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

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World War I and the Science of Race in Germany  
Worldly Provincialism  
A Bibliographic Survey  
German Anthropology in the Age of Empire  
Encyclopedia of Anthropology  
Religions of Melanesia  
Oskar Goldberg and the Vitalist Imagination  
The Profane and Magical Worlds  
Ritual and Identity  
Antiquarianism and Material Culture since 1500  
The Myth of Matriarchal Prehistory, 1861-1900  
Key Words in Multicultural Interventions  
History and Its Objects  
Gentlemen and Amazons  
Transcultural English Studies  
Cumulative listing  
The Cambridge Handbook of Consciousness  
Dark Matter of the Mind  
The Foundations of Anthropology in Nineteenth Century Germany  
Weber's Protestant Ethic  
Transfinite Life  
The Ethnographic Frontier in German New Guinea, 1870-1935  
Anthropology and Antihumanism in Imperial Germany  
A Dictionary  
Anthropology at War  
The Genesis of Ethnography and Ethnology in the German Enlightenment  
Captured Heritage  
Adolf Bastian and the Psychic Unity of Mankind  
The Interpretation of Fairy Tales  
Essays on British Social Anthropology  
The Invention of Primitive Society  
Adolf Bastian and the Psychic Unity of Mankind  
Theory in Social and Cultural Anthropology  
Archetypal Symbols in Fairytales  
Anthropology & Law

Remaking the Science of Man in Early Nineteenth Century Britain  
Indigenous Languages and the Promise of Archives  
Josiah Royce's Quest for a Philosophy of white Racial Empire  
The Cambridge History of Modern European Thought: Volume 1, The Nineteenth Century  
Transformations of an Illusion

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## CONNELL HODGES

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### **World War I and the Science of Race in Germany** Routledge

" This volume is likely to prove indispensable to historians of anthropology in general and of British anthropology in particular. There are a wide range of historical skills on display, from traditional textual analysis to historical sociology of the most sophisticated sort, and there is a more or less thorough chronological coverage from the era of classical evolutionism virtually up to the present. One can only hope that historicizing anthropologists will sample some of these wares."—Journal of the History of the Behavioral Sciences

Worldly Provincialism LIT Verlag Münster

Anthropologists and world historians make strange bedfellows. Although the latter frequently employ anthropological methods in their descriptions of cross-cultural exchanges, the former have raised substantial reservations about global approaches to history. Fearing loss of specificity, anthropologists object to the effacing qualities of techniques employed by world historians—this despite the fact that anthropology itself was a global, comparative enterprise in the nineteenth century. Rainer Buschmann here seeks to recover some of anthropology's global flavor by viewing its history in Oceania through the notion of the ethnographic frontier—the furthestmost limits of the anthropologically known regions of the Pacific. The colony of German New Guinea (1884–1914) presents an ideal example of just such a contact zone. Colonial administrators there were drawn to approaches partially inspired by anthropology. Anthropologists and museum officials exploited this interest by preparing large-scale expeditions to German New Guinea. Buschmann explores the resulting interactions between German colonial officials, resident ethnographic collectors, and indigenous peoples, arguing that all were instrumental in the formation of anthropological theory. He shows how changes in collecting aims and methods helped shift ethnographic study away from its focus on material artifacts to a broader consideration of indigenous culture. He also shows how ethnological collecting, often a competitive affair, could become politicized and connect to national concerns. Finally, he places the German experience in the broader context of Euro-American anthropology. Anthropology's Global Histories will interest students and scholars of anthropology, history, world history, and Pacific studies.

### **A Bibliographic Survey** Greenwood Publishing Group

Cultural history is increasingly informed by the history of material culture—the ways in which individuals or entire societies create and relate to objects both mundane and extraordinary—rather

than on textual evidence alone. Books such as *The Hare with Amber Eyes* and *A History of the World in 100 Objects* indicate the growing popularity of this way of understanding the past. In *History and Its Objects*, Peter N. Miller uncovers the forgotten origins of our fascination with exploring the past through its artifacts by highlighting the role of antiquarianism—a pursuit ignored and derided by modern academic history—in grasping the significance of material culture. From the efforts of Renaissance antiquarians, who reconstructed life in the ancient world from coins, inscriptions, seals, and other detritus, to amateur historians in the nineteenth century working within burgeoning national traditions, Miller connects collecting—whether by individuals or institutions—to the professionalization of the historical profession, one which came to regard its progenitors with skepticism and disdain. The struggle to articulate the value of objects as historical evidence, then, lies at the heart both of academic history-writing and of the popular engagement with things. Ultimately, this book demonstrates that our current preoccupation with objects is far from novel and reflects a human need to reexperience the past as a physical presence.

German Anthropology in the Age of Empire SAGE

*Capricious Worlds* covers a period of 20 years of exile. Through the life journeys of Vietnamese refugees, the book presents a world rich in experience and wisdom, where the will to survive is complemented by the skills to do so. Individuals must learn to conquer systems that transform human beings into numbers, and men, women and children into de-personalized figures. The transformations render an unsettling peace that refugees struggle against, inspired by a search for recognition, a search not only for what is lost, but also for what might yet be. The book is about refugees en route to, and in, Norway. It also speaks to the challenges of being exiled in general: a reality for 40 million refugees and internally displaced persons worldwide.

Encyclopedia of Anthropology LIT Verlag Münster

The collection explores new applications of the American Philosophical Society's library materials as scholars seek to partner on collaborative projects, often through the application of digital technologies, that assist ongoing efforts at cultural and linguistic revitalization movements within Native communities.

Religions of Melanesia University of Michigan Press

*Adolf Bastian and the Psychic Unity of Mankind* *The Foundations of Anthropology in Nineteenth Century Germany* LIT Verlag Münster

Oskar Goldberg and the Vitalist Imagination University of Chicago Press

Volume 8 of the *Histories of Anthropology Annual* series, the premier series published in the history of the discipline, explores national anthropological traditions in Britain, the United States, and Europe and follows them into postnational contexts. Contributors reassess the major theorists in twentieth-century anthropology, including the work of luminaries such as Franz Boas, Claude Lévi-

Strauss, Bronisław Malinowski, A. R. Radcliffe-Brown, and Marshall Sahlins, as well as lesser-known but important anthropological work by Berthold Laufer, A. M. Hocart, Kenelm O. L. Burridge, and Robin Ridington, among others. These essays examine myriad themes such as the pedagogical context of the anthropologist as a teller of stories about indigenous storytellers; the colonial context of British anthropological theory and its projects outside the nation-state; the legacies of Claude Lévi-Strauss's structuralism regarding culture-specific patterns; cognitive universals reflected in empirical examples of kinship, myth, language, classificatory systems, and supposed universal mental structures; and the career of Marshall Sahlins and his trajectory from neo-evolutionism and structuralism toward an epistemological skepticism of cross-cultural miscommunication.

**The Profane and Magical Worlds** Weiser Books

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.

**Ritual and Identity** Indiana University Press

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

**Antiquarianism and Material Culture since 1500** Rodopi

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 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.

**The Myth of Matriarchal Prehistory, 1861-1900** U of Nebraska Press

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.

**Key Words in Multicultural Interventions** Cambridge University Press

Both a critical history of anthropological theory and methods and a challenging essay in the sociology of science, *The Invention of Primitive Society* shows how anthropologists have tried to define the original form of human society.

**History and Its Objects** Cambridge University Press

Collects 1,000 entries on the subfields on anthropology, including physical anthropology, archaeology, paleontology, linguistics, and evolution.

**Gentlemen and Amazons** Psychology Press

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.

**Transcultural English Studies** Princeton University Press

With the rise of imperialism, the centuries-old European tradition of humanist scholarship as the key to understanding the world was jeopardized. Nowhere was this more true than in nineteenth-century Germany. It was there, Andrew Zimmerman argues, that the battle lines of today's "culture wars" were first drawn when anthropology challenged humanism as a basis for human scientific knowledge. Drawing on sources ranging from scientific papers and government correspondence to photographs, pamphlets, and police reports of "freak shows," Zimmerman demonstrates how German imperialism opened the door to antihumanism. As Germans interacted more frequently with peoples and objects from far-flung cultures, they were forced to reevaluate not just those peoples, but also the construction of German identity itself. Anthropologists successfully argued that their discipline addressed these issues more productively—and more accessibly—than humanistic studies. Scholars of anthropology, European and intellectual history, museum studies, the history of science, popular culture, and colonial studies will welcome this book.

**Cumulative listing** BRILL

Social and cultural anthropology and archaeology are rich subjects with deep connections in the social and physical sciences. Over the past 150 years, the subject matter and different theoretical perspectives have expanded so greatly that no single individual can command all of it. Consequently, both advanced students and professionals may be confronted with theoretical positions and names of theorists with whom they are only partially familiar, if they have heard of them at all. Students, in particular, are likely to turn to the web to find quick background information on theorists and theories. However, most web-based information is inaccurate and/or lacks depth. Students and professionals need a source to provide a quick overview of a particular theory and theorist with just the basics—the "who, what, where, how, and why," if you will. In response, SAGE Reference plans to publish the two-volume *Theory in Social and Cultural Anthropology: An Encyclopedia*. Features & Benefits: Two volumes containing approximately 335 signed entries provide users with the most authoritative and thorough reference resource available on anthropology theory, both in terms of breadth and depth of coverage. To ease navigation between

and among related entries, a Reader's Guide groups entries thematically and each entry is followed by Cross-References. In the electronic version, the Reader's Guide combines with the Cross-References and a detailed Index to provide robust search-and-browse capabilities. An appendix with a Chronology of Anthropology Theory allows students to easily chart directions and trends in thought and theory from early times to the present. Suggestions for Further Reading at the end of each entry and a Master Bibliography at the end guide readers to sources for more detailed research and discussion.

**The Cambridge Handbook of Consciousness** SAGE Publications

The history of anthropology has been written from multiple viewpoints, often from perspectives of gender, nationality, theory, or politics. Before Boas delves deeper into issues concerning anthropology's academic origins to present a groundbreaking study that reveals how ethnography and ethnology originated during the eighteenth rather than the nineteenth century, developing parallel to anthropology, or the "natural history of man." Han F. Vermeulen explores primary and secondary sources from Russia, Germany, Austria, the United States, the Netherlands, Hungary, the Czech Republic, Slovakia, France, and Great Britain in tracing how "ethnography" originated as field research by German-speaking historians and naturalists in Siberia (Russia) during the 1730s and 1740s, was generalized as "ethnology" by scholars in Göttingen (Germany) and Vienna (Austria) during the 1770s and 1780s, and was subsequently adopted by researchers in other countries. Before Boas argues that anthropology and ethnology were separate sciences during the Age of Reason, studying racial and ethnic diversity, respectively. Ethnography and ethnology focused not on "other" cultures but on all peoples of all eras. Following G. W. Leibniz, researchers in these fields categorized peoples primarily according to their languages. Franz Boas professionalized the holistic study of anthropology from the 1880s into the twentieth century.

*Dark Matter of the Mind* Greenwood Publishing Group

An exciting book to help you understand yourself and your clients, combining the symbolism of astrology with psychology. *Dynamics of the Unconscious* shows readers how to understand depression, the astrology and psychology of aggression, and alchemical symbolism for growth. [The Foundations of Anthropology in Nineteenth Century Germany](#) Adolf Bastian and the Psychic Unity of Mankind The Foundations of Anthropology in Nineteenth Century Germany Between 1914 and 1918, German anthropologists conducted their work in the midst of full-scale war. The discipline was relatively new in German academia when World War I broke out, and, as Andrew D. Evans reveals in this illuminating book, its development was profoundly altered by the conflict. As the war shaped the institutional, ideological, and physical environment for anthropological work, the discipline turned its back on its liberal roots and became a nationalist endeavor primarily concerned with scientific studies of race. Combining intellectual and cultural history with the history of science, *Anthropology at War* examines both the origins and consequences of this shift. Evans locates its roots in the decision to allow scientists access to prisoner-of-war camps, which prompted them to focus their research on racial studies of the captives. Caught up in wartime nationalism, a new generation of anthropologists began to portray the country's political enemies as racially different. After the war ended, the importance placed on racial conceptions and categories persisted, paving the way for the politicization of scientific inquiry in the years of the ascendancy of National Socialism.

*Weber's Protestant Ethic* Berghahn Books

Legal practice renders a further important benefit to anthropology when it validates anthropological knowledge through the use of anthropologists as expert witnesses in the courtroom and the introduction of the 'culture defense' against criminal charges."--Jacket.

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