

Available Light Anthropological Reflections On Philosophical Topics

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.

Anthropologists have acted as experts and educators on the nature and ways of life of people worldwide, working to understand the human condition in broad comparative perspective. As a discipline, anthropology has often advocated — and even defended — the cultural integrity, authenticity, and autonomy of societies across the globe. Public anthropology today carries out the discipline's original purpose, grounding theories in lived experience and placing empirical knowledge in deeper historical and comparative frameworks. This is a vitally important kind of anthropology that has the goal of improving the modern human condition by actively engaging with people to make changes through research, education, and political action.

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.

The illusion that ethnography is a matter of sorting strange and irregular facts into familiar and orderly

categories? this is magic, that is technology? has long since been exploded. What it is instead, however, is less clear. That it might be a kind of writing, putting things to paper, has now and then occurred to those engaged in producing it, consuming it, or both. But the examination of it as such has been impeded by several considerations, none of them very reasonable. One of these, especially weighty among the producers, has been simply that it is an unanthropological sort of thing to do. What a proper ethnographer ought properly to be doing is going out to places, coming back with information about how people live there, and making that information available to the professional community in practical form, not lounging about in libraries reflecting on literary questions. Excessive concern, which in practice usually means any concern at all, with how ethnographic texts are constructed seems like an unhealthy self-absorption? time wasting at best, hypochondriacal at worst. The advantage of shifting at least part of our attention from the fascinations of field work, which have held us so long in thrall, to those of writing is not only that this difficulty will become more clearly understood, but also that we shall learn to read with a more percipient eye. A hundred and fifteen years (if we date our profession, as conventionally, from Tylor) of asseverational prose and literary innocence is long enough.

The Conundrum of Cultural Difference, From Tunisia to Japan

The Logic of Pacific Island Culture

Ordinary Ethics

Making Sense of Micronesia

Further Essays In Interpretive Anthropology

Clifford Geertz in Morocco

Studies of a European Disunion, 1991-2011

In The Interpretation of Cultures, the most original anthropologist of his generation moved far beyond the traditional confines of his discipline to develop an important new concept of culture. This groundbreaking book, winner of the 1974 Sorokin Award of the American Sociological Association, helped define for an entire generation of anthropologists what their field is ultimately about.

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

In two volumes, the SAGE Handbook of Social Anthropology provides the definitive overview of contemporary research in the discipline. It explains the what, where, and how of current and anticipated work in Social Anthropology. With 80 authors, contributing more than 60 chapters, this is the most comprehensive and up-to-date statement of research in Social Anthropology available and the essential point of departure for future projects. The Handbook is divided into four sections: -Part I: Interfaces examines Social Anthropology's disciplinary connections, from Art and Literature to Politics and Economics, from Linguistics to Biomedicine, from History to Media Studies. -Part II: Places examines place, region, culture, and history, from regional, area studies to a globalized world -Part III: Methods examines issues of method; from archives to war zones, from development projects to art objects, and from ethics to comparison -Part IV: Futures anticipates anthropologies to come: in the Brain Sciences; in post-Development; in the Body and Health; and in new Technologies and Materialities Edited by the leading figures in social anthropology, the Handbook includes a substantive introduction by Richard Fardon, a think piece by Jean and John Comaroff, and a concluding last word on futures by Marilyn Strathern. The authors - each at the leading edge of the discipline - contribute in-

depth chapters on both the foundational ideas and the latest research. Comprehensive and detailed, this magisterial Handbook overviews the last 25 years of the social anthropological imagination. It will speak to scholars in Social Anthropology and its many related disciplines. The SAGE Handbook of Cultural Anthropology is the first instalment of The SAGE Handbook of the Social Sciences series and encompasses major specialities as well as key interdisciplinary themes relevant to the field. Globally, societies are facing major upheaval and change, and the social sciences are fundamental to the analysis of these issues, as well as the development of strategies for addressing them. This handbook provides a rich overview of the discipline and has a future focus whilst using international theories and examples throughout. 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. Part 1:

Foundations Part 2: Focal Areas Part 3: Urgent Issues Part 4: Short Essays: Contemporary Critical Dynamics

A Companion to Moral Anthropology

Clifford Geertz by His Colleagues

Towards a Philosophical Anthropology of Culture

Handbook of Anthropology in Business

Culture, 1922

***Two Countries, Four Decades, One
Anthropologist***

Questioning a Legal Status

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.

'Community' is one of social science's longest-

standing concepts. The assumption of much social science has been that humans belong in communities, as social and cultural beings. The trouble with 'community' is that this is not necessarily so; the personal social networks of individuals' actual experience crosscut collective categories, situations and institutions. Communities can prove unviable or imprisoning; the reality of community life and identity can often be very different from the ideology and the ideal. In this book, the authors draw on their ethnographic experiences to reappraise the concept and the reality of 'community', in the light of globalisation, religious fundamentalism, identity politics, and renascent localisms. How might anthropology better apprehend social identities which are intrinsically plural, transgressive and ironic? What has anthropology to say about the way in which civil society might hope to accommodate the ongoing construction and the rightful expression of such migrant identities? In essays covering everything from art and common sense to charisma and constructions of the self, the eminent cultural anthropologist and author of *The Interpretation of Cultures* deepens our understanding of human societies through

the intimacies of "local knowledge." A companion volume to *The Interpretation of Cultures*, this book continues Geertz's exploration of the meaning of culture and the importance of shared cultural symbolism. With a new introduction by the author. *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, transmuted 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,

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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.

Encyclopedia of Anthropology

FIVE-VOLUME SET

Marriage Proposals

Anthropological Reflections on Philosophical Topics

Boundaries and Grounds of a Field Science

Available Light

The Trouble With Community

This book analyzes the anthropological concept of "culture" in the development sector of the Kyrgyz Republic. The author calls for a revitalization of the culture concept regarding diversity and social change in order to better inform broader debates about development and well-being.

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 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
This classic textbook offers anthropology students a succinct, clear, and balanced introduction to theoretical developments in the field.

Between 1963 and 1986, eminent American anthropologists Clifford and Hildred Geertz - together and alone - conducted ethnographic fieldwork for varying periods in Sefrou, a town situated in north-central Morocco, south of Fez. This book considers Geertz's contributions to sociocultural theory and symbolic anthropology. Clifford Geertz made an immense impact on the American academy: his interpretative and symbolic approaches reoriented anthropology analytically away from classic social science presuppositions, while his publications profoundly influenced both North American and Maghribi researchers alike. After his death at the age of 80 on October 30, 2006, scholars from local, national, and international universities gathered at the University of California, Los Angeles, to analyze his contributions to sociocultural theory and symbolic anthropology in relation to Islam; ideas of the sacred; Morocco's cityscapes (notably Sefrou's bazaar or suq); colonialism

and post-independence economic development; gender, and political structures at the household and village levels. This book looks back to a specific era of American anthropology beginning in the 1960s as it unfolded in Morocco; and at the same time, the contributions examine new lines of enquiry that opened up after key texts by Geertz were translated into French and introduced to generations of francophone Maghribi researchers who sustain lively and inventive meditations on his Morocco writings. This book was published as a special issue of Journal of North African Studies.

Symposium in Response to Cardinal Ratzinger's Last Homily

Philosophy and Anthropology

Concepts and Persons

Revitalizing the Culture Concept

A Theological Critique of a Modern Science

Foucault's Orient

Anthropological Locations

Talks about the ways personal lives are being undone and remade today. This book examines the ethnography of the modern subject, probes the continuity and diversity of modes of personhood across a range of Western and non-Western societies. It considers what happens to individual subjectivity when environments such as communities are transformed.

This five-volume Encyclopedia of Anthropology is a unique collection of over 1,000 entries that focuses on topics in physical anthropology, archaeology, cultural anthropology, linguistics, and applied anthropology. Also

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included are relevant articles on geology, paleontology, biology, evolution, sociology, psychology, philosophy, and theology. The contributions are authored by over 250 internationally renowned experts, professors, and scholars from some of the most distinguished museums, universities, and institutes in the world. Special attention is given to human evolution, primate behavior, genetics, ancient civilizations, sociocultural theories, and the value of human language for symbolic communication.

Why are islanders so lavishly generous with food and material possessions but so guarded with information? Why do these people, unfailingly polite for the most part, laugh openly when others embarrass themselves? What does a smile mean to an islander? What might a sudden lapse into silence signify? These questions are common in encounters with an unfamiliar Pacific Island culture. *Making Sense of Micronesia* is intended for westerners who find themselves in contact with Micronesians—as teachers, social workers, health-care providers, or simply as friends—and are puzzled by their island ways. It is for anyone struggling to make sense of cultural exchanges they don't quite understand. The author focuses on the guts of island culture: the importance of the social map, the tension between the individual and social identity, the ways in which wealth and knowledge are used, the huge importance of respect, emotional expression and its restraints, island ways of handling both conflict and intimacy, the real but indirect power of women. Far from a theoretical exposition, the book begins and ends with the real-life behavior of islanders. Each section of every chapter is introduced by a vignette that illustrates the theme discussed. The book attempts to explain island behavior, as curious as it may seem to outsiders at times, against the over-riding pattern of values and

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attitudes that have always guided island life. Even as the author maps the cultural terrain of Micronesia, he identifies those areas where island logic and the demands of the modern world conflict: the “dilemmas of development.” In some cases, changes are being made; in others, the very features of island culture that were highly functional in the past may remain so even today. Overall, he advocates restraint—in our judgments on island practices, in our assumption that many of these are dysfunctional, and in leading the charge for “development” before understanding the broader context of the culture we are trying to convert.

Clifford Geertz, one of the most influential thinkers of our time, here discusses some of the most urgent issues facing intellectuals today. In this collection of personal and revealing essays, he explores the nature of his anthropological work in relation to a broader public, serving as the foremost spokesperson of his generation of scholars, those who came of age after World War II. His reflections are written in a style that both entertains and disconcerts, as they engage us in topics ranging from moral relativism to the relationship between cultural and psychological differences, from the diversity and tension among activist faiths to “ethnic conflict” in today’s politics. Geertz, who once considered a career in philosophy, begins by explaining how he got swept into the revolutionary movement of symbolic anthropology. At that point, his work began to encompass not only the ethnography of groups in Southeast Asia and North Africa, but also the study of how meaning is made in all cultures--or, to use his phrase, to explore the “frames of meaning” in which people everywhere live out their lives. His philosophical orientation helped him to establish the role of anthropology within broader intellectual circles

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and led him to address the work of such leading thinkers as Charles Taylor, Thomas Kuhn, William James, and Jerome Bruner. In this volume, Geertz comments on their work as he explores questions in political philosophy, psychology, and religion that have intrigued him throughout his career but that now hold particular relevance in light of postmodernist thinking and multiculturalism. Available Light offers insightful discussions of concepts such as nation, identity, country, and self, with a reminder that like symbols in general, their meanings are not categorically fixed but grow and change through time and place. This book treats the reader to an analysis of the American intellectual climate by someone who did much to shape it. One can read Available Light both for its revelation of public culture in its dynamic, evolving forms and for the story it tells about the remarkable adventures of an innovator during the "golden years" of American academia.

Public Anthropology in a Borderless World
Anthropological Reflections on Movement, Identity
The SAGE Handbook of Cultural Anthropology
From Yugoslavia to the Western Balkans
Border Crossing and Transformations
The SAGE Handbook of Social Anthropology
Political Economy and the Making of Postcolonial
Modernity in India: A Foucauldian Approach

Culture, 1922 traces the intellectual and institutional deployment of the culture concept in England and America in the first half of the twentieth century. With primary attention to how models of culture are created, elaborated upon, transformed, resisted, and ignored, Marc Manganaro works across disciplinary lines to embrace literary, literary critical, and

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*anthropological writing. Tracing two traditions of thinking about culture, as elite products and pursuits and as common and shared systems of values, Manganaro argues that these modernist formulations are not mutually exclusive and have indeed intermingled in complex and interesting ways throughout the development of literary studies and anthropology. Beginning with the important Victorian architects of culture--Matthew Arnold and Edward Tylor--the book follows a number of main figures, schools, and movements up to 1950 such as anthropologist Franz Boas, his disciples Edward Sapir, Ruth Benedict, and Zora Neale Hurston, literary modernists T. S. Eliot and James Joyce, functional anthropologist Bronislaw Malinowski, modernist literary critic I. A. Richards, the New Critics, and Kenneth Burke. The main focus here, however, is upon three works published in 1922, the watershed year of Modernism--Eliot's *The Waste Land*, Malinowski's *Argonauts of the Western Pacific*, and Joyce's *Ulysses*. Manganaro reads these masterworks and the history of their reception as efforts toward defining culture. This is a wide-ranging and ambitious study about an ambiguous and complex concept as it moves within and between disciplines. Bringing together ethnographic exposition with philosophical concepts and arguments and effectively transcending subdisciplinary boundaries between cultural and linguistic anthropology, the essays collected in this volume explore the ethical entailments of speech and action and demonstrate the centrality of ethical practice, judgment, reasoning, responsibility, cultivation, commitment, and questioning in social life. Rather than focus on codes*

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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.

Ausgehend von Michel Foucaults Beobachtung, dass die Wissenschaft der politischen Ökonomie eine für die Moderne konstitutive Form der Macht hervorgebracht hat, berücksichtigt diese Studie den imperialen Kontext dieser historischen Wende. Der erste Teil analysiert, wie sich im Kontext des British Empire durch diesen neuen Wissenskörper ein Dispositiv herausbildete, das neue Identitäten, soziale Praktiken sowie Formen der politischen Intervention und des Widerstands ermöglichte. Der zweite Teil zeigt, wie diese globalen Verflechtungen die Bedingungen für die Entstehung von anti- und postkolonialen Gegendiskursen und -praktiken in Indien geprägt haben. Indem die Studie untersucht, wie die Vorstellungen indischer Eliten von postkolonialer Moderne und damit einhergehende Widerstandspraktiken aus deren Auseinandersetzungen mit global zirkulierenden Diskursen über die politische Ökonomie entstanden

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sind, zeigt sie die gegenseitige Verflechtung westlicher Moderne und ihrer postkolonialen Alternativen.

"A vitally important contribution to anthropology. . . . Most importantly, although the critique is sharply directed, the tone of the volume is constructive rather than destructive—or deconstructive."—Joan Vincent, Barnard College

"A rich, thought-provoking, and highly original collection. . . . The research presented is new and the perspectives original. This collection of essays casts significant new light on phenomena and practices which have long been central to anthropology, while at the same time introducing new substantive materials."—Don Brenneis, University of California, Santa Cruz

Theory in Social and Cultural Anthropology

The Correspondence of Robert Redfield and Sol Tax

The Human Search for Meaning

Naturalism, Relativism, and Skepticism

An Introduction to Anthropological Theories and Theorists

The Interpretation of Cultures

Visions of Culture

An incomparable retrospective of writings by one of the world's great anthropologists 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

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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.

This book explores the question of what it means to be a human being through sustained and original analyses of three important philosophical topics: relativism, skepticism, and naturalism in the social sciences. Kevin Cahill's approach involves an original employment of historical and ethnographic material that is both conceptual and empirical in order to address relevant philosophical issues. Specifically, while Cahill avoids interpretative debates, he develops an approach to philosophical critique based on Cora Diamond's and James Conant's work on the early Wittgenstein. This makes possible the use of a concept of culture that avoids the dogmatism that not only typifies traditional metaphysics but also frequently mars arguments from ordinary language or phenomenology. This is especially crucial for the third part of the book, which involves a

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cultural-historical critique of the ontology of the self in Stanley Cavell's work on skepticism. In pursuing this strategy, the book also mounts a novel and timely defense of the interpretivist tradition in the philosophy of the social sciences. *Towards a Philosophical Anthropology of Culture* will be of interest to researchers working on the philosophy of the social sciences, Wittgenstein, and philosophical anthropology.

Prior to the 1930s the highlands of Guatemala were largely undescribed, except in travelogues. Just two decades later, the highlands had become one of the most anthropologically well-investigated areas of the world. This is largely due to the research that Robert Redfield and Sol Tax carried out between 1934 and 1941. Separately and together, Redfield and Tax anticipated and guided anthropological investigations of people living in peasant and urban communities in other areas of the world. Their work helped to define the major outlines of research in the 1970s, and since then much writing about the region has been formulated in critical response to the Redfield-Tax program. Not coincidentally, since the mid-1970s anthropology has been caught up in a wave of self-doubt about the status of fieldwork and the authority of ethnographic description. This critical stance has often cast ethnography as a creative, literary enterprise. This volume presents a timely view of the process of ethnography as carried out by two of its early practitioners. Containing a wealth of ethnographic detail, the book reveals how Redfield and Tax developed and tested ethnological hypotheses, and it allows us to follow the development of their major theoretical statements. The result is an exceptionally clear picture of the process of ethnography. Redfield and Tax emerge as rigorous

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and sensitive observers of social life whose observations bear importantly on contemporary understandings of the ethnology of Guatemala and the enterprise of anthropology. This book will be of interest to students of method and theory in ethnography, Latin Americanists, and other professionals interested in the history of idea. The essays in *Marriage Proposals* envision a variety of scenarios in which adults would continue to join themselves together seeking permanent companionship and sustenance, linking sexual intimacy to a long commitment, usually caring for each other, and building new families. What would disappear are the legal consequences associated with marriage. No joint income tax return; no immigration privileges like the “fiancée visa” or the right to bring in a husband or wife; no special statuses for prison visits or hospital decisions; no prerogative to remain silent in court by claiming “confidential marital communications”; no pension entitlements; no marital benefits and detriments regarding criminal or civil liability. The anthology makes a unique contribution amid the two marriage furors of the day: same-sex marriage and the Bush Administration's “marriage movement” (that marrying is good and more marriages would be better for society). Abolishing the legal category of marriage is the only policy suggestion in current American discourse that speaks to both causes. Activists on both sides of the same-sex marriage fight, along with marriage movement partisans, all seek improvement through law reform. *Marriage Proposals* gives them a viable reform—abolition of marriage as a legal status—for fighting battles in the courtroom and the streets. Contributors include Anita Bernstein, Peggy Cooper Davis, Martha Albertson Fineman, Linda C. McClain, Marshall Miller, Lawrence Rosen, Mary Lyndon

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Shanley, and Dorian Solot.

An Encyclopedia

Living Without Domination

A Matter of Principle

Life among the Anthros and Other Essays

A Dictatorship of Relativism?

Transforming Ethnographic Knowledge

The Anthropologist as Author

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.

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

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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.

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Foucault lived in Tunisia for two years and travelled to Japan and Iran more than once. Yet throughout his critical scholarship, he insisted that the cultures of the "Orient" constitute the "limit" of Western rationality. Using archival research supplemented by interviews with key scholars in Tunisia, Japan and France, this book examines the philosophical sources, evolution as well as contradictions of Foucault's experience with non-Western cultures. Beyond tracing Foucault's journey into the world of otherness, the book reveals the personal, political as well as methodological effects of a radical conception of cultural difference that extolled the local over the cosmopolitan.

The Tanner Lectures are a collection of educational and scientific discussions relating to human values. Conducted by leaders in their fields, the lectures are presented at renowned institutions around the world, including the universities of Oxford, Harvard, and Yale. In January 2019, University of Toronto's Michael Lambek, professor, former Canada Research Chair, and member of the Royal Society of Canada, delivered the Tanner Lecture at the University of Michigan's Department of Philosophy on the topic of "Concepts and Persons." As well as tracing his career in social and cultural anthropology, Lambek's Tanner Lecture spoke on the intersection of anthropology and philosophy as a means of articulating the moral basis of human action.

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Lambek's lecture is a profound examination of the human condition, and is beautifully captured in this publication. *Concepts and Persons* recounts the lecture as delivered during the prestigious event, the commentary of three distinguished respondents, and Lambek's own response to that commentary. The book's presentation of the lecture also includes a rich and layered set of notes that augment the lecture significantly and offer additional clarification and thought developed since the event.

Light in Dark Times

Subjectivity

Local Knowledge

Doing Fieldwork

The Emergence of a Concept

Ethnographic Investigations

Redeeming Anthropology

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

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enrich both the humanities and the social sciences through its informative and stimulating essays.

What will become of us in these trying times? How will we pass the time that we have on earth? In gorgeously rendered graphic form, Light in Dark Times invites readers to consider these questions by exploring the political catastrophes and moral disasters of the past and present, revealing issues that beg to be studied, understood, confronted, and resisted. A profound work of anthropology and art, this book is for anyone yearning to understand the darkness and hoping to hold onto the light. It is a powerful story of encounters with writers, philosophers, activists, and anthropologists whose words are as meaningful today as they were during the times in which they were written. This book is at once a lament over the darkness of our times, an affirmation of the value of knowledge and introspection, and a consideration of truth, lies, and the dangers of the trivial. In a time when many of us struggle with the feeling that we cannot do enough to change the course of the future, this book is a call to action, asking us to envision and create an alternative world from the one in which we now live. Light in Dark Times is beautiful to look at and to hold - an exquisite work of art that is lively, informative, enlightening, deeply moving, and inspiring.

This detailed and comprehensive guide

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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.

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.

*Visions of Development in Central Asia
The Possibility of an Anarchist Utopia
After the Fact*

Anthropology, Language, and Action

Works and Lives

The Routledge Dictionary of Anthropologists

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.

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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.

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*

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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.