

Adolf Bastian And The Psychic Unity Of Mankind The Foundations Of Anthropology In Nineteenth Century Germany

This newly translated volume of the Collected Works of Marie-Louise von Franz, one of the most renowned authorities on fairytales, presents a systematic and wide-ranging approach. Von Franz amplifies a variety of fairytale motifs to show that the magical realm is alien to the profane and mundane realm of ordinary daily life. She was one of Analytical Psychology's most original thinkers and here she presents a lucid, concise exploration of the archetypal symbols found in fairytales. Fairytales, like myths, provide a cultural and societal backdrop that helps the human imagination narrate the meaning of life's events. The remarkable similarities in fairytale motifs across different lands and cultures inspired many scholars to search for the original homeland of fairytales. While peregrinations of fairytale motifs occur, the common root of fairytales is more archetypal than geographic. A striking feature of fairytales is that a sense of space, time, and causality is absent. This situates them in a magical realm, a land of the soul, where the most interesting things happen in the center of places like Heaven, mountains, lakes, and wells. At the age of eighteen, Marie-Louise von Franz was invited to meet Carl Gustav Jung at Bolingen Tower. She immediately recognized that there exist two levels of reality, one outer and the other inner. Within months she had enrolled at the University of Zürich and began attending Jung's lectures at the E.T.H. (Eidgenössische Technische Hochschule or the Swiss Federal Institute of Technology). Less than a decade after meeting Jung, von Franz had completed her doctorate in classical philology and begun seeing her first analysands. She was a prolific writer, a dedicated teacher and lecturer, and was possessed of a "far-reaching and often non discriminating Eros that accepted everyone seeking help." (Alfred Ribi, MD in Fountain of the Love of Wisdom, Chiron, 2006) The history of anthropology has been written from multiple viewpoints, often from perspectives of gender, nationality, theory, or politics. Before Boas delves deeper into issues concerning anthropology's academic origins to present a groundbreaking study that reveals how ethnography and ethnology originated during the eighteenth rather than the nineteenth century, developing parallel to anthropology, or the "natural history of man." Han F. Vermeulen explores primary and secondary sources from Russia, Germany, Austria, the United States, the Netherlands, Hungary, the Czech Republic, Slovakia, France, and Great Britain in tracing how "ethnography" originated as field research by German-speaking historians and naturalists in Siberia (Russia) during the 1730s and 1740s, was generalized as "ethnology" by scholars in Göttingen (Germany) and Vienna (Austria) during the 1770s and 1780s, and was subsequently adopted by researchers in other countries. Before Boas argues that anthropology and ethnology were separate sciences during the Age of Reason, studying racial and ethnic diversity, respectively. Ethnography and ethnology focused not on "other" cultures but on all peoples of all eras. Following G. W. Leibniz, researchers in these fields categorized peoples primarily according to their languages. Franz Boas professionalized the holistic study of anthropology from the 1880s into the twentieth century. The collection explores new applications of the American Philosophical Society's library materials as scholars seek to partner on collaborative projects, often through the application of digital technologies, that assist ongoing efforts at cultural and linguistic revitalization movements within Native communities. The Cambridge Handbook of Consciousness is the first of its kind in the field, and its appearance marks a unique time in the history of intellectual inquiry on the topic. After decades during which consciousness was considered beyond the scope of legitimate scientific investigation, consciousness re-emerged as a popular focus of research towards the end of the last century, and it has remained so for nearly 20 years. There are now so many different lines of investigation on consciousness that the time has come when the field may finally benefit from a book that pulls them together and, by juxtaposing them, provides a comprehensive survey of this exciting field. An authoritative desk reference, which will also be suitable as an advanced textbook.

Adolf Bastian and the Psychic Unity of Mankind

The Routledge Dictionary of Anthropologists

Transformations of an Illusion

Theologically Engaged Anthropology

Indigenous Visions

Origins, Evidence, Contexts

The history of emotions is one of the fastest growing fields in current historical debate, and this is the first book-length introduction to the field, synthesizing the current research, and offering direction for future study. The History of Emotions is organized around the debate between social constructivist and universalist theories of emotion that has shaped most emotions research in a variety of disciplines for more than a hundred years:

social constructivists believe that emotions are largely learned and subject to historical change, while universalists insist on the timelessness and pan-culturalism of emotions. In historicizing and problematizing this binary, Jan Plamper opens emotions research beyond constructivism and universalism; he also maps a vast terrain of thought about feelings in anthropology, philosophy, sociology, linguistics, art history, political science, the life sciences; from nineteenth-century experimental psychology to the latest affective neuroscience; and history, from ancient times to the present day.

Is it in our nature to be altruistic, or evil, to make art, use tools, or create language? Is it in our nature to think in any particular way? For Daniel L. Everett, the answer is a resounding no: it isn't in our nature to do any of these things because human nature does not exist—at least not as we usually think of it. Flying in the face of major trends in Evolutionary Psychology and related fields, he offers a provocative and compelling argument in this book that the only thing humans are hardwired for is freedom: freedom from evolutionary instinct and freedom to adapt to a variety of environmental and cultural contexts. Everett sketches a blank-slate picture of human cognition that focuses not on what is in the mind but, rather, what the mind is in—namely, culture. He draws on years of field research among the Amazonian people of the Pirahã in order to carefully scrutinize various theories of cognitive instinct, including Noam Chomsky's foundational concept of universal grammar, Freud's notions of unconscious forces, Adolf Bastian's psychic unity of mankind, and works on massive modularity by evolutionary psychologists such as Leda Cosmides, John Tooby, Jerry Fodor, and Steven Pinker. Illuminating unique characteristics of the Pirahã language, he demonstrates just how differently various cultures can make us think and how vital culture is to our cognitive flexibility. Outlining the ways culture and individual psychology operate symbiotically, he posits a Buddhist-like conception of the cultural self as a set of experiences united by various apperceptions, episodic memories, ranked values, knowledge structures, and social roles—and not, in any shape or form, biological instinct. The result is fascinating portrait of the “dark matter of the mind,” one that shows that our greatest evolutionary adaptation is adaptability itself.

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Adolf Bastian mapped a programme for anthropological research in the nineteenth century which is still accepted in the international scholarly community today, without the figure of its founder being known. This is the first time that seminal pieces of the work of this much-neglected scholar have been translated into English. Bastian had an impact, directly and indirectly, on geography, psychology, comparative religious studies, and ethnology in the twentieth century.

Archetypal Symbols in Fairytales

The Cambridge History of Modern European Thought: Volume 1, The Nineteenth Century

Dark Matter of the Mind

The Genesis of Ethnography and Ethnology in the German Enlightenment

Worldly Provincialism

Anthropology and Antihumanism in Imperial Germany

The Culturally Articulated Unconscious

The Bristol doctor James Cowles Prichard (1786-1848) has enjoyed a glowing reputation. Late Victorians regarded him as the founder of British anthropology and, in the twentieth century, he has been considered as a precursor of Darwin. Nowadays his name is cited mainly in context of inquiries into the rise of racial theories. Prichard's own theoretical goal was simple: the son of Quaker parents, he attempted to establish that the Bible provided a correct account of the earliest history of humankind; above all it was his aim to prove once and for all the doctrine of monogenesis: the unitary origins of mankind. He single-handedly charted the waters of the pre-Victorian human sciences. Philology, anthropology, mythology, Biblical criticism, the philosophy of the human mind, comparative anatomy, physiology, and practical medicine - Prichard mastered subjects so diverse that his learning may be called truly universal. His views have often been misrepresented, however, and his opposition to racial thinking in particular has been underestimated. This book, the first study dedicated exclusively to Prichard, explores his notions of man's place in nature and puts them in the context of contemporary European learning. An exciting book to help you understand yourself and your clients, combining the symbolism of astrology with psychology. Dynamics of the Unconscious shows readers how to understand depression, the astrology and psychology of aggression, and alchemical symbolism for growth.

Social and cultural anthropology and archaeology are rich subjects with deep connections in the social and physical sciences. Over the past 150 years, the subject matter and different theoretical perspectives have expanded so greatly that no single individual can command all of it. Consequently, both advanced students and professionals may be confronted with theoretical positions and names of theorists with whom they are only partially familiar, if they have heard of them at all. Students, in particular, are likely to turn to the web to find quick background information on theorists and theories. However, most web-based information is inaccurate and/or lacks depth. Students and professionals need a source to provide a quick overview of a particular theory and theorist with just the basics—the "who, what, where, how, and why," if you will. In response, SAGE Reference plans to publish the two-volume Theory in Social and Cultural Anthropology: An Encyclopedia. Features & Benefits: Two volumes containing approximately 335 signed entries provide users with the most authoritative and thorough reference resource available on anthropology theory, both in terms of breadth and depth of coverage. To ease navigation between and among related entries, a Reader's Guide groups entries thematically and each entry is followed by Cross-References. In the electronic version, the Reader's Guide combines with the Cross-References and a detailed Index to provide robust search-and-browse capabilities. An appendix with a Chronology of Anthropology Theory allows students to easily chart directions and trends in thought and theory from early times to the present. Suggestions for Further Reading at the end of each entry and a Master Bibliography at the end guide readers to sources for more detailed research and discussion.

With the rise of imperialism, the centuries-old European tradition of humanist scholarship as the key to understanding the world was jeopardized. Nowhere was this more true than in nineteenth-century Germany. It was there, Andrew Zimmerman argues, that the battle lines of today's "culture wars" were first drawn when anthropology challenged humanism as a basis for human scientific knowledge. Drawing on sources ranging from scientific papers and government correspondence to photographs, pamphlets, and police reports of "freak shows," Zimmerman demonstrates how German imperialism opened the door to antihumanism. As Germans interacted more frequently with peoples and objects from far-flung cultures, they were forced to reevaluate not just those peoples, but also the construction of German identity itself. Anthropologists successfully argued that their discipline addressed these issues more productively—and more accessibly—than humanistic studies. Scholars of anthropology, European and intellectual history, museum studies, the history of science, popular culture, and colonial studies will welcome this book.

History and Its Objects

Anthropological Abstracts

Before Boas

Anthropological Perspectives

Gentlemen and Amazons

The Scramble for Northwest Coast Artifacts

Revised Edition

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. A Jungian psychologist explains how careful analyses of fairy tales like "Beauty and the Beast" can lead to a better understanding of human psychology. Of the various types of mythological literature, fairy tales are the simplest and purest expressions of the collective unconscious and thus offer the clearest understanding of the basic patterns of the human psyche. Every people or nation has its own way of experiencing this psychic reality, and so a study of the world's fairy tales yields a wealth of insights into the archetypal experiences of humankind. Perhaps the foremost authority on the psychological interpretation of fairy tales is Marie-Louise von Franz. In this book—originally published as *An Introduction to the Interpretation of Fairy Tales*—she describes the steps involved in analyzing and illustrates them with a variety of European tales, from "Beauty and the Beast" to "The Robber Bridegroom." Dr. von Franz begins with a history of the study of fairy tales and the various theories of interpretation. By way of illustration she presents a detailed examination of a simple Grimm's tale, "The Three Feathers," followed by a comprehensive discussion of motifs related to Jung's concept of the shadow, the anima, and the animus. This revised edition has been corrected and updated by the author.

Both a critical history of anthropological theory and methods and a challenging essay in the sociology of science, *The Invention of Primitive Society* shows how anthropologists have tried to define the original form of human society.

Cultural history is increasingly informed by the history of material culture—the ways in which individuals or entire societies create and relate to objects both mundane and extraordinary—rather than on textual evidence alone. Books such as *The Hare with Amber Eyes* and *A History of the World in 100 Objects* indicate the growing popularity of this way of understanding the past. In *History and Its Objects*, Peter N. Miller uncovers the forgotten origins of our fascination with exploring the past through its artifacts by highlighting the role of antiquarianism—a pursuit ignored and derided by modern academic history—in grasping the significance of material culture. From the efforts of Renaissance antiquarians, who reconstructed life in the ancient world from coins, inscriptions, seals, and other detritus, to amateur historians in the nineteenth century working within burgeoning national traditions, Miller connects collecting—whether by individuals or institutions—to the professionalization of the historical profession, one which came to regard its progenitors with skepticism and disdain. The struggle to articulate the value of objects as historical evidence, then, lies at the heart both of academic history-writing and of the popular engagement with things. Ultimately, this book demonstrates that our current preoccupation with objects is far from novel and reflects a human need to reexperience the past as a physical presence.

A Bibliographic Survey

Antiquarianism and Material Culture since 1500

A History of Theories of Culture

Celebrating Transgression

Seminars in Psychological Astrology

Imagining Religion in the Czech Republic

The Profane and Magical Worlds

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

What is most strikingly new about the transcultural is its sudden ubiquity. Following in the wake of previous concepts in cultural and literary studies such as creolization, hybridity, and syncretism, and signalling a family relationship to terms such as transnationality, translocality, and transmigration, 'transcultural' terminology has unobtrusively but powerfully edged its way into contemporary theoretical and critical discourse. The four sections of this volume denote major areas where 'transcultural' questions and problematics have come to the fore: theories of culture and literature that have sought to account for the complexity of culture in a world increasingly characterized by globalization, transnationalization, and interdependence; realities of individual and collective life-worlds shaped by the ubiquity of phenomena and experiences relating to transnational connections and the blurring of cultural boundaries; fictions in literature and other media that explore these realities, negotiate the fuzzy edges of 'ethnic' or 'national' cultures, and participate in the creation of transnational public spheres as well as transcultural imaginations and memories; and, finally, pedagogy and didactics, where earlier models of teaching 'other' cultures are faced with the challenge of coming to terms with cultural complexity both in what is being taught and in the people it is taught to, and where 'target cultures' have become elusive. The idea of 'locating' culture and literature exclusively in the context of ethnicities or nations is rapidly losing plausibility throughout an 'English-speaking world' that has long since been multi- rather than monolingual. Exploring the prospects and contours of 'Transcultural English Studies' thus reflects a set of common challenges and predicaments that in recent years have increasingly moved centre stage not only in the New Literatures in English, but also in British and American studies.

The best known, most often cited history of anthropological theory is finally available in paperback! First published in 1968, Harris's book has been cited in over 1,000 works and is one of the key documents explaining cultural materialism, the theory associated with Harris's work. This updated edition included the complete 1968 text plus a new introduction by Maxine Margolis, which discusses the impact of the book and highlights some of the major trends in anthropological theory since its original publication. RAT, as it is affectionately known to three decades of graduate students, comprehensively traces the history of anthropology and anthropological theory, culminating in a strong argument for the use of a scientific, behaviorally-based, etic approach to the understanding of human culture known as cultural materialism. Despite its popularity and influence on anthropological thinking, RAT has never been available in paperback until now. It is an essential volume for the library of all anthropologists, their graduate students, and other theorists in the social sciences.

Gentlemen and Amazons traces the nineteenth-century genesis and development of an important contemporary myth about human origins: that of a matriarchal prehistory. Cynthia Eller explores the intellectual history of the myth, which arose not from male scholars who wanted to limit the aspirations of the nascent women's movement and vindicate the patriarchal family model as a higher stage of human development. Eller tells the stories these men told, analyzes the gendered assumptions they made, and describes the moral lessons they drew from the presumed existence of prehistoric matriarchies. She reveals the astonishing variety of advocates who have supported the myth--feminists and misogynists, fascists and communists, sexual puritans and libertarians--and provides the necessary context for understanding how

feminists of the 1970s and 1980s embraced as historical "fact" a discredited nineteenth-century idea.

Theory in Social and Cultural Anthropology

The Interpretation of Fairy Tales

Anthropology & Law

A Critical History

Theories, Fictions, Realities

James Cowles Prichard's Anthropology

A Psychological Interpretation of Mythology

A reassessment of the debate surrounding Weber's classic work Protestant Ethic and the Spirit of Capitalism.

9. *Between meaning and significance: reflections on ritual and mimesis / Alexander Henn -- 10. Animism on stage: tracing anthropology's heritage in contemporary African dance in Europe / Nadine Sieveking -- 11. Transgression and the erotic / Vincent Crapanzano -- 12. Michael Leiris: master of the ethnographic failure / Peter Phipps -- 13. Boundary confusion in anthropology and art: Pablo Picasso and Michael Leiris / Klaus Peter Buchheit -- 14. The concatenation of minds / Klaus Peter Buchheit -- 15. Transgressions of fieldwork/filed works: method in madness / John Hutnyk.*

Oskar Goldberg was an important and controversial figure in Weimar Germany. He challenged the rising racial conception of the state and claimed that the Jewish people were on a metaphysical mission to defeat race-based statism. He attracted the attention of his contemporaries--Walter Benjamin, Gershom Scholem, Thomas Mann, and Carl Schmitt, among others--with the argument that ancient Israel's sacrificial rituals held the key to overcoming the tyranny of technology in the modern world. Bruce Rosenstock offers a sympathetic but critical philosophical portrait of Goldberg and puts him into conversation with Jewish and political figures that circulated in his cultural environment. Rosenstock reveals Goldberg as a deeply imaginative and broad-minded thinker who drew on biology, mathematics, Kabbalah, and his interests in ghost photography to account for the origin of the earth. Caricatured as a Jewish proto-fascist in his day, Goldberg's views of the tyranny of technology, biopolitics, and the "new vitalism" remain relevant to this day.

Legal practice renders a further important benefit to anthropology when it validates anthropological knowledge through the use of anthropologists as expert witnesses in the courtroom and the introduction of the 'culture defense' against criminal charges."--Jacket.

Oskar Goldberg and the Vitalist Imagination

Evolutionism In Cultural Anthropology

Encyclopedia of Anthropology

The Rise of Anthropological Theory

Indigenous Languages and the Promise of Archives

Anthropology at War

Dictionary of Concepts in Cultural Anthropology

Examines the history of evolutionism in cultural anthropology, beginning with its roots in the 19th century, through the half-century of anti-evolutionism, to its reemergence in the 1950s, and the current perspectives on it today. No other book covers the subject so fully or over such a long period of time.. Evolutionism and Cultural Anthropology traces the interaction of evolutionary thought and anthropological theory from Herbert Spencer to the twenty-first century. It is a focused examination of how the idea of evolution has continued to provide anthropology with a master principle around which a vast body of data can be organized and synthesized. Erudite and readable, and quoting extensively from early theorists (such as Edward Tylor, Lewis Henry Morgan, John McLennan, Henry Maine, and James Frazer) so that the reader might judge them on the basis of their own words, Evolutionism and Cultural Anthropology is useful reading for courses in anthropological theory and the history of anthropology.

0813337666 *Evolutionism in Cultural Anthropology : a Critical History*

Worldly Provincialism introduces readers to the intellectual history that drove the emergence of German anthropology. Drawing on the most recent work on the history of the discipline, the contributors rethink the historical and cultural connections between German anthropology, colonialism, and race. By showing that German intellectual traditions differed markedly from those of Western Europe, they challenge the prevalent assumption that Europeans abroad shared a common cultural code and behaved similarly toward non-Europeans. The eloquent and well-informed essays in this volume demonstrate that early German anthropology was fueled by more than a simple colonialist drive. Rather, a wide range of intellectual history shaped the Germans' rich and multifarious interest in the cultures, religions, physiognomy, physiology, and history of non-Europeans, and gave rise to their desire to connect with the wider world. Furthermore, this volume calls for a more nuanced understanding of Germany's standing in postcolonial studies. In contrast to the prevailing view of German imperialism as a direct precursor to Nazi atrocities, this volume proposes a key insight that goes to the heart of German historiography: There is no clear trajectory to be drawn from the complex ideologies of imperial anthropology to the race science embraced by the Nazis. Instead of relying on a nineteenth-century explanation for twentieth-century crimes, this volume ultimately illuminates German ethnology and anthropology as local phenomena, best approached in terms of their own worldly provincialism. H. Glenn Penny is Assistant Professor of History at the University of Missouri, Kansas City. Matti Bunzl Assistant Professor of Anthropology and History at the University of Illinois at Urbana-Champaign.

After years of discussion within the field of anthropology concerning how to properly engage with theology, a growing number of anthropologists now want to engage with theology as a counterpart in ethnographic dialogue. Theologically Engaged Anthropology focuses on the theological history of anthropology, illuminating deeply held theological assumptions that humans make about the nature of reality, and illustrating how these theological assumptions manifest themselves in society. This volume brings together leading anthropologists and theologians to consider what theology can contribute to cultural anthropology and ethnography. It provides anthropologists and theologians with a rationale and

framework for using theology in anthropological research.

Extracted from Volume 8. Includes the title essay and "On Psychic Energy."

Transcultural English Studies

Dynamics of the Unconscious

The Ethnographic Frontier in German New Guinea, 1870–1935

Anthropologists and Their Traditions Across National Borders

The Foundations of Anthropology in Nineteenth Century Germany

German Anthropology in the Age of Empire

Method and Politics in Anthropological Studies of Culture : a Book in Honour of Klaus Peter Köpping

The Cambridge History of Modern European Thought is an authoritative and comprehensive exploration of the themes, thinkers and movements that shaped our intellectual world in the late-eighteenth and nineteenth century. Representing both individual figures and the contexts within which they developed their ideas, each essay is written in a clear accessible style by leading scholars in the field and offers both originality and interpretive insight. This first volume surveys late eighteenth- and nineteenth-century European intellectual history, focusing on the profound impact of the Enlightenment on European intellectual life. Spanning twenty chapters, it covers figures such as Kant, Hegel, Wollstonecraft, and Darwin, major political and intellectual movements such as Romanticism, Socialism, Liberalism and Feminism, and schools of thought such as Historicism, Philology, and Decadence. Renouncing a single 'master narrative' of European thought across the period, Warren Breckman and Peter E. Gordon establish a formidable new multi-faceted vision of European intellectual history for the global modern age.

*Between 1914 and 1918, German anthropologists conducted their work in the midst of full-scale war. The discipline was relatively new in German academia when World War I broke out, and, as Andrew D. Evans reveals in this illuminating book, its development was profoundly altered by the conflict. As the war shaped the institutional, ideological, and physical environment for anthropological work, the discipline turned its back on its liberal roots and became a nationalist endeavor primarily concerned with scientific studies of race. Combining intellectual and cultural history with the history of science, *Anthropology at War* examines both the origins and consequences of this shift. Evans locates its roots in the decision to allow scientists access to prisoner-of-war camps, which prompted them to focus their research on racial studies of the captives. Caught up in wartime nationalism, a new generation of anthropologists began to portray the country's political enemies as racially different. After the war ended, the importance placed on racial conceptions and categories persisted, paving the way for the politicization of scientific inquiry in the years of the ascendancy of National Socialism.*

*Volume 8 of the *Histories of Anthropology Annual* series, the premier series published in the history of the discipline, explores national anthropological traditions in Britain, the United States, and Europe and follows them into postnational contexts.*

Contributors reassess the major theorists in twentieth-century anthropology, including the work of luminaries such as Franz Boas, Claude Lévi-Strauss, Bronisław Malinowski, A. R. Radcliffe-Brown, and Marshall Sahlins, as well as lesser-known but important anthropological work by Berthold Laufer, A. M. Hocart, Kenelm O. L. Burridge, and Robin Ridington, among others. These essays examine myriad themes such as the pedagogical context of the anthropologist as a teller of stories about indigenous storytellers; the colonial context of British anthropological theory and its projects outside the nation-state; the legacies of Claude Lévi-Strauss's structuralism regarding culture-specific patterns; cognitive universals reflected in empirical examples of kinship, myth, language, classificatory systems, and supposed universal mental structures; and the career of Marshall Sahlins and his trajectory from neo-evolutionism and structuralism toward an epistemological skepticism of cross-cultural miscommunication.

Anthropologists and world historians make strange bedfellows. Although the latter frequently employ anthropological methods in their descriptions of cross-cultural exchanges, the former have raised substantial reservations about global approaches to history. Fearing loss of specificity, anthropologists object to the effacing qualities of techniques employed by world historians—this despite the fact that anthropology itself was a global, comparative enterprise in the nineteenth century. Rainer Buschmann here seeks to recover some of anthropology's global flavor by viewing its history in Oceania through the notion of the ethnographic frontier—the furthestmost limits of the anthropologically known regions of the Pacific. The colony of German New Guinea (1884–1914) presents an ideal example of just such a contact zone. Colonial administrators there were drawn to approaches partially inspired by anthropology. Anthropologists and museum officials exploited this interest by preparing large-scale expeditions to German New Guinea. Buschmann explores the resulting interactions between German colonial officials, resident ethnographic collectors, and indigenous peoples, arguing that all were instrumental in the formation of anthropological theory. He shows how changes in collecting aims and methods helped shift ethnographic study away from its focus on material artifacts to a broader consideration of indigenous culture. He also shows how ethnological collecting, often a competitive affair, could become politicized and connect to national concerns. Finally, he places the German experience in the broader context of Euro-American anthropology.

Anthropology's Global Histories will interest students and scholars of anthropology, history, world history, and Pacific studies.

The History of Emotions

Josiah Royce's Quest for a Philosophy of white Racial Empire

(From Collected Works Vol. 8)

The Myth of the Birth of the Hero

An Introduction

On the Nature of the Psyche

Anthropology's Global Histories

Religions of Melanesia is the first comprehensive annotated bibliography of religious life in a region that boasts over one-quarter of the world's distinct religions.

In 80 entries this work provides an introduction to the key ideas of cultural anthropology. In each article--culture, race, materialism, semiotics, "primitive," etc.--Winthrop provides a balance between describing a concept's contemporary theoretical relevance and tracing its development, including the broader intellectual context transcending professional anthropology. Thus the article on "interpretation" discusses St. Augustine, Schliermacher, Dilthey, and Gadamer, as well as Geertz and Evans-Pritchard. That on "ethnology" treats Boemus, Acosta, and Pritchard as well as the Boasians. The article on "nature" contrasts the Greek concept of physis with the Roman natura. Though this is a work of synthesis rather than of original historical scholarship, Winthrop

quotes primary sources as much as possible, to let the key figures speak for themselves.

How do we think about ourselves and others? Part one of the book examines the notion of human universals in cultural anthropology, psychology, linguistics, and in cognitive sciences. This part is focused on the issue of examining the processes of conceptualization, categorization and classification of human types and identities and it examines the role of psychological essentialism in these processes. It also focuses on the topic of religiously interpreted identities. Part two examines religiosity in modern Czech society. Contemporary Czech religiosity or lack thereof has been interpreted narrowly from the perspective of socially and culturally conceptualized factors. Other possible factors have been neglected – for example neuropsychological aspects. The World Religions Paradigm that underpins teaching about religions in Czech education system, is composed of reified concepts of religious traditions. This paradigm provides a basis for essentialised conceptualization of religiously interpreted identities in contemporary Czech society.

Douglas Cole Examines the process of anthropological collecting on the Northwest Coast between 1875 and the Great Depression, in the context of the development of museums and anthropology.

The Invention of Primitive Society

Weber's Protestant Ethic

The Cambridge Handbook of Consciousness

Another white Man's Burden

An Encyclopedia

The Myth of Matriarchal Prehistory, 1861–1900

Rediscovering the World of Franz Boas

A compelling study that charts the influence of Indigenous thinkers on Franz Boas, the father of American anthropology demonstrates the extent to which Josiah Royce's ideas about race were motivated explicitly in terms of imperial conquest. Winner of the 2020 Josiah Royce Prize in American Idealist Thought, presented by the Josiah Royce Society Another white Man's Burden performs a case study of Josiah Royce's philosophy of racial difference. In an effort to lay bare the ethnological racial heritage of American philosophy, Tommy J. Curry challenges the common notion that the cultural racism of the twentieth century was more progressive and less racist than the biological determinism of the 1800s. Like many white thinkers of his time, Royce believed in the superiority of the white races. Unlike today however, whiteness did not represent only one racial designation but many. Contrary to the view of the British-born Germanophile philosopher Houston S. Chamberlain, for example, who insisted upon the superiority of the Teutonic races, Royce believed it was the Anglo-Saxon lineage that possessed the key to Western civilization. It was the birthright of white America, he believed, to join the imperial ventures of Britain—to take up the white man's burden. To this end he advocated the domestic colonization of Blacks in the American South, suggested that America's xenophobia was natural and necessary to protecting the culture of white America, and demanded the assimilation and elimination of cultural difference for the stability of America's communities. Another white Man's Burden reminds philosophers that racism has been part of the building blocks of American thought for centuries, and that this must be recognized and addressed in order for its proclamations of democracy, community, and social problems to have real meaning. Tommy J. Curry is Professor of Philosophy at Texas A&M University and the author of The Man-Not: Race, Class, Genre, and the Dilemmas of Black Manhood.

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Transfinite Life

Captured Heritage

Religions of Melanesia

World War I and the Science of Race in Germany

Remaking the Science of Man in Early Nineteenth Century Britain