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After Tylor British Social Anthropology

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Abstract Edward Burnett Tylor (1832-1917) is often considered the father of the discipline of anthropology. Despite such eminence, his biography has never been written and the connections between his life and his work have been largely obscured or ignored.

E.B. Tylor, religion and anthropology | The British ...

After Tylor British Social Anthropology, 1888-1951 George W. Stocking, Jr. Praise for After Tylor: "This impressively solid, judicious, and authoritative text will surely serve the profession for a long time to come." --Michael Young, Journal of the History of the Behavioral Sciences

UW Press - : After Tylor: British Social Anthropology ...

A British anthropologist, who put the science of anthropology on a firm basis and discounted the degeneration theory. Tylor formulated a most influential definition of culture: "Culture or civilization is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society."

Social Evolutionism - Anthropology

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After Tylor: British Social Anthropology, 1888-1951: Stocking, George W, Fradera, Josep M, Jacobson, Stephen: Amazon.nl

Stocking emphasizes the interplay of ethnographic data and anthropological theory, offering a richly detailed account of the lives and works of a series of influential figures, both well remembered and lesser known, against a background of overseas colonial concerns and domestic intellectual ferment. Taking as its starting point a major comparative essay published in 1888 by Edward Burnett Tylor, the reigning patriarch of evolutionary anthropology, the book examines the developing tension between the social evolutionary paradigm and the ethnographic data collected by British missionaries in Australia (Lorimer Fison) and Melanesia (Robert Henry Codrington) and the attempts by second-generation evolutionary theorists (Robertson Smith and Andrew Lang) to treat the growth of religion in less purely rationalistic terms than those of Tylor's animism.

This is a comprehensive exploration of the intellectual transition that gave rise to modern British social anthropology. The author emphasizes the interplay of ethnographic data and anthropological theory, offering a detailed account of the lives and works of a series of influential figures, both well remembered and lesser known, against a background of overseas colonial concerns and domestic intellectual ferment.

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, Lévi-Strauss, and others, these essays show Romanticism as a permanent and recurrent tendency within the anthropological tradition.

Franz Boas, the major founding figure of anthropology as a discipline in the United States, came to America from Germany in 1886. This volume in the highly acclaimed History of Anthropology series is the first extensive scholarly exploration of Boas' roots in the German intellectual tradition and late nineteenth-century German anthropology, and offers a new perspective on the historical development of ethnography in the United States.

George W. Stocking, Jr., has spent a professional lifetime exploring the history of anthropology, and his findings have shaped anthropologists' understanding of their field for two generations. Through his meticulous research, Stocking has shown how such forces as politics, race, institutional affiliations, and personal relationships have influenced the discipline from its beginnings. In this autobiography, he turns his attention to a subject closer to home but no less challenging. Looking into his own "black box," he dissects his upbringing, his politics, even his motivations in writing about himself. The result is a book systematically, at times brutally, self-questioning. An interesting question, Stocking says, is one that arouses just the right amount of anxiety. But that very anxiety may be the ultimate source of Stocking's remarkable intellectual energy and output. In the first two sections of the book, he traces the intersecting vectors of his professional and personal lives. The book concludes with a coda, "Octogenarian Afterthoughts," that offers glimpses of his life after retirement, when advancing age, cancer, and depression changed the tenor of his reflections about both his life and his work. This book is the twelfth and final volume of the influential History of Anthropology series.

History of Anthropology is a series of annual volumes, inaugurated in 1983, each broadly unified around a theme of major importance to both the history and the present practice of anthropological inquiry. Bones, Bodies, Behavior, the fifth in the series, treats a number of issues relating to the history of biological or physical anthropology: the application of the "race" idea to humankind, the comparison of animals' minds to those of humans, the evolution of humans from primate forms, and the relation of science to racial ideology. Following an introductory overview of biological anthropology in Western tradition, the seven essays focus on a series of particular historical episodes from 1830 to 1980: the emergence of the race idea in restoration France, the comparative psychological thought of the American ethnologist Lewis Henry Morgan, the archeological background of the forger of the remains "discovered" at Piltdown in 1912, their impact on paleoanthropology in the interwar period, the background and development of physical anthropology in Nazi Germany, and the attempts of Franx Boas and others to organize a consensus against racialism among British and American scientists in the late 1930s. The volume concludes with a provocative essay on physical anthropology and primate studies in the United States in the years since such a consensus was established by the UNESCO "Statements on Race" of 1950 and 1951. Bringing together the contributions of a physical anthropologist (Frank Spencer), a historical sociologist (Michael Hammond), a historical sociologist (Michael Hammond), and a number of historians of science (Elazar Barkan, Claude Blanckaert, Donna Haraway, Robert Proctor, and Marc Swetlitz), this volume will appeal to a wide range of students, scholars, and general readers interested in the place of biological assumptions in the modern anthropological tradition, in the biological bases of human behavior, in racial ideologies, and in the development of the modern human sciences.

"It is George Stocking, more than anyone else, who has made the history of anthropology available to us."--Daniel A. Segal, American Anthropologist

Jack Goody's analysis of the history and ideology of social anthropology in Britain and Africa.

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