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*History Of Anthropology*

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## CALLAHAN TANYA

**A Social History of Anthropology in the United States** John Wiley & Sons

"This volume on the history of anthropology emphasizes schools of theory, institutional connections, social networks, and collaborative research with North American Indigenous communities. Regna Darnell, a fifty-year veteran of the field, brings unsurpassed historicist and presentist interpretations of the discipline's legacy"--

*In Praise of Historical Anthropology* Routledge

*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.'

**Anahulu** Transaction Publishers

*Photography, Anthropology and History* examines the complex historical relationship between photography and anthropology, and in particular the strong emergence of the contemporary relevance of historical images. Thematically organized, and focusing on the visual practices developed within anthropology as a discipline, this book brings together a range of contemporary

and methodologically innovative approaches to the historical image within anthropology. Importantly, it also demonstrates the ongoing relevance of both the historical image and the notion of the archive to recent anthropological thought. As current research rethinks the relationship between photography and anthropology, this volume will serve as a stimulus to this new phase of research as an essential text and methodological reference point in any course that addresses the relationship between anthropology and visuality.

*Anthropology and History* Cambridge University Press

"Anthropology and Global History: From Tribes to the Modern World-System explains the origin and development of human societies and cultures from their earliest beginnings to the present through an anthropological lens, also drawing from the findings of diverse social sciences, including sociology, economics, political science, history, and ecological and religious studies. It uses a "World-System" theoretical framework derived from the work of anthropologist Eric Wolf, sociologist Immanuel Wallerstein, and diverse other social scientists. Given the central place of theory in any credible and productive reconstruction of world history, balance is achieved by

integrating intriguing but also relevant detailed and dramatic illustrations of the more general flow of history." -- Publisher website.

[History of Anthropology](#) Harvard University Press

Some of the most prominent social and cultural anthropologists have come together in this volume to discuss Maurice Godelier's work. They explore and revisit some of the highly complex practices and structures social scientists encounter in their fieldwork. From the nature-culture debate to the fabrication of hereditary political systems, from transforming gender relations to the problems of the Christianization of indigenous peoples, these chapters demonstrate both the diversity of anthropological topics and the opportunity for constructive dialogue around shared methodological and theoretical models.

[The Rise of Anthropological Theory](#) Altamira Press

Informative as well as entertaining, this volume offers many interesting facets of the first hundred years of anthropology at Oxford University.

[Difficult Folk?](#) Berghahn Books

Irregular Connections traces the anthropological study of sex from the eighteenth century to the present, focusing primarily on social and cultural anthropology and the work done by researchers in North America and Great Britain. Andrew P. and Harriet D. Lyons argue that the sexuality of those whom anthropologists studied has been conscripted into Western discourses about sex, including debates about prostitution, homosexuality, divorce, premarital relations, and hierarchies of gender, class, and race. Because sex is the most private of activities and often carries a high emotional charge, it is peculiarly difficult to investigate. At times, such as the late 1920s and the last decade of the twentieth century, sexuality has been a central concern of anthropologists and focal in their theoretical formulations. At other times the study of sexuality has been marginalized. The anthropology of sex has sometimes been one of the main faces that anthropology presented to the public, often causing resentment within the discipline. Andrew P. Lyons is an associate professor of anthropology at Wilfrid Laurier University. Harriet D. Lyons is an associate professor of anthropology at the University of Waterloo.

[History of Anthropology](#) Berghahn Books

Given the broad reach of anthropology as the science of humankind, there are times when the subject fragments into specialisms and times when there is rapprochement. Rather than just seeing them as reactions to each other, it is perhaps better to say that both tendencies co-exist and that it is very much a matter of perspective as to which is dominant at any moment. The perspective adopted by the contributors to this volume is that some anthropologists have, over the last decade or so, been paying considerable attention to developments in the study of social and biological evolution and of material culture, and that this has brought social, material cultural and biological anthropologists closer to each other and closer to allied disciplines such as archaeology and psychology. A more eclectic anthropology once characteristic of an earlier age is thus re-emerging. The new holism does not result from the merging of sharply distinguished disciplines but from among anthropologists themselves who see social organization as fundamentally a problem of human ecology, and, from that, of material and mental creativity, human biology, and the co-evolution of society and culture. It is part of a wider interest beyond anthropology in the origins and rationale of human activities, claims and beliefs, and draws on inferential or speculative reasoning as well as 'hard' evidence. The book argues that, while usefully borrowing from other subjects, all such reasoning must be grounded in prolonged, intensive and linguistically-informed fieldwork and comparison.

[Centering the Margins of Anthropology's History](#) Berghahn Books

The series Histories of Anthropology Annual presents diverse perspectives on the discipline's history within a global context, with a goal of increasing the awareness and use of historical approaches in teaching, learning, and conducting anthropology. The series includes critical, comparative, analytical, and narrative studies involving all aspects and subfields of anthropology. Volume 14, *Centering the Margins of Anthropology's History*, focuses on the conscious recognition of margins and suggests it is time to bring the margins to the center, both in terms of a changing theoretical openness and a supporting body of scholarship--if not to problematize the very dichotomy of center and margins itself. The essays explore two major themes of anthropology's margins. First, anthropologists and historians have long sought out marginalized and forgotten ancestors, arguing for their present-day relevance and offering explanations for the lack of attention to their contributions to theory, analysis, methods, and findings. Second, anthropologists and their historians have explored a range of genres to present their results in provocative and

open-ended formats. This volume closes with an experimental essay that offers a dynamic, multifaceted perspective that captures one of the dominant (if sometimes marginalized) voices in history of anthropology. Steven O. Murray's career developed at the institutional margins of several academic disciplines and activist discourses, but his distinctive voice has been, and will remain, at the center of our history.

[The Ethnographer's Magic and Other Essays in the History of Anthropology](#) Univ of Wisconsin Press

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](#).

[Critical Junctions](#) Routledge

Who do "we" anthropologists think "we" are? And how do forms and notions of collective disciplinary identity shape the way we think, write, and do anthropology? This volume explores how the anthropological "we" has been construed, transformed, and deployed across history and the global anthropological landscape. Drawing together both reflections and ethnographic case studies, it interrogates the critical--yet poorly studied--roles played by myriad anthropological "we" as in generating and influencing anthropological theory, method, and analysis. In the process, new spaces are opened for reimagining who "we" are - and what "we," and indeed anthropology, could become.

[New History of Anthropology](#) University of Arizona Press

Despite a half century of attempts by social scientists to compare frontiers around the world, the study of these regions is still closely associated with the nineteenth-century American West and the work of Frederick Jackson Turner. As a result, the very concept of the frontier is bound up in Victorian notions of manifest destiny and rugged individualism. The frontier, it would seem, has been tamed. This book seeks to open a new debate about the processes of frontier history in a variety of cultural contexts, untaming the frontier as an analytic concept, and releasing it in a range of unfamiliar settings. Drawing on examples from over four millennia, it shows that, throughout history, societies have been formed and transformed in relation to their frontiers, and that no one historical case represents the normal or typical frontier pattern. The contributors--historians, anthropologists, and archaeologists--present numerous examples of the frontier as a shifting zone of innovation and recombination through which cultural materials from many sources have been unpredictably channeled and transformed. At the same time, they reveal recurring processes of frontier history that enable world-historical comparison: the emergence of the frontier in relation to a core area; the mutually structuring interactions between frontier and core; and the development of social exchange, merger, or conflict between previously separate populations brought together on the frontier. Any frontier situation has many dimensions, and each of the chapters highlights one or more of these, from the physical and ideological aspects of Egypt's Nubian frontier to the military and cultural components of Inka outposts in Bolivia to the shifting agrarian, religious, and political boundaries in Bengal. They explore cases in which the centripetal forces at work in frontier zones have resulted in cultural hybridization or "creolization," and in some instances show how satellite settlements on the frontiers of core polities themselves develop into new core polities. Each of the chapters suggests that frontiers are shaped in critical ways by topography, climate, vegetation, and the availability of water and other strategic resources, and most also consider cases of population shifts within or through a frontier zone. As these studies reveal, transnationalism in today's world can best be understood as an extension of frontier processes that have developed over thousands of years. This book's interdisciplinary perspective challenges readers to look beyond their own fields of interest to reconsider the true nature and meaning of frontiers.

[Photography, Anthropology and History](#) U of Nebraska Press

A New History of Anthropology collects original writings from pre-eminent scholars to create a sophisticated but accessible guide to the development of the field. Re-examines the history of anthropology through the lens of the new globalized world Provides a comprehensive history of the discipline, from its prehistory in the 'age of exploration' through to anthropology's current

condition and its relationship with other disciplines Places ideas and practices within the context of their time and place of origin Looks at anthropology's role in colonization, early traditions in the field, and topical issues from various periods in the field's history, and examines its relationship to other disciplines

[A history of anthropology](#) University of Chicago Press

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.

[Who are 'We'?](#) Cambridge University Press

"A book about theory and method in the humanities and social sciences. It reacts to what has become known as the "cultural turn," a shift toward semiotics, discourse, and representations and away from other sorts of determinations that started in the early 1980s and that has dominated social thinking for a long string of years. The book is based in a reconsideration of the meeting of two disciplines that helped to launch the cultural turn: anthropology and history. Specifically, it criticizes the ideas of hermeneutics and "thick description" (Clifford Geertz) that have come to play a key role in the encounter of anthropology and history and then in the cultural turn. It led to the renewed cherishing of what Gupta and Ferguson have called paradigms of "peoples and places," saturated pictures of universes, both small and large, of meaning in a more or less frozen standstill--an intellectual precursor to the cultural xenophobia of our times. Against this, the present book embraces praxis and "critical junctions": the connections in space (in and out of a relations of power and dependency, and what Eric Wolf has called the "interstitial relations" between apparently separate institutional domains. In this way the book adds to the current revival of institutionally based "global ethnography," which studies "up and outward" (the journal of Ethnography is a good example)."--Preface

[A Social History of Anthropology in the United States](#) Bloomsbury Academic

This book argues that the history and character of modern anthropology has been egregiously distorted to the detriment of this intellectual pursuit and academic discipline. The "critique of anthropology" is a product of the momentous and tormented events of the 1960s when students and some of their elders cried, "Trust no one over thirty!" The Marxist, postmodern, and postcolonial waves that followed took aim at anthropology and the result has been a serious loss of confidence; both the reputation and the practice of anthropology has suffered greatly. The time has come to move past this damaging discourse. Herbert S. Lewis chronicles these developments, and subjects the "critique" to a long overdue interrogation based on wide-ranging knowledge of the field and its history, as well as the application of common sense. The book questions discourses about anthropology and colonialism, anthropologists and history, the problem of "exoticizing 'the Other,'" anthropologists and the Cold War, and more. Written by a master of the profession, *In Defense of Anthropology* will require consideration by all anthropologists, historians, sociologists of science, and cultural theorists.

[Holistic Anthropology](#) Manchester University Press

History of Anthropology is a new series of annual volumes, each of which will treat an important theme in the history of anthropological inquiry. For this initial volume, the editors have chosen to focus on the modern cultural anthropology: intensive fieldwork by "participant observation." *Observers Observed* includes essays by a distinguished group of historians and anthropologists covering major episodes in the history of ethnographic fieldwork in the American, British, and French traditions since 1880. As the first work to investigate the development of modern fieldwork in a serious historical way, this collection will be of great interest and value to anthropologist, historians of science and the social sciences, and the general readers interested in the way in which modern anthropologists have perceived and described the cultures of "others." Included in this volume are the contributions of Homer G. Barnett, University of Oregon; James Clifford, University of California, Santa Cruz; Douglas Cole, Simon Fraser University; Richard Handler, Lake Forest College; Curtis Hinsley, Colgate University; Joan Larcom, Mount Holyoke College; Paul Rabinow, University of California, Berkeley; and the editor.

[The Scope of Anthropology](#) University of Chicago Press

This book brings together 14 studies of the history of European anthropology from the 17th

century onwards, each of which have great relevance for current debates within the discipline. [Irregular Connections](#) Univ of Wisconsin Press

Regna Darnell offers a critical reexamination of the theoretical orientation of the Americanist tradition, centered on the work of Franz Boas, and the professionalization of anthropology as an academic discipline in the United States in the late nineteenth and early twentieth centuries. *History of Theory and Method in Anthropology* reveals the theory schools, institutions, and social networks of scholars and fieldworkers primarily interested in the ethnography of North American Indigenous peoples. Darnell's fifty-year career entails foundational writings in the four fields of the discipline: cultural anthropology, ethnography, linguistics, and physical anthropology. Leading researchers, theorists, and fieldwork subjects include Claude Lévi-Strauss, Franz Boas, Benjamin Lee Whorf, John Wesley Powell, Frederica de Laguna, Dell Hymes, George Stocking Jr., and Anthony F. C. Wallace, as well as nineteenth-century Native language classifications, ethnography,

ethnohistory, social psychology, structuralism, rationalism, biologism, mentalism, race science, human nature and cultural relativism, ethnocentrism, standpoint-based epistemology, collaborative research, and applied anthropology. *History of Theory and Method in Anthropology* is an essential volume for scholars and undergraduate and graduate students to enter into the history of the inductive theory schools and methodologies of the Americanist tradition and its legacies.

**History and Theory in Anthropology** University of Chicago Press

The concept that people have of themselves as a 'person' is one of the most intimate notions that they hold. Yet the way in which the category of the person is conceived varies over time and space. In this volume, anthropologists, philosophers, and historians examine the notion of the person in different cultures, past and present. Taking as their starting point a lecture on the person

as a category of the human mind, given by Marcel Mauss in 1938, the contributors critically assess Mauss's speculation that notions of the person, rather than being primarily philosophical or psychological, have a complex social and ideological origin. Discussing societies ranging from ancient Greece, India, and China to modern Africa and Papua New Guinea, they provide fascinating descriptions of how these different cultures define the person. But they also raise deeper theoretical issues: What is universally constant and what is culturally variable in people's thinking about the person? How can these variations be explained? Has there been a general progressive development toward the modern Western view of the person? What is distinctive about this? How do one's notions of the person inform one's ability to comprehend alternative formulations? These questions are of compelling interest for a wide range of anthropologists, philosophers, historians, psychologists, sociologists, orientalist, and classicists. The book will appeal to any reader concerned with understanding one of the most fundamental aspects of human existence.