of his powers, some that first appeared in periodicals such as *Dissent*, others never before published. This collection exemplifies Geertz's extraordinary range of concerns, beginning with his first essay for the *Review* in 1967, in which he reviews, with muffled hilarity, the anthropologist Bronislaw Malinowski. This book includes Geertz's unflinching meditations on Western academia's encounters with the non-Western world, and on the shifting and clashing places of societies in the world generally. Geertz writes eloquently and arrestingly about such major figures as Gandhi, Foucault, and Genet, and on topics as varied as Islam, globalization, feminism, and the failings of nationalism. *Life among the Anthros and Other Essays* demonstrates Geertz's uncommon wisdom and consistently keen and hopeful humor, confirming his status as one of our most important and enduring public intellectuals.

In recent years announcements of the birth of business anthropology have ricocheted around the globe. The first major reference work on this field, the *Handbook of Anthropology in Business* is a creative production of more than 60 international scholar-practitioners working in universities and corporate settings from high tech to health care. Offering broad coverage of theory and practice around the world, chapters demonstrate the vibrant tensions and innovation that emerge in intersections between anthropology and business and between corporate worlds and the lives of individual scholar-practitioners. Breaking from standard attempts to define scholarly fields as products of fixed consensus, the authors reveal an evolving mosaic of engagement and innovation, offering a paradigm for understanding anthropology in business for years to come.

Brings social and cultural anthropologists into dialogue with historical sociology and illustrates the continued potential of the concept of civilization for all participants. The concept of civilization has a long but checkered history in anthropology, and anthropological materials have been of great importance for the development of civilizational analysis in historical sociology. *Anthropology and Civilizational Analysis* brings these diverse fields together and explores a wide range of topics pertaining to

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civilization, from classical theories to contemporary rhetorical discourses, including detailed case studies of concrete practices documented through archival and ethnographic research. While many scholars and the wider public still think of civilization in simplistic terms, viewing it in terms of Enlightenment notions of progress and evolution to higher stages, others have pluralized the term only to create essentialized units which are only tenuously linked to historical processes. In this book contributors use dynamic approaches, including those rooted in the seminal writings of Émile Durkheim and Marcel Mauss, opening up the dimension of civilization as an important complement to other key terms such as society and culture in social science and historical analysis.

Fifty Key Anthropologists surveys the life and work of some of the most influential figures in anthropology. The entries, written by an international range of expert contributors, represent the diversity of thought within the subject, incorporating both classic theorists and more recent anthropological thinkers. Names discussed include: Clifford Geertz Bronislaw Malinowski Zora Neale Hurston Sherry B. Ortner Claude Lévi-Strauss Rodney Needham Mary Douglas Marcel Mauss This accessible A-Z guide contains helpful cross-referencing, a timeline of key dates and schools of thought, and suggestions for further reading. It will be of interest to students of anthropology and related subjects wanting a succinct overview of the ideas and impact of key anthropologists who have helped to shape the discipline.

This two-volume book offers a panoramic explanatory narrative of Soqatra Island's rediscovery based on the global significance of its endemic biodiversity. This rediscovery not only engendered Soqatra's protective environmental supervision by United Nations agencies, but also the intensification of its bureaucratic incorporation and political subordination by Yemen's mainland national government. Together, the two volumes provide a "total" community study based on an historically contextualized and analytically detailed portrait of the Soqotran community via a multi-layered narrative the author terms a "mesography." The first volume, *A Post-Exotic Anthropology of Soqatra, Volume I: A Mesography of an Indigenous Polity in Yemen*, situates the author's study within the emergent configuration of the structures of knowledge production in the social sciences before moving onto a systematic identification of the constitutive aspects, pivotal vectors, and historical contexts of Soqatra's transitioning polity. The second volume, *A Post-Exotic Anthropology of Soqatra, Volume II: Cultural and Environmental Annexation of an Indigenous Community*, explores how cultural modernization in the light of environmental annexation transforms communal possibilities, development models, environmental values, conservation priorities, cultural practices, economic aspirations, language preferences, livelihood choices, and other key social norms. The two volumes lay the social scientific foundations for the study of Soqotrans as an island-based indigenous community.

In this unique exploration of the mysteries of the human brain, Roger Bartra shows that consciousness is a phenomenon that occurs not only in the mind but also in an external network, a symbolic system. He argues that the symbolic systems created by humans in art, language, in cooking or in dress, are the key to understanding human consciousness. Placing culture at the centre of his analysis, Bartra brings together findings from anthropology and cognitive science and offers an original vision of the continuity between the brain and its symbolic environment. The book is essential

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reading for neurologists, cognitive scientists and anthropologists alike.

Philosophy and anthropology have many, but largely unexplored, links and interrelationships. Historically, they have informed each other in subtle ways. This volume of original essays explores and enhances this relationship through anthropological engagement with philosophy and vice versa, the nature, sources and history of philosophical anthropology, phenomenology, and the practical, methodological and theoretical implications of a dialogue between the two subjects. 'Philosophy and Anthropology: Border Crossings and Transformations' seeks to enrich both the humanities and the social sciences through its informative and stimulating essays.

How can we rethink anthropology beyond itself? In this book, twenty-one artists, anthropologists, and curators grapple with how anthropology has been formulated, thought, and practised 'elsewhere' and 'otherwise'. They do so by unfolding ethnographic case studies from Belgium, France, Germany, Italy, the Netherlands, and Poland – and through conversations that expand these geographies and genealogies of contemporary exhibition-making. This collection considers where and how anthropology is troubled, mobilised, and rendered meaningful. *Across Anthropology* charts new ground by analysing the convergences of museums, curatorial practice, and Europe's reckoning with its colonial legacies. Situated amid resurgent debates on nationalism and identity politics, this book addresses scholars and practitioners in fields spanning the arts, social sciences, humanities, and curatorial studies. Preface by Arjun Appadurai. Afterword by Roger Sansi Contributors: Arjun Appadurai (New York University), Annette Bhagwati (Museum Rietberg, Zurich), Clémentine Deliss (Berlin), Sarah Demart (Saint-Louis University, Brussels), Natasha Ginwala (Gropius Bau, Berlin), Emmanuel Grimaud (CNRS, Paris), Aliocha Imhoff and Kantuta Quirós (Paris), Erica Lehrer (Concordia University, Montreal), Toma Muteba Luntumbue (Ecole de Recherche Graphique, Brussels), Sharon Macdonald (Humboldt-Universität zu Berlin), Wayne Modest (Research Center for Material Culture, Leiden), Bonaventure Soh Bejeng Ndikung (SAVVY Contemporary, Berlin), Margareta von Oswald (Humboldt-Universität zu Berlin), Roger Sansi (Barcelona University), Alexander Schellow (Ecole de Recherche Graphique, Brussels), Arnd Schneider (University of Oslo), Anna Seiderer (University Paris 8), Nanette Snoep (Rautenstrauch-Joest-Museum, Cologne), Nora Sternfeld (Kunsthochschule Kassel), Anne-Christine Taylor (Paris), Jonas Tinius (Humboldt-Universität zu Berlin) Ebook available in Open Access. This publication is GPRC-labeled (Guaranteed Peer-Reviewed Content).

Reflecting more than two decades of research on Yugoslavia's collapse and based primarily on sources from the region itself, this book consistently challenges commonly-held beliefs about the Balkans wars, and about European integration, international law, human rights, and politics in multi-national societies.

Anthropology and the New Cosmopolitanism inaugurates a new, situated, cosmopolitan anthropology. It examines the rise of postcolonial movements responsive to global rights movements, which espouse a politics of dignity, cultural difference, democracy, dissent and tolerance. The book starts from the premise that cosmopolitanism is not, and never has been, a 'western', elitist ideal exclusively. The book's major innovation is to show the way cosmopolitans beyond the North - in Papua New Guinea, Indonesia and Malaysia, India, Africa,

the Middle East and Mexico - juggle universalist commitments with roots in local cultural milieus and particular communities. Anthropology and the New Cosmopolitanism breaks new ground in theorizing the role of social anthropology as a discipline that engages with the moral, economic, legal and political transformations and dislocations of a globalizing world. It introduces the reader to key debates surrounding cosmopolitanism in the social sciences, and is written clearly and accessibly for undergraduates in anthropology and related subjects. The Routledge Handbook of Linguistic Anthropology is a broad survey of linguistic anthropology, featuring contributions from prominent scholars in the field. Each chapter presents a brief historical summary of research in the field and discusses topics and issues of current concern to people doing research in linguistic anthropology. The handbook is organized into four parts – Language and Cultural Productions; Language Ideologies and Practices of Learning; Language and the Communication of Identities; and Language and Local/Global Power – and covers current topics of interest at the intersection of the two fields, while also contextualizing them within discussions of fieldwork practice. Featuring 30 contributions from leading scholars in the field, The Routledge Handbook of Linguistic Anthropology is an essential overview for students and researchers interested in understanding core concepts and key issues in linguistic anthropology.

Clifford Geertz has been called 'the most original anthropologist of his generation' - and this reputation rests largely on the huge contributions to the methodology and approaches of anthropological interpretation that he outlined in *The Interpretation of Cultures*. The centrality of interpretative skills to anthropology is uncontested: in a subject that is all about understanding mankind, and which seeks to outline the differences and the common ground that exists between cultures, interpretation is the crucial skillset. For Geertz, however, standard interpretative approaches did not go deep enough, and his life's work concentrated on deepening and perfecting his subject's interpretative skills. Geertz is best known for his definition of 'culture,' and his theory of 'thick description,' an influential technique that depends on fresh interpretative approaches. For Geertz, 'cultures' are 'webs of meaning' in which everyone is suspended. Understanding culture, therefore, is not so much a matter of going in search of law, but of setting out an interpretative framework for meaning that focuses directly on attempts to define the real meaning of things within a given culture. The best way to do this, for Geertz, is via 'thick description:' a way of recording things that explores context and surroundings, and articulates meaning within the web of culture. Ambitious and bold, Geertz's greatest creation is a method all critical thinkers can learn from.

This detailed and comprehensive guide provides biographical information on the most influential and significant figures in world anthropology, from the birth of the discipline in the nineteenth century to the present day. Each of the fifteen chapters focuses on a national tradition or school of thought, outlining its central

features and placing the anthropologists within their intellectual contexts. Fully indexed and cross-referenced, The Routledge Dictionary of Anthropologists will prove indispensable for students of anthropology.

Anthropology and the Politics of Representation examines the inherently problematic nature of representation and description of living people, specifically in ethnography and more generally in anthropological work as a whole. In Anthropology and the Politics of Representation volume editor Gabriela Vargas-Cetina brings together a group of international scholars who, through their fieldwork experiences, reflect on the epistemological, political, and personal implications of their own work. To do so, they focus on such topics as ethnography, anthropologists' engagement in identity politics, representational practices, the contexts of anthropological research and work, and the effects of personal choices regarding self-involvement in local causes that may extend beyond purely ethnographic goals. Such reflections raise a number of ethnographic questions: What are ethnographic goals? Who sets the agenda for ethnographic writing? How does fieldwork change the anthropologist's identity? Do ethnography and ethnographers have an impact on local lives and self-representation? How do anthropologists balance long-held respect for cultural diversity with advocacy for local people? How does an author choose what to say and write, and what not to disclose? Should anthropologists support causes that may require going against their informed knowledge of local lives? Contributors Steffan Igor Ayora-Diaz / Beth A. Conklin / Les W. Field / Katie Glaskin / Frederic W. Gleach / Tracey Heatherington / June C. Nash / Bernard C. Perley / Vilma Santiago- Irizarry / Timothy J. Smith / Sergey Sokolovskiy / David Stoll / Gabriela Vargas- Cetina / Thomas M. Wilson

In this innovative volume, anthropologists turn their attention to a topic that has rarely figured as a focus of concerted investigation and yet which can be described as an intrinsic aspect of all human knowing and part of all processes by which human beings process information about themselves, their identities, their environments and their relations: the imagination. How do anthropologists use imagination in coming to know their research subjects? How might they, and how should they, use their imagination? And how do research subjects themselves understand, describe, justify and limit their use of the imagination? Presenting a range of case studies from a variety of locations including the UK, US, Africa, East Asia and South America, this collection offers a comparative exploration of how imagination has been conceptualized and understood in a range of analytical traditions, with regard to issues of both methodology and ethnomethodology. With emphasis not on abstraction but on imagination as activity, technique and subject situated in the middle of lives, Reflections on Imagination sheds new light on imagination as a universal capacity and practice - something to which human beings attend whenever they make sense of their environments and situate their life-projects in these environments - the means by which worlds come to be.

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reasoning, responsibility, cultivation, commitment, and questioning in social life. Rather than focus on codes of conduct or hot-button issues, they make the cumulative argument that ethics is profoundly 'ordinary', pervasive - and possibly even intrinsic to speech and action. In addition to deepening our understanding of ethics, the volume makes an incisive and necessary intervention in anthropological theory, recasting discussion in ways that force us to rethink such concepts as power, agency, and relativism. Individual chapters consider the place of ethics with respect to conversation and interaction; judgment and responsibility; formality, etiquette, performance, ritual, and law; character and empathy; social boundaries and exclusions; socialization and punishment; and commemoration, history, and living together in peace and war. Clifford Geertz is the most influential American anthropologist of the past four decades. His writings have defined and given character to the intellectual agenda of a meaning-centered, nonreductive interpretive social science and have provoked much excitement and debate about the nature of human understanding. As part of the American Anthropological Association's centennial celebration, the executive board sponsored a presidential session honoring Geertz. Clifford Geertz by His Colleagues compiles the twelve speeches given then by a distinguished panel of social scientists along with a concluding piece by Geertz in which he responds to each speaker and reflects on his own career. These edited speeches cover a broad range of topics, including Geertz's views on morality, cultural critique, interpretivism, time and change, Islam, and violence. A fitting tribute to one of the great thinkers of our age, this collection will be enjoyed by anthropologists as well as students of psychology, history, and philosophy.

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