

Adolf Bastian And The Psychic Unity Of Mankind The Foundations Of Anthropology In Nineteenth Century Germany

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Adolf Bastian - Wikipedia

Adolf Bastian, (born June 26, 1826, Bremen, Ger.-died Feb. 2, 1905, Port of Spain, Trinidad), ethnologist who theorized that there is a general psychic unity of humankind that is responsible for certain elementary ideas common to all peoples.

Adolf Bastian | German ethnologist | Britannica

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Adolf Bastian was a German Ethnologist and polymath who coined the phrase "psychic unity of man." Studying divers cultural around the globe he came to understand that myths, rituals and technology was too similar in too many disparate places to be accounted for by the diffusion model of cultural artifacts and transmission of what today we would call a cultural meme.

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Adolf Bastian and the psychic unity of mankind. The ...

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Adolf Bastian and the Psychic Unity of Mankind: The ...

Adolf Bastian and the Psychic Unity of Mankind has 2 ratings and 2 reviews. Greg said: Adolf Bastian was a German Ethnologist and polymath who coined the. The postulate of "the psychic unity of mankind" states that all human beings, regardless The postulate was originally formulated by Adolf Bastian, the "father of.

ADOLF BASTIAN AND THE PSYCHIC UNITY OF MANKIND PDF

Bastian is remembered as one of the pioneers of the concept of the "psychic unity of mankind"-the idea that all human beings share a basic mental framework. After traveling to different parts of the world, Bastian noticed similarities in different cultures.

Adolf Bastian - World Encyclopedia - I want to know ...

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Adolf Bastian and the Psychic Unity of Mankind: The ...

The psychic unity of humankind (or mankind) enters the anthropological lexicon in the work of Adolf Bastian (1826-1905). The idea itself, however, is too large to belong to any single person. An intimation that there is a "humanity" and that it is "one," regardless of differences of caste, age, sex, or nation, is ethnographically rare but not unique.

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Adolf Bastian and the Psychic Unity of Mankind: Kopping ...

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Adolf Bastian and the psychic unity of mankind : the ...

Adolf Bastian was a German Ethnologist and polymath who coined the phrase "psychic unity of man. He had always been an avid collector, and his contributions to Berlin's Royal museum were so copious that a second museumthe Museum of Folkart, was founded largely as a result of Bastian's contributions.

ADOLF BASTIAN AND THE PSYCHIC UNITY OF MANKIND PDF

Adolf Bastian and the Psychic Unity of Mankind: The Foundations of Anthropology in Nineteenth Century Germany. Münster: Lit Verlag, 2005. Re-edition of original edition with University of Queensland Press of 1983. Penny, H. Glenn. Objects of Culture: Ethnology and Ethnographic Museums in Imperial Germany.

Adolf Bastian | Encyclopedia.com

Bastian is remembered as one of the pioneers of the concept of the 'psychic unity of mankind' - the idea that all humans share a basic mental framework. This became the basis in other guises of 20th century structuralism , and influenced Carl Jung 's idea of the collective unconscious .

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Adolf Bastian mapped a programme for anthropological research in the nineteenth century which is still accepted in the international scholarly community today, without the figure of its founder being known. This is the first time that seminal pieces of the work of this much-neglected scholar have been translated into English. Bastian had an impact, directly and indirectly, on geography, psychology, comparative religious studies, and ethnology in the twentieth century.

Adolf Bastian mapped a program for anthropological re-search in the nineteenth century that is still accepted in the international scholarly community today. Despite this, Bastian is not widely known as its founder. This is the first time that seminal pieces of the work of this much-neglected scholar have been translated into English. Bastian had an impact, directly and indirectly, on geography, psychology, comparative religious studies, and ethnology in the twentieth century. This volume demonstrates why that is so. Klaus-Peter Kpping is professor of anthropology at the Ruprecht-Karls-University, Heidelberg, Germany.

Is it in our nature to be altruistic, or evil, to make art, use tools, or create language? Is it in our nature to think in any particular way? For Daniel L. Everett, the answer is a resounding no: it isn't in our nature to do any of these things because human nature does not exist—at least not as we usually think of it. Flying in the face of major trends in Evolutionary Psychology and related fields, he offers a provocative and compelling argument in this book that the only thing humans are hardwired for is freedom: freedom from evolutionary instinct and freedom to adapt to a variety of environmental and cultural contexts. Everett sketches a blank-slate picture of human cognition that focuses not on what is in the mind but, rather, what the mind is in—namely, culture. He draws on years of field research among the Amazonian people of the Pirahã in order to carefully scrutinize various theories of cognitive instinct, including Noam Chomsky's foundational concept of universal grammar, Freud's notions of unconscious forces, Adolf Bastian's psychic unity of mankind, and works on massive modularity by evolutionary psychologists such as Leda Cosmides, John Tooby, Jerry Fodor, and Steven Pinker. Illuminating unique characteristics of the Pirahã language, he demonstrates just how differently various cultures can make us think and how vital culture is to our cognitive flexibility. Outlining the ways culture and individual psychology operate symbiotically, he posits a Buddhist-like conception of the cultural self as a set of experiences united by various apperceptions, episodic memories, ranked values, knowledge structures, and social roles—and not, in any shape or form, biological instinct. The result is fascinating portrait of the “dark matter of the mind,” one that shows that our greatest evolutionary adaptation is adaptability itself.

The Cambridge Handbook of Consciousness is the first of its kind in the field, and its appearance marks a unique time in the history of intellectual inquiry on the topic. After decades during which consciousness was considered beyond the scope of legitimate scientific investigation, consciousness re-emerged as a popular focus of research towards the end of the last century, and it has remained so for nearly 20 years. There are now so many different lines of investigation on consciousness that the time has come when the field may finally benefit from a book that pulls them together and, by juxtaposing them, provides a comprehensive survey of this exciting field. An authoritative desk reference, which will also be suitable as an advanced textbook.

Gentlemen and Amazons traces the nineteenth-century genesis and development of an important contemporary myth about human origins: that of a matriarchal prehistory. Cynthia Eller explores the intellectual history of the myth, which arose not from male scholars who wanted to limit the aspirations of the nascent women's movement and vindicate the patriarchal family model as a higher stage of human development. Eller tells the stories these men told, analyzes the gendered assumptions they made, and describes the moral lessons they drew from the presumed existence of prehistoric matriarchies. She reveals the astonishing variety of advocates who have supported the myth--feminists and misogynists, fascists and communists, sexual puritans and libertarians--and provides the necessary context for understanding how feminists of the 1970s and 1980s embraced as historical "fact" a discredited nineteenth-century idea.

Oskar Goldberg was an important and controversial figure in Weimar Germany. He challenged the rising racial conception of the state and claimed that the Jewish people were on a metaphysical mission to defeat race-based statism. He attracted the attention of his contemporaries--Walter Benjamin, Gershom Scholem, Thomas Mann, and Carl Schmitt, among others--with the argument that ancient Israel's sacrificial rituals held the key to overcoming the tyranny of technology in the modern world. Bruce Rosenstock offers a sympathetic but critical philosophical portrait of Goldberg and puts him into conversation

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with Jewish and political figures that circulated in his cultural environment. Rosenstock reveals Goldberg as a deeply imaginative and broad-minded thinker who drew on biology, mathematics, Kabbalah, and his interests in ghost photography to account for the origin of the earth. Caricatured as a Jewish proto-fascist in his day, Goldberg's views of the tyranny of technology, biopolitics, and the "new vitalism" remain relevant to this day.

Demonstrates the extent to which Josiah Royce's ideas about race were motivated explicitly in terms of imperial conquest. Another white Man's Burden performs a case study of Josiah Royce's philosophy of racial difference. In an effort to lay bare the ethnological racial heritage of American philosophy, Tommy J. Curry challenges the common notion that the cultural racism of the twentieth century was more progressive and less racist than the biological determinism of the 1800s. Like many white thinkers of his time, Royce believed in the superiority of the white races. Unlike today however, whiteness did not represent only one racial designation but many. Contrary to the view of the British-born Germanophile philosopher Houston S. Chamberlain, for example, who insisted upon the superiority of the Teutonic races, Royce believed it was the Anglo-Saxon lineage that possessed the key to Western civilization. It was the birthright of white America, he believed, to join the imperial ventures of Britain—to take up the white man's burden. To this end he advocated the domestic colonization of Blacks in the American South, suggested that America's xenophobia was natural and necessary to protecting the culture of white America, and demanded the assimilation and elimination of cultural difference for the stability of America's communities. Another white Man's Burden reminds philosophers that racism has been part of the building blocks of American thought for centuries, and that this must be recognized and addressed in order for its proclamations of democracy, community, and social problems to have real meaning. "Curry has paid attention to the odd and icky bits of Royce, tracking down the offhand cultural references, the unfamiliar names, and historical contexts. A solid analysis of early twentieth-century conceptions of race and colonialism reveals an unseemly picture before our contemporary eyes. Curry is right; we shouldn't ignore or soft-pedal this." — Lee A. McBride III, the College of Wooster

9. Between meaning and significance: reflections on ritual and mimesis / Alexander Henn -- 10. Animism on stage: tracing anthropology's heritage in contemporary African dance in Europe / Nadine Sieveking -- 11. Transgression and the erotic / Vincent Crapanzano -- 12. Michael Leiris: master of the ethnographic failure / Peter Phipps -- 13. Boundary confusion in anthropology and art: Pablo Picasso and Michael Leiris / Klaus Peter Buchheit -- 14. The concatenation of minds / Klaus Peter Buchheit -- 15. Transgressions of fieldwork/filed works: method in madness / John Hutnyk.

Worldly Provincialism introduces readers to the intellectual history that drove the emergence of German anthropology. Drawing on the most recent work on the history of the discipline, the contributors rethink the historical and cultural connections between German anthropology, colonialism, and race. By showing that German intellectual traditions differed markedly from those of Western Europe, they challenge the prevalent assumption that Europeans abroad shared a common cultural code and behaved similarly toward non-Europeans. The eloquent and well-informed essays in this volume demonstrate that early German anthropology was fueled by more than a simple colonialist drive. Rather, a wide range of intellectual history shaped the Germans' rich and multifarious interest in the cultures, religions, physiognomy, physiology, and history of non-Europeans, and gave rise to their desire to connect with the wider world. Furthermore, this volume calls for a more nuanced understanding of Germany's standing in postcolonial studies. In contrast to the prevailing view of German imperialism as a direct precursor to Nazi atrocities, this volume proposes a key insight that goes to the heart of German historiography: There is no clear trajectory to be drawn from the complex ideologies of imperial anthropology to the race science embraced by the Nazis. Instead of relying on a nineteenth-century explanation for twentieth-century crimes, this volume ultimately illuminates German ethnology and anthropology as local phenomena, best approached in terms of their own worldly provincialism. H. Glenn Penny is Assistant Professor of History at the University of Missouri, Kansas City. Matti Bunzl Assistant Professor of Anthropology and History at the University of Illinois at Urbana-Champaign.

Extracted from Volume 8. Includes the title essay and "On Psychic Energy."

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