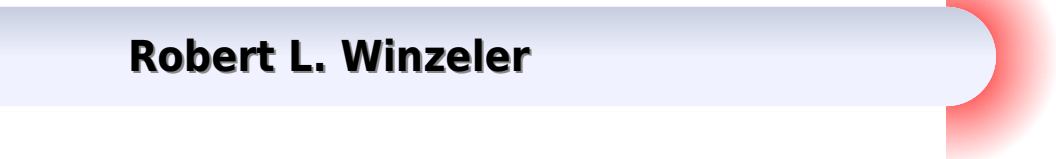




Natural Symbols

Robert L. Winzeler



Natural Symbols:

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Natural Symbols Mary Douglas, 2002-09-11 Every natural symbol derived from blood breath or excrement carries a social meaning and this work focuses on the ways in which any one culture makes its selections from body symbolism Each person treats their body as an image of society and the author examines the varieties of ritual and symbolic expression and the patterns of social ritual in which they are embodied *Natural Symbols* is a book about religion and it concerns our own society at least as much as any other It has stimulated new insights into religious and political movements and has provoked re appraisals of current progressive orthodoxies in many fields As a classic it represents a work of anthropology in its widest sense exploring themes such as the social meaning of natural symbols and the image of the body in society which are now very much in vogue in anthropology sociology and cultural studies In this reissue and with a new Introduction *Natural Symbols* will continue to appeal to all students of anthropology sociology and religion

Natural Symbols Mary Douglas, 2013-06-17 First printed in 1970 *Natural Symbols* is Douglas most controversial work It represents a work of anthropology in its widest sense exploring themes such as the social meaning of natural symbols and the image of the body in society This work focuses on the ways in which cultures select natural symbols from the body and how every natural symbol carries a social meaning She also introduces her grid group theory which she sees as a way of keeping together what the social sciences divide and separate Bringing anthropology in to the realm of religion Douglas enters into the ongoing debate in religious circles surrounding meaning and ritual The book not only provides a clear explanation to four distinct attitudes to religion but also defends hierarchical forms of religious organization and attempts to retain a balanced judgement between fundamentalism and established religion Douglas has since extensively refined the grid group theory and has applied it to consumer behaviour labour movements and political parties

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Anthropology and Religion Robert L. Winzeler, 2012-04-12 Drawing from ethnographic examples found throughout the world this revised and updated text offers an introduction to what anthropologists know or think about religion how they have studied it and how they have interpreted or explained it since the late nineteenth century Robert

Winzeler's balanced consideration of classic topics, basic concepts and new developments in the anthropological study of religion moves beyond cultural anthropology and ethnography to gather information from physical anthropology, prehistory and archaeology. Written as a sophisticated but accessible treatment of the issues, *Anthropology and Religion* is a key text for upper division courses.

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Symbol Formation H. Werner, B. Kaplan, 2014-01-14 First published in 1984. The authors' basic aim in this volume has been to set forth a certain perspective on psychological phenomena and to show how this perspective enables one to order and integrate data on symbolization and language behavior data obtained by a variety of methods and garnered from domains that are too often treated in isolation from each other.

Ernst Cassirer and the Autonomy of Language Gregory S. Moss, 2014-11-12. Ernst Cassirer and the Autonomy of Language examines the central arguments in Cassirer's first volume of the *Philosophy of Symbolic Forms*. Gregory Moss demonstrates both how Cassirer defends language as an autonomous cultural form and how he borrows the concept of the concrete universal from G. W. F. Hegel in order to develop a concept of cultural autonomy. While Cassirer rejected elements of Hegel's methodology in order to preserve the autonomy of language, he also found it necessary to incorporate elements of Hegel's method to save the Kantian paradigm from the pitfalls of skepticism. Moss advocates for the continuing relevance of Cassirer's work on language by situating it within the context of contemporary linguistics and contemporary philosophy. This book provides a new program for investigating Cassirer's work on the other forms of cultural symbolism in his *Philosophy of Symbolic Forms* by showing how the autonomy of culture is one of the leading questions motivating Cassirer's philosophy of culture. With a thorough comparison of Cassirer's theory of symbolism to other dominant theories from the twentieth century, including Heidegger and Wittgenstein, this book provides valuable insight for studies in philosophy of language, semiotics, epistemology, psycholinguistics, continental philosophy, Neo-Kantian philosophy, and German idealism.

Art and Analysis Edward G. Ballard, 2012-12-06. Aesthetics, fledgling of the philosophic brood, is the most suspect of that family. It is suspected of all the philosophical sins: vagueness, disorder, dogmatism, emotionalism, reductionism, compartmentalization. Sometimes its youth is thought to be a sufficient excuse for these divagations. Sometimes the very nature of its content, involving the waywardness of genius, the remoteness of feeling from intellect, the surd of inspiration in even the mildest appreciation, are believed to condemn aesthetics irrevocably to the underside of the civilized man's domain. Some philosophers have gloried in this apparently mystical and a-rational quality and have seen in it the very nature of the beautiful; others have come to regard it rather as evidence of the unskillfulness of our minds and have turned away from aesthetic problems to the task of sharpening the aesthetician's language and logic. The laughter of the gods is not difficult to discern through the poetry of the more mystical aesthetician or through the prose of the analysts. Meanwhile the manifold complexities and problems of aesthetic experience invite our understanding. For aesthetic experience is a present fact of human life and may perhaps be understood.

by men Such at least will be the present assumption This is the reason why the title of this book mentions art together with analysis for if art is intelligible the work of art and the experience of it may be analyzed into its functional parts

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