

HISTORY OF ANTHROPOLOGY • VOLUME 6

# ROMANTIC MOTIVES

Essays on Anthropological Sensibility



Edited by George W. Stocking, Jr.

# Romantic Motives Essays On Anthropological Sensibility

**George W. Stocking**



## **Romantic Motives Essays On Anthropological Sensibility:**

*Romantic Motives* George W. Stocking, 1989-12-12 *Romantic Motives* explores a topic that has been underemphasized in the historiography of anthropology Tracking the Romantic strains in the the writings of Rousseau Herder Cushing Sapir Benedict Redfield Mead L vi Strauss and others these essays show Romanticism as a permanent and recurrent tendency within the anthropological tradition The SAGE Handbook of Qualitative Research Norman K. Denzin (ed), Yvonna S. Lincoln, 2005 A thoroughly revised updated edition this volume includes new chapters on auto ethnography critical race theory queer theory testimonies Anthropology at Harvard David L. Browman, Stephen Williams, 2013-07-15 The history of anthropology at Harvard is told through vignettes about the people famous and obscure who shaped the discipline at Harvard College and the Peabody Museum The role of amateurs and private funders in the early growth of the field is highlighted as is the participation of women and of students and scholars of diverse ethnicities **Anthropologists and Their Traditions Across National Borders** Regna Darnell, Frederic W. Gleach, 2014-11-01 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 L vi Strauss Bronis aw 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 L vi 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 Invisible Genealogies Regna Darnell, 2001-01-01 *Invisible Genealogies* is a landmark reinterpretation of the history of anthropology in North America During the past two decades theorizing by many American anthropologists has called for an experimental moment grounded in explicit self reflexive scholarship and experimentation with alternate forms of presentation Such postmodern anthropology has effectively downplayed connections with past luminaries in the field whose scholarship is perceived to be uncomfortably colonialist and nonreflexive Ironically as the American Anthropological Association nears its one hundredth anniversary and interest in the history of the discipline is at an all time high that history has been effectively presented as removed from and irrelevant to the new generation *Invisible Genealogies* offers an alternative compelling vision of the development of anthropology in North America one that emphasizes continuity rather than discontinuity from legendary founder Franz Boas to the present Regna Darnell identifies key interpretive assumptions and practices that have persisted sometimes in modified

form since the groundbreaking work of A L Kroeber Boas Ruth Benedict Edward Sapir Elsie Clews Parsons Paul Radin Benjamin Lee Whorf and A Irving Hallowell during the founding decades of anthropology Also highlighted are the Americanist roots of postmodern anthropology and the work of innovative recent scholars like Claude L vi Strauss and Clifford Geertz

**Secularization and Cultural Criticism** Vincent P. Pecora, 2006-10 Secularization and Cultural Criticism examines the responses of a wide range of thinkers to illustrate exactly why the problem of secularisation in the study of society and culture should matter once again

*The Third Eye* Fatimah Tobing Rony, 1996 Charting the intersection of technology and ideology cultural production and social science Fatimah Tobing Rony explores early twentieth century representations of non Western indigenous peoples in films ranging from the documentary to the spectacular to the scientific Turning the gaze of the ethnographic camera back onto itself bringing the perspective of a third eye to bear on the invention of the primitive other Rony reveals the collaboration of anthropology and popular culture in Western constructions of race gender nation and empire Her work demonstrates the significance of these constructions and more generally of ethnographic cinema for understanding issues of identity In films as seemingly dissimilar as *Nanook of the North* *King Kong* and research footage of West Africans from an 1895 Paris ethnographic exposition Rony exposes a shared fascination with and anxiety over race She shows how photographic realism contributed to popular and scientific notions of evolution race and civilization and how in turn anthropology understood and critiqued its own use of photographic technology Looking beyond negative Western images of the Other Rony considers performance strategies that disrupt these images for example the use of open resistance recontextualization and parody in the films of Katherine Dunham and Zora Neale Hurston or the performances of Josephine Baker She also draws on the work of contemporary artists such as Lorna Simpson and Victor Masayesva Jr and writers such as Frantz Fanon and James Baldwin who unveil the language of racialization in ethnographic cinema Elegantly written and richly illustrated innovative in theory and original in method *The Third Eye* is a remarkable interdisciplinary contribution to critical thought in film studies anthropology cultural studies art history postcolonial studies and women s studies

**Mayan Visions** June C. Nash, 2002-09-11 A significant work by one of anthropology s most important scholars this book provides an introduction to the Chiapas Mayan community of Mexico better known for their role in the Zapatista Rebellion

**From Amazons to Zombies** Persephone Braham, 2015-11-19 How did it happen that whole regions of Latin America Amazonia Patagonia the Caribbean are named for monstrous races of women warriors big footed giants and cannibals Through history monsters inhabit human imaginings of discovery and creation and also degeneration chaos and death Latin America s most dynamic monsters can be traced to archetypes that are found in virtually all of the world s sacred traditions but only in Latin America did Amazons cannibals zombies and other monsters become enduring symbols of regional history character and identity *From Amazons to Zombies* presents a comprehensive account of the qualities of monstrosity the ways in which monsters function within and among cultures and theories and genres of the monstrous It

describes the genesis and evolution of monsters in the construction and representation of Latin America from the Ancient world and early modern Iberia to the present

**The Neo-primitivist Turn** Victor Li, 2006-01-01 In recent years the concept of the primitive has been the subject of strong criticism it has been examined unpacked and shown to signify little more than a construction or projection necessary for establishing the modernity of the West The term primitive continues however to appear in contemporary critical and cultural discourse begging the question Why does primitivism keep reappearing even after it has been uncovered as a modern myth In The Neo primitivist Turn Victor Li argues that this contentious term was never completely banished and that it has in fact reappeared under new theoretical guises An idealized conception of the primitive he contends has come to function as the ultimate sign of alterity Li focuses on the works of theorists like Jean Baudrillard Jean Fran ois Lyotard Marianna Torgovnick Marshall Sahlins and J rgen Habermas in order to demonstrate that primitivism continues to be a powerful presence even in those works normally regarded as critical of the concept Providing close readings of the ways in which the premodern or primitive is strategically deployed in contemporary critical writings Li s interdisciplinary study is a timely and forceful intervention into current debates on the politics and ethics of otherness the problems of cultural relativism and the vicissitudes of modernity

**Cultural and Literary**

**Critiques of the Concepts of "race"** E. Nathaniel Gates, 1997

We Have a Religion Tisa Wenger, 2009-05-01 For Native Americans religious freedom has been an elusive goal From nineteenth century bans on indigenous ceremonial practices to twenty first century legal battles over sacred lands peyote use and hunting practices the U S government has often acted as if Indian traditions were somehow not truly religious and therefore not eligible for the constitutional protections of the First Amendment In this book Tisa Wenger shows that cultural notions about what constitutes religion are crucial to public debates over religious freedom In the 1920s Pueblo Indian leaders in New Mexico and a sympathetic coalition of non Indian reformers successfully challenged government and missionary attempts to suppress Indian dances by convincing a skeptical public that these ceremonies counted as religion This struggle for religious freedom forced the Pueblos to employ Euro American notions of religion a conceptual shift with complex consequences within Pueblo life Long after the dance controversy Wenger demonstrates dominant concepts of religion and religious freedom have continued to marginalize indigenous traditions within the United States

**A Companion to the Anthropology of American Indians** Thomas Biolsi, 2008-04-15 This Companion is comprised of 27 original contributions by leading scholars in the field and summarizes the state of anthropological knowledge of Indian peoples as well as the history that got us to this point Surveys the full range of American Indian anthropology from ecological and political economic questions to topics concerning religion language and expressive culture Each chapter provides definitive coverage of its topic as well as situating ethnographic and ethnohistorical data into larger frameworks Explores anthropology s contribution to knowledge its historic and ongoing complicities with colonialism and its political and ethical obligations toward the people studied

Pilgrims and Travellers in Search of the

Holy René Gothóni, 2010 Papers delivered at an international symposium entitled Pilgrims and travellers in search of the holy convened in Helsinki in 2008

**Intro**

**The Gift of the Face** Shamoon Zamir, 2014-08-14 Edward S Curtis's The North American Indian is the most ambitious photographic and ethnographic record of Native American cultures ever produced. Published between 1907 and 1930 as a series of twenty volumes and portfolios the work contains more than two thousand photographs intended to document the traditional culture of every Native American tribe west of the Mississippi. Many critics have claimed that Curtis's images present Native peoples as a vanishing race hiding both their engagement with modernity and the history of colonial violence. But in this major reappraisal of Curtis's work Shamoon Zamir argues instead that Curtis's photography engages meaningfully with the crisis of culture and selfhood brought on by the dramatic transformations of Native societies. This crisis is captured profoundly and with remarkable empathy in Curtis's images of the human face. Zamir also contends that we can fully understand this achievement only if we think of Curtis's Native subjects as coauthors of his project. This radical reassessment is presented as a series of close readings that explore the relationship of aesthetics and ethics in photography. Zamir's richly illustrated study resituates Curtis's work in Native American studies and in the histories of photography and visual anthropology.

**Wording the World** Roma Chatterji, 2014-12-01 The essays in this book explore the critical possibilities that have been opened by Veena Das's work. Taking off from her writing on pain as a call for acknowledgment several essays explore how social sciences render pain suffering and the claims of the other as part of an ethics of responsibility. They search for disciplinary resources to contest the implicit division between those whose pain receives attention and those whose pain is seen as out of sync with the times and hence written out of the historical record. Another theme is the co constitution of the event and the everyday especially in the context of violence. Das's groundbreaking formulation of the everyday provides a frame for understanding how both violence and healing might grow out of it. Drawing on notions of life and voice and the struggle to write one's own narrative the contributors provide rich ethnographies of what it is to inhabit a devastated world. Ethics as a form of attentiveness to the other especially in the context of poverty deprivation and the corrosion of everyday life appears in several of the essays. They take up the classic themes of kinship and obligation but give them entirely new meaning. Finally anthropology's affinities with the literary are reflected in a final set of essays that show how forms of knowing in art and in anthropology are related through work with painters performance artists and writers.

**Philanthropic Foundations** Ellen Condliffe Lagemann, 1999-07-22 Foundations are socially and politically significant but this simple fact has mostly been ignored by students of American history. This collection represents an important contribution to an emerging field.

Kenneth Prewitt Social Science Research Council

**Reconceptualizing The Peasantry** Michael Kearney, 2018-02-07 The concept of peasant has been constructed from residual images of pre industrial European and colonial rural society. Spurred by Romantic sensibilities and modern nationalist imaginations the images the word peasant brings to mind are anachronisms that do not reflect the ways in which rural people live today. In this

path breaking book Michael Kearney shows how the concept has been outdistanced by contemporary history He situates the peasantry within the current social context of the transnational and post Cold War nation state and clears the way for alternative theoretical views Reconceptualizing the Peasantry looks at rural society in general and considers the problematic distinction between rural and urban Most definitions of and debates about peasants have focused on their presumed social economic cultural and political characteristics but Kearney articulates the way in which peasants define themselves in a rapidly changing world In the process he develops ethnographic and political forms of representation that correspond to contemporary postpeasant identities Moving beyond a reconsideration of peasantry the book situates anthropology in global context showing how the discipline reconstructs itself and its subjects according to changing circumstances *Cultivating Differences* Michèle Lamont, Marcel Fournier, 1992-01-15 How are boundaries created between groups in society And what do these boundaries have to do with social inequality In this pioneering collection of original essays a group of leading scholars helps set the agenda for the sociology of culture by exploring the factors that push us to segregate and integrate and the institutional arrangements that shape classification systems Each examines the power of culture to shape our everyday lives as clearly as does economics and studies the dimensions along which boundaries are frequently drawn The essays cover four topic areas the institutionalization of cultural categories from morality to popular culture the exclusionary effects of high culture from musical tastes to the role of art museums the role of ethnicity and gender in shaping symbolic boundaries and the role of democracy in creating inclusion and exclusion The contributors are Jeffrey Alexander Nicola Beisel Randall Collins Diana Crane Paul DiMaggio Cynthia Fuchs Epstein Joseph Gusfield John R Hall David Halle Richard A Peterson Albert Simkus Alan Wolfe and Vera Zolberg *Female Adolescence in American Scientific Thought, 1830-1930* Crista DeLuzio, 2007-09-23 In this groundbreaking study Crista DeLuzio asks how scientific experts conceptualized female adolescence in the nineteenth and early twentieth centuries Revisiting figures like G Stanley Hall and Margaret Mead and casting her net across the disciplines of biology psychology and anthropology DeLuzio examines the process by which youthful femininity in America became a contested cultural category Challenging accepted views that professionals invented adolescence during this period to understand the typical experiences of white middle class boys DeLuzio shows how early attempts to reconcile that conceptual category with femininity not only shaped the social science of young women but also forced child development experts and others to reconsider the idea of adolescence itself DeLuzio's provocative work permits a fuller understanding of how adolescence emerged as a crisis in female development and offers insight into why female adolescence remains a social and cultural preoccupation even today

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## **Table of Contents Romantic Motives Essays On Anthropological Sensibility**

1. Understanding the eBook Romantic Motives Essays On Anthropological Sensibility
  - The Rise of Digital Reading Romantic Motives Essays On Anthropological Sensibility
  - Advantages of eBooks Over Traditional Books
2. Identifying Romantic Motives Essays On Anthropological Sensibility
  - Exploring Different Genres
  - Considering Fiction vs. Non-Fiction
  - Determining Your Reading Goals
3. Choosing the Right eBook Platform
  - Popular eBook Platforms
  - Features to Look for in an Romantic Motives Essays On Anthropological Sensibility
  - User-Friendly Interface
4. Exploring eBook Recommendations from Romantic Motives Essays On Anthropological Sensibility
  - Personalized Recommendations
  - Romantic Motives Essays On Anthropological Sensibility User Reviews and Ratings
  - Romantic Motives Essays On Anthropological Sensibility and Bestseller Lists
5. Accessing Romantic Motives Essays On Anthropological Sensibility Free and Paid eBooks
  - Romantic Motives Essays On Anthropological Sensibility Public Domain eBooks
  - Romantic Motives Essays On Anthropological Sensibility eBook Subscription Services
  - Romantic Motives Essays On Anthropological Sensibility Budget-Friendly Options



6. Navigating Romantic Motives Essays On Anthropological Sensibility eBook Formats
  - ePub, PDF, MOBI, and More
  - Romantic Motives Essays On Anthropological Sensibility Compatibility with Devices
  - Romantic Motives Essays On Anthropological Sensibility Enhanced eBook Features
7. Enhancing Your Reading Experience
  - Adjustable Fonts and Text Sizes of Romantic Motives Essays On Anthropological Sensibility
  - Highlighting and Note-Taking Romantic Motives Essays On Anthropological Sensibility
  - Interactive Elements Romantic Motives Essays On Anthropological Sensibility
8. Staying Engaged with Romantic Motives Essays On Anthropological Sensibility
  - Joining Online Reading Communities
  - Participating in Virtual Book Clubs
  - Following Authors and Publishers Romantic Motives Essays On Anthropological Sensibility
9. Balancing eBooks and Physical Books Romantic Motives Essays On Anthropological Sensibility
  - Benefits of a Digital Library
  - Creating a Diverse Reading Collection Romantic Motives Essays On Anthropological Sensibility
10. Overcoming Reading Challenges
  - Dealing with Digital Eye Strain
  - Minimizing Distractions
  - Managing Screen Time
11. Cultivating a Reading Routine Romantic Motives Essays On Anthropological Sensibility
  - Setting Reading Goals Romantic Motives Essays On Anthropological Sensibility
  - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Romantic Motives Essays On Anthropological Sensibility
  - Fact-Checking eBook Content of Romantic Motives Essays On Anthropological Sensibility
  - Distinguishing Credible Sources
13. Promoting Lifelong Learning
  - Utilizing eBooks for Skill Development
  - Exploring Educational eBooks
14. Embracing eBook Trends
  - Integration of Multimedia Elements

- Interactive and Gamified eBooks

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