

## History Of Anthropological Thought

Anthropology is a discipline very conscious of its history, and Alan Barnard has written a clear, balanced and judicious textbook that surveys the historical contexts of the great debates and traces the genealogies of theories and schools of thought. It also considers the problems involved in assessing these theories. The book covers the precursors of anthropology; evolutionism in all its guises; diffusionism and culture area theories, functionalism and structural-functionalism; action-centred theories; processual and Marxist perspectives; the many faces of relativism, structuralism and post-structuralism; and recent interpretive and postmodernist viewpoints.

Reviews the ideas of the most influential anthropologists of the past and raises fundamental questions about the relationship between the individual and society

As nation-states in the Northern Hemisphere experience economic crisis, political corruption and racial tension, it seems as though they might be 'evolving' into the kind of societies normally associated with the 'Global South'. Anthropologists Jean and John Comaroff draw on their long experience of living in Africa to address a range of familiar themes - democracy, national borders, labour and capital and multiculturalism.

They consider how we might understand these issues by using theory developed in the Global South. Challenging our ideas about 'developed' and 'developing' nations, Theory from the South provides new insights into key problems of our time.

This lively book offers a fresh look at the history of anthropological theory. Covering key concepts and theorists, Mark Moberg examines the historical context of anthropological ideas and the contested nature of anthropology itself. Anthropological ideas regarding human diversity have always been rooted in the socio-political conditions in which they arose and exploring them in context helps students understand how and why they evolved, and how theory relates to life and society. Illustrated throughout, this engaging text moves away from the dry recitation of past viewpoints in anthropology and brings the subject matter to life. Additional resources are available via a companion website at:

<http://www.routledge.com/cw/moberg-9780415809160/>

Visions of Culture: A Reader, Second Edition, is an anthology of articles about anthropological theorists.

Presenting a ground-breaking revitalization of contemporary social theory, this book revisits the rise of the modern world to reopen the dialogue between anthropology and sociology. Using concepts developed by a series of 'maverick' anthropologists who were systematically marginalised as their ideas fell outside the standard academic canon, such as Arnold van Gennep, Marcel Mauss, Paul Radin, Lucien Lévy-Bruhl and Gregory Bateson, the authors argue that such concepts are necessary for understanding better the rise and dynamics of the modern world, including the development of the social sciences, in particular sociology and anthropology. Concepts discussed include liminality, imitation, schismogenesis and trickster, which provide an anthropological 'toolkit' for readers to develop innovative understandings of the underlying power mechanisms of globalized modernity. Aimed at graduate students and researchers, the book is clearly structured. Part I introduces the 'maverick' anthropologists, while Part II applies the maverick tool-kit to revisit the history of sociological thought and the question of modernity.

This book offers a comprehensive introduction to the social history of anthropology in the United States, examining the circumstances that gave rise to the discipline and illuminating the role of anthropology in the modern world. Thomas C. Patterson considers the shifting social and political-economic conditions in which anthropological knowledge has been produced and deployed, the appearance of practices focused on particular regions or groups, the place of anthropology in structures of power, and the role of the educator in forging, perpetuating, and changing representations of past and contemporary peoples. The book addresses the negative reputation that anthropology took on as an offspring of imperialism, and provides fascinating insight into the social history of America. In this second edition, the material has been revised and updated, including a new chapter that covers anthropological theory and practice during the turmoil created by multiple ongoing crises at the beginning of the twenty-first century. This is valuable reading for students and scholars interested in the origins, development, and theory of anthropology.

The modern enterprise of anthropology, with all of its important implications for cross-cultural perceptions, perspectives, and self-consciousness emerged from the eighteenth-century intellectual context of the Enlightenment. If the Renaissance discovered perspective in art, it was the Enlightenment that articulated and explored the problem of perspective in viewing history, culture, and society. If the Renaissance was the age of oceanic discovery—most dramatically the discovery of the New World of America—the critical reflections of the Enlightenment brought about an intellectual rediscovery of the New World and thus laid the foundations for modern anthropology. The contributions that constitute this book present the multiple anthropological facets of the Enlightenment, and suggest that the character of its intellectual engagements—acknowledging global diversity, interpreting human societies, and bridging cultural difference—must be understood as a whole to be fundamentally anthropological.

Readings for a History of Anthropological Theory curates and collects many of the most important publications of anthropological thought spanning the last hundred years, building a strong foundation in both classical and contemporary theory. The sixth edition includes seventeen new readings, with a sharpened focus on public anthropology, gender and sexuality, race and ethnicity, linguistic anthropology, archaeology, and the Anthropocene. Each piece of writing is accompanied by a short introduction, key terms, study questions, and further readings that elucidate the original text. On its own or together with A History of Anthropological Theory, sixth edition, this anthology offers an unrivalled introduction to the theory of anthropology that reflects not only its history but also the changing nature of the discipline today.

Focusing on four influential, yet typically overlooked, French thinkers--Régis Debray, Emmanuel Todd, Marcel Gauchet, and Alain de Benoist--The Anthropological Turn shows how key issues of religion, identity, citizenship, and the state have been conceptualized and debated across a wide spectrum of political opinion in contemporary France.

This comprehensive anthology offers over 40 readings that are critical to the understanding of anthropological theory and the development of anthropology as an academic discipline. The fourth edition maintains a strong focus on the "four-field" roots of the discipline in North America but has been reorganized with a new section on twenty-first-century theory, including coverage of postcolonial and public anthropology. New key terms and introductions accompany each reading and a revamped glossary makes the book more student-friendly. Used on its own, or together with the overview text A History of Anthropological Theory, Fourth Edition, this anthology offers a flexible and unrivalled introduction to anthropological theory that reflects not only the history but also the changing nature of the discipline today. For additional resources, visit the "Teaching Theory" page at [www.utpteachingculture.com](http://www.utpteachingculture.com).

Marshall Sahlins (b. 1930) is an American anthropologist who played a major role in the development of anthropological theory in the second half of the twentieth century. Over a sixty-year career, he and his colleagues synthesized trends in evolutionary, Marxist, and ecological anthropology, moving them into mainstream thought. Sahlins is considered a critic of reductive theories of human nature, an exponent of culture as a key concept in anthropology, and a politically engaged intellectual opposed to militarism and imperialism. This collection brings together some of the world's most distinguished anthropologists to explore and

advance Sahlins's legacy. All of the essays are based on original research, most dealing with cultural change - a major theme of Sahlins's research, especially in the contexts of Fijian and Hawaiian societies. Like Sahlins's practice of anthropology, these essays display a rigorous, humanistic study of cultural forms, refusing to accept comfort over accuracy, not shirking from the moral implications of their analyses. Contributors include the late Greg Denning, one of the most eminent historians of the Pacific, Martha Kaplan, Patrick Kirch, Webb Keane, Jonathan Friedman, and Joel Robbins, with a preface by the late Claude Levi-Strauss. A unique volume that will complement the many books and articles by Sahlins himself, *A Practice of Anthropology* is an exciting new addition to the history of anthropological study.

The award-winning anthropologist Sherry B. Ortner draws on her longstanding interest in theories of cultural practice to rethink key concepts of culture, agency, and subjectivity.

This highly readable introduction discusses anthropological theory in a manner accessible to lay readers, yet does not oversimplify the material. Addresses five key concepts—evolution, culture, structure, function, and relativism—rather than individual theorists, and conveys the sense that their theory and associated debates can be interesting despite their complexity. Presents a balanced view of varying theoretical positions to pique readers' interest and avoid confusion. Uses clear, straightforward language, avoiding esoteric jargon. Critiques certain theoretical positions, including 19th-century racist theories and contemporary post-structural and postmodernist approaches. Includes a glossary of key terms that are highlighted throughout. A thought-provoking reference for anyone interested in learning about anthropology.

The fifth edition of this bestselling reader builds a strong foundation in both classical and contemporary theory, with a sharpened focus on gender and anthropology, and the anthropology of new media and technology. Short introductions and key terms accompany every reading, and light annotations have been added to aid students in reading original articles. Used on its own or together with *A History of Anthropological Theory, Fifth Edition*, this anthology offers a flexible and unrivalled introduction to anthropological theory that reflects not only the history but also the changing nature of the discipline today.

*After the Crisis: Anthropological Thought, Neoliberalism and the Aftermath* offers a thought-provoking examination of the state of contemporary anthropology, identifying key issues that have confronted the discipline in recent years and linking them to neoliberalism, and suggesting how we might do things differently in the future. The first part of the volume considers how anthropology has come to resemble, as a result of the rise of postmodern and poststructural approaches in the field, key elements of neoliberalism and neoclassical economics by rejecting the idea of system in favour of individuals. It also investigates the effect of the economic crisis on funding and support for higher education and addresses the sense that anthropology has 'lost its way', with uncertainty over the purpose and future of the discipline. The second part of the book explores how the discipline can overcome its difficulties and place itself on a firmer foundation, suggesting ways that we can productively combine the debates of the late twentieth century with a renewed sense that people live their lives not as individuals, but as enmeshed in webs of relationship and obligation.

The sixth edition of this bestselling text offers a concise history of anthropological theory from antiquity to the twenty-first century, with new and significantly revised sections that reflect the current state of the field.

Alfred Gell puts forward a new anthropological theory of visual art, seen as a form of instrumental action: the making of things as a means of influencing the thoughts and actions of others. He argues that existing anthropological and aesthetic theories take an overwhelmingly passive point of view, and questions the criteria that accord art status only to a certain class of objects and not to others. The anthropology of art is here reformulated as the anthropology of a category of action: Gell shows how art objects embody complex intentionalities and mediate social agency. He explores the psychology of patterns and perceptions, art and personhood, the control of knowledge, and the interpretation of meaning, drawing upon a diversity of artistic traditions—European, Indian, Polynesian, Melanesian, and Australian. *Art and Agency* was completed just before Alfred Gell's death at the age of 51 in January 1997. It embodies the intellectual bravura, lively wit, vigour, and erudition for which he was admired, and will stand as an enduring testament to one of the most gifted anthropologists of his generation.

This overview of the history of anthropological theory provides a comprehensive history from antiquity through to the twenty-first century, with a focus on the twentieth century and beyond. Unlike other volumes, it also offers a four-field introduction to theory. As a stand-alone text, or used in conjunction with the companion volume *Readings for a History of Anthropological Theory*, Erickson and Murphy offer a comprehensive, affordable, and contemporary introduction to anthropological theory. The third edition has been updated and fully revised throughout to closely parallel the presentation in the companion reader, making it easier to use both books in tandem. New original essays by contemporary theorists bring theories to life, and portraits of important theorists make it a handsome volume. Sources and suggested readings have been updated, and glossary definitions have been updated, streamlined, and standardized.

Launay presents a selection of key texts that reflect the broad range of thought on human behaviour, from Herodotus and Ibn Battuta to Adam Smith and Adam Ferguson. He reveals how the concerns of anthropology were first formulated and explores the origins of different social and political systems.

In the latest edition of their popular overview text, Erickson and Murphy continue to provide a comprehensive, affordable, and accessible introduction to anthropological theory from antiquity to the present. A new section on twenty-first-century anthropological theory has been added, with more coverage given to postcolonialism, non-Western anthropology, and public anthropology. The book has also been redesigned to be more visually and pedagogically engaging. Used on its own, or paired with the companion volume *Readings for a History of Anthropological Theory, Fourth Edition*, this reader offers a flexible and highly useful resource for the undergraduate anthropology classroom. For additional resources, visit the "Teaching Theory" page at [www.utpteachingculture.com](http://www.utpteachingculture.com).

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*

Essays in the history of anthropology cover such topics as the image of primitive man in evolutionary anthropology and a historical analysis of the scientific reaction against cultural anthropology in the early twentieth century.

Praise for *Sociological Thought* "Venkata Mohan's *Sociological Thought: In the Light of J. Krishnamurti's* is an exceptional and brilliant contribution of the author whom I consider as a unique academic intellectual of contemporary

times. I am sure no one in the academic sphere has so far attempted to explain social Thought the way the author has analyzed and presented.” G. Satyanarayana, Emeritus professor of Sociology at Osmania University, Hyderabad. What is culture? How should one study it? Is a science of culture possible? And what is science anyway? Many thinkers have been attempting to answer these questions. This book covers the answers provided by anthropologists ranging from classical evolutionists to postmodernists Why Bruce Lee on the cover Page? The reason is...

For over twenty years, *A History of Anthropological Theory* has provided a strong foundation for understanding anthropological thinking, tracing how the discipline has evolved from its origins to the present day. The sixth edition of this important text offers substantial updates throughout, including more balanced coverage of the four fields of anthropology, an entirely new section on the Anthropocene, and significantly revised discussions of public anthropology, gender and sexuality, and race and ethnicity. Written in accessible prose and enhanced with illustrations, key terms, and study questions in each section, this text remains essential reading for those interested in studying the history of anthropology. On its own or used with the companion volume, *Readings for a History of Anthropological Theory*, sixth edition, this text provides comprehensive coverage in a flexible and easy-to-use format for teaching in the anthropology classroom.

*In Praise of Historical Anthropology* is based on a fundamental conviction: the study of society cannot be undertaken without considering the weight of history and separations between disciplines in academics need to be bridged for the benefit of knowledge. Anthropology cannot be limited to situating its object in its immediate context; rather its true subject of study is society as a historical problem. The book describes the complex attempts to transcend this separation, presenting perspectives, methodologies and direct applications for the study of power relations and systems of social classification, paying special attention to the reconstruction of colonial situations. Following the maxim expounded by John and Jean Comaroff, this book will help us understand that historical anthropology is not a matter of merging the two disciplines of anthropology and history, but rather considering societies in their historically situated dimension and applying the tools of the social and human sciences to the analysis. In this vein, the book reviews the complex attempts to bridge disciplinary separations and theoretical proposals coming from very different traditions. The text, consequently, opens up hegemonic perspectives to include 'other anthropologies.'

A comprehensive and accessible survey of the history of theory in anthropology, this anthology of classic and contemporary readings contains in-depth commentary in introductions and notes to help guide students through excerpts of seminal anthropological works. The commentary provides the background information needed to understand each article, its central concepts, and its relationship to the social and historical context in which it was written.

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.

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Now a widely cited classic, this innovative book is the first comprehensive synthesis of economic, political, and cultural theories of value. David Graeber reexamines a century of anthropological thought about value and exchange, in large measure to find a way out of ongoing quandaries in current social theory, which have become critical at the present moment of ideological collapse in the face of Neoliberalism. Rooted in an engaged, dynamic realism, Graeber argues that projects of cultural comparison are in a sense necessarily revolutionary projects: He attempts to synthesize the best insights of Karl Marx and Marcel Mauss, arguing that these figures represent two extreme, but ultimately complementary, possibilities in the shape such a project might take. Graeber breathes new life into the classic anthropological texts on exchange, value, and economy. He rethinks the cases of Iroquois wampum, Pacific kula exchanges, and the Kwakiutl potlatch within the flow of world historical processes, and recasts value as a model of human meaning-making, which far exceeds rationalist/reductive economist paradigms.

This book presents an overview of important currents of thought in social and cultural anthropology, from the 19th century to the present. It introduces readers to the origins, context and continuing relevance of a fascinating and exciting kaleidoscope of ideas that have transformed the humanities and social sciences, and the way we understand ourselves and the societies we live in today. Each chapter provides a thorough yet engaging introduction to a particular theoretical school, style or conceptual issue. Together they build up to a detailed and comprehensive critical introduction to the most salient areas of the field. The introduction reflects on the substantive themes which tie the chapters together and on what the very notions of 'theory' and 'theoretical school' bring to our understanding of anthropology as a discipline. The book tracks a core lecture series given at Cambridge University and is essential reading for all undergraduate students undertaking a course on anthropological theory or the history of anthropological thought. It will also be useful more broadly for students of social and cultural anthropology, sociology, human geography and cognate disciplines in the social sciences and humanities.

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structural-functionalism; action-centered theories; processual and Marxist perspectives; the many faces of relativism, structuralism and poststructuralism; and recent interpretive and postmodernist viewpoints. This is a balanced and judicious survey, which also considers the problems involved in assessing anthropological theories.

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