

# **THE MAKING OF PSYCHOLOGICAL ANTHROPOLOGY**

**EDITED BY GEORGE D. SPINDLER**

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# The Making Of Psychological Anthropology

**Graham St John**



## **The Making Of Psychological Anthropology:**

*The Making of Psychological Anthropology* George Dearborn Spindler, 1980-01-01  
**Anthropology II** Marcelo M. Suárez-Orozco, George Spindler, Louise S. Spindler, 1994  
Anthropology Theodore Schwartz, Geoffrey M. White, Catherine A. Lutz, 1992 The field of psychological anthropology has changed a great deal since the 1940s and 1950s when it was often known as Culture and Personality Studies Rooted in psychoanalytic psychology its early practitioners sought to extend that psychology through the study of cross cultural variation in personality and child rearing practices Psychological anthropology has since developed in a number of new directions Tensions between individual experience and collective meanings remain as central to the field as they were fifty years ago but alongside fresh versions of the psychoanalytic approach other approaches to the study of cognition emotion the body and the very nature of subjectivity have been introduced And in the place of an earlier tendency to treat a culture as an undifferentiated whole psychological anthropology now recognizes the complex internal structure of cultures The contributors to this state of the art collection are all leading figures in contemporary psychological anthropology and they write about recent developments in the field Sections of the book discuss cognition developmental psychology biology psychiatry and psychoanalysis areas that have always been integral to psychological anthropology but which are now being transformed by new perspectives on the body meaning agency and communicative practice Interpretive Ethnography of Education at Home and Abroad Louise Spindler, 2014-02-25 This ambitious and unique volume sets a standard of excellence for research in educational ethnography The interpretive studies brought together in this volume are outstanding discipline based analyses of education both in the United States and in complex societies abroad **Rethinking Psychological Anthropology** Philip K. Bock, Stephen C. Leavitt, 2018-11-02 After over three decades of continual publication in multiple editions the Third Edition of *Rethinking Psychological Anthropology* now with coauthor Stephen Leavitt describes the latest interests concepts and approaches in the field with the inclusion of four new chapters and updates to earlier topics The premise of the previous editions remains that all anthropology is psychological and that the interplay between anthropological methods and the psychological theories existing in different times is dialectical Psychological anthropologists have grappled with changing trends in both disciplines including psychoanalytic holistic cognitive interpretive and developmental approaches It is important to appreciate these currents of thought to understand the state of the field today This text is thus a guide to that history along with a critique that may lead to a new synthesis It is an ideal choice for courses in psychological anthropology cross cultural psychology and the history of anthropology *Psychological Anthropology* Francis Lang Kwang Hsu, Dr Peter H Rossi, William Foote Whyte, 2012-03-17 Contributing Authors Include Edward Norbeck George De Vos Robert A Levine And Many Others Dorsey Series In Anthropology And Sociology Victor Turner and Contemporary Cultural Performance Graham St John, 2008-04-01 Upon the 25th anniversary of his passing this collection

addresses the wide application of Victor Turner's thought to cultural performance in the early 21st century. From anthropology, sociology, and religious studies to performance, cultural, and media studies, Turner's ideas have had a prodigious interdisciplinary impact. Examining his relevance in studies of performance and popular culture, media, and religion, along with the role of Edith Turner in the Turnerian project, contributors explore how these ideas have been re-engaged, renovated, and repurposed in studies of contemporary cultural performance. **Guardians of the Flutes, Volume 1** Gilbert

Herd, 1994-12-15. This unique study of boy inseminating rituals among the Sambia of New Guinea challenges our deepest assumptions about the role of culture in understanding homosexuality and gender identity development. **Sex, Sexuality, and the Anthropologist** Fran Markowitz, Michael Ashkenazi, 1999. Sex in the field: the dilemma of whether to cover up or display sexual identities and desires during the course of anthropological fieldwork is one of the best-kept secrets in the discipline. Contending that the conventional pose of a genderless, asexual ethnographic researcher is impossible to sustain, this volume brings sex and sexuality into the open as essential components of ethnographic study that must be overtly recognized and proactively addressed. *Sex, Sexuality, and the Anthropologist* recounts the real-life experiences of anthropologists who are forced to acknowledge that their hosts in the field view them as gendered beings in a social context, not as asexual, objective observers. Far from controlling the research environment and defining the terms of interviewer-informant relationships, these researchers find they must engage in a process of negotiating their position, including their sexual position, within the communities they study. Ranging from public baths in Austria to lesbian bars in Taiwan and from Mexico to Nigeria to Finland to Japan, *Sex, Sexuality, and the Anthropologist* raises critical questions about ethnographers' reflexivity, subjectivity, and detachment, confronting the challenge of a holistic approach to the anthropological enterprise.

**The Politics of Survival in Academia** Lila Jacobs, José Cintrón, Cecil E. Canton, 2002. This volume presents the personal accounts of African American, Asian American, and Latino faculty who describe in their narratives of struggles the challenges they faced in order to become bona fide members of the United States Academy. These narratives show how survival and success require a sophisticated knowledge of the politics of academia, insider knowledge of the requirements of legitimacy in scholarly efforts, and a resourceful approach to facing dilemmas between cultural values, traditional racist practices, and academic resilience. The book also explores the empowerment process of these individuals who have created a new self without rejecting their enduring self, the self strongly connected to their ethno-racial cultures and groups. Within the process of self-redefinition, this new faculty confronted racism, sexism, rejection, the clash of cultural values, and structural indifference to cultural diversity. The faculty recounts how they ultimately learned the skillful accommodation to all of these issues. It is through the analysis of survival and self-definition that faculty of color and women will establish a powerful foothold in the new academy of the twenty-first century. **Return from the Natives** Peter Mandler, 2013-05-07. Part intellectual biography, part cultural history, and part history of human sciences, this fascinating volume follows renowned anthropologist

Margaret Mead and her colleagues as they showed that anthropology could tackle the psychology of the most complex modern societies in ways useful for waging the Second World War      *Personality and the Cultural Construction of Society* David K. Jordan, Marc J. Swartz, 2010-05-31 Psychological anthropology is a vital area of contemporary social science and one of the field's most important and innovative thinkers is Melford E. Spiro. This volume brings together sixteen essays that review Spiro's theoretical insights and extend them into new areas. The essays center on several general problems: In what ways is it meaningful to speak of a social act as having functions? What elements and processes of human personality are universal and why? What is the relationship between religion and personality? Why? What are the psychological underpinnings of social manipulation?

**Weaving the Threads of Life** Renaat Devisch, 1993-11 For the Yaka of Southwestern Zaire infertility is a tear in the fabric of life and the Khita fertility ritual is a trusted way of reweaving the damaged strands. In *Weaving the Threads of Life* Rene Devisch offers an extended analysis of the Khita cult which leads to an original account of the workings of ritual healing. Drawing on many years among urban and rural Yaka, Devisch analyzes their understanding of existence as a fabric of firmly but delicately interwoven threads of nature, body and society. The fertility healing ritual calls forth forces, feelings and meanings that allow women to rejoin themselves to the complex pattern of social and cosmic life. These elaborate rites, whether simulating mortal agony and rebirth, gestation and delivery or flowering and decay using music and dance, steam bath or massage, dream messages or scarification, are not based on symbols of traditional beliefs. Rather, Devisch shows the rites themselves generate forces and meaning, creating and shaping the cosmic, physical and social world of their participants. In contrast to current theoretical methods such as postmodern or symbolical interpretation, Devisch's praxiological approach is unique in also using phenomenological insights into the intent and results of anthropological fieldwork. This innovative work will have ramifications beyond African studies, reaching into the anthropology of medicine and the body, comparative religious history and women's studies.

**Ethnic Identity** Lola Romanucci-Ross, 1995 Discusses ethnic identity in contemporary subjects      *The Manipulators* Allan W. Lerner, 2021-12-29 Originally published in 1990, this volume had two purposes. One was to shed some light on the impact that manipulateness has on modern institutional processes. The other was to illustrate the importance of attempting militantly interdisciplinary work on themes that run through a variety of social sciences and related disciplines as a way of breaking down excessively stifling disciplinary barriers. Manipulateness is a connotation-laden notion with shifting meanings across the variety of action contexts, levels of analysis and disciplinary orientations. It absorbs the idea of strategic mindedness, rule exploitation, situational advantage, seeking, tampering with structure and context, and control of the action climate. In a way, it is a very contemporary interpretation of the theme of power, melding images of control with the experience of pervasive social ambiguity.

**Strangers in the Ethnic Homeland** Takeyuki Tsuda, 2003 With an immigrant population currently estimated at roughly 280,000, Japanese Brazilians are now the second largest group of foreigners in Japan. Although they are of Japanese descent, most were born in

Brazil and are culturally Brazilian As a result they have become Japan s newest ethnic minority Drawing upon close to two years of multisite fieldwork in Brazil and Japan Takeyuki Tsuda has written a comprehensive ethnography that examines the ethnic experiences and reactions of both Japanese Brazilian immigrants and their native Japanese hosts

**Trance Forms** Ronaldo Morelos,2010-05-21 This study investigates forms of theatre performance practice and training that can be seen to employ trance states or engage the concept of states of consciousness as performative practice Trance is considered to be the result of sustained involvement with detailed information that is structurally organised invoking imaginative and affective engagements that are maintained as interactions between the performer other performers the environment and audience of the performance This thesis investigates trance performance through the conceptual lens of dramatic arts practice In their respective cultural contexts trance and theatre attain qualities considered as sacredness Trance practice and performance across a range of cultural contexts are analysed as social processes as elements of power relations that influence the performer audience and environment of the performance As performance traditions and events this study will examine strands of praxis that can be drawn from Constantin Stanislavski to Lee Strasberg to Mike Leigh from Antonin Artaud to Samuel Beckett and Jerzy Grotowski from the Balinese trance performance form of Sanghyang Dedari in the 1930s to the 1990s from the Channeling practitioners in the U S in the 1930s to Seth and Lazaris in the 1970s to the 1990s and from traditions of military training performance violence and rhetoric associated with the attacks of the 11th of September 2001 in the U S and its aftermath

**The Psychoanalytic Study of Society, V. 17** L. Bryce Boyer,Ruth M. Boyer,2020-03-12 In Volume 17 a series of critical appreciations of George and Louise Spindler s multidisciplinary contributions focus on homogeneity and heterogeneity in American cultural anthropology S Parman the molding of American anthropology M Suarez education H Trueba and the uses of projective techniques in the field R Edgerton psychotherapy and culture L Bloom unconscious aspects of the Arab Israeli conflict A Falk and medieval messianism and Sabbatianism W Meissner

The Psychoanalytic Study of Society, V. 13 L. Bryce Boyer,Simon A. Grolnick,2019-01-04 Volume 13 includes chapters on the contributions of Weston LaBarre B Kilbourne Geza Roheim s theory of myth S Morales the origins of Christianity W Meissner myths in Inuit religion D Merkur the psychology of a Sherpa shaman R Paul the psychoanalytic study of urban legends M Carroll and the dogma of technology H Stein R Hill

Revenge of the Windigo James Burgess Waldram,2004-01-01 What is known about Aboriginal mental health and mental illness and on what basis is this knowing assumed This question while appearing simple leads to a tangled web of theory method and data rife with conceptual problems shaky assumptions and inappropriate generalizations It is also the central question of James Waldram s *Revenge of the Windigo* This erudite and highly articulate work is about the knowledge of Aboriginal mental health who generates it how it is generated and communicated and what has been and continues to be its implications for Aboriginal peoples To better understand how this knowledge emerged James Waldram undertakes an exhaustive examination of three disciplines anthropology psychology and

psychiatry and reveals how together they have constructed a gravely distorted portrait of the Aboriginal Waldram continues this acute examination under two general themes The first focuses on how culture as a concept has been theorized and operationalized in the study of Aboriginal mental health The second seeks to elucidate the contribution that Aboriginal peoples have inadvertently made to theoretical and methodological developments in the three fields under discussion primarily as subjects for research and sources of data It is Waldram s assertion that despite the enormous amount of research undertaken on Aboriginal peoples researchers have mostly failed to comprehend the meaning of contemporary Aboriginality for mental health and illness preferring instead the reflection of their own scientific lens as the only means to properly observe measure assess and treat Using interdisciplinary methods the author critically assesses the enormous amount of information that has been generated on Aboriginal mental health deconstructs it and through this exercise provides guidance for a new vein of research

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