

## **Sociological And Anthropological Perspectives**

*Mainly prepared for unit ASS331 (Contemporary social issues: anthropological perspectives) offered by the Faculty of Arts' School of Social Inquiry in Deakin University's Open Campus Program.*

*Friendship is an essential part of human experience, involving ideas of love and morality as well as material and pragmatic concerns. Making and having friends is a central aspect of everyday life in all human societies. Yet friendship is often considered of secondary significance in comparison to domains such as kinship, economics and politics. How important are friends in different cultural contexts? What would a study of society viewed through the lens of friendship look like? Does friendship affect the shape of society as much as society moulds friendship? Drawing on long-term ethnographic fieldwork in Asia, the Middle East, Africa, Latin America and Europe, this volume offers answers to these questions and examines the ideology and practice of friendship as it is embedded in wider social contexts and transformations.*

*This volume offers a unique perspective on microfinance, an issue traditionally dominated by economists and policymakers. Drawing on the rich traditions of anthropology and sociology, *Livelihood and Microfinance* explores how livelihood approaches could lead to a better understanding of saving and credit behavior, and how such an understanding could help the design of finance for development. Contributors also propose new methods for better incorporating citizens into the larger economic system. Anticipating the United Nations's Year of Microfinance in 2005, *Livelihood and Microfinance* is a long-awaited contribution to the international debate on the best approaches to development.*

*This volume concerns philosophical issues that arise from the practice of anthropology and sociology. The essays cover a wide range of issues, including traditional questions in the philosophy of social science as well as those specific to these disciplines. Authors attend to the historical development of the current debates and set the stage for future work.*

- Comprehensive survey of philosophical issues in anthropology and sociology*
- Historical discussion of important debates*
- Applications to current research in anthropology and sociology*

*The contributors to this book focus on the relationship between nature and society from a variety of theoretical and ethnographic perspectives. Their work draws upon recent developments in social theory, biology, ethnobiology, epistemology, sociology of science, and a wide array of ethnographic case studies*

-- from Amazonia, the Solomon Islands, Malaysia, the Mollucan Islands, rural communities from Japan and north-west Europe, urban Greece, and laboratories of molecular biology and high-energy physics. The discussion is divided into three parts, emphasising the problems posed by the nature-culture dualism, some misguided attempts to respond to these problems, and potential avenues out of the current dilemmas of ecological discourse.

By assembling original, ethnographically-grounded research in legislatures, executives, and bureaucracies, this volume illuminates and unpacks the structures, practices, and values of government actors in local, regional, and national contexts.

[Anthropological Perspectives on Political Labor, Power, and Government](#)

[The Origins of Self](#)

[Morality](#)

[Suicide and Agency](#)

[Other Ways of Growing Old](#)

[The Ways of Friendship](#)

[Anthropological Perspectives](#)

[Knowledge and sentiments in conflict](#)

[Anthropological Perspectives on Music in Turkey](#)

[Islam and Society in Pakistan](#)

[Women's Land and Property Rights in Kenya](#)

[Deviance](#)

[The Sociological Review Monographs 65/1](#)

Zigon here provides an account of anthropological approaches to the question of morality. By considering how morality is viewed and enacted in different cultures, and how it is related to key social institutions, he takes a closer look at some of the most central questions in the morality debates of our time.

In the course of last two decades, the notion of care has become prominent in the social and cultural sciences. As a result of this proliferation of care in several disciplinary fields, we are observing not only the expansion of its conceptual meaning, but also an increasing imprecision in its usage. A growing amount of literature focuses on the intersection between

work, gender, ethnicity, affect, and mobility regimes. In view of this growing field of literature, *Anthropological Perspectives on Care* looks at the notion of care from an anthropological perspective. Complementing earlier approaches, Alber and Drotbohm argue that an interpretation of care in relation to three different concepts, namely work, kinship and the life-course, will facilitate empirical and conceptual distinctions between the different activities that are labeled as care.

This collection examines the conflicts and realities of development at a local, empirical level. It provides a series of case studies which illuminate the attitudes and actions of all of those involved in local development schemes. The material is drawn from Southern and Eastern Europe, Asia and Africa. All the contributors use rigorous anthropological methods of analysis to shed light on the place of feelings of personal sentiment and identity in reactions to planned development schemes. In a world where direct action and public protest are routine responses to local development schemes, they show how protesters, developers and politicians often hold very different fundamental views about the environment, society, government and development which go beyond partisan economic and political interests.

In *Social Memory and History*, a group of anthropologists, sociologists, social linguists, gerontologists, and historians explore the ways in which memory reconstructs the past and constructs the present. A substantial introduction by the editors outlines the key issues in the understanding of social memory: its nature and process, its personal and political implications, the crisis in memory, and the relationship between social and individual memory. Ten cross-cultural case studies—groups ranging from Kiowa songsters, Burgundian farmers, elderly Philadelphia whites, Chilean political activists, American immigrants to Israel, and Irish working class women—then explore how social memory transmits culture or contests it at the individual, community, and national levels in both tangible and symbolic spheres.

Recent years have witnessed an explosive growth in the literature published about Japan. Yet it seems that the more that is written about Japan and Japanism – its culture, society, people – the more mysterious it becomes. As well as exploring issues relating to advertising, tourism, women, festivals and the art world, the book depicts how the study of Japanese society contributes to anthropological theory and understanding. The editors use the term 'unwrapping' to provide insights into Japanese culture and relate these insights to broader problems and questions prevalent in contemporary anthropological discourse. The issues explored include the

contribution of applied anthropology to theory; the relationship between tourism and nostalgia; the interplay of marginality and belonging; the role of advertising in gender relations; status in the art world and the place of Japanese genres of writing within anthropology texts.

Epistemology poses particular problems for anthropologists whose task it is to understand manifold ways of being human. Through their work, anthropologists often encounter people whose ideas concerning the nature and foundations of knowledge are at odds with their own. Going right to the heart of anthropological theory and method, this volume discusses issues that have vexed practicing anthropologists for a long time. The authors are by no means in agreement with one another as to where the answers might lie. Some are primarily concerned with the clarity and theoretical utility of analytical categories across disciplines; others are more inclined to push ethnographic analysis to its limits in an effort to demonstrate what kind of sense it can make. All are aware of the much-wanted differences that good ethnography can make in explaining the human sciences and philosophy. The contributors show a continued commitment to ethnography as a profoundly radical intellectual endeavor that goes to the very roots of inquiry into what it is to be human, and, to anthropology as a comparative project that should be central to any attempt to understand who we are.

[A Sociological/anthropological Perspective](#)

[Researching Children's Experience](#)

[A Volume in the Handbook of the Philosophy of Science Series](#)

[Anthropological Perspectives on Life](#)

[Anthropological and Sociological Perspectives on Savings and Debt](#)

[Being and Dwelling through Tourism](#)

[The Sociology and Anthropology of Suffering](#)

[Civil-Military Entanglements](#)

[Anthropological and Sociological Perspectives](#)

[Anthropological Perspectives A.. Study guide/Reader](#)

[Sciences and Cultures](#)

[Reconsidering the Bicycle](#)

[Women and Captivity in Greece Historical Sociological and Anthropological Perspectives](#)

In this volume composed of several cross-cultural case studies in deviance, the editors show how an anthropological comparative study can shed new light on the subject. Anthropologists

have tended to avoid studying deviance as a phenomena in and of itself, concentrating instead on particular sorts of deviance such as sorcery, alcoholism, and suicide. An anthropology of deviance is likely to create new models, which challenge many of the sociological assumptions currently used to interpret and understand deviance. Deviance presents the results of fieldwork in the Arctic, the West Indies, Africa, and the Far East in individual ethnographic essays. This unique book improves not only our understanding of deviant behavior, but of sociocultural order as well.

`Strongly recommended as it provides a very useful overview of a range of methods, mainly textual, for exploring children's experiences. These accounts are placed well in the broader conceptual frameworks concerning both methodologies and ethical considerations' - Educational Review

How should the researcher approach the sensitive subject of the child? What are the ethical issues involved in researching children's experiences? In essays written by a collection of key, international authors, *Researching Children's Experience* addresses these questions, and examines up-to-date methodological and conceptual approaches to researching children. This book is a practical, comprehensive and interdisciplinary guide for advanced students and researchers, exploring a range of studies, and the theoretical and ethical motivations behind them. The book is divided into three coherent sections: - Conceptual, methodological and ethical issues in researching children's experiences. - Methods for conducting research with children. - The generation and analysis of text. *Researching Children's Experience* provides examples of how researchers from a variety of social science perspectives have set about carrying out research into children's experience. Useful to students embarking on a research project, and to experienced researchers wishing to explore new methods, Greene and Hogan's book is an essential addition to anyone doing research on children. It will be especially useful to those in developmental psychology, education, nursing and other disciplines interested in studying children's experience.

*The Intimate Life of Dissent* examines the meanings and implications of public acts of dissent, drawing on examples from ethnography and history. Acts of dissent are never simply just about abstract principles, but also come at great personal risk to both the dissidents and to those close to them. Dissent is, therefore, embedded in deep, complex and sometimes contradictory intimate relations. This book puts acts of high principle back into the personal relations out of which they emerge and take effect, raising new questions about the relationship between

intimacy and political commitment. It does so through an introduction and eight individual chapters, drawing on examples including Sri Lankan leftists, Soviet dissidents, Tibetan exiles, Kurdish prisoners, British pacifists, Indonesian student activists and Jewish peace activists. Much of the existing literature seeks to make sense of tourism based on singular approaches such as visibility, identity, mobility, performance and globalised consumption. What is missing, however, is an overarching framework within which these valuable approaches can be located. This book offers one such framework using the concept of dwelling taken from Heidegger and Ingold as the starting point from which to consider the interrelatedness of being, dwelling and tourism. The anthropological focus at the core of the book is infused with multidisciplinary perspectives that draw on a variety of subjects including philosophy, material cultural studies and cultural geography. The main themes include sensuous, material, architectural and earthly dwelling and each chapter features a discussion of the unifying theoretical framework for each theme, followed by an illustrative focus on specific aspects of tourism. This theoretically substantive book will be of interest to anyone involved with tourism research from a wide range of disciplines including anthropology, sociology, geography, cultural studies, leisure studies and tourist studies.

This book aims to bring together some of the most sophisticated recent anthropological work on the ways in which Pakistan's citizens from diverse social and regional backgrounds set to the task of being Muslim, and contribute to the dynamic role played by Islam in the country's political and social life.

"This book is about the complex processes of cultural, economic, social, and technological change. Change is inevitable, but it does not follow a narrow and straight path: developmental change has to encounter many ambiguities and ambivalences, contractions and paradoxes." "How do anthropology and sociology explain change? What are the main strands in the contemporary development debate? What is the new thinking on the role of culture and tradition? What are the implications of ethnicity for developmental aims and programmes? Can the process of change be guided and influenced? Have the social sciences a role? This book addresses itself to these questions." "Students of anthropology, sociology, and development studies as well as those engaged in development programmes and policy-making will find in it much that sharpens their insights and broadens their understanding."--BOOK JACKET.Title Summary field provided by Blackwell North America, Inc. All Rights Reserved



[Anthropological Perspectives in Sociology](#)

[Anthropological & Sociological Perspectives](#)

[Anthropological Perspectives on Care](#)

[Unwrapping Japan](#)

[Anthropological Perspectives on Self-Destruction, Personhood, and Power](#)

[The World of Ancient Israel](#)

[Global Perspectives on War, Gender and Health](#)

[Anthropological and Historical Studies of the Sciences](#)

[Reconfiguring the Anthropology of Britain: Ethnographic, Theoretical and Interdisciplinary Perspectives](#)

[Philosophy of Anthropology and Sociology](#)

[An anthropological perspective](#)

[Understanding Change](#)

[An Anthropological Perspective on a New \(Old\) Thing](#)

Morality: An Anthropological Perspective provides the first account of anthropological approaches to the question of morality. By considering how morality is viewed and enacted in different cultures, and how it is related to key social institutions such as religion, law, gender, sexuality and medical practice, Morality takes a closer look at some of the most central questions of the morality debates of our time. The book combines theory with practical case studies for student use. Drawing on anthropological, philosophical and general social scientific literature, the book will be useful for both undergraduate students and researchers. Accessibly written, Morality provides a unique and wide-ranging perspective on morality, and will be essential reading for those interested in this important contemporary debate.

The Origins of Self explores the role that selfhood plays in defining human society, and each human individual in that society. It considers the genetic and cultural origins of self, the role that self plays in socialisation and language, and the types of self we generate in our individual journeys to and through adulthood. Edwardes argues that other awareness is a relatively early evolutionary development, present throughout the primate clade and perhaps beyond, but self-awareness is a product of the sharing of social models, something only humans appear to do. The self of which we are aware is not something innate within us, it is a model of our self produced as a response to the models of us offered to us by other people. Edwardes proposes that human construction of selfhood involves seven different types of self. All but one of them are internally generated models, and the only non-model, the actual self, is completely hidden from conscious awareness. We rely on others to tell us about our self, and even to let us know we are a self.

Anthropological approaches to the sciences have developed as part of a broader tradition concerned about the place of the sciences in today's world and in some basic sense concerned with questions about the legitimacy of the sciences. In the years since the second World War, we have seen the emergence of a number of different attempts both to analyze and to cope with the successes of the sciences, their broad penetration into social life, and the sense of problem and crisis that they have projected. Among the of movements concerned about the earlier responses were the development social responsibility of scientists and technological practitioners. There is little doubt that this was a direct outgrowth of the role of science in the war epitomized by the successful construction and catastrophic use of the atomic bomb. The recognition of the deep social utility of science, and especially its role as an instrument of war, fostered curiosity about the earlier develop ment of scientific disciplines and institutional forms. The history of science as an explicit diSCipline with full-time practitioners can be seen as an attempt to locate science in temporal space - first in its intellectual form and second ly in its institutional or social form. The sociology of science, while certainly having roots in the pre-war work of Robert K.

Encapsulating as it does research that has been undertaken on the sociological, anthropological and political aspects of the history of ancient Israel, this important book is designed to follow in the tradition of works in the series sponsored by The Society for Old Testament Study which began with the publication of *The People and the Book* in 1925. *The World of Ancient Israel* is especially concerned to explore in greater depth than comparable studies the areas and degrees of overlap between approaches to the subject of Old Testament research adopted by scholars and students of theology and the social sciences. Increasing numbers of scholars have recognised the valuable insights that can be gained from a cross-disciplinary approach, and it is becoming clear that the early biblical traditions about the formation of the Israelite state must be examined in the light of comparative anthropology if useful historical conclusions are to be drawn from them.

Drawing on a diverse, comparative ethnographic literature, this new volume examines the intimate spaces and cultural practices of those elites who occupy positions of power and authority across a variety of different settings. Using ethnographic case studies from a wide range of geographical areas, including Mexico, Peru, Amazonia, Indonesia, Sri Lanka, Europe, North America and Africa, the contributors explore the inner worlds of meaning and practice that define and sustain elite identities. They also provide insights into the cultural mechanisms that maintain elite status, and into the complex ways that elite groups relate to, and are embedded within, wider social and historical processes.

*Suicide and Agency* offers an original and timely challenge to existing ways of understanding suicide. Through the use of rich and detailed case studies, the authors assembled in this volume explore how interplay of self-harm, suicide,



personhood and agency varies markedly across site (Greenland, Siberia, India, Palestine and Mexico) and setting (self-run leprosy colony, suicide bomb attack, cash-crop farming, middle-class mothering). Rather than starting from a set definition of suicide, they empirically engage suicide fields-the wider domains of practices and of sense making, out of which realized, imaginary, or disputed suicides emerge. By drawing on ethnographic methods and approaches, a new comparative angle to understanding suicide beyond mainstream Western bio-medical and classical sociological conceptions of the act as an individual or social pathology is opened up. The book explores a number of ontological assumptions about the role of free will, power, good and evil, personhood, and intentionality in both popular and expert explanations of suicide. Suicide and Agency offers a substantial and ground-breaking contribution to the emerging field of the anthropology of suicide. It will appeal to a range of scholars and students, including those in anthropology, sociology, social psychology, cultural studies, suicidology, and social studies of death and dying.

[Sociological and Anthropological Perspectives](#)

[Contemporary Social Issues](#)

[Rural Hong Kong](#)

[An Annotated Bibliography of World Bank Publications, 1975-1993](#)

[Social Memory and History](#)

[Elite Cultures](#)

[The Intimate Life of Dissent: Anthropological Perspectives](#)

[Nature and Society](#)

[Nature, Culture and Society](#)

[Anthropological Perspectives on Local Development](#)

[Approaches and Methods](#)

[An Anthropological Perspective](#)

[The Challenge of Epistemology](#)

**As anthropologists, we offer this book about aging in a wide variety of human societies in the hope of its making three contributions. First, this book will help to remedy a massive neglect of old age by the discipline of anthropology. The pioneering work of Leo Simmons (1945) has remained a lonely monument since the 1940's, for despite recent interest in the subject of aging in modern Western societies on the part of social gerontologists and sociologists, little has been done by anthropologists on aging in non-Western societies. Where it has been treated at all, it has been in the form either of a few final paragraphs in the discussion of the life cycle or of a simple ethnographic fact among other facts about a certain social system.**

What has been missing has been any attempt to put aging in a cross-cultural or comparative perspective, to give this vital subject the same treatment that has been accorded marriage, for example, or death or inheritance or sex roles. Second, this book will bring a needed cross-cultural perspective to the study of social gerontology. The recent explosion of interest in this field has been largely confined to the study of aging in North America and Europe. But we anthropologists feel that such a culturally limited study, though interesting and productive in its own right, is dangerously narrow if it does not consider what aging is like in other societies. What aspects of aging, for example, are human universals and have to be planned for as inevitable, and what aspects are cultural particulars and can be avoided, modified, or strengthened under certain social conditions? By presenting both a biological account of the universals of human aging (Weiss), and specific ethnographic accounts of aging in a wide variety of societies, we believe we can help to put North American aging into perspective. Third, we hope this book will serve as an illustration of a particular anthropological approach to unity and diversity in human societies and cultures. Perhaps the main task of sociocultural anthropology is a twofold one: the explanation of cross-cultural universals, somehow rooted either in the biological nature of the human species or in universal imperatives of social organization, and the explanation of intercultural variations, rooted in a dialectical interaction between culture and the material conditions (partially created by culture) in which it exists. If unity and diversity can indeed be explained in this way, the cross-cultural study of aging can serve as a paradigm. By first setting out what seem to be the universals determined by the biology of the human species, and by then exploring the range of variation in cultural solutions, we ought to be able to formulate a set of principles that will allow us to explain why variations occur in a certain way. Nine ethnographic case studies are enough, we believe, to enable us to formulate some preliminary hypotheses about the nature and causes of variation in the social process of aging.

Environmentally Sustainable Development Studies and Monograph Series No. 3. A listing of works published by World Bank sociologists and anthropologists, this bibliography serves as a vehicle for exchanging experiences and promoting interdisciplinary

Military-civilian encounters are multiple and diverse in our times. Contributors to this volume demonstrate how military and civilian domains are constituted through entanglements undermining the classic civil-military binary and manifest themselves in unexpected places and manners. Moreover, the essays trace out the ripples, reverberations and resonations of civil-military entanglements in areas not usually associated with such ties, but which are nevertheless real and significant for an understanding of the roles war, violence and the military play in shaping contemporary societies and the everyday life of its citizens.

In cities throughout the world, bicycles have gained a high profile in recent years, with politicians and activists promoting

initiatives like bike lanes, bikeways, bike share programs, and other social programs to get more people on bicycles. Bicycles in the city are, some would say, the wave of the future for car-choked, financially-strapped, obese, and sustainability-sensitive urban areas. This book explores how and why people are reconsidering the bicycle, no longer thinking of it simply as a toy or exercise machine, but as a potential solution to a number of contemporary problems. It focuses in particular on what reconsidering the bicycle might mean for everyday practices and politics of urban mobility, a concept that refers to the intertwined physical, technological, social, and experiential dimensions of human movement. This book is for Introductory Anthropology, Cultural Anthropology, Cultural Sociology, Environmental Anthropology, and all undergraduate courses on the environment and on sustainability throughout the social sciences.

Rendering the suffering of the marginalized visible has been an important aspect of feminist sociological studies of health, illness and medicine, with the subjective experience of those without access to institutional power being at the forefront of the research. This volume analyzes the links between the suffering caused by the intentional violence of war and the unintentional suffering engendered by modern medicinal processes. By establishing a fitting tribute to the academic and campaigning work of Meg Stacey, *Global Perspectives on War, Gender and Health* responds to her challenge of 'why medical sociology had not yet turned its gaze upon the health consequences of war'. A selection of international case studies are used to create a volume of significant interest to sociologists and those working in the fields of anthropology, social policy, social work, peace, war and security studies, and international development.

[Sociology, Anthropology, and Development](#)

[Livelihood and Microfinance](#)

[National Workshop on Women's Land and Property Rights in Kenya](#)

[Nepalese Culture and Society](#)

[Sociological, Anthropological and Political Perspectives](#)

[Work, Kinship, and the Life-Course](#)

[Society and Culture in Anthropological Perspective](#)

[Governing Cultures](#)

[The Anthropological Perspectives](#)