

A Franz Boas Reader The Shaping Of American Anthropology 1883 1911 2nd Edition

This classic textbook offers anthropology students a succinct, clear, and balanced introduction to theoretical developments in the field. The Dispersion offers a unique account of how the word "diaspora", coined in the third century BCE, has recently become both one of the more emblematic terms of the global era and a fashionable academic concept.

"Culture" is a term we commonly use to explain the differences in our ways of living. In this book Michael A. Elliott returns to the moment this usage was first articulated, tracing the concept of culture to the writings -- folktales, dialect literature, local color sketches, and ethnographies -- that provided its intellectual underpinnings in turn-of-the-century America. The Culture Concept explains how this now-familiar definition of "culture" emerged during the late nineteenth century through the intersection of two separate endeavors that shared a commitment to recording group-based difference -- American literary realism and scientific ethnography. Elliott looks at early works of cultural studies as diverse as the conjure tales of Charles Chesnut, the Ghost-Dance ethnography of James Mooney, and the prose narrative of the Omaha anthropologist-turned-author Francis La Flesche. His reading of these works -- which struggle to find appropriate theoretical and textual tools for articulating a less chauvinistic understanding of human difference -- is at once a recovery of a lost connection between American literary realism and ethnography and a productive inquiry into the usefulness of the culture concept as a critical tool in our time and times to come.

" This volume is likely to prove indispensable to historians of anthropology in general and of British anthropology in particular. There are a wide range of historical skills on display, from traditional textual analysis to historical sociology of the most sophisticated sort, and there is a more or less thorough chronological coverage from the era of classical evolutionism virtually up to the present. One can only hope that historicizing anthropologists will sample some of these wares."—Journal of the History of the Behavioral Sciences

This collection focuses on generations of early women historians, seeking to identify the intellectual milieu and professional realities that framed their lives. It moves beyond treating them as simply individuals and looks to the social and intellectual forces that encouraged them to study history and, at the same time, would often limit the reach and define the nature of their study. This collection of essays speaks to female practitioners of history over the past four centuries that published original histories, some within a university setting and some outside. By analysing the values these early women scholars faced, readers can understand the broader social values that led women historians to exist as a unit apart from the career path of their male colleagues.

The Invention of Primitive Society, Adam Kuper's best selling critique of ideas about the origins of society and religion that have been much debated since Darwin, has been hugely influential in anthropology and post-colonial studies. This topical new edition, entitled The Reinvention of Primitive Society, has been thoroughly revised and updated to take account of new research in the field. It coincides with a revival of the myth of primitive society by the 'indigenous peoples' movement', which taps into a widespread popular belief about the noble savage and reflects a romantic reaction against 'civilisation' and 'science'. By way of fascinating accounts of classic texts in anthropology, classical studies and law, the book reveals how wholly mistaken theories can become the basis for academic research and political programmes. In new chapters, Kuper challenges this most recent version of the myth of primitive society and traces conceptions of the barbarian, savage and primitive back through the centuries to ancient Greece. Lucidly written and student friendly, this is the must-have text for those interested in anthropological theory and current post-colonial debates.

Using our Field Experiences to Build Theories of Applied Social Change—Why Do We Not Do More? - Kevin Preister The Distribution and Meaning of Labrets on the Salish Sea - Kate Shantry The Western Stemmed Point Tradition on the Columbia Plateau - E.S. Lohse and Coral Moser A Glimpse at the Beginning of Language Studies on the Northwest Coast: Johann Christoph Adelung's Mithridates oder Allgemeine Sprachenkunde - Richard L. Bland The Franz Boas Papers: Documentary Edition - Joshua Smith, Regna Darnell, Robert L.A. Hancock, and Sarah Moritz The 65th Annual Northwest Anthropological Conference, Pendleton, Oregon, 27–30 March 2012

Reciprocity, Wonder, Consequence : Object Lessons in the Land of Fire -- Of Blindness, Blood, and Second Sight : Transpersonal Journeys from Brazil to Ethiopia -- Creole Authenticity and Cultural Performance : Ethnographic Personhood in the Twentieth Century -- Performing Diaspora : The Science of Speaking for Haiti -- Conclusion : "I Danced, I Don't Know How" : Media, Race, and the Posthuman

Divided into four volumes, Race and Ethnicity in America provides a complete overview of the history of racial and ethnic relations in America, from pre-contact to the present. Contextualizes the political experiences and contributions of minorities within American politics, society, and culture Includes people of color (e.g., African Americans, Latinos, Asians, and American Indians), those of mixed races, and ethnic groups that experienced minority status in politics, particularly in the 19th century (e.g., Irish, Jewish, Italian) Features chronological organization as well as a historical overview and timeline for contextual understanding and ease of reference Comprises A–Z entries that detail the political, social, and cultural histories of racial and ethnic minority groups, and concludes with a curated selection of key primary source documents Provides cross-disciplinary information that explores the experiences of racial and ethnic minorities in America over a period of five hundred years through history and social studies, political science, and ethnic studies

Free Speech and the Politics of Identity challenges the scholarly view as well as the dominant legal view outside the United States that the right of free speech may reasonably be traded off in pursuit of justice to stigmatized minorities. These views appeal to an alleged reasonable balance between two basic human rights: the right of free speech and the right against unjust discrimination. Compelling arguments of normative political theory and interpretative history show, however, that these rights are structurally linked: the abridgement of one compromises the other. To make this case, David Richards offers an original political theory of toleration and of structural injustice that addresses the nature and scope of the right of free speech and the right against unjust discrimination; its analytic focus is on the role played by members of subordinated groups in the protest of the terms of structural injustice (the politics of identity), advancing constitutional justice under law. While the argument is developed on the basis of American constitutional experience from the antebellum period forward, its normative force is brought to bear both in defending and criticizing some aspects of American law and in challenging the continuing legitimacy of laws against group libel, obscenity, and blasphemy under national legal systems (including Germany, France, Britain, Canada, Israel, India, South Africa, and others), regional systems (the jurisprudence of the European Court of Human Rights), and public international law. The book's innovative normative and interpretative methodology calls for a new departure in comparative public law, in which all states responsibly address their common problems not only of inadequate protection of free speech but correlative failure to take seriously the continuing political power of such evils as anti-Semitism, racism, sexism, and homophobia.

This is a core introduction to the most innovative and influential writings to have shaped and defined the relations between language, culture and cultural identity.

Gender equality is gaining global recognition as a catalyst for sustainable development, and a proven stratagem for alleviating poverty and enhancing food security in developing countries of Africa, where agriculture is the main economic stay. The book

Gender and Rural Development: Volume 1 introduces gender discussions into key topics in the curriculum for Nigerian university agricultural undergraduate studies, with the purpose of enhancing gender responsive agricultural and rural development programs, projects, policies and budgets required for sustainable development. (Series: Spektrum. Berliner Reihe zu Gesellschaft, Wirtschaft und Politik in Entwicklungsändern/Berlin Series on Society, Economy and Politics in Developing Countries - Vol. 106)

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

A Franz Boas Reader The Shaping of American Anthropology, 1883-1911 University of Chicago Press

Franz Boas's 1940 *Race, Language and Culture* is a monumentally important text in the history of its discipline, collecting the articles and essays that helped make Boas known as the 'father of American anthropology.' An encapsulation of a career dedicated to fighting against the false theories of so-called 'scientific racism' that abounded in the first half of the 20th-century, *Race, Language and Culture* is one of the most historically significant texts in its field - and central to its arguments and impact are Boas's formidable interpretative skills. It could be said, indeed, that *Race, Language and Culture* is all about the centrality of interpretation in questioning our assumptions about the world. In critical thinking, interpretation is the ability to clarify and posit definitions for the terms and ideas that make up an argument. Boas's work demonstrates the importance of another vital element: context. For Boas, who argued passionately for 'cultural relativism,' it was vital to interpret individual cultures by their own standards and context - not by ours. Only through comparing and contrasting the two can we reach, he suggested, a better understanding of humankind. Though our own questions might be smaller, it is always worth considering the crucial element Boas brought to interpretation: how does context change definition?

At the beginning of the twentieth century, industrialization both dramatically altered everyday experiences and shaped debates about the effects of immigration, empire, and urbanization. In *American Abyss*, Daniel E. Bender examines an array of sources—eugenics theories, scientific studies of climate, socialist theory, and even popular novels about cavemen—to show how intellectuals and activists came to understand industrialization in racial and gendered terms as the product of evolution and as the highest expression of civilization. Their discussions, he notes, are echoed today by the use of such terms as the "developed" and "developing" worlds. American industry was contrasted with the supposed savagery and primitivism discovered in tropical colonies, but observers who made those claims worried that industrialization, by encouraging immigration, child and women's labor, and large families, was reversing natural selection. Factories appeared to favor the most unfit. There was a disturbing tendency for such expressions of fear to favor eugenicist "remedies." Bender delves deeply into the culture and politics of the age of industry. Linking urban slum tourism and imperial science with immigrant better-baby contests and hoboes, *American Abyss* uncovers the complex interactions of turn-of-the-century ideas about race, class, gender, and ethnicity. Moreover, at a time when immigration again lies at the center of American economy and society, this book offers an alarming and pointed historical perspective on contemporary fears of immigrant laborers.

Both biographical and topical, *The Ballad Collectors of North America* chronicles those individuals most influential in the gathering of North American folksongs and investigates the two leading schools of thought regarding the collection process, the leading proponents of those schools, and the projects shaped by them. Contributors also reflect on the role of technology—especially the phonograph—in the collection efforts and the impact of that technology. *Ballad Collectors* considers the larger role of ballads in the development of American identity, from the national appreciation of cowboy songs in popular culture to the use of Appalachian song forms in radio broadcasts to the role of dustbowl ballads in the urban folk revival.

As public intellectuals academics formulate specialized knowledge to become understandable and relevant for people outside of the specialty. There are two main forms of such intellectual activity: dissemination and debating. Scientific knowledge is a cultural value in its own right and also of importance in public discourse. Due to the complexity of the challenges facing modern societies the intellectual role of individual academics and scholarly institutions is increasingly important with mass education and new media techniques expanding the public sphere. It has become more important that specialists popularize also for specialists in other fields. Challenges such as climate change or social integration requires knowledgeable citizens and broad public discourses integrating specialized knowledge from several disciplines. Contemporary challenges in Western Europe, Scandinavia and the US are discussed. The historical perspectives are followed back to early Modernity. The cases include contributions on Holberg, the Myrdals and Boas. There are contributions on the recent transformations "East of the Elbe" and the challenges facing scholars in Turkey and India. The main focus of the book is on social scientists but the issues discussed are of general interest for all kinds of academics and for people interested in the cultural and political relevance of science.

This fascinating study documents the refutation of scientific foundations for racism in Britain and the United States between the two World Wars.

This book comprises a selection of interdisciplinary essays in American literature and culture written by Clive Bush over some forty years. They fall into four sections: Classic American Literature; Literary and Cultural Modernism; Literature and Politics; and American Cultural Studies. The topics range from literature to architecture, from the history of linguistics to analyses of the commodity culture, from poetry to film. The essays themselves extend from American linguistics to Beat literature. There is, however, an identifiable series of common themes and perspectives throughout. The first is the question of the relation of discourse itself to the practices of power: personal, social and political. The second is the attention paid to the particular and general historical context in which both texts and quasi-texts are situated. The third is that a European perspective, making use of comparative texts, has been used throughout. The author demonstrates a commitment both to close reading and to the value judgement in the reading of texts.

In *The History of Anthropology* Regna Darnell offers a critical reexamination of the Americanist tradition centered around the figure of Franz Boas and the professionalization of anthropology as an academic discipline in the late nineteenth and early twentieth centuries. Focused on researchers often known as the Boasians, *The History of Anthropology* reveals the theoretical schools, institutions, and social networks of scholars and fieldworkers primarily interested in the anthropology and ethnography of North American Indigenous peoples. Darnell's fifty-year career entails seminal writings in the history of anthropology's four fields: cultural anthropology, ethnography, linguistics, and physical anthropology. Leading researchers, theorists, and fieldwork subjects include Edward Sapir, Daniel Brinton, Mary Haas, Franz Boas, Leonard Bloomfield, Benjamin Lee Whorf, Stanley Newman, and A. Irving Hallowell, as well as the professionalization of anthropology, the development of American folklore scholarship, theories of Indigenous languages, Southwest ethnographic research, Indigenous ceremonialism, text traditions, and anthropology's forays into contemporary public intellectual debates. *The History of Anthropology* is the essential volume for scholars, undergraduates, and graduate students to enter into the history of the Americanist tradition and its legacies, alternating historicism and presentism to contextualize anthropology's historical and contemporary relevance and legacies.

In the summer of 1883, Franz Boas, widely regarded as one of the fathers of Inuit anthropology, sailed from Germany to Baffin Island to spend a year among the Inuit of Cumberland Sound. This was his introduction to the Arctic and to anthropological fieldwork. This book presents, for the first time, his letters and journal entries from the year that he spent among the Inuit, providing not only an insightful background to his numerous scientific articles about Inuit culture, but a comprehensive and engaging narrative as well. Using a Scottish whaling station as his base, Boas travelled widely with the Inuit, learning their language, living in their tents and snow houses, sharing their food, and experiencing their joys and sorrows. At the same time he was taking detailed notes and surveying and mapping the landscape and coastline. Ludger Müller-Wille has transcribed his journals and his letters to his parents and fiancé and woven these texts into a sequential narrative. The result is a fascinating study of one of the earliest and most successful examples of participatory observation among the Inuit. Originally published in German in 1994, the text has been translated into English by William Barr, who has also published translations of other important works on the history of the Arctic. Illustrated with some of Boas's own photos and with maps of his field area, *Franz Boas among the Inuit of Baffin Island, 1883-1884* is a valuable addition to the historical and anthropological literature on southern Baffin Island.

Rosemary Lévy Zumwalt tells the remarkable story of Franz Boas, one of the leading scholars and public intellectuals of the late nineteenth and early twentieth centuries. The first book in a two-part biography, *Franz Boas* begins with the anthropologist's birth in Minden, Germany, in 1858 and ends with his resignation from the American Museum of Natural History in 1906, while also examining his role in training professional anthropologists from his berth at Columbia University in New York City. Zumwalt follows the stepping-stones that led Boas to his vision of anthropology as a four-field discipline, a journey demonstrating especially his tenacity to succeed, the passions that animated his life, and the toll that the professional struggle took on him. Zumwalt guides the reader through Boas's childhood and university education, describes his joy at finding the great love of his life, Marie Krackowizer, traces his 1883 trip to Baffin Land, and recounts his efforts to find employment in the United States. A central interest in the book is Boas's widely influential publications on cultural relativism and issues of race, particularly his book *The Mind of Primitive Man* (1911), which reshaped anthropology, the social sciences, and public debates about the problem of racism in American society. *Franz Boas* presents the remarkable life story of an American intellectual giant as told in his own words through his unpublished letters, diaries, and field notes. Zumwalt weaves together the strands of the personal and the professional to reveal Boas's love for his family and for the discipline of anthropology as he shaped it.

Examines the importance of fetishism in nineteenth-century cultural theory.

With the New Negro movement and the Harlem Renaissance, the 1920s was a landmark decade in African American political and cultural history, characterized by an upsurge in racial awareness and artistic creativity. In *Spectres of 1919* Barbara Foley traces the origins of this revolutionary era to the turbulent year 1919, identifying the events and trends in American society that spurred the black community to action and examining the forms that action took as it evolved. Unlike prior studies of the Harlem Renaissance, which see 1919 as significant mostly because of the geographic migrations of blacks to the North, *Spectres of 1919* looks at that year as the political crucible from which the radicalism of the 1920s emerged. Foley draws from a wealth of primary sources, taking a bold new approach to the origins of African American radicalism and adding nuance and complexity to the understanding of a fascinating and vibrant era.

Beginning with a subtle and persuasive analysis of the cultural context, Farebrother examines collage in modernist and Harlem Renaissance figurative art and unearths the collage sensibility attendant in Franz Boas's anthropology. This strategy makes explicit the formal choices of Harlem Renaissance writers by examining them in light of African American vernacular culture and early twentieth-century discourses of anthropology, cultural nationalism and international modernism. At the same time, attention to the politics of form in such texts as *Toomer's Cane*, *Locke's The New Negro* and selected works by Hurston reveals that the production of analogies, juxtapositions, frictions and distinctions on the page has aesthetic, historical and political implications. Why did these African American writers adopt collage form during the Harlem Renaissance? What did it allow them to articulate? These are among the questions Farebrother poses as she strives for a middle ground between critics who view the Harlem Renaissance as a distinctive, and necessarily subversive, kind of modernism and those who foreground the cooperative nature of interracial creative work during the period. A key feature of her project is her exploration of neglected connections between Euro-American modernism and the Harlem Renaissance, a journey she negotiates while never losing sight of the particularity of African American experience. Ambitious and wide-ranging, Rachel Farebrother's book offers us a fresh lens through which to view this crucial moment in American culture.

Winner of the Pulitzer Prize in History in 1972, and a past president of both the Organization of American Historians and the American Historical Association, Carl Degler is one of America's most eminent living historians. He is also one of the most versatile. In a forty year career, he has written brilliantly on race (*Neither Black Nor White*, which won the Pulitzer Prize), women's studies (*At Odds*, which Betty Friedan called "a stunning book"), Southern history (*The Other South*), the New Deal, and many other subjects. Now, in *The Search for Human Nature*, Degler turns to perhaps his largest subject yet, a sweeping history of the impact of Darwinism (and biological research) on our understanding of human nature, providing a fascinating overview of the social sciences in the last one hundred years. The idea of a biological root to human nature was almost universally accepted at the turn of the century, Degler points out, then all but vanished from social thought only to reappear in the last four decades. Degler traces the early history of this idea, from Darwin's argument that our moral and emotional life evolved from animals just as our human shape did, to William James's emphasis on instinct in human behavior (then seen as a fundamental insight of psychology). We also see the many applications of biology, from racism, sexism, and Social Darwinism to the rise of intelligence testing, the eugenics movement, and the practice of involuntary sterilization of criminals (a public policy pioneered in America, which had sterilization laws 25 years before Nazi Germany--one such law was upheld by Oliver Wendell Holmes's Supreme Court). Degler then examines the work of those who denied any role for biology, who thought culture shaped human nature, a group ranging from

realization that time was running out and that civilization was pushing the indigenous people to the wall, destroying their material culture and even extinguishing the native stock itself.

[Copyright: efa60cb5b2faa9f3d965651bb8802fd](#)