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Anthropology, as a formal discipline, began in the late 19th century with an emphasis on the cultures of indigenous peoples, especially in Africa, the Americas, and Asia. Before then, there were numerous travel accounts that contained ethnographic information on Muslims, most notably the continually published work of Edward Lane on his observations in Egypt and Richard Burton's surreptitious ...

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Introduction. Anarchism developed as a distinctive strain within radical and revolutionary thought in the mid-19th century. The political theory, often associated with Pierre-Joseph Proudhon (b. 1809-d. 1865), Michael Bakunin (b. 1814-d. 1876), and Peter Kropotkin (b. 1842-d. 1921), appeared in parallel with a worldwide, international movement that shaped anarchist practices and that ...

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In her introductory chapter she traces the inattention given to Christianity to the influence of the founders of anthropology and sociology, namely, Durkheim, Mauss, and Weber. Find this resource: Google Preview» WorldCat» Coleman, Simon. 2014. Pilgrimage as trope for an anthropology of Christianity. *Current Anthropology* 55.S10: S281-S291.

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Race is an ideology of hierarchical, social differentiation masked as embodied differentiation. This is what anthropologists mean when they say that race is a system of social categories that has no basis in

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biology (see Oxford Bibliographies in Anthropology article Race). Archaeologists are not the only anthropologists who have considered "race" in the human past.

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Anthropology's entry into the academic dialog on memory has been relatively recent. It was only in the 1990s that anthropologists began making a unique and significant contribution to the field of memory studies ethnographically exploring the everyday lived experience of personal, collective, national, and global memory work as grounded, embodied and at times resistant practice.

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Introduction. Anthropology has expanded and changed radically by including within its purview the study of tourism. In spite of the ubiquitous nature of traveling in anthropology, tourism and travel became subjects worthy of discussion in anthropology relatively recently, in Europe in the 1930s and in the United States in the 1960s (see Introductory Works).

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Introduction. Anthropology has a long and ambivalent relationship with military organizations. Whether it was anthropology's development in the shadow of colonialism, settler colonialism, the expansion of empires, a range of military conquests, or the soft influx of military-linked funding for area studies or language acquisition, anthropology developed in situations involving military ...

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A Companion to the Anthropology of the Body and Embodiment offers original essays that examine historical and contemporary approaches to conceptualizations of the body. In this ground-breaking work on the body and embodiment, the latest scholarship from anthropology and related social science fields is presented, providing new insights on body politics and the experience of the body. Original chapters cover historical and contemporary approaches and highlight new research frameworks. Reflects the increasing importance of embodiment and its ethnographic contexts within anthropology. Highlights the increasing emphasis on examining the production of scientific, technological, and medical expertise in studying bodies and embodiment.

Popular conceptions hold that capitalism is driven almost entirely by the pursuit of profit and self-interest. Challenging that assumption, this major new study of American business associations shows how market and non-market relations are actually profoundly entwined at the heart of capitalism. In *Solidarity in Strategy*, Lyn Spillman draws on rich documentary archives and a comprehensive data set of more than four thousand trade associations from diverse and obscure corners of commercial life to reveal a busy and often surprising arena of American economic activity. From the Intelligent Transportation Society to the American Gem Trade Association, Spillman explains how business associations are more collegial than cutthroat, and how they make capitalist action meaningful not only by developing shared ideas about collective interests but also by articulating a disinterested solidarity that transcends those interests. Deeply grounded in both economic and cultural sociology, *Solidarity in Strategy* provides rich, lively, and often surprising insights into the world of business, and leads us to question some of our most fundamental assumptions about economic life and how cultural context influences economic.

*Sharp's Dictionary of Power and Struggle* is a groundbreaking book by the "godfather of nonviolent resistance." In nearly 1,000 entries, the Dictionary defines those ideologies, political systems, strategies, methods, and concepts that form the core of nonviolent action as it has occurred throughout history and across the globe, providing much-needed clarification of language that is often mired in confusion.

Mobility - flows, movement and migration in social life - has emerged as a central area of sociological debate, yet one of its most dominant forms, automobility, has remained largely ignored. *Automobilities* presents one of the first examinations of the car and its promise of autonomy and mobility.

"An emerging field of study that explores the Hispanic minority in the United States, *Latino Studies* is enriched by an interdisciplinary perspective. Historians, sociologists, anthropologists, political scientists, demographers, linguists, as well as religion, ethnicity, and culture scholars, among others, bring a varied, multifaceted approach to the understanding of a people whose roots are all over the Americas and whose permanent home is north of the Rio Grande. *Oxford Bibliographies in Latino Studies* offers an authoritative, trustworthy, and up-to-date intellectual map to this ever-changing discipline."--Editorial page.

This collection provides vivid ethnographic explorations of particular, local Christianities as they are experienced by different groups around the world. At the same time, the contributors, all anthropologists, rethink the vexed relationship between anthropology and Christianity. As Fenella Cannell contends in her powerful introduction, Christianity is the critical "repressed" of anthropology. To a great extent, anthropology first defined itself as a rational, empirically based enterprise quite different from theology. The theology it repudiated was, for the most part, Christian. Cannell asserts that anthropological theory carries within it ideas profoundly shaped by this rejection. Because of this, anthropology has been less successful in considering Christianity as an ethnographic object than it has in considering other religions. This collection is designed to advance a more subtle and less self-limiting anthropological study of Christianity. The contributors examine the contours of Christianity among diverse groups: Catholics in India, the Philippines, and Bolivia, and Seventh-Day Adventists in Madagascar; the Swedish branch of Word of Life, a charismatic church based in the United States; and Protestants in Amazonia, Melanesia, and Indonesia. Highlighting the wide variation in what it means to be Christian, the contributors reveal vastly different understandings and valuations of conversion, orthodoxy, Scripture, the inspired word, ritual, gifts, and the concept of heaven. In the process they bring to light how local Christian practices and beliefs are affected by encounters with colonialism and modernity, by the opposition between Catholicism and Protestantism, and by the proximity of other religions and belief systems. Together the contributors show that it is not sufficient for anthropologists to assume that they know in advance what the Christian experience is; each local variation must be encountered on its own terms. Contributors: Cecilia Busby, Fenella Cannell, Simon Coleman, Peter Gow, Olivia Harris, Webb Keane, Eva Keller, David Mosse, Danilyn Rutherford, Christina Toren, Harvey Whitehouse

Throughout the history of social thought, there has been a constant battle over the true nature of society, and the best way to understand and explain it. This volume covers the development of methodological individualism, including the individualist theory of society from Greek antiquity to modern social science. It is a comprehensive and systematic treatment of methodological individualism in all its manifestations.

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Written by leading scholars in the field, this comprehensive and readable resource gives anthropology students a unique guide to the ideas, arguments and history of the discipline. The fully revised and expanded second edition reflects major changes in anthropology in the past decade.

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