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### 52C - WARD BROOKLYN

"A vitally important contribution to anthropology. . . . Most importantly, although the critique is sharply directed, the tone of the volume is constructive rather than destructive—or deconstructive."—Joan Vincent, Barnard College "A rich, thought-provoking, and highly original collection. . . . The research presented is new and the perspectives original. This collection of essays casts significant new light on phenomena and practices which have long been central to anthropology, while at the same time introducing new substantive materials."—Don Brenneis, University of California, Santa Cruz

A collection of tasty and easy-to-prepare recipes captures the attentions of young chefs with such disgusting-sounding names as Cat Litter Casserole and Hairball Salad with Saliva Dressing. Original. "Serving the Word is an exciting and unprecedented look at literalism as a modern belief system, and analyzes its place in two seemingly contrasting fields; Christianity and law. In a work that moves from wealthy Angelenos embracing starkly literal readings of the bible to Supreme Court Justice Antonin Scalia insisting on the narrowest interpretation of legal texts. Makes a persuasive claim that the attraction to literal certainty that we associate with fringe fanaticism is in fact deeply embedded in American culture". -- Jacket.

For most of the twentieth century, anthropologists understood themselves as ethnographers. The art of anthropology was the fieldwork-based description of faraway others—of how social structures secretly organized the living-together of a given society, of how a people had endowed the world surrounding them with cultural meaning. While the poetics and politics of anthropology have changed dramatically over the course of a century, the basic equation of anthropology with ethnography—as well as the definition of the human as a social and cultural being—has remained so evident that the possibility of questioning it occurred to hardly anyone. In *After Ethnos* Tobias Rees endeavors to decouple anthropology from ethnography—and the human from society and culture—and explores the manifold possibilities of practicing a question-based rather than an answer-based anthropology that emanates from this decoupling. What emerges from Rees's provocations is a new understanding of anthropology as a philosophically and poetically inclined, fieldwork-based investigation of what it could mean to be human when the established concepts of the human on which anthropology has been built increasingly fail us.

This book describes an extraordinary traditional marriage system, 'delayed transfer marriage', that is virtually unknown in the ethnographic literature on Chinese Society, though it was widely established in the Canton Delta. In striking contrast to the orthodox Confucian form of marriage, brides in delayed transfer marriages were required to separate from their husband shortly after marriage and return to live with their parents for at least three more years. During this customary period of separation, brides were expected to visit their husband on several festival occasions each year. Ideally, brides became pregnant about three years after marriage and then settled in the husband's home. The area in which delayed transfer marriage was the customary and dominant form of marriage encompassed the rich silk-producing district of the Canton Delta as well as adjacent rice-producing areas. The book analyzes the effect of economic change on the practice of delayed transfer marriage in the silk district.

The illusion that ethnography is a matter of sorting strange and irregular facts into familiar and orderly categories [this is magic, that is technology] has long since been exploded. What it is instead, however, is less clear. That it might be a kind of writing, putting things to paper, has now and then occurred to those engaged in producing it, consuming it, or both. But the examination of it as such has been impeded by several considerations, none of them very reasonable. One of these, especially weighty among the producers, has been simply that it is an unanthropological sort of thing to do. What a proper ethnographer ought properly to be doing is going out to places, coming back with information about how people live there, and making that information available to the professional community in practical form, not lounging about in libraries reflecting on literary questions. Excessive concern, which in practice usually means any concern at all, with how ethnographic texts are constructed seems like an unhealthy self-absorption [time wasting at best, hypochondriacal at worst]. The advantage of shifting at least part of our attention from the fascinations of field work, which have held us so long in thrall, to those of writing is not only that this difficulty will become more clearly understood, but also that we shall learn to read with a more percipient eye. A hundred and fifteen years (if we date our profession, as conventionally, from Tylor) of asseverational prose and literary innocence is long enough.

The collapse of socialism at the end of the twentieth century brought devastating changes to Mongolia. Economic shock therapy—an immediate liberalization of trade and privatization of publicly owned assets—quickly led to impoverishment, especially in rural parts of the country, where Tragic Spirits takes place. Following the travels of the nomadic Buryats, Manduhai Buyandelger tells a story not only of economic devastation but also a remarkable Buryat response to it—the revival of shamanic practices after decades of socialist suppression. Attributing their current misfortunes to returning ancestral spirits who are vengeful over being abandoned under socialism, the Buryats are now at once trying to appease their ancestors and recover the history of their people through shamanic practice. Thoroughly documenting this process, Buyandelger situates it as part of a global phenomenon, comparing the rise of shamanism in liberalized Mongolia to its similar rise in Africa and Indonesia. In doing so, she offers a sophisticated analysis of the way economics, politics, gender, and other factors influence the spirit world and the crucial workings of cultural memory.

The author applies a number of Western critical theories to Arab women's autobiographical works, including Marxism, feminism, colonial discourse & narrative theory, & at the same time interrogates these theories against chosen texts to test their adequacy for analysis of writings from other cultures.

Adults tend to take language for granted - until they have to learn a new one. Then they realize how difficult it is to get the pronunciation right, to acquire the meaning of thousands of new words, and to learn how those words are put together to form sentences. Children, however, have mastered language before they can tie their shoes. In this engaging and accessible book, William O'Grady explains how this happens, discussing how children learn to produce and distinguish among sounds, their acquisition of words and meanings, and their mastery of the rules for building sentences. How Children Learn Language provides readers with a highly readable overview not only of the language acquisition process itself, but also of the ingenious experiments and techniques that researchers use

to investigate his mysterious phenomenon. It will be of great interest to anyone - parent or student - wishing to find out how children acquire language.

*Ethnographic Fieldwork: An Anthropological Reader* provides a comprehensive selection of classic and contemporary reflections, examining the tensions between self and other, the relationships between anthropologists and informants, conflicts and ethical challenges, various types of ethnographic research, and different styles of writing about fieldwork. Discusses fieldwork in general, as opposed to its formal methods Presents a good sense of the historical and conceptual development of fieldwork as the predominant methodological approach of social and cultural anthropology Includes introductory chapter and 38 leading articles on ethnographic fieldwork in cultural anthropology, organized around ten themes - Beginnings; Fieldwork Identity; Fieldwork Relations and Rapport; The Other Talks Back; Conflicts, Hazards, and Dangers in Fieldwork; Ethics; Multi-Sited Fieldwork; Sensorial Fieldwork; Reflexive Ethnography; and Fictive Fieldwork and Fieldwork Novels.

"Humanists and social scientists alike will profit from reflection on the efforts of the contributors to reimagine anthropology in terms, not only of methodology, but also of politics, ethics, and historical relevance. Every discipline in the human and social sciences could use such a book."—Hayden White, author of *Metahistory*

For anthropologists and social scientists working in North and South America, the past few decades have brought considerable change as issues such as repatriation, cultural jurisdiction, and revitalization movements have swept across the hemisphere. Today scholars are rethinking both how and why they study culture as they gain a new appreciation for the impact they have on the people they study. Key to this reassessment of the social sciences is a rethinking of the concept of borders: not only between cultures and nations but between disciplines such as archaeology and cultural anthropology, between past and present, and between anthropologists and indigenous peoples. "Border Crossings" is a collection of fourteen essays about the evolving focus and perspective of anthropologists and the anthropology of North and South America over the past two decades. For a growing number of researchers, the realities of working in the Americas have changed the distinctions between being a "Latin," "North," or "Native" Americanist as these researchers turn their interests and expertise simultaneously homeward and out across the globe.

"A valuable collection. . . . The essays in the volume are all fresh, the result of recent work, and the opening chapter by Garro and Mattingly places the current trend in narrative analysis in historical context, explaining its diverse origins (and constructs) in a range of disciplines."—Shirley Lindenbaum, author of *Kuru Sorcery* "A good place to consult the narrative turn in medical anthropology. Thick with the richness and diversity and stubborn resistance to interpretations of human stories of illness. An anthropological antidote for too narrow a framing of the complex tangle of ways-of-being and ways-of-telling that make medicine a space of indelibly human experiences." —Arthur Kleinman, author of *The Illness Narratives*

How do people make sense of their experiences? How do they understand possibility? How do they limit possibility? These questions are central to all the human sciences. Here, Vincent Crapanzano offers a powerfully creative new way to think about human experience: the notion of imaginative horizons. For Crapanzano, imaginative horizons are the blurry boundaries that separate the here and now from what lies beyond, in time and space. These horizons, he argues, deeply influence both how we experience our lives and how we interpret those experiences, and here sets himself the task of exploring the roles that creativity and imagination play in our experience of the world.

In this landmark study, now celebrating thirty years in print, Paul Rabinow takes as his focus the fieldwork that anthropologists do. How valid is the process? To what extent do the cultural data become artifacts of the interaction between anthropologist and informants? Having first published a more standard ethnographic study about Morocco, Rabinow here describes a series of encounters with his informants in that study, from a French innkeeper clinging to the vestiges of a colonial past, to the rural descendants of a seventeenth-century saint. In a new preface Rabinow considers the thirty-year life of this remarkable book and his own distinguished career.

College-level ethnography focusing on Morocco. Dialogues provide interesting approach to the study of fieldwork.

Fourteen authors, including many of the best-known scholars in the field, explore how people actually experience their culture and how those experiences are expressed in forms as varied as narrative, literary work, theater, carnival, ritual, reminiscence, and life review. Their studies will be of special interest for anyone working in anthropological theory, symbolic anthropology, and contemporary social and cultural anthropology, and useful as well for other social scientists, folklorists, literary theorists, and philosophers.

Interviews with Moroccan Women

Religion has been a central part of human experience since at least the dawn of recorded history. The gods change, as do the rituals, but the underlying desire remains—a desire to belong to something larger, greater, most lasting than our mortal, finite selves. But where did that desire come from? Can we explain its emergence through evolution? Yes, says biological anthropologist Barbara J. King—and doing so not only helps us to understand the religious imagination, but also reveals fascinating links to the lives and minds of our primate cousins. *Evolving God* draws on King's own fieldwork among primates in Africa and paleoanthropology of our extinct ancestors to offer a new way of thinking about the origins of religion, one that situates it in a deep need for emotional connection with others, a need we share with apes and monkeys. Though her thesis is provocative, and she's not above thoughtful speculation, King's argument is strongly rooted in close observation and analysis. She traces an evolutionary path that connects us to other primates, who, like us, display empathy, make meanings through interaction, create social rules, and display imagination—the basic building blocks of the religious imagination. With fresh insights, she responds to recent suggestions that chimpanzees are spiritual—or even religious—beings, and that our ancient humanlike cousins carefully disposed of their dead well before the time of Neandertals. King writes with a scientist's appreciation for evidence and argument, leavened with a deep empathy and admiration for the powerful desire to belong, a desire that not only brings us together with other humans, but with our closest animal relations as well.

Winner of the 2003 Senior Book Prize from the American Ethnological Society. Cholas and Pishtacos are two provocative characters from South American popular culture—a sensual mixed-race woman and a horrifying white killer who show up in everything from horror stories and dirty jokes to roman-

tic novels and travel posters. In this elegantly written book, these two figures become vehicles for an exploration of race, sex, and violence that pulls the reader into the vivid landscapes and lively cities of the Andes. Weismantel's theory of race and sex begins not with individual identity but with three forms of social and economic interaction: estrangement, exchange, and accumulation. She maps the barriers that separate white and Indian, male and female-barriers that exist not in order to prevent exchange, but rather to exacerbate its inequality. Weismantel weaves together sources ranging from her own fieldwork and the words of potato sellers, hotel maids, and tourists to classic works by photographer Martin Chambi and novelist José María Arguedas. *Cholas and Pishtacos* is also an enjoyable and informative introduction to a relatively unknown region of the Americas.

In this unprecedented account of the dynamics of Nigeria's pharmaceutical markets, Kristin Peterson connects multinational drug company policies, oil concerns, Nigerian political and economic transitions, the circulation of pharmaceuticals in the Global South, Wall Street machinations, and the needs and aspirations of individual Nigerians. Studying the pharmaceutical market in Lagos, Nigeria, she places local market social norms and credit and pricing practices in the broader context of regional, transnational, and global financial capital. Peterson explains how a significant and formerly profitable African pharmaceutical market collapsed in the face of U.S. monetary policies and neoliberal economic reforms, and she illuminates the relation between that collapse and the American turn to speculative capital during the 1980s. In the process, she reveals the mutual constitution of financial speculation in the drug industry and the structural adjustment plans that the IMF imposed on African nations. Her book is a sobering ethnographic analysis of the effects of speculation and "development" as they reverberate across markets and continents, and play out in everyday interpersonal transactions of the Lagos pharmaceutical market.

Working mothers today confront not only conflicting demands on their time and energy but also conflicting ideas about how they are to behave: they must be nurturing and unselfish while engaged in child rearing but competitive and ambitious at work. As more and more women enter the workplace, it would seem reasonable for society to make mothering a simpler and more efficient task. Instead, Sharon Hays points out in this original and provocative book, an ideology of "intensive mothering" has developed that only exacerbates the tensions working mothers face. Drawing on ideas about mothering since the Middle Ages, on contemporary childrearing manuals, and on in-depth interviews with mothers from a range of social classes, Hays traces the evolution of the ideology of intensive mothering—an ideology that holds the individual mother primarily responsible for child rearing and dictates that the process is to be child-centered, expert-guided, emotionally absorbing, labor-intensive, and financially expensive. Hays argues that these ideas about appropriate mothering stem from a fundamental ambivalence about a system based solely on the competitive pursuit of individual interests. In attempting to deal with our deep uneasiness about self-interest, we have imposed unrealistic and unremunerated obligations and commitments on mothering, making it into an opposing force, a primary field on which this cultural ambivalence is played out.

When Philadelphia naturalist Samuel George Morton died in 1851, no one cut off his head, boiled away its flesh, and added his grinning skull to a collection of crania. It would have been strange, but perhaps fitting, had Morton's skull wound up in a collector's cabinet, for Morton himself had collected hundreds of skulls over the course of a long career. Friends, diplomats, doctors, soldiers, and fellow naturalists sent him skulls they gathered from battlefields and burial grounds across America and around the world. With *The Skull Collectors*, eminent historian Ann Fabian resurrects that popular and scientific movement, telling the strange—and at times gruesome—story of Morton, his contemporaries, and their search for a scientific foundation for racial difference. From cranial measurements and museum shelves to heads on stakes, bloody battlefields, and the "rascally pleasure" of grave robbing, Fabian paints a lively picture of scientific inquiry in service of an agenda of racial superiority, and of a society coming to grips with both the deadly implications of manifest destiny and the mass slaughter of the Civil War. Even as she vividly recreates the past, Fabian also deftly traces the continuing implications of this history, from lingering traces of scientific racism to debates over the return of the remains of Native Americans that are held by museums to this day. Full of anecdotes, oddities, and insights, *The Skull Collectors* takes readers on a darkly fascinating trip down a little-visited but surprisingly important byway of American history.

Talks about the ways personal lives are being undone and remade today. This book examines the ethnography of the modern subject, probes the continuity and diversity of modes of personhood across a range of Western and non-Western societies. It considers what happens to individual subjec-

tivity when environments such as communities are transformed.

Includes bibliographical references and index.

Studies the life in France of those Algerian Muslims who fought with the French army during the war of independence, moved to France after the war, and were placed in camps for years by the French government.

In *Health and Ritual in Morocco*, J. L. Mateo Dieste analyzes the many notions of the body in contemporary Morocco and shows how a rich universe of healing systems and rituals conforms to social and historical power relationships.

A lyrical report on the long-lasting effects of war on individual and national psyche shares the experiences of veterans working through post-traumatic stress disorder at a Christian rehabilitation camp, in an account that also discusses the process through which survivors reconcile their faith with trauma. 50,000 first printing.

Anthropologists are affected by and affect others through emotional engagement; they "manage" emotions or allow them to unfold as vehicles of understanding. The contributors to this volume argue that participant observation is an embodied relational process mediated by emotions. If fieldwork is to attain its fullest potential, emotional reflexivity must complement the wider reflexive task of anthropologists. This makes particular demands on the training of anthropologists, and the contributors to this volume propose new ways of practising emotional reflexivity (such as radical empiricism) that enhance anthropological knowledge. Emotions in anthropology are explored from a variety of methodological and theoretical standpoints, drawing on fieldwork in Nepal, the UK, Taiwan, Russia, India and the Philippines.

It is told that the ancestors of the Navajos journeyed through four worlds to reach the fifth, or present, one. The pressing complexities and underlying wonder of their fifth world of modern reservation life are portrayed in this classic ethnographic account by Vincent Crapanzano. ø As a young, inexperienced anthropologist, Crapanzano spent a summer with a Navajo man he calls Forster Bennett. In his fifties, Bennett was raised during the early reservation years, fought in the South Pacific in the Second World War, and, like many, carried a deep but not always openly expressed resentment toward whites. Crapanzano's honest and gritty account of his time with Bennett and Bennett's community reveals a stark portrait of the "flat, slow quality of reservation life," where boredom and poverty coexist with age-old sacred rituals and the varying ways that Navajos react and adjust to changes in their culture.

This book investigates how anthropologists can make use of the emotions fieldwork generates within them to deepen their understanding of the communities they study.

"João Biehl's *Vita* is a greatly arresting work. The tale of Catarina is one that haunts the reader. This book's central character is sure to become an anthropological classic, her humanity reaffirmed by the author."—Arthur Kleinman, author of *Writing at the Margin: Discourse between Anthropology and Medicine*

In essays that question how the human sciences, particularly anthropology and psychoanalysis, articulate their fields of study, Crapanzano addresses nothing less than the enormous problem of defining the self in both its individual and collective projections.

Tuhami is an illiterate Moroccan tilemaker who believes himself married to a camel-footed she-demon. A master of magic and a superb story-teller, Tuhami lives in a dank, windowless hovel near the kiln where he works. Nightly he suffers visitations from the demons and saints who haunt his life, and he seeks, with crippling ambivalence, liberation from 'A'isha Qandisha, the she-demon. In a sensitive and bold experiment in interpretive ethnography, Crapanzano presents Tuhami's bizarre account of himself and his world. In so doing, Crapanzano draws on phenomenology, psychoanalysis, and symbolism to reflect upon the nature of reality and truth and to probe the limits of anthropology itself. Tuhami has become one of the most important and widely cited representatives of a new understanding of the whole discipline of anthropology.

A distinguished anthropologist tells his life story as a wistful novelist would, watching himself as if he were someone else. This memoir recaptures meaningful moments from the author's life: as his childhood on the grounds of a psychiatric hospital, his psychiatrist father's early death, his years at school in Switzerland and then at Harvard in the 1960s, his love affairs, his own teaching, and his far-flung travels. Taken together, these stories have the power of a nothing-taken-for-granted vision, fighting those conventions and ideologies that deaden the creative and inquiring mind.